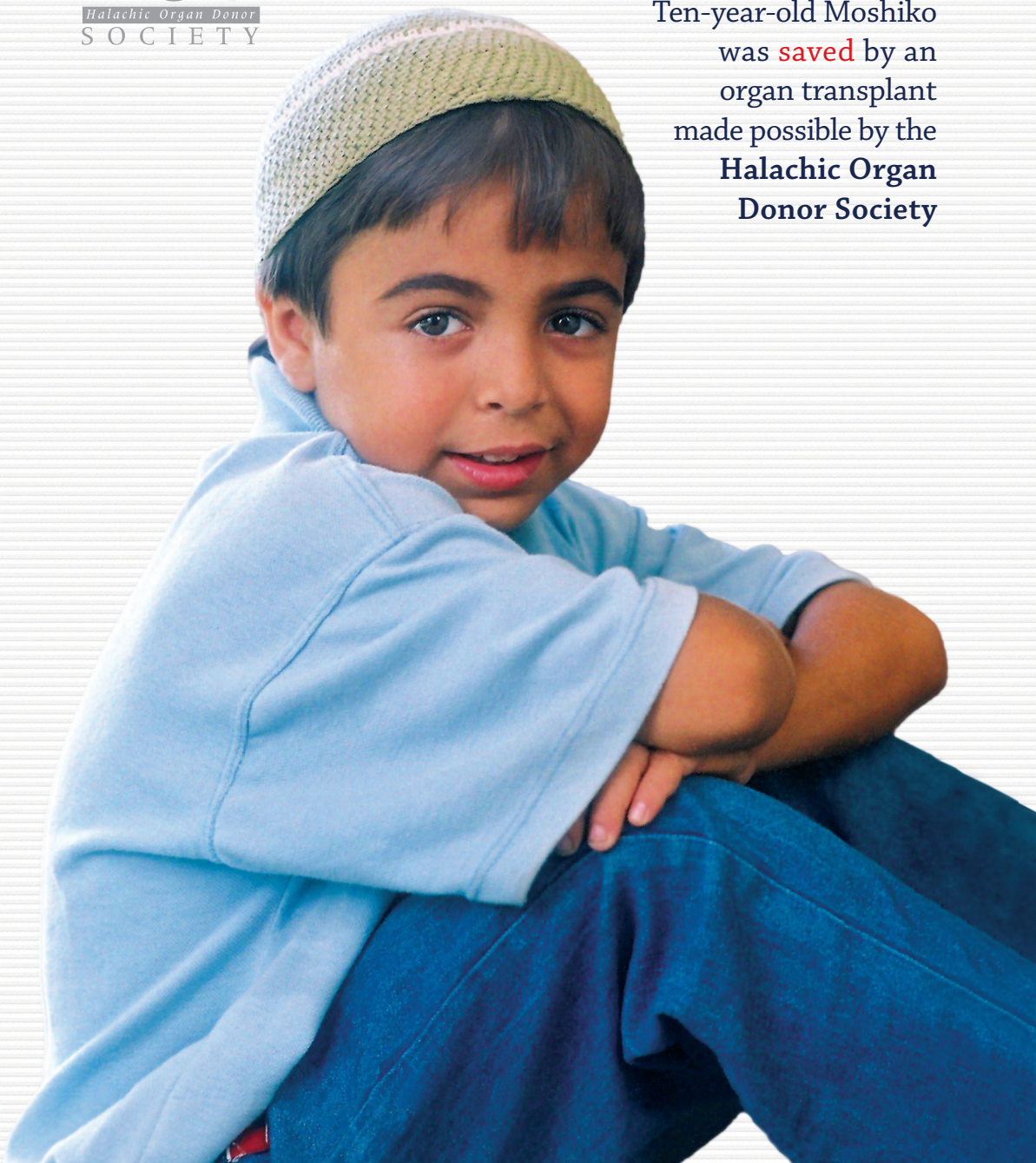


ORGAN DONATION AND HALACHA

HOD
Halachic Organ Donor
SOCIETY

Ten-year-old Moshiko
was **saved** by an
organ transplant
made possible by the
**Halachic Organ
Donor Society**



Saving Lives



Alisa Flatow



J.J. Greenberg



Yoni Jesner



Tani Goodman

In 1995, 20-year-old American Alisa Flatow died of her injuries following a terrorist attack in Israel. After consulting with Rabbi Moshe Tendler, a renowned Orthodox rabbi and an expert in biomedical ethics, her parents made the emotionally difficult but courageous decision to donate her organs for transplantation saving many lives.

This highly publicized case was followed by organ donations from other Orthodox Jews, including J.J. Greenberg, Yoni Jesner and Tani Goodman. Nonetheless, a widespread misconception persists among Jews of all denominations, including secular Jews, that traditional Jewish law (i.e. *Halacha*) categorically prohibits organ donation.

As a result of this misunderstanding, Jews have one of the lowest organ donation rates of any ethnic group. Only **8 percent** of Israel's population are registered organ donors, as compared to **35 percent** of the population in most Western countries.

Meanwhile, the demand for organ transplants continues to increase. In the past decade, the number of Americans waiting for organs has grown from 27,000 to more than 100,000 today.

More than 100 Israelis and 6,000 Americans die every year waiting for an organ transplant.

Halachic Organ Donor Society

(Halacha is Hebrew for Jewish law; halachic is the adjective)

The HOD* Society saves lives by increasing organ donation from Jews to the general population (including non-Jews). It does this by educating Jews about the medical and *halachic* issues concerning organ donation so their decision about being an organ donor will be based on a complete understanding of the issue. In addition, the HOD Society offers a unique organ donor card that gives people the option of donating organs in accordance with their *halachic* beliefs.

The HOD Society also matches living kidney donors with recipients.

Learn more at www.hods.org.

*HOD, pronounced 'hode,' means glory in Hebrew

Q Does Halacha support organ donation?

A The vast majority of rabbis endorse some form of organ donation and consider it a *mitzvah*. Before addressing the *halachic* issues, one should recognize the emotional difficulty an individual may experience in agreeing to donate his or her own, or a loved one's, organs. While no one should be pressured to donate organs if he or she feels uncomfortable with it, religion should not be used as a pretext not to donate if religion, in fact, supports it. Judaism places great value on human life and encourages Jews to endure significant hardship — whether physical, financial, or emotional — to save another person's life. Rabbi Moshe Feinstein, one of the greatest rabbis of the 20th century, wrote that saving another person's life through organ donation should turn one's sadness into happiness for having performed the *mitzvah* of organ donation. (Igrot Moshe Y.D. II:174)

Q What are the halachic sources that support organ donation?

A The Torah says, "*Do not stand idly by as the blood of your neighbor is being shed!*"¹ Rashi, the famous biblical commentator, and the author of the *Aruch HaShulchan*,² a codification of Jewish law, explained this sentence to mean that even if there is a danger to your life in trying to save another person, you should not be overly concerned with your own safety.

Saving a life (*pikuach nefesh*) is a fundamental value in Judaism. In fact, Jewish law demands that one should violate almost all other commandments to save a life (except for the prohibitions of murder, idolatry and illicit sexual relations).

While technically this commandment to save a life would apply only to living donors, its principle serves as a guiding light for deceased organ donation as well.

There are three prohibitions concerning cadavers that would seem to preclude organ donation. They are:

1. **Desecrating a cadaver:** *Issur nivul hamet*³ is a biblical prohibition that forbids cutting or destroying a cadaver.
2. **Delaying burial of a cadaver:** *Issur halanat hamet*⁴ is a biblical prohibition that forbids delaying the burial of a cadaver.
3. **Receiving benefit from a cadaver:** *Issur hana'at hamet*⁵ is a biblical (some say rabbinic) prohibition that forbids deriving benefit from a cadaver.

Although these three prohibitions might appear to rule out organ donation after death, they do not. According to Jewish law, these prohibitions must be overridden by the

commandment to save a life (*Pikuach nefesh*). That is why more than 200 years ago, Rabbi Yechezkel Landau, the chief rabbi of Prague, permitted autopsies if the information learned might save the life of someone in immediate danger (but not for the purpose of gleaning general medical knowledge that might help someone in the future).⁶ These prohibitions afford respect and dignity to a cadaver since it once hosted life. In Judaism, however, saving human life is of paramount importance. In this context, it follows that 'saving a life' overrides these prohibitions.

¹Leviticus 19:16

²Choshen Mishpat 426:4

³Talmud Baba Batra 154a;
Sifre, Deuteronomy 221

⁴Deuteronomy 21:23

⁵Talmud Avoda Zara 29B

⁶Nodah B'Yehudah Vol. II Yoreh Deah 210

Saving a life is more important in Jewish law than prohibitions concerning a cadaver

***Don't desecrate a cadaver
Don't delay burial of a cadaver
Don't benefit from a cadaver***

**Save
a Life**
(Pikuach nefesh)

Most deceased organ donors are those who have suffered brain-stem death

Q What is the difference between brain-stem death and coma?

A **COMA:** The brain consists of the cortex, the larger part of the brain, and the brain-stem. If the cortex is not functioning, one is described as comatose or in a persistent vegetative state. Organs are not removed from comatose patients because they are alive and occasionally regain consciousness. **BRAIN-STEM DEATH**, also called neurological death, occurs when both the cortex and the brain-stem die. The brain-stem controls consciousness and breathing, and



COMA
Brain-stem (red)
is functioning



BRAIN-STEM DEATH
Brain-stem and
cortex are dead

when it dies the heart stops beating due to oxygen deprivation.

However, if the person had previously been put on a ventilator, which artificially supplies oxygen to the body, the heart can continue to beat for several hours, sometimes days.

Nonetheless, with the onset of brain-stem death the brain cells begin to decompose (lysis), and in spite of being on a ventilator the heart will stop beating in a short period of time. No one has ever 'woken up' from brain-stem death. The medical community understands brain-stem death to be death.

Q How does brain-stem death occur?

A Trauma to the head can cause the brain to swell, increasing intracranial pressure. If this pressure becomes greater than the pressure of the pumping heart, the blood flow is not strong enough to force its way into the skull area. The brain, highly

sensitive to oxygen deprivation, dies. Once brain cells begin to liquefy, there is no possibility of reconstituting them. U.S. law, Israeli law and the Chief Rabbinate of Israel all consider neurological death to be death even though the heart continues beating. According to this view, the organism, the human being, is dead, yet the organs, such as the heart, remain alive.

Legal and Medical Definition of Death

"An individual who has sustained either (1) irreversible cessation of circulatory and respiratory functions, or (2) irreversible cessation of all functions of the entire brain, including the brain-stem, is dead." The Uniform Determination of Death Act was accepted by the American Medical Association, the American Bar Association, and the National Conference of Commissioners of Uniform State Laws. This document and the Israeli Chief Rabbinate Ruling (1986) may be found at www.hods.org.

Organism vs Organ

There is a difference between an organism and an organ. It is possible for an organism (i.e. a human being) to be dead while its organs are being kept alive.

Q Is brain-stem death considered death according to Jewish law?

A Most organs are recovered from a person who was declared dead by neurological criteria (brain-stem death).

The critical *halachic* question is whether or not Jewish law considers a person dead when the whole brain (including the brain-stem) dies or when the heart stops beating. This question is debated (based on a Talmudic passage in Yoma 85a and in Mishna Ohalot 1:6) among rabbinical authorities with scholars on both sides of the divide.

Those who believe that the death of the brain-stem is *halachic* death would allow donation at brain-stem death



Moshiko, day of transplant

even though the heart is still beating. Those who believe a beating heart to be a sign of life would forbid donation at that point, because removal of vital organs would constitute killing the donor.

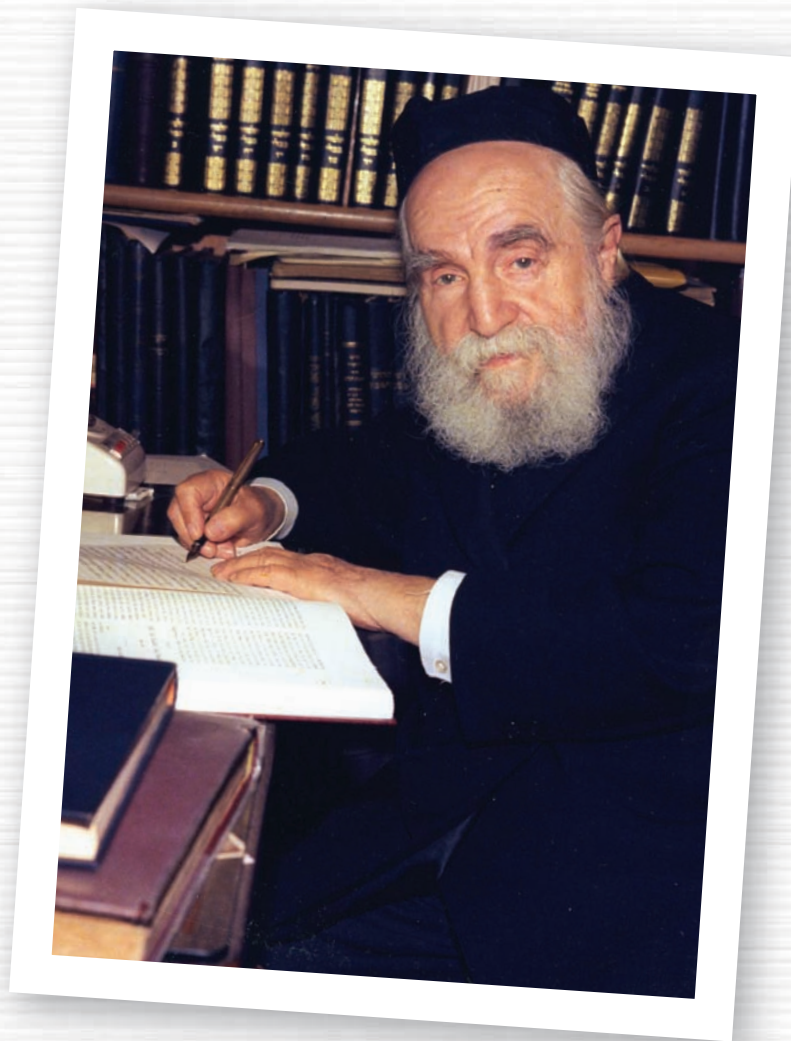
Q From a medical perspective, is it possible to donate organs once the heart has stopped beating?

A What most people do not realize is that in certain situations it is medically possible to recover the kidneys and liver for up to 40 minutes after the heart has stopped beating; this procedure is known as Donation after Cardiac Death (DCD). Within those few minutes lies the chance to save thousands of lives. Of the 100,000 Americans waiting for organs, more than 60,000 are waiting for kidneys.

Brain-Stem Death is Not Coma

Comatose patients have brain function, can breathe on their own and may regain consciousness. Organs are not donated or taken from comatose patients.

Brain-stem dead individuals, however, have no brain function, no consciousness and no autonomous respiration. If the individual had not been attached to a ventilator before the onset of brain-stem death, his or her heart would have stopped beating immediately. Brain-stem death is irreversible and the medical community understands brain-stem death to be death even though mechanical ventilation allows the heart to beat for a few more days. **No one has ever 'woken up' from brain-stem death.**



Rabbi Moshe Feinstein רמ"מ
(1895-1986)

“According to the law (*Halacha*), in truth, there is no obligation [to donate organs]... But there certainly is a *mitzvah* to do so.

For even though it is the nature of people to be very distressed over their deceased (loved one)... nevertheless, there is a *mitzvah* not to be overly distressed [about donation] in order to save a life with the organ of the deceased.

...donating an organ from the deceased would constitute a *mitzvah*... saving a life has priority.”

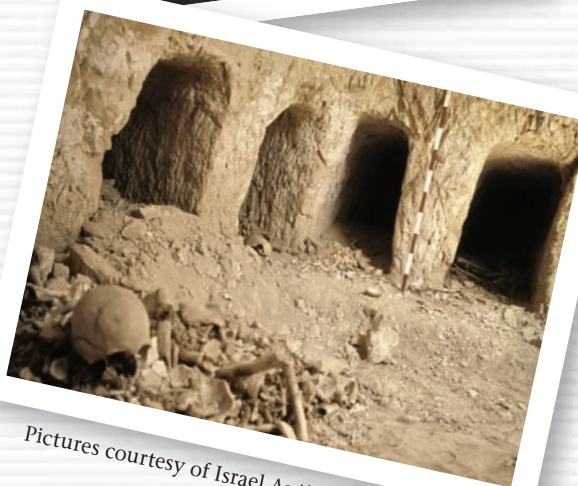
Iggrot Moshe, Yoreh Deah, Volume II, Siman 174

Q Do we need to be buried with our organs in order to be resurrected from the dead?

A The belief that a person must be buried with his or her organs in order to be resurrected from the dead has no source in classical *halachic* literature. Upon death, all organs, tissue and muscles quickly decompose because all organic matter succumbs to degradation by microorganisms. The Book of Ezekiel (Chapter 37), for example, recounts a resurrection of dry bones, as dry bones are all that remain.

Classical Jewish sources,¹ in fact, concur that organs decompose. The Mishna and Talmud report that the deceased were traditionally placed in a niche inside a family burial cave. After the organs decomposed, the bones were put into a pit that contained the bones of ancestors, hence the Hebrew euphemism for death, “to be gathered unto his fathers.”

During the Second Temple period, Jews performed “*likut atzamot*” where they gathered the bones from the niche and placed them into an ossuary, a small stone-hewn or clay chest. Rabbi



Pictures courtesy of Israel Antiquities Authority

Eleazar ben Zadok described how he dutifully carried out his father’s instructions to collect his bones and place them in an ossuary. He voiced his satisfaction at having maintained continuity from generation to generation: “Just as he attended his father, so have I attended him.” Thousands of bones, family burial caves and ossuaries with Hebrew names engraved on them have been found throughout Israel.

¹Mishna Moed Katan 1:5; Mishna Ohalot 9:15; Mishna Sanhedrin 6:6; Talmud Pesachim 92a; Talmud Zevachim 100b; Talmud Moed Katan 8a; Mishna Baba Batra 6:8; Talmud Smachot 12: 6, 7, 8, 9; etc.

Q If I sign an organ donor card and I am subsequently injured, will physicians be more likely to withhold medical treatment from me?

A In the hospital, every attempt is made to save your life. In fact, patients must receive the most aggressive medical care in order for organs to be maintained for donation. There are strict legal guidelines that must be carefully followed before brain-stem death can be declared and organs removed. The physicians who treat a patient are not involved with transplantation.

The HOD Society offers a network

of rabbis who are on-call to supervise the testing of brain-stem death.

Q Which organs are *halachicly* allowed to be donated?

A The general *halachic* principle applied is that any organ that can save a life may be donated as saving a life (*pikuach nefesh*) overrides all prohibitions concerning a cadaver.

Skin donation, for example, is allowed if used for severely burned victims who need it to survive. And while a cornea donation will not save a life, the former chief rabbi of Israel, Isser Yehuda Unterman, considered blindness a life-threatening illness because the Talmud (*Nedarim 64b*) compares a blind person to a dead person and ruled that donating corneas to return lost sight is *halachicly* 'saving a life.'

Q Is donation after cessation of heartbeat (Donation after Cardiac Death) always permitted according to *Halacha*?

A *Gosses* is a *halachic* term describing a person who is deathly ill and likely to die within three days. *Halacha* dictates that a *gosses* must not be touched for fear that any movement might accelerate the person's death (akin to touching a flickering candle, which might extinguish the flame). Some rabbis believe that diagnostic testing might violate the prohibition related to *gosses*, while other rabbis disagree. Donation after Cardiac Death is *halachicly* problematic only when a hospital has a protocol to touch the patient invasively

before the heart stops beating, such as by injecting anticoagulants for the purpose of transplantation. For those who view a beating heart as a sign of life, this protocol would not be *halachicly* permissible (Shulchan Aruch, Yoreh Deah 339).

Q Are Jews allowed to have an autopsy?

A Autopsies are generally forbidden but the chief rabbi of Prague, Rabbi Yechezkel Landau, ruled over 200 years ago that if there is a *choleh lefaneinu* (a life in immediate danger) that might be saved by the results of an autopsy, then the autopsy would be permitted (Nodah B'Yehudah Vol. II Yoreh Deah 210).



Moshe Liebert (top right), Blumie Deren (above) and Rabbi Moshe Felsman died while waiting for someone to donate an organ to them.

HODS Living Kidney Donor Program

Yosef, James and Eric each donated a kidney through the HOD Society Program attempting to save 3 lives.



Photo courtesy of Visions Fine Photography www.visionsfinephoto.com

Before deciding to donate a kidney, you should give thought to the medical risks of the surgery, your course of action if, in the future, a family member needs a kidney, and what you will do if your remaining kidney becomes injured or diseased.

Left to right: Yosef Chiger, James Lapin and Eric Swim

View videos, pictures and bios of people waiting for organs at **www.hods.org**

Q What are the medical risks of donating a kidney?

Although there are risks to any surgery (e.g., infection, allergic reaction to general anesthesia), the medical establishment does not consider donating a kidney to be of significant medical risk. The risk of dying from the surgery is less than 0.03%, one of the lowest of any surgeries.¹ In addition, a person can live a completely normal, healthy life after donating a kidney because the remaining kidney easily increases its workload and takes on the function of two kidneys.² The only residual risk is the possibility of injury to, or disease of, the remaining kidney.

Q What are the benefits of a living kidney donation?

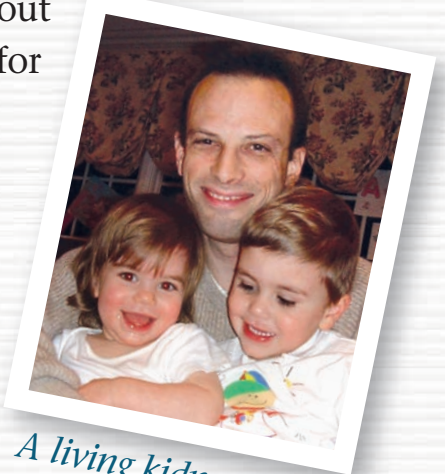
From the recipient's perspective, a living donor transplant means he or she does not have to wait years for a deceased donor kidney and can quickly return to a normal, healthy life. People who receive such a kidney have a better chance for a successful transplant, and the transplanted kidney tends to function better over a longer period of time than a deceased donor kidney. From the donor's perspective, donating a kidney is a spiritually and

emotionally rewarding experience of the greatest kind.

Q Does Halacha approve of becoming a living organ donor?

According to most rabbinic authorities, one is permitted to become a living kidney donor. Since donating a kidney entails a low medical risk, Rabbi Ovadiah Yosef, the former Sephardic chief rabbi of Israel, asserts it is a *mitzvah* to donate a kidney (not obligatory but a good deed).³ Donating a liver or lung lobe while alive, however, entails a higher

medical risk than donating a kidney, and therefore some rabbis are more apprehensive about giving approval for this procedure, unless it is for a family member.



A living kidney donor saved Stuart Zimmer

¹ J. Weitz, M. Koch, A. Mehrabi, P. Schemmer, M. Zeier, J. Beimler, M. Buchler and J. Schmidt.

Living Donor Kidney Transplantation: Risks of the Donor – Benefits of the Recipient. Clinical Transplantation (2006) 20:s17, 13–16

² I. Fehman-Ekholm, E. Carl-Gustaf, M. Stenbeck, G. Tyden, & C. Groth (1997) Kidney Donors Live Longer: Clinical Transplantation, 976-978

³ Yechava Da'at, III 84

The HOD Society

Living Kidney Donor Program matches altruistic living kidney donors with potential recipients with whom they medically match.

If you have decided to become a living kidney donor, please contact the HOD Society at admin@hods.org or 212-213-5087.

Hundreds of rabbis carry HODS cards!

HOD Society
Organ Donor Card

Rabbi Shmuel Goldin



HOD Society
Organ Donor Card

Rabbi Yuval Sherlow



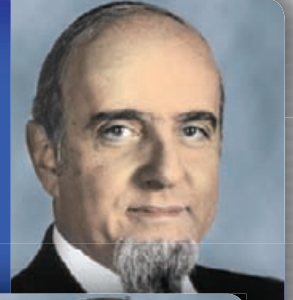
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Organ Donor Card

Rabbi Dov Linzer



HOD Society
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Rabbi H. Lookstein



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Rabbi M. Lichtenstein



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Rabbi Joseph Polak



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Rabbi Moshe Tendler



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Rabbi D. Tropper



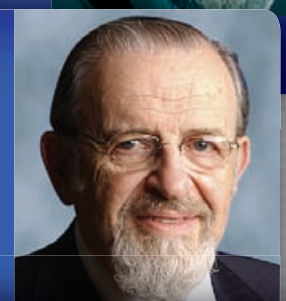
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Rabbi Avraham Ravitz
Member of Knesset



HOD Society
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Rabbi Norman Lamm
Chancellor
Yeshiva University



HOD Society
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Rabbi Pynchas Brener
Chief Rabbi of Venezuela



HOD Society
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Rabbi M. Schudrich
Chief Rabbi of Poland



Register for your organ donor card at www.hods.org

HOD Society
Organ Donor Card
Rabbi D. Sperber



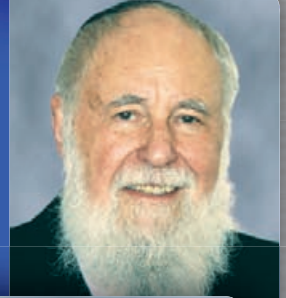
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Rabbi Yoel Bin-Nun



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Rabbi A. Schwartz



HOD Society
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Rabbi B. Walfish



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Rabbi Tzvi Leshem



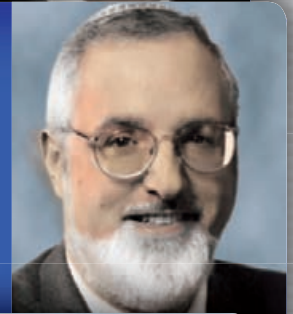
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Rabbi J. Radinsky



HOD Society
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Rabbi Y. Warhaftig



HOD Society
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Rabbi Marc Angel



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Rabbi Yehuda Meshi Zahav
Founder and Director, ZAKA



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Rabbi Shlomo Riskin
Chief Rabbi of Efrat



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Rabbi S.Y. Cohen
Chief Rabbi of Haifa



HOD Society
Organ Donor Card
Rabbi Shlomo Aviner
Chief Rabbi of Beit El



Jewish women leaders carry HODS cards!

HOD Society
Organ Donor Card
Rookie Billet
Principal Ma'ayanot
Yeshiva High School



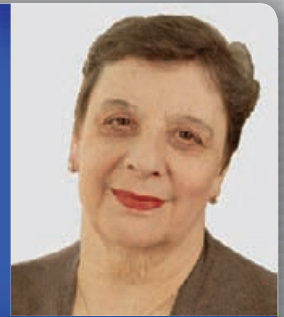
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Organ Donor Card
Malke Bina
Founder & Dean Matan



HOD Society
Organ Donor Card
**Rabbanit Chana
Henkin**
Founder & Dean Nishmat



HOD Society
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Blu Greenberg
Founding President Jewish
Orthodox Feminist Alliance



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Shira Reifman
Executive Director
Jewish Student Union



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Tova Rhein
Director Midreshet
Lindenbaum



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Shonny Solow
Dean Machon Gold



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Dr. Deena Zimmerman
Physician
Yoetzet Halacha



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Nina Butler, Ed.D
Educational Consultant
The AVI CHAI Foundation



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Nurit Fried
Director, Women's
Rabbinical Court
Advocate Program



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Dina Najman
Bioethicist
Rosh Kehilah,
Kehilat Orach Eliezer



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Rivka Rappaport
Founder & Dean Ahavat
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Gilla Rosen
Co-founder of Yakar
Yoetzet Halacha



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Professor Tamar Ross
Department of Philosophy
Bar-Ilan University



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Devorah Zlochower
Rosh Beit Midrash
Drisha Institute for
Jewish Education



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Avivah Zornberg, PhD
Author & Lecturer



Halachic Debate

The HOD Society recognizes the *halachic* debate surrounding brain-stem death and offers a unique organ donor card that allows one to indicate on the card the decision to donate at brain-stem death or at cessation of heartbeat.

Consult with your rabbi as to which definition of death to choose.

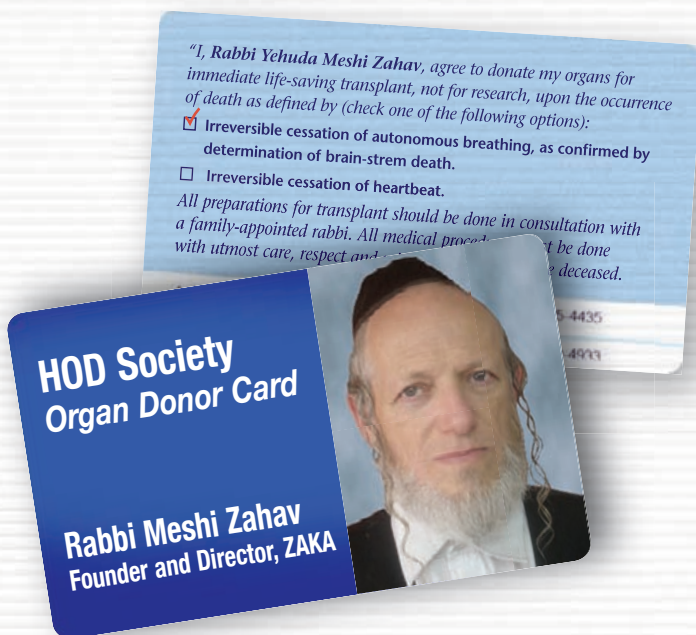
No matter what position one holds with regard to the brain-stem death debate, one can become an organ donor.

Organ Donor Card

While being buried whole is a value in Judaism, most rabbis agree that one should not be buried whole if donating an organ could save someone's life. We hope you will join the HOD Society and register for our organ

donor card. The HOD Society organ donor card is used to notify your family of your wish to be an organ donor. It is important, however, that you share your decision with your relatives even if you have a card.

Text of Card



"I, _____, agree to donate my organs for immediate life-saving transplant, not for research, upon the occurrence of death as defined by (check one of the following options):

- ☐ **Irreversible cessation of autonomous breathing, as confirmed by determination of brain-stem death.**
- ☐ **Irreversible cessation of heartbeat.**

All preparations for transplant should be done in consultation with a family-appointed rabbi. All medical procedures must be done with utmost care, respect and minimum damage to the deceased.

***Register now for your organ donor card
at www.hods.org***



"אדי" – יחידת חינוך והסברה
ע"ש אהוד בן-דוד ז"ל

המרכז הלאומי להשתלות



מדינת ישראל
משרד הבריאות

*If you live in Israel, please register for an ADI organ donor card
by photocopying this registration page (don't tear it out),
completing it and faxing it to (03) 695-7344.*

DONOR DECLARATION

To: ADI— Israel Transplant Center
15 Noah Mozes St, Tel Aviv 67442
Tel: (03) 695-7369, Fax: (03) 695-7344
1-800-609-610

Last Name _____ First Name _____

I.D. No. _____ Year of Birth* _____

Address _____ Town _____ Zip Code _____

Tel. _____ E-mail _____

In order to save another person's life after my death, I hereby bequeath my:

☐ Kidney ☐ Heart ☐ Liver ☐ Lungs ☐ Cornea ☐ Skin

☐ Any organ from which another person may benefit

☐ Under the condition that a religious leader,
chosen by my family, approves the donation

This bequest is for purposes of transplantation only.

***Over 18 only**

Date _____ Signature _____

(Please consult your rabbi before registering.)

STEP 1 - Please Print Clearly (PRINTING IS MANDATORY):

First Name:										Last Name:										Middle:									
<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>
Birth Date (MM/DD/YY):										Blood Type (optional):										Today's Date (MM/DD/YY):									
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Gender: M <input type="radio"/> F <input type="radio"/>										Are you a rabbi? Y <input type="radio"/> N <input type="radio"/>																			

If you are a rabbi, can we publish your name and picture in our advertisements and on our website? Y O N O

Address:															Apt.									
City:															State:					Zip:				
Phone #:															Email:									
1. Emergency Contact - Family Member/Friend Name:																								
Home Phone:															Work or Mobile Phone:									
2. Emergency Contact - Family Member/Friend Name:																								
Home Phone:															Work or Mobile Phone:									

STEP 2 - Definition of Death: While there is much support for deceased organ donation, there is a *halachic* debate concerning the moment when death occurs. Most organs are recovered from a person who is brain-stem dead and attached to a ventilator. This machine artificially supplies oxygen to the body, allowing the heart to continue beating for a few hours or days. Inevitably, however, the heart stops beating. Many prominent rabbis are of the opinion that a person is dead only when the heart stops beating and therefore they would allow organ donation only at that time.

Other prominent rabbis, including the Halachic Committee of the Chief Rabbinate of Israel, believe that once a person is brain-stem dead and can no longer breathe on his or her own, that person is dead and organs may be donated at that point. From a medical perspective, it is possible to recover more organs from a brain-stem dead patient.

I agree to donate my organs for immediate life-saving transplant, not for research, upon the occurrence of death as defined by (check one of the following options):

- ☐ Irreversible cessation of autonomous breathing, as confirmed by determination of brain-stem death.
- ☐ Irreversible cessation of heartbeat.

All preparations for transplant should be done in consultation with a family-appointed rabbi. All medical procedures must be done with utmost care, respect and minimum damage to the cadaver.

Signature: _____

The organ donor card you will receive, like most organ donor cards, is not a legal document. You may be under 18 years of age and get a HOD Society organ donor card.

STEP 3 - Picture: Although a picture is not mandatory, we do offer to print your picture on your organ donor card if you email us a picture scanned at 300 dots per inch (dpi) and in JPEG format. Email pictures to pictures@hods.org. Do not mail us photographs as we do not offer scanning.

STEP 4 - The Conversation: Please inform all members of your immediate family of your decision to be an organ donor. Our organ donor card, like other organ donor cards, is not a legal document. Rather it is meant to inform your family and the medical establishment of your wish to be an organ donor. Ultimately, it is your family who makes the decision even if you carry an organ donor card.

STEP 5 - Register: Mail this form along with a check for a minimum donation of \$18, made out to the HOD Society. This registration fee allows us to print cards, manage the database, publish advertisements and educational brochures, deliver lectures, and update the website. Thank you for your understanding and your support!

The HOD Society, 49 West 45th Street, 10th Floor, New York, NY 10036

Phone: 212-213-5087; Fax: 212-213-9451, WWW.HODS.ORG.

The HOD Society is a non-profit organization with 501(c)3 status.

Halachic Organ Donor Society

Mission

- To save lives by increasing organ donations from Jews to the general population (including non-Jews)

Goals

- To educate Jews about the different *halachic* and medical issues surrounding organ donation
- To offer a unique organ donor card that enables Jews to donate organs according to their *halachic* beliefs
- To provide rabbinic consultation and oversight concerning cases of organ transplantation
- To match altruistic living kidney donors with recipients

Accomplishments

- ✓ Saved over 100 lives
- ✓ Performed a *kiddush Hashem* by changing perceptions about Jews regarding organ donation
- ✓ Educated more than 20,000 people in more than 250 lectures
- ✓ Recruited more than 200 rabbis to register and carry organ donor cards
- ✓ Created dozens of rabbinic video testimonials, available at www.hods.org
- ✓ Raised awareness of *halachic* support for organ donation by publishing more than 100 articles, editorials, and letters to the press

HOD SOCIETY MEDICAL HOTLINE: 877-700-HODS

Stories of HODS Interventions

A 10-year-old Orthodox Jewish boy was injured in a car accident in New York City. After all efforts were made to save his life, he was declared dead. The HOD Society facilitated consultation with a number of rabbis for the family that ultimately led to organ donation.

Eight lives were saved.

A 21-year-old Jewish girl in New Jersey was stricken with meningitis and died. Her secular parents were hesitant to donate her organs based on religious considerations and contacted the HOD Society to learn the *halachic* issues. The HOD Society shared with the parents the different *halachic* perspectives, and the parents donated their child's organs.

Six lives were saved.

Help the HOD Society continue to encourage Jews to donate organs by contributing a tax-deductible donation to:



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Make your last Mitzvah the most important one!