



**CHEVRA AHAVAS CHESED, INC.**  
 PO BOX 2085  
 ELLICOTT CITY, MD 21041-2085  
 410-707-5063

DATE: \_\_\_\_\_

## MEMBERSHIP APPLICATION

FAMILY MEMBERSHIP (annual dues \$ \_\_\_\_\_ )

SINGLE MEMBERSHIP (annual dues \$ \_\_\_\_\_ )

**Applicant**

**Spouse**

\_\_\_\_\_  
 Last Name                      First Name

\_\_\_\_\_  
 Last Name                      First Name

\_\_\_\_\_  
 Hebrew Name                  English Letters  
 (ex. Dovid Ben Aryeh)

\_\_\_\_\_  
 Hebrew Name                  English Letters  
 (ex. Devora Bas Shlomo)

\_\_\_\_\_  
 Address    City    State    Zip Code

\_\_\_\_\_  
 Age    Date of Birth

\_\_\_\_\_  
 Age    Date of Birth

\_\_\_\_\_  
 Primary Phone                      Secondary Phone

\_\_\_\_\_  
 Primary Phone                      Secondary Phone

\_\_\_\_\_  
 Email    Occupation

\_\_\_\_\_  
 Email    Occupation

**Children**

\_\_\_\_\_  
 First Name    M.I.    Hebrew Name                      (English Letters)                      Age                      Date of Birth

\_\_\_\_\_  
 First Name    M.I.    Hebrew Name                      (English Letters)                      Age                      Date of Birth

\_\_\_\_\_  
 First Name    M.I.    Hebrew Name                      (English Letters)                      Age                      Date of Birth

**Special Status** (Check Box)

Shomer Shabbos     Kohain     Veteran    Synagogue Affiliation: \_\_\_\_\_

If Shomer Shabbos, do you wish to be buried in special area designated for Shomer Shabbos?  Yes  No  
 (see reverse side for definition)

By signing this application, I/we acknowledge its contents and I/we agree to abide by the Constitution and By-Laws of the Chevra Ahavas Chesed, Inc of Baltimore, Maryland; that all applicants listed herein are of the Jewish Faith, according to Halacha (Jewish Law) and that the membership chairperson will be notified of any change of marital status, if applicable, of any and all persons listed within the application. I/we further certify, that all applicants listed herein, at the time of the signing of this application have not been diagnosed by a competent medical authority to be terminally ill, (six (6) months life expectancy) and this application may be subject to a probationary period in accordance with Article VII of the Constitution.

| Initiation Fees* | Family        | Single        |
|------------------|---------------|---------------|
| 22-29 .....      | FREE .....    | FREE .....    |
| 30-34 .....      | \$200 .....   | \$100 .....   |
| 35-44 .....      | \$400 .....   | \$250 .....   |
| 45-54 .....      | \$600 .....   | \$400 .....   |
| 55-64 .....      | \$800 .....   | \$550 .....   |
| 65-69 .....      | \$1,000 ..... | \$700 .....   |
| 70-74 .....      | \$1,200 ..... | \$850 .....   |
| 75+ .....        | \$1,500 ..... | \$1,000 ..... |

**Please Note:** Membership in Chevra Ahavas Chesed Inc. obligates you and/or your survivors to be financially responsible for all funeral expenses.

Signature(s) of applicant(s)  
 X \_\_\_\_\_  
 X \_\_\_\_\_

\* Based on age of oldest member of family, to be remitted with application

Who is considered a Shomer Shabbos According to Halacha? (Jewish Religious Law)

The secret of Israel's survival is the observance of the Shabbos as the fundamental institution of Judaism and the very foundation of our faith. The Torah teaches "to sanctify" the Shabbos, "to remember" the Shabbos, "to observe" the Shabbos, "to rest" on the Shabbos and "to guard" the Shabbos. These positive commandments are translated into action through lighting candles before Shabbos, reciting *Kiddush* over a cup of wine before dinner on both Friday night and Saturday noon, using two *Challos* for the breaking of bread ceremony at all three meals on Shabbos, singing *Zemiros* during the festive meals, attending synagogue services, listening to, studying or at least reviewing the weekly *Parsha*, relaxing, visiting friends and finally, bidding farewell to the Shabbos Queen by reciting *Havdalah* or the Separation Blessing over a cup of wine, fragrant spices and twisted candle after the appearance of three stars.

For a Jew to earn the privilege to be known as a *Shomer Shabbos Ke'hilchoso*, an Orthodox Shabbos Observer, according to Jewish Religious Law, as stipulated in the *Shuchan Oruch* and the later universally accepted codifications of the myriad laws of Shabbos compliance, one must not only fulfill the positive commandments outlined above, but must also cease and desist, unless in a case of *Pikuach Nefesh*, imminent threat to human life, of all types of *Malacha* (usually translated as work) as demanded in the Ten Commandments; "On the seventh day is Shabbos to the Lord your G-d, you shall not do any manner of *Malacha*" The *Mishna* (Shabbat 7:2) enumerates 39 main categories of *Malacha*. These form a cross-section of all major types of human productive and constructive activity which make some significant change in our environment.

The hallmark restrictions are derived from either the Written and Oral Torah, talmudic ordinances, or later rabbinic decrees, and are willingly accepted by the Orthodox Shabbos Observer in his public behavior. These restrictions would include: abstaining from all forms of business pursuits, gainful employment or shopping, riding or driving in an automobile or other modes of transportation, not utilizing the services of a beauty shop or barber shop, and refraining from all activities associated with garden care, lawn maintenance, or improving any type of structure in his private domain. The *Shomer Shabbos* does not cook, bake, wash clothes, iron, knit, crochet, embroider, write, draw, paint, color, type, shave, light a candle, smoke, play a musical instrument, rearrange furniture, read business correspondence, or prepare for post Shabbos activities.

This brief, and certainly NOT all inclusive summary of the laws of Shabbos hopefully will clarify which Jew is entitled to be called a *Shomer Shabbos Ke'hilchoso*.

May we all be privileged "to call the Shabbos a delight" as we read in the prophetic portion of Yom Kippur morning:

If you turn your foot away because of Shabbos.  
From pursuing your business on My holy day,  
And you will call the Shabbos a delight,  
Honored and holy to G-d;  
And you shall honor it by not doing your own ways,  
Not pursuing your own business, nor speaking your own words,  
Then shall you delight yourself in the Lord.  
And I will cause you to ride upon the high places of the earth,  
And I shall feed you in the inheritance of Jacob, your father,  
For the mouth of the Lord has spoken (Isaiah 58:13-14)