

Spiritual Care

- Coping with Disaster Within the Faith Community
- Response to Family Needs: A Field Guide to Cultural and Religious Bereavement Practices

Coping with Disaster Within the Faith Community

In the aftermath of the terrorist attacks, Americans of every religious and spiritual tradition are experiencing disbelief, grief, fear and even anger. Some may have lost family members, friends or work colleagues. Others have anxieties about the future. Nobody is unaffected.

The National Mental Health Association and the American Association of Pastoral Counselors have developed this fact sheet to assist people of faith and their communities in coping with the emotional and spiritual impact of our nation's tragedy.

Each person reacts differently to a disaster and a range of responses are normal and to be expected. Emotional responses to disasters can appear immediately or sometimes develop months later. Below is a list of common emotional and physical responses to disaster:

- Disbelief and shock
- Disorientation; difficulty making decisions or concentrating
- Apathy and emotional numbing
- Sadness and depression
- Fear and anxiety about the future
- Intrusive thoughts; replaying events in our minds
- Excessive worry about safety and vulnerability; feeling powerless
- Irritability and anger
- Headaches and stomach problems
- Difficulty sleeping
- Extreme changes in eating patterns; loss of appetite or overeating
- Excessive use of alcohol and drugs

For many, the tragic events not only challenge the emotional and physical sense of well being, but also one's spirituality. People want to find some meaning in the tragedies and come to grips with our nation's response. As a result, many Americans are turning to their faith through prayer and meditation to try to cope with their feeling and seek support, reassurance and understanding during this time of crisis.

While some people find turning to their faith helpful, others may be troubled by questions and doubts. They may have difficulty sorting out the ambiguities of life and faith. Questions and doubts at this difficult time are normal. What's important to remember is that trust, hope and strength are perhaps the most essential elements of all faiths.

Tips for People of Faith

Places of worship can be supportive environments for individuals. Here are some ideas on finding ways to cope within your faith community:

Connect: Spend additional time with family, friends and members of your house of worship. Reach out to others for assurance and support. We need to love and be loved. Connect with those you love and emphasize the importance of relationships. Draw strength from your faith.

Communicate: Recognize the importance of talking about what happened. By talking with others, you will relieve stress and realize that other people experience similar reactions. Share your feelings with your priest, minister, rabbi, imam, or other clergy. Parents should encourage children to discuss their concerns and feelings.

Act: Find activities that are positive for your spirit, mind and body. Consider doing things that contribute to others. Be intentional with your time and do things that impact positively on your life. Candlelight vigils and prayer groups are good ways to encourage togetherness and reassurance within the faith community. You may also want to help organize volunteer services such as food banks, clothing collections and blood drives.

Get Help: For most people, the negative feelings will decrease as time passes, but some may have difficulty coping with their feelings or resuming regular activities. If you have strong feelings that won't go away or are troubled for longer than four to six weeks, you may want to seek professional help. People who have existing mental health problems and those who have survived past trauma may also want to check in with a mental health care professional.

For people of faith, pastoral counselors are a resource in helping to address both mental health and spiritual concerns. If you would like to contact a Certified Pastoral Counselor in your area, call the American Association of Pastoral Counselors Referral Service at 800-225-5603 or visit www.aapc.org.

The National Mental Health Association has several resources available to help you and others cope with the disaster, including Time for Reassurance, Talking with Kids, Coping Tips for Adults and fact sheets on post-traumatic stress, depression, coping with loss and other topics. To obtain this information, go to www.nmha.org or call our toll-free line 800-969-NMHA (6642).

AMERICAN RED CROSS DISASTER SERVICES

RESPONSE TO FAMILY NEEDS

A FIELD GUIDE TO CULTURAL AND RELIGIOUS BEREAVEMENT PRACTICES

COMPILED BY
CINCINNATI AREA CHAPTER DISASTER SERVICES
Table of Contents

Introduction

I. Religions:

African American Methodist	1
Amish	2
Apostolic	3
Assemblies of God	4
Baha'i	5
Baptist	6
Brethren Church	7
Buddhism	8,9
Catholic/Roman Catholic	10
Christian	11
Christian and Missionary Alliance (CMA)	12
Christian Science (Church of Christian Science)	13
Church of Christ	14
The Christian Church (Disciples of Christ)	15
Episcopalian and Anglican	16
Evangelical Free Church	17
Greek Orthodox	18
Hindu	19
Foursquare Gospel Church	20
Pentecostal Holiness Church	21
Jain	22
Jehovah's Witness	23
Jewish	24
Latter-day Saints, see Mormon	28
Lutheran	25
Mennonite	26
Methodist	27
Mormon (Jesus Christ of the Latter-day Saints)	28
Muslim (Islam)	29, 30
Native American	31
Church of the Nazarene	32
Eastern Orthodox Church	33
Orthodox Churches	34
United Pentecostal Church	35
Presbyterian	36
Quakers (Religious Society of Friends)	37
Reformed Church of America (RCA)	38
Seventh-Day Adventist	39
Sikh	40
Unitarian Universalist	41
United Church of Christ	42
Unity	43
Wesleyan	44
Zoroastrian/Parsis or Parsee	45

II. Questions Answers:

Cremation	46
Definition of a Columbarium	46, 47
Spiritual Caregiver	47
Resurrection	48
Reincarnation	49

III. References / Resources

Internet Links to Other Resources	50
Reference Section	51
Language Bank Contacts	52, 53

African Methodist Church

Funerals and Mourning: Life is eternal. The purpose of funerals: 1) express grief and comfort one another in bereavement; 2) celebrate the life of the deceased; and 3) affirm faith in life with God after death. The service usually lasts 45 minutes to an hour.

Spiritual Caregiver: Pastor

Books Used: AME book of Liturgy

Before the Ceremony: Funeral takes place 3-7 days after death. Night services are optional, with a *wake* one hour prior to service. Visitations are scheduled most times. Families may choose simply to have a funeral service, no wake.

Appropriate Attire: Men – jacket and tie. Women – dress. Somber, dark colors are recommended.

Flowers and Donations: Flowers may be sent to the church or home of the bereaved. Contributions are optional; they may be sent to the church in honor of the individual, or the charity may be mentioned in the obituary. Food may also be sent to the family home. No restrictions on the type of food offered/served.

The Ceremony: Takes place at a church or funeral home. No burials on Sunday mornings. The casket is usually closed. The final viewing occurs just prior to the service. Opening Scripture is taken from the Bible: Gospel of John the 14th, beginning first verse. No cameras or tape recorders are allowed.

The Interment: At the graveside, prayers are recited by the pastor and the body is committed to the ground. If there has been a cremation – done privately before the service – the ashes are placed in a vault. After the service, different auxiliaries/church families bring covered dishes and food is served either at the church or at the family home.

Comforting the Bereaved: If one is not a member of the denomination, telephoning or visiting the bereaved, upon hearing of the death, is acceptable. Expressing condolences is a traditional greeting for the family. The Reverend may also go to the house to extend sympathy and pray for the victim and begin the planning process for the final services of the deceased.

Important Facts: Cremation is allowed. Memorial services follow. The African Methodist faith treats the funeral service as a “home going” service – moving from the temporary location, earth, going to their eternal home.

Amish

Funerals and Mourning: Funerals and burials are plain. The act of dying is transformed into a community event. The belief in divine order of all things, including immortality, is a source of comfort to the mourning family. The funeral service lasts 30-90 minutes.

Spiritual Caregiver: bishop

Books used: Bible – Old Testament. Readings – *John 5 and Revelation 20*, are common.

Before the Ceremony: Generally, funerals are held on the 3rd day following death. A list is made of persons who are to be notified personally and invited to the funeral. Non-relatives are appointed to take charge of all the work and arrangements: choosing a coffin and place of burial, financial worries. Young men take over farm chores, older married couples manage housing by appointing helpers to clean and prepare food. Relations who live at a great distance are notified by telephone of a non-Amish neighbor. Traditionally, the deceased are clothed in white.

Appropriate Attire: Black is worn by: women for one year if loss occurs in immediate family, 6 months for a grandparent, 3 months for an aunt/uncle and 6 weeks for cousins.

Flowers and Donations: There are no flowers in an Amish funeral service.

The Ceremony: Takes place in the church sanctuary or a funeral home. Funerals are very plain. Bodies are placed in a prie – simple wooden box. Usually the body is embalmed. Typically, the first minister delivers a biblical message, similar to a sermon. The second minister (a guest in the community) gives the principal address, readings, sermon, prayer, benediction, followed by a brief eulogy. Caskets are open for viewing afterwards.

The Interment: After the funeral, relatives and friends drive in buggies to the burial grounds; usually Amish have their own cemetery. At the graveside, the coffin is lowered into the ground; the pastor reads hymns as pallbearers fill the grave with soil. All men tilt or remove their hats. Usually married persons and their children are buried side-by-side. Headstones are plain.

Comforting the Bereaved: A brief visit to the home of the bereaved is appropriate. Closest kin spend time in quiet meditation and conversation. Sharing a meal following burial is one that helps the mourners resume their normal roles and responsibilities.

Important Facts: Members practice simple, austere living – style of dress, restraints on modern technology: no electricity or telephones in the home, no driving. There are 3 distinctive languages: English, native Pennsylvania German dialect (primarily oral) and High German (formal, preaching service).

Apostolic

Funerals and Mourning: Death is not the end, but the beginning of eternity. Apostolics are of the Christian faith and believe in the hereafter.

Spiritual Caregiver: Minister

Books used: Bible; Christian Ministers Manual; Starbook for Ministers; and Ministers Service Book

Before the Ceremony: Funeral takes place usually within 3-4 days after death. Some churches have a memorial service at the church the night before the funeral service. Other congregations have visitation the night before the funeral. The next morning or afternoon is the funeral service. Ordinarily, visitation time is from 6:00 p.m. – 8:00 p.m., but this time period varies with different churches.

Appropriate Attire: No rules.

Flowers and Donations: Flowers may be sent to the church where the funeral service will take place. Food is provided for the family before and after the funeral service. Someone is appointed leader in the church to head other members to help provide the meals. No food restrictions. Alcohol is prohibited.

The Ceremony: Memorial service starts with a song; a trio, solo, music instrument or choir service. This is followed by a reading of the eulogy – which can last 20-30 minutes – by either the minister or someone assisting the minister. The body remains either in a funeral home or at the church, and is usually at the family's discretion as to whether the casket remains open. If the casket is open, the funeral director ushers the guests by the casket after which the casket is closed and is rolled to the church entrance where pallbearers carry the casket to the hearse.

The Interment: The committal service at the graveside is brief. The reading of Scriptures is followed by prayer and then the committal takes place. The guests are then excused. After they leave, the casket is lowered into the ground.

Comforting the Bereaved: Friends and relatives return to the church for a meal – which is provided by the church. Apostolics meet often in the church and seek comfort there.

Important Facts: If there is no body, a memorial service is held. Family is brought together; Scripture reading and songs are the norm followed by the minister eulogizing the deceased. Morticians usually make the funeral arrangements with the family: plot, graves, and the designation of flowers and donations. There are no rituals for observing an anniversary of a death. At the discretion of pastors, family visits can be arranged.

Assemblies of God

Funerals and Mourning: Death is seen as part of life. While physical death is final, spiritual life continues on eternally, in afterlife. When the body dies, the spirit goes immediately. All will be resurrected and will stand a final judgment, even those cremated. A ceremony unto itself, the funeral service lasts 30-60 minutes.

Spiritual Caregiver: Pastor

Books used: Bible – includes both Old and New Testaments

Before the Ceremony: Funerals normally take place within 2-3 days after death. Most times, families will have a visitation prior to the funeral.

Appropriate Attire: Men: jacket and tie. Women: dress or skirt and blouse. Dark, somber colors are advised.

Flowers and Donations: Flowers may be sent to the funeral home or church where the funeral service is held, though the family may designate donations be given to a church organization or charity. The church's women's group usually provides food. Usually the church does everything based on the family's needs and desires.

The Ceremony: Usually takes place in a church or a funeral home. Funerals begin with singing, prayer and a spiritual message by the pastor. Hymns, worship to God, and a eulogy follows. Music, chosen by the family, is congregational singing, a soloist, or it can be both. Passages from the Bible are read (1 Cor. 15, Psalm 23, John 11). The sermon is always intended to encourage the faith and hope of family and friends. A sense of joy in the hope of the resurrection is encouraged. At the close of the service, the coffin is closed and pallbearers carry it out. A committal service at the cemetery follows, at the family's request.

The Interment: At the graveside, the service is brief – 5 minutes. There are Scripture readings and a conclusive prayer. At the close, family members gather informally with friends who hug and comfort each other.

Comforting the Bereaved: Grief is not denied or repressed; it is encouraged. It is normal for church members to gather around the family and offer emotional support. Initially, support is drawn from the comfort of friends and church members. Ultimately, the greatest comfort is through the Bible and Jesus Christ.

Important Facts: Families wishes and desires will be followed closely and carried out. If the family just wants a visitation or a memorial service, the church will plan what the family wants. There is no liturgy or catechism.

Baha'i ("Bah-hi")

Funerals and Mourning: Upon death, the soul is freed from its ties with the physical body and the surrounding physical world, and begins its journey through the spiritual world. Baha'is understand the spiritual world to be a timeless, placeless extension of their own universe, not a physically remote or removed place. Heaven is envisioned partly as a state of nearness to God; hell is a state of remoteness from God.

Spiritual Caregiver: The family may choose whomever they wish to conduct a service, be it a friend, a family member or Baha'i institution.

Books used: Prayer book – usually *Baha'i Prayers*; other religious writings, prose or poetry may also be read. The only required part of the funeral is the "Prayer for the Deceased," if the deceased is 15 years or older.

Before the Ceremony: The sooner the burial takes place the better it will be. Since the Baha'i faith teaches that we are all world citizens and should not be attached to any particular geographical site, the deceased should be buried within one hour's travel time from the place of death.

Appropriate Attire: The body should be wrapped in 5 (or at least 1) sheets of cotton or silk. No rules regarding color. A Baha'i ring with a special inscription ("I came forth from God, and return unto Him, detached from all save Him, holding fast to His Name, the Merciful, the Compassionate") should be placed on the finger of the deceased, if 15 years.

Flowers and Donations: Flowers and food may be sent to the home of the bereaved or to the funeral home. Contributions may also be made to a fund or charity designated by the family of the bereaved. **Non-Baha'is may not contribute to a Baha'i fund.** There are no dietary restrictions.

The Ceremony: Take place at a local House of Worship, Baha'i Center or a funeral home. Memorial service or funeral consists primarily of prayers and other readings from the Sacred Scriptures (prayers). There may also be spiritual music and a eulogy.

The Interment: At the graveside, a special Baha'i prayer for the deceased is recited aloud while guests are standing. The symbols such as the 9-pointed star, the word Baha'i, or rosette with the word Baha'i may be used for the grave marker. The number 9 has many meanings; one is that the Baha'i Faith is the 9th world religion.

Comforting the Bereaved: Visiting the bereaved at home is appropriate. Food will probably be served, but alcohol will not be available.

Important Facts: Ceremonies are simple and flexible. There are no rituals. The only requirement is a special prayer for the deceased. Embalming is prohibited, unless law requires it. The body must not be cremated. The purpose of life is to develop attributes and virtues and make spiritual progress toward the next world.

Baptist

Funerals and Mourning: Death is an inevitable part of life, consisting of birth and death cycles. Baptists believe that the afterlife begins immediately after death, with one entering into Heaven. The belief is that the spirit goes immediately. A Baptist looks for a theological rationale for death in the Bible. The funeral generally lasts 30-60 minutes.

Spiritual Caregiver: Pastor

Books used: Several translations of the Bible may be used. Some will only use the *King James* version. Others will use modern translations such as the *New International* version and the *New Revised Standard* version. The New Testament is also used.

Before the Ceremony: Funeral takes place within one week after death. Visitation is held at the funeral home or church. Casket is brought into the funeral home; it may be open or closed. People greet and comfort the family. The funeral is held the next morning.

Appropriate Attire: No rules.

Flowers and Donations: Flowers may be sent to the church or funeral home, where the funeral will take place, or to the home of the bereaved. Contributions to a charity may be sent. Such gifts should be presented to the spouse or adult children of deceased. Food may be sent to the home of the bereaved after the funeral. (No restrictions.)

The Ceremony: Takes place in a church or funeral home. No funerals on Sunday mornings. Latercomers do not enter when the bereaved family is entering or during prayers. Family may choose the way they want the service to be. Cremation is allowed.

The Interment: At the graveside, a brief service is held, where Scriptures are read, prayers are recited and the casket is committed to the ground. Upon returning from the graveyard cemetery, traditionally, a meal is provided by church members.

Comforting the Bereaved: It is appropriate to visit the home of the bereaved after the burial. Such visits include recalling happy times during the life of the deceased. Food may be served; alcohol is not permitted. Casseroles may be brought to the church and/or the church may bring the food to the home of the bereaved.

Important Facts: Baptists are individualistic; the church does not govern their thoughts or actions. Baptists base their faith on their own personal relationship with Christ. The Pastor is more of a guide/teacher who will lead the church members; he does not dictate to the church.

Brethren Church

Funerals and Mourning: Celebrates the resurrection promised by Jesus Christ. The service also celebrates the individual who has died, providing an opportunity to reflect upon the meaning of life. The funeral service, a ceremony unto itself, lasts 30-60 minutes

Spiritual Caregiver: Pastor

Books used: Bible. Each congregation chooses its own translation.

Before the Ceremony: A funeral is usually held 2-3 days after death, or a Memorial Service can be held (from 1-3 weeks after a death). Usually the Pastor will make a visit to the home of the bereaved before the funeral, to pray with them and/or help make funeral arrangements.

Appropriate Attire: Men – jacket and tie, business casual. Women – dress, skirt and blouse or pants suit. No rules regarding colors of clothing.

Flowers and Donations: Flowers may be sent to the home of the bereaved or to the funeral service. In lieu of flowers, contributions may be sent to a fund or charity designated by the family or the deceased. Food may be sent to the home of the bereaved. There are no restrictions on the types of food.

The Ceremony: Takes place in a church or funeral home. Guests sit wherever they wish. The casket may be open. The pastor officiates; the eulogist delivers a eulogy. If it is deemed appropriate, a choir, vocal ensemble or a soloist may sing hymns, while an organist or pianist provides music. Cameras and tape recorders are permitted with prior approval of the Pastor or the bereaved.

The Interment: It is optional for guests to attend. At the graveside, Scripture and prayer of committal are performed prior to the body being committed to the ground. Normally, the body is lowered after services are performed.

Comforting the Bereaved: If visiting the home of the bereaved, it is recommended that the visit be brief. In many congregations, a fellowship meal is served either in the church or at the family's home. Guests, family and friends gather after the funeral or memorial service. Thoughtful and compassionate reflections are encouraged in times of mourning.

Important Facts: There are no rituals for observing the anniversary of a death. Burial or cremation is up to the family.

Buddhism

Funerals and Mourning: Each individual passes through many rebirths. Death is a very important transition. An intermediate state (or transition phase) may last up to 49 days following death. This time is preparation for one's next life. One then enters a new rebirth. Death is seen as transition of consciousness from this temporal body to the next life. The funeral service lasts 45 minutes to an hour. Thai, Cambodian and Sri Lankan traditions may have up to 3 ceremonies, each lasting 45 minutes.

Spiritual Caregiver: A priest officiates in Japanese tradition. A monk officiates in the Cambodian, Thai and Sri Lankan traditions.

Books used: The Tibetan Book of the Dead

Before the Ceremony: The funeral is usually held within 1 week of death, but ideally 3 days. It is considered inappropriate to communicate with the bereaved before the funeral. Immediately after death, the body is always washed, bathed and properly dressed. This occurs before the ceremony.

Appropriate Attire: There are vast differences in Buddhist traditions in America. It would be best to approach all situations conservatively and ask questions. In Japanese traditions, dark somber colors are advised. Cambodian, Thai and Sri Lankan traditions advise wearing white – the symbolic color of death.

Flowers and Donations: Donations are widespread and acceptable. Typically, the bereaved family recommends a specific charity/cause as the recipient of the donations.

The Ceremony: Traditions vary as to where the funeral is held. Temples are more common than funeral homes. In Cambodian, Thai and Sri Lankan traditions, the 1st ceremony is at the home of the bereaved, the 2nd is at a funeral home and the 3rd is either at the home of the bereaved or a temple. Sitting will probably be on the floor on meditation cushions. In Tibetan tradition, the body often remains at home; people come to the home to meditate with the body. It is then taken directly to the crematorium. The purpose of a Buddhist funeral is to help the deceased in his/her journey through the intermediate state and also to comfort the bereaved.

The Cremation: is the standard in Buddhist countries. In Japanese and Chinese traditions, the ashes are later buried.

Comforting the Bereaved: It is appropriate to visit the home of the bereaved. In Western traditions, monks lead a “merit transference” ceremony 7 days after the burial or cremation. This generates good energy for the deceased in his or her new rebirth. Impermanence is central to Buddhist teachings. People from an early age learn that death is an inevitable part of life. The reality of death is more acceptable.

Important Facts: Commonly, a year after death, most traditions have “merit transference” ceremonies. In Japanese traditions, death anniversaries are celebrated for many years after death. These are held at the home of the bereaved or at a temple. In some traditions, a body is taken to a monastery to be burned – on a funeral pyre. Meditation plays a big part in Buddhism. Buddhists see death as a transition not as an end. All information above is subject to local customs, as there is a great deal of variation throughout the Buddhist world.

Catholic (Roman Catholic)

Funerals and Mourning: Death is considered a public rather than a private event. It serves as an opportunity for community reaffirmation of faith in life beyond death. A Catholic funeral rite is a mass. A formal ceremony, the mass lasts about an hour.

Spiritual Caregiver: priest

Books used: hymnal; The New American Bible; a prayer book – called a Missal

Before the Ceremony: The funeral usually takes place within 2-3 days after death. The first day after a death is usually reserved for the family to make arrangements for the funeral. Most churches offer a bereavement minister who can help the family plan the funeral mass. Family chooses readings, songs, etc. The wake can happen at the funeral home or at church – if the church can accommodate it. A vigil service may be provided, where prayers for the deceased can be said. Common to all wakes is an opportunity for community, friends and relatives to gather, pray and express their sympathies to the bereaved.

Appropriate Attire: Respectable clothing.

Flowers and Donations: Flowers are appreciated and may be sent to the home of the deceased, or to the funeral home, before or after the funeral. Contributions are not customary unless the family indicates they are appropriate; they can be sent to any charity the family supports. Food may be sent to the home of the bereaved, or wherever there may be a reception, after the funeral.

The Ceremony: Takes place at a church or a funeral home. The coffin is closed and draped with a *pall* (white shroud that covers the whole coffin). This symbolizes the white garment received at Baptism. The service emphasizes supportive love from relatives, friends and neighbors, grieving the deceased. Bible readings, the liturgy and prayers of mass address the belief in the Resurrection.

The Interment: After the funeral Mass, the hearse is followed to the cemetery for final graveside farewell. The priest or deacon will say the prayers of final commendation.

Comforting the Bereaved: A brief visit to the home of the bereaved is appropriate. Typically, the reception includes the serving of food and drink. Friends and acquaintances gather to console with their presence and prayers.

Important Facts: Usually, there is a mass on the annual anniversary of the death. Catholics believe in the afterlife. Typically, Catholics will like to have a mass said for the *repose of the soul of the deceased*. Those arrangements can be made through their own church or from the parish where the deceased was from. There are parishes that offer grief support groups.

Christian

Funerals and Mourning: In faith, one can look forward to life with God after death through faith in Jesus Christ. The funeral is a ceremony unto itself and usually lasts 15-30 minutes. A eulogy lasts about 20 minutes.

Spiritual Caregiver: Minister or Pastor

Books used: Bible

Before the Ceremony: Funeral takes place usually within 2-3 days of death. "Lying in State" (viewing the body) is sometimes performed at the church, sometimes at a funeral home. Typically, the family is present while mourners come to offer condolences.

Appropriate Attire: Depends on church culture. Somber, dark colors are recommended.

Flowers and Donations: Flowers may be sent to the home of the bereaved. Contributions are optional, not ordinarily encouraged. Food may be sent to the home of the bereaved. No food restrictions.

The Ceremony: Takes place at a church or funeral home. Sometimes the funeral will be at the home of the bereaved. A memorial service is held in a church. Those arriving late should not enter during prayer. The casket is usually open. There is no official Bible translation. Each church chooses the hymnal and the translation of the Bible it will use. In the culture of most funerals, picture taking is not encouraged.

The Interment: At the graveside, Scriptures and prayers are recited by the minister and the body is committed to the ground.

Comforting the Bereaved: It is appropriate to visit the home of the bereaved, but it is best to call first. A brief visit is typical, unless they are close friend of the bereaved. Alcoholic beverages will NOT be served.

Important Facts: There are no mourning customs or rituals observed at the anniversary of one's death. Typically, people (friends, relatives or other church members) will offer prayer on behalf of the bereaved.

Christian and Missionary Alliance (CMA)

Funerals and Mourning: Death is an inevitable event of moving from this life to the next. Yet, in Christ it is not something that we have to fear. Peace is always found in knowing that a few short years on earth is not all we have. The ceremony lasts 30-45 minutes.

Spiritual Caregiver: Pastor

Books used: A hymnal and Bible (St. John Chapter 14, verses 1-3)

Before the Ceremony: The funeral typically takes place within 2-3 days. Visitation is followed by a funeral service.

Appropriate Attire: Men – jacket and tie. Women – dress.

Flowers and Donations: Flowers may be sent to the home of the bereaved or to the funeral itself. The family may designate certain charities to which contributions may be donated. Food may be sent to the home of the bereaved upon hearing of the death. (No restrictions.)

The Ceremony: Takes place either in a church or a funeral home. Guests should arrive early and ushers will advise where to sit, however if late, one should not enter while prayers are being recited. Whether the casket is open or closed depends on a family. Typically, a funeral service includes Scripture, music and prayer.

The Interment: Guests should attend the interment. At the graveside, prayers are recited, Scripture is read and a short service is held.

Comforting the Bereaved: It is appropriate to visit the home of the bereaved after the funeral, but the visit should be limited to no more than 30 minutes. Food is likely to be served, but no alcohol will be available. Some churches provide a bereavement ministry, where lunch is served for the family.

Important Facts: There are no mourning customs or rituals observed for the anniversary of a death.

Christian Science (Church of Christ, Scientist)

Funerals and Mourning: Life is understood to be eternal, changeless and entirely spiritual. The church does not designate special arrangements or rituals for funerals or mourning. A funeral service is optional.

Spiritual Caregiver: Christian Scientist or Christian Science Practitioner. There is no clergy. A church reader or family member or friend may officiate.

Books used: King James version of the Bible; Science and Health with Key to the Scriptures, by Mary Baker Eddy.

Before the Ceremony: It is up to the family; some choose to have visitation. If there is a visitation, it will take place in a funeral home.

Appropriate Attire: There are no rules regarding dress, but slightly subdued colors are preferable. Whatever is appropriate for the occasion.

Flowers and Donations: Both flowers to the bereaved family and contributions in the name of the deceased are appropriate. It is not unusual for the family to encourage donations to a church or favorite charity of the deceased.

The Ceremony: Private funeral or memorial services are arranged by the families and are usually held in their private homes or in a funeral home. While most Christian Scientists do not have open viewing at the memorial service, this is done at the discretion of the individual. Rarely is the casket open. The service usually includes no personal remarks or eulogy. A typical memorial service includes readings from the Bible and Mrs. Eddy's writings (Science and Health with Key to Scriptures) along with music (hymns from the Christian Science Hymnal) and prayer (i.e. The Lord's Prayer or the Silent Prayer).

The Interment: Cremation or burial is solely the bereaved family's decision. There is no set rule as to what is done.

Comforting the Bereaved: Visiting the home to pay respects to the family is appropriate.

Important Facts: There are no mourning rituals for observing the anniversary of a death. The Christian Science Church is a lay church, where members of the church are elected as readers. Many times there is no service at all, or just a memorial service.

Churches of Christ

Funerals and Mourning: The Bible defines death as separation from the body from the spirit. The spirit lives on while the body returns to dust. In time of death, God will determine one's final judgment. Souls of the faithful Christians are taken to Paradise (Heaven), while the souls who are unfaithful are taken to Tatarus (torment). The funeral service usually lasts 20-30 minutes.

Spiritual Caregiver: minister

Books used: a hymnal and a Bible (the Old and New Testaments). Common hymnals are *Songs of the Church* and *Sacred Selections*.

Before the Ceremony: Funerals occur within 2-3 days after death, and may be delayed 4-5 days if family cannot arrive immediately. Visitation, viewing of the body, is arranged the night before at the mortuary. Visiting time extends from 1 to 5 hours, depending on the age of the deceased and how well known they are. Relatives are present for visitors.

Appropriate Attire: Men – jacket and tie. Women – dress or skirt and blouse. Black or other somber colors or patterns are recommended.

Flowers and Donations: Flowers, plants and cards can be sent to the home of the deceased or the funeral home. Contributions are not customary unless the family indicates. Food may be sent to the home of the bereaved. (Provided by the women in the congregation.)

The Ceremony: There are no funerals on Sunday mornings. Funerals take place in a church or a funeral home. If opened at all, the casket is open for viewing and the funeral service but closed immediately after. The service is straightforward. No standard liturgy exists for funerals. The minister tailors the service – songs, prayers or sermon materials – at the family's request. Usually, funeral services are followed by a graveside service.

The Interment: At the graveside, the minister offers prayers, readings from the scriptures and sometimes comments about the deceased.

Comforting the Bereaved: Visiting the bereaved, providing support and friendship is most important to mourners. Food may be served, but there will be no alcohol. The minister is looked to for all sorts of advice and comfort.

Important Facts: No instrumental music or dancing in the Church of Christ. In mortuary chapels, if singing is part of the service – a cappella or congregation singing – organ music is permissible before or after the service, rarely during the service proper. There is no set creed or doctrine. Special services for veterans – military may provide an honor flag, 21-gun salute and taps.

The Christian Church (Disciples of Christ)

Funerals and Mourning: Death is not the end of life, but the beginning of new life. While Disciples grieve, they do not mourn as do those who have no hope of ever seeing the deceased again or who are without the sure hope that those who die in faith in Jesus Christ are assured eternal life with God. The funeral is a service unto itself. A pastor presides. Pallbearers carry or push the casket on rollers into the funeral home or church sanctuary. The service will last between 15 and 30 minutes. All attending are expected to remain to the end.

Spiritual Caregiver: pastor or minister

Before the Ceremony: The funeral usually takes place within one week. Often, visitation is held at the funeral home the night before the service.

Books used: The New Standard Revised Version of the Bible

Appropriate Attire: Men – jacket and tie or suit. Women – dress or skirt and blouse. Dark somber colors are recommended.

Flowers and Donations: Flowers may be sent to the deceased's home or to the funeral home. Donations to a charity, a cause or memorials may also be made in memory of the deceased. Food may also be sent to the home of the bereaved for the family and guests.

The Ceremony: Takes place in the church of the deceased or a funeral home. It is customary to arrive early, however if late do not enter during the procession or during prayer. If there is a casket, it is usually open. The level of participation depends on whether or not the guest is Christian. Christians will generally be expected to stand sing with congregants and read prayers aloud. Non-Christians are expected to stand with congregants and are invited to sing and pray with them. No cameras or pictures are allowed.

The Interment: At the graveside, the casket is carried to the grave. Prayers and readings are offered. The pastor blessed the earth placed on the casket.

Comforting the Bereaved: Visiting the bereaved after the funeral, even more than once, is appropriate. Food will be served. Grace must be said prior to eating. It would not be considered impolite to not eat. Meals and lodging are often provided for family and out-of-town guests by the church and its members.

Important Facts: There are no mourning customs or rituals for observing the anniversary of a death. Each congregation is autonomous.

Episcopalian and Anglican

Funerals and Mourning: A funeral service can be with or without communion. The belief is that nothing – not even death – can separate Episcopalians from God’s love. Funeral services last anywhere from 20 minutes to 1 and ½ hours (with a Eucharist, where music is played).

Spiritual Caregiver: priest

Books used: *The Book of Common Prayer* and a hymnal. Bible lessons are always included in the program.

Before the Ceremony: The Funeral is usually within 2-3 days after death. There can be a great deal of flexibility regarding time of funeral service. Many people have a wake. Casket may be open for viewing, but it is never open during the funeral service.

Appropriate Attire: Whatever is culturally appropriate.

Flowers and Donations: Obituary notices will indicate if flowers are appropriate. More often, the family designates a specific charity for donations.

The Ceremony: Takes place at a church (preferable) or funeral home. Typically, the casket is closed and covered with a white pall. The “reception of the body” occurs, where the body is received at the church/funeral home and prayers are said. Funerals are relatively different, where there may or not be a Eucharist (with music). An Episcopalian/Anglican funeral does not require last rights, however it is possible to do. No cameras or tape recorders are allowed. Cremation is allowed.

The Interment: Guests are allowed to attend the burial. At the graveside, the body is committed to the ground. If there has been a cremation, the ashes are either burned or put in a vault. A gathering of friends and family typically follows burial service.

Comforting the Bereaved: Although there is no specific “ritual” for calling or expressing sympathy to the bereaved, it is acceptable to call or visit the home. It is best to say: “we are very sorry for your loss.”

Important Facts: If there is no body or ashes available, a Memorial Service – not a funeral – will take place. There are two possible languages for a service: traditional or modern. Some abstain from meat on Fridays and some fast before receiving Holy Communion, which may be daily. Many practice confession of sins and absolution.

Evangelical Free Church

Funerals and Mourning: Members believe that the dead will be resurrected. A person who is a follower of Christ is given eternal life. The funeral service lasts from 30-60 minutes.

Spiritual Caregiver: Pastor, elder, an official person or a friend

Books used: The New International Version or the New American Standard translations of the Bible; Scriptures; Old and New Testaments – encouraged by the Apostle Paul

Before the Ceremony: Funerals usually take place within 2-3 days after a death. Sometimes, it can be as long as one week. Traditionally, people arrange to have a Lay out, Calling Hours and/or Visitation, unless there is a memorial service instead of a funeral. The casket can be open or closed depending on the family's wishes. Guests may visit with the family, expressing condolences, after signing a guest book. The funeral can be held on the day of the viewing or the following day.

Appropriate Attire: Men – jacket and tie. Women – dress or skirt and blouse or pantsuit.

Flowers and Donations: Traditionally, flowers may be sent to the home of the bereaved, the funeral home, or the church. Contributions may be made to a memorial fund designated by the family (stated in the obituary). Food may also be sent to the home of the bereaved. No restrictions.

The Ceremony: Takes place at either a church or funeral home. The casket is sometimes open. The service may include music and song, scripture verses and a sermon or talk about life by the pastor. Some funeral services may include family and friends sharing thoughts about the deceased. Afterwards, people get in their cars; the procession leads to the cemetery for a short service.

The Interment: Anyone who attended the funeral or memorial service is invited to go to the graveside service. A short service takes place, whereby prayers are recited and the pastor reads from the Bible. The focus is on the fact that the person is going to be resurrected.

Comforting the Bereaved: After the funeral and graveside service, families and friends are invited back to the church for lunch or light meal. The church may also serve lunch to the family and friends at the home of the bereaved. Food is usually brought to the church or to someone's home all week long. It is also appropriate to visit the home of the bereaved.

Important Facts: Cremation is an option; the Evangelical faith does not oppose it. Not a lot of time is spent eulogizing the deceased. The focus of a funeral or memorial service is on what the Bible says to those who are living.

Greek Orthodox

Funerals and Mourning: Death is the separation of the soul (the spiritual dimension of each human being) from the body (the physical dimension). Upon death, partial judgment – a taste of Heaven or Hell – is based on the way that a person conducted his/her life. The funeral ceremony lasts 30-60 minutes.

Spiritual Caregiver: priest

Books used: Manual for Funerals and Memorials

Before the Ceremony: The funeral generally takes place 2-3 days of death. Visitation and prayer service (*Trisagion*) are conducted the eve of the funeral at the funeral home.

Appropriate Attire: Dark blue and black colors are most appropriate.

Flowers and Donations: Flowers may be sent to the home of the bereaved or to the funeral itself. Monetary contributions can be made to a fund or charity designated by the family of the deceased. It is not appropriate to send food, however the family of the deceased usually provides a “mercy mea” after the funeral for relatives and friends.

The Ceremony: Takes place in a church. Guests arrive early and ushers advise where to sit. The traditional greeting for the family: “Memory eternal,” or offer condolences. The casket is always open, except in extreme cases. When a Greek Orthodox views the body, they bow in front of the casket and kiss an icon or cross placed on the chest of the deceased. No cameras or tape recorders are appropriate at a funeral service.

The Interment: Guests should attend. At the graveside, there is a five-minute prayer ceremony (*Trisagion*) followed by each person placing a flower on the casket – the flowers come from those sent to the church for the funeral then conveyed to the cemetery with the casket.

Comforting the Bereaved: It is okay to visit the home of the bereaved if only for a brief time. Food will be served. It is traditional for Greek Orthodox to say to the bereaved, “May you have an abundant life” and “May their memory be eternal.”

Important Facts: Cremation is not permitted under any circumstances. The Greek Orthodox observe a 40-day period of mourning from the day of death. Autopsies are performed only when required by law or at the request of the survivors.

Hindu

Funerals and Mourning: Life is sacred. Death is inescapable. Although the physical body dies (*atman*) the soul never dies. Divine presence is everywhere; everyone who dies will be reborn. Hindus believe in re-creation: birth, death and rebirth. Funeral services usually last 1-1 ½ hours.

Spiritual Caregiver: Priest or Senior Care Giver.

Books used: *Vedas*, written in Sanskrit; the *Bhagavad-Gita* and *Ramayana* – 2 holy books

Before the Ceremony: The funeral usually takes place within 24 hours of death. When someone dies, his or her body is washed and wrapped in a cloth (shroud). A garland of flowers is often placed on the body before being put on a stretcher. It is taken to be cremated on a special fire (funeral pyre). The eldest (or youngest) son walks around the pyre, carrying a lighted torch. The pyre is then set on fire. While lighting the pyre on fire, prayers and readings from the Scriptures are recited.

Appropriate Attire: Casual dress. White clothing is most appropriate.

Flowers and Donations: Flowers and donations are inappropriate, but accepted. It is appropriate to bring food, as long as it is simple. No oils, butter or spices are used in cooking during the mourning period. Breads (Dal) are appropriate but sweets are not.

The Ceremony: The casket is always open, with the body inside for viewing. The service takes place where the cremation is completed. The casket, with the body, is burned in a ceremonial fire. The ceremony proceeds with the priest explaining the ceremony to guests who are not Hindu. The service is intended to liberate the soul of the deceased for its ascent to heaven. The *Shraddha* ceremony is performed at home. No cameras or tape recorders are allowed. A procession takes place afterwards. Food offerings of sweetened rice and milk (and water) may be offered to Brahmins.

The Cremation: Guests may attend the cremation if they wish. The last food offering is symbolically made to the deceased; the body is cremated. The ceremony is called *mukhagni*.

Comforting the Bereaved: Visit the bereaved before the *shraddha* ceremony, which occurs 10 days after the death for members of the Brahmin caste, 30 days for other castes. Visitors are expected to bring fruit to the home.

Mourning Customs: 10-30 days after a death, depending on when the shraddha ceremony is, mourners dress, eat and behave austere. A temple priest performs anniversary rituals.

Important Facts: There is no concept of a “funeral home.” Home is the main place of worship; the body remains there until taken to the place of cremation, usually 24 hours after death. Many Hindus are vegetarian; some eat meat – not beef (cow is a holy animal).

International Church of the Foursquare Gospel

Funerals and Mourning: All Christians who have died will one day rise from their graves and meet the Lord. A ceremony unto itself, the funeral service lasts 30-60 minutes.

Spiritual Caregiver: Pastor

Books used: None

Before the Ceremony: Funeral takes place usually within 2-3 days after death. The Pastor provides guidance to the family.

Appropriate Attire: No set standard. The family chooses the type of service; the clothing will follow the established service.

Flowers and Donations: Flowers may be sent to the funeral home or church where the funeral service is held. Contributions may be sent to a memorial fund determined by the bereaved. Food may be sent to the home of the bereaved.

The Ceremony: The ceremony takes place in a church or a funeral home. Gospel funeral usually begins with singing, Scripture reading or prayer. This is followed with hymns, prayer and worship to God and a sermon by the pastor. Casket is usually open. The family makes the decisions as to what they would like for the funeral service: music, choosing a certain family member to read a poem, hymns or whatever else suits their desires.

The Interment: At the graveside, there are prayers, songs and Scripture readings, and the casket is buried. The service is basic.

Comforting the Bereaved: Visiting the home of the bereaved is appropriate. Food may be served in the home, but no alcohol will be provided. No restriction on food.

Important Facts: There are no mourning customs or rituals for observing the anniversary of one's death. No prayer books. Handling of the body is always with dignity of the deceased as well as to the family. The funeral service is a memorial to the one who died, and to help the family press on.

International Pentecostal Holiness Church

Funerals and Mourning: All Christians who have died will one day rise from their graves and meet the Lord in the air. All those who have joined with God will live forever. A ceremony unto itself, the funeral service lasts 30-60 minutes.

Spiritual Caregiver: minister

Books used: Bible – most commonly used versions are: Authorized King James Version, the New King James Version, the New International Version and the New American Standard Version. Sometimes a hymnal is used.

Before the Ceremony: The funeral usually takes place within 2-3 days after death.

Appropriate Attire: Men – jacket and tie. Women – dress or skirt and blouse. Dark, somber colors are advised.

Flowers and Donations: Flowers may be sent to the funeral home or the church where the funeral service is held. Contributions may be sent to a memorial fund determined by the bereaved. It is appropriate to send food to the home of the bereaved. No restrictions.

The Ceremony: Takes place in either a church or a funeral home. A funeral usually includes singing, Scripture reading or prayer. This is followed with hymns, prayer and worship to God, and a sermon and tribute to the deceased by the pastor. Family members and close friends deliver eulogies.

The Interment: At the Graveside, there are prayers, songs and Scripture readings, and the minister, family or close friends may make comments about the deceased.

Comforting the Bereaved: If one knows the family well, it is appropriate to visit the family, but it is best to limit the visits to no more than 15 minutes. Food may be served, but no alcoholic beverages.

Important Facts: No rituals for observing the anniversary of the death.

Jain

Funerals and Mourning: There is a strong belief in the sanctity of all life. The body dies but the soul travels into the next life. Jaines believe in the cycle of death and rebirth. A funeral service can last anywhere from 1-4 hours.

Spiritual Caregiver: Family member or a village leader

Books used: various mantras are recited rather than any books used, at times of death

Before the Ceremony: Ideally, funerals take place as soon as possible after a death. Friends and relatives gather at the funeral home or place of cremation to comfort the bereaved. If the death is a natural one, washing of the body is commonplace, prior to cremation.

Appropriate Attire: Simple colors – white is preferred to black.

Flowers and Donations: Jaines believe in not accepting flowers or contributions at time of death. Food may be taken to the family. Jaines are strict vegetarians and alcohol is prohibited.

The Ceremony: The religious service occurs anywhere from 3-13 days after the body is cremated. The service takes place either in a temple or in a private home. Mantras and/or prayers are recited during the ceremony.

The Cremation:

Comforting the Bereaved: After the funeral, people visit the bereaved in their home and, for several days, console the family. Friends and family generally bring food to the home. If the deceased is young, there is a long mourning period. There is not much grieving that occurs for an older person who dies.

Important Facts: This religion comes out of India; it is one of the oldest religions of the Indian subcontinent. Jainism is a salvation religion. The rituals are similar to the Hindu. They do not bury the body; they burn the body. The Jaines make non-violence for youngsters a central principle of their religion. Another element of the Jaines is self-control. Jaines are strict vegetarians. Alcohol is prohibited.

Jehovah's Witnesses

Funerals and Mourning: There is faith in God. Jehovah's Witnesses see life as sacred. They view the dead as being asleep awaiting resurrection to life. The funeral service, at the family's discretion, is a ceremony unto itself and lasts from 15-30 minutes.

Spiritual Caregiver: Congregation Elder

Books used: any Bible; a songbook such as *Sing Praises to Jehovah* may be used for singing.

Before the Ceremony: Funeral usually takes place within one week after death. Visitation is at the funeral home, where friends and family comfort the bereaved.

Appropriate Attire: Men – jacket and tie. Women – dress or skirt and blouse. Dress “modestly” and “sensibly.” There are no rules regarding colors of clothing, but what is worn should respect the somberness of the occasion.

Flowers and Donations: Flowers may be sent to the home of the bereaved before or after the funeral or to the funeral home. Contributions in memory of the deceased can be donated to a charity or sent to the mourners' home before or after the funeral. Food may be sent to the home of the bereaved. There are no dietary restrictions.

The Ceremony: Takes place at a Kingdom Hall (meeting hall for Jehovah's Witnesses), in a funeral home, or any other suitable place. Sometimes, there is just a graveside service. The casket may or may not be open. The *Congregation Elder* delivers a memorial talk from the Bible designed to comfort the bereaved and talk of hope for the future and the resurrection of the dead. The funeral service is not ritualized. If the service is at a funeral home, an organist may supply the music, or have pre-recorded music to accompany the congregation singing.

The Interment: At the graveside, prayer follows brief comments on the Scriptures.

Comforting the Bereaved: Visiting the home of the bereaved is appropriate. Discussing with the bereaved what you appreciated about the deceased is helpful. The congregation is supportive of mourning. Food may be served, but it depends on the preference of the mourners. Jehovah's Witnesses view death as a sad occasion but feel positive about the future of the dead loved one.

Important Facts: No mourning customs or rituals for observing the anniversary of a death. Cremation is okay, but Jehovah's Witnesses wouldn't want to desecrate a dead body. There is no objection to an autopsy. Whether to accept an organ transplant is a personal, medical decision. The same would be true of organ donation. Blood transfusions are forbidden. The emphasis on religion is on Bible study.

Jewish

Funerals and Mourning: A Jewish funeral is a time of intense mourning. A service unto itself, a funeral may last anywhere from 15-60 minutes.

Spiritual Caregiver: Rabbi. A cantor - sings

Books used: None

Appropriate Attire: Men – jacket and tie. Women – modest, a dress or skirt and blouse. A small head covering called a *yarmulke* (“Ya-ma-kah”) is required at Orthodox, Conservative, Reconstructionist and some Reform funerals. In Orthodox funerals, clothing should cover the arms, hems should reach below the knees and heads should be covered. It is not respectful to openly wear symbols of other faiths, such as a cross.

Before the Ceremony: Ideally, funeral takes place within 24 hours after death; some reform families can wait 2-3 days. Jewish law discourages public viewing of the body.

Flowers and Donations: Flowers are never appropriate for Orthodox, Conservative or Reconstructionist funerals but may be appropriate for Reform ceremonies. It is customary to send contributions in memory of the deceased. Small contributions are often given to a charity, cause, fund or organization such as the Jewish National Fund (42 E 69th St, NY, NY 10021; (800) 345-8565) that plants trees in Israel. Food may also be sent to the home of the bereaved after the funeral. However, it is best if the food is kosher – conforms to traditional dietary laws.

The Ceremony: Takes place either at a synagogue/temple, funeral home or in one’s private home. Overall guidelines are simple and modest. The service usually consists of psalms and prayers of comfort, an appropriate eulogy and the mourner’s *Kaddish* (prayer for the dead), officiated by the rabbi. Generally, the casket is closed; viewing the body prior to burial is against custom of faith.

The Interment: It is expected that only family and close friends attend. The service varies: in the simplest service, the rabbi recites prayers and leads the family in the mourner’s *kaddish* – prayer for the deceased. In a traditional service, there is a slow procession to the grave, with several pauses along the way. After prayers and *kaddish* have been recited, all present participate by filling in the grave, throwing earth into it.

Comforting the Bereaved: The religious sit in mourning for 7 days after the funeral – *shivah*. Food will probably be served – it is kosher (blessed) in conservative and orthodox homes.

Important Facts: The anniversary of a death – *yahrzeit* (“yart-site”) is a service at a temple/synagogue; typically, the mourner’s *kaddish* is recited. Embalming is against Jewish custom. Death rituals are accomplished as quickly as possible. Simple and modest are usually the guidelines for funeral arrangements.

Lutheran

Funerals and Mourning: Death is not the end of life, but the beginning of new life. While Lutherans grieve, they do not grieve without hope. There are 2 focuses of a funeral: remember and celebrate the life that has passed, and to bring the comfort and hope of the resurrection to those who are grieving. The funeral, usually a service unto itself, typically lasts 30-45 minutes.

Spiritual Caregiver: pastor

Books used: A hymnal. Examples are *The Lutheran Book of Worship*, which contains hymns and liturgies, and *The Lutheran Hymnal*.

Before the Ceremony: The Funeral usually takes place within 3 days after death. Visitation at the funeral home the night before the funeral is common. The next morning, the casket is brought to the church, with a service of burial sometimes preceded by an hour of visitation.

Appropriate Attire: No rules.

Flowers and Donations: Often memorial donations are preferred to flowers. Donations may be made to the church or a favorite charity/cause of the deceased.

The Ceremony: The service consists potentially of three parts: Service of the Word, Service of the meal and Commendation. A procession begins with the minister, coffin and pallbearers meeting at the church entrance. The coffin is open for a last viewing prior to service but remains closed for the duration. In a church service, a white cloth (*pall*, representing Resurrection) is placed on top of the coffin prior to the procession. The pascal candle precedes the casket in both the processional and recessional. The service usually includes readings from Scripture, various prayers (including The Lord's Prayer), special music, a sermon and often the communion meal. After the service, the *pall* is removed and the casket is then placed in the hearse.

The Interment: At the graveside, the Committal is performed. Prayers, Scripture readings and blessings are part of the committal. The service is brief.

Comforting the Bereaved: Visiting the home of the bereaved is appropriate. Very often refreshments or lunch is held at the church, or the family may choose to have this at their home. No restrictions on food.

Important Facts: Some congregations remember the first year anniversary in church prayers. All Saints weekend – the 1st Sunday in November – all those who died in the preceding year are usually mentioned in the service. Cremation is becoming more common. The body may be donated to science.

Mennonite

Funerals and Mourning: Death is seen as part of God's plan. A funeral or memorial service celebrates the life of the deceased and their passing into eternal spiritual life after death. The funeral service lasts about an hour.

Spiritual Caregiver: pastor

Books used: Various translations of the Bible. Versions of the Bible that are commonly used are the New International Version and the New Revised Standard Version. More conservative denominations may use the King James Version. Hymnals are also used.

Before the Ceremony: Funerals take place within 2-3 days after death. Usually, a viewing occurs at the funeral home or church before the funeral.

Appropriate Attire: Conservative denominations: Men – suit, no tie. Women – dress that covers arms, and hems below the knees. Neither open-toed shoes nor modest jewelry are permissible. Women cover their heads; visitors are not expected to do so. Less conservative denominations: Men – suit or jacket. Women – dress or skirt and blouse, modest jewelry is allowed. Dark, somber colors are advised for all.

Flowers and Donations: No flowers to those in a conservative denomination. However, flowers or food may be sent to the home of the bereaved/church where the funeral will be held for those in less conservative churches. It is recommended to send prepared foods, which can be refrigerated until needed. Contributions may be made in memory of the deceased to a cause designated by the bereaved family.

The Ceremony: Takes place in the church sanctuary or in a funeral home. Caskets are open from some Mennonite groups/churches. A service can be similar to Sunday morning worship, which might include sharing of stories of the deceased and favorite hymns and Scriptures.

The Interment: Is usually attended by family and close friends. At the graveside, the pastor recites Scripture, a brief prayer and words of committal. A final blessing is said. Often following the committal service, people go back to the church for a simple meal – which has been prepared by church members for family and friends.

Comforting the Bereaved: A brief visit to the bereaved is appropriate during the weeks that follow a death. Gestures of condolence such as brief visits to the home, food, notes and flowers would be encouraged.

Important Facts: No mourning customs. Cards remembering the deceased are appreciated upon the one-year anniversary of the death. Not a sacramental church. Keeping the funeral arrangements simple would be considered good stewardship in the Mennonite tradition.

Methodist

Funerals and Mourning: Life is eternal; in faith, one can look to life with God after death. There are diverse beliefs about the afterlife. A funeral's purpose is threefold: to express grief and comfort others in bereavement, to celebrate the life of the deceased, and affirming faith in life with God after death. The average funeral lasts about 20 minutes. Appalachian funerals can last up to 2 hours.

Spiritual Caregiver: Pastor

Books used: Book of Worship

Before the Ceremony: Funeral usually takes place 2-3 days after death. Normally prior to a service, calling hours – where one pays respects to the family – takes place at the funeral home or at the church.

Appropriate Attire: Men – jacket and tie. Women – dress.

Flowers and Donations: Flowers are usually sent to the funeral home. Afterwards, they are taken to the cemetery to be placed on the grave, or they may go home with the family. Contributions are optional; the recommended charity may be mentioned in the deceased's obituary. Food may be sent to the home of the bereaved. There are no food restrictions.

The Ceremony: Takes place in a church or a funeral home. The funeral service is not a private affair. It is a corporate act of the people of God. The proclamation during the service speaks to the persons assembled in terms of confrontation and comfort. Worshipers are comforted in their grief over the death of a loved one and confronted with their own hope in Christ. The casket may or may not be open. For some people, the service is a celebration of the deceased's life. There may be hymns, readings, a eulogy and a tribute paid to the deceased.

The Interment: At the graveside, the pastor recites prayers and the body is committed to the ground. If there has been a cremation, which is done privately before the service, the ashes are either buried or put in a vault. Military or fraternal rites may be part of the service.

Comforting the Bereaved: Help needs to come from the pastoral leadership, church members and neighbors. Comfort and renewed faith must be mediated by a close friend or relative. People may visit as long as is appropriate. When it comes to helping people grieve, one's presence, just being there, is important. Food will not be served during bereavement.

Important Facts: There are no mourning customs or rituals for observing the anniversary of a death, however there may be a service commemorating the deceased. Mourning locates the source of comfort in God. One should not forget about the persons who are grieving.

Mormons (Church of Jesus Christ of Latter-day Saints)

Funerals and Mourning: Latter-day Saints believe all who have lived on earth are literally the spiritual children of God and resided with him in a pre-mortal existence. Through temple ordinances, families can be sealed together for time and eternity. The funeral, a service unto itself, varies in length according to the program outlined by the family, but usually lasts 60-90 minutes.

Spiritual Caregiver: officer of the church, typically the bishop of the congregation

Books used: The 4 Standard Works: Bible, both New and Old Testaments as one, the Book of Mormon, the Doctrine & Covenants (D&C), and the Pearl of the Great Price.

Before the Ceremony: Funeral takes place within one week after a death. If the deceased has had his/her temple ordinance, he/she is dressed in (sacred) "temple clothing" – all white.

Appropriate Attire: "Sunday Best": Men – suit or sport jacket and tie. Women – dress or skirt and blouse with hems below the knees. Modest, conservative and dignified are good.

Flowers and Donations: It is appropriate, but not expected, to send flowers or contributions to the funeral itself or to the home of the bereaved. Food is usually provided by the Relief Society – the oldest women's organization in the country.

The Ceremony: Usually takes place in a church or a funeral home. The family chooses whether or not to have an open casket. The officer of the church conducts the service. There is an opening and closing hymn. A prayer is said before and after the speaker talks. A special musical is performed by the Relief Society, followed by talks of the purpose of life and finally a eulogy.

The Interment: At the graveside, the grave is dedicated in a prayer offered by the home teacher. The deceased is then buried.

Comforting the Bereaved: Visiting the home of the bereaved is the norm. A meal is served; alcohol is prohibited. Prior to eating, always give thanks and ask for blessing upon the food. Monthly visits continue by home and visiting teachers (the women).

Important Facts: No mourning customs or rituals for observing an anniversary of a death. Family ties are very strong. *The Word of Wisdom*, a health code divinely revealed in 1833, forbids the use of tobacco, alcoholic beverages, tea and coffee, and emphasizes a health diet and physical and spiritual fitness. The family outlines the funeral service – usually 2-3 speakers and song selection. "Compassionate Service" – the Relief Society – steps in, providing meals, tending to the children and anything else that is helpful to the family.

Muslim (Islam)

Funerals and Mourning: Muslims believe in life after death, and that there is resurrection and judgment in an afterlife. The present life is only a trial preparation for the next realm of existence. Islamic funeral services have a set method but may vary to accommodate family members who may not be Muslims. Services usually last 30-60 minutes. In some cases, a funeral may last more than an hour.

Spiritual Caregiver: *imam* (pronounced: ee-mom) – Muslim leader

Books used: The Qur'an or Koran – the Bible of Islam; *Hadith* – sayings of the Prophet; *Books of Fiqh* (pronounced: feek) – Islamic rulings extracted from Koran and life of the Prophet, dealing with areas such as funeral prayers and regulation.

Before the Ceremony: Ideally, Muslims should be buried within 24 hours after death. Cleanliness and ritual purification are essential. Of the rituals, one of the most important components of the funerary process is washing and shrouding of the body. The body is put in a simple, inexpensive coffin, facing the NE – which is the direction of Mecca.

Appropriate Attire: Men – casual shirt and slacks. Women – dress. If praying, clothing should cover the arms and hems should reach below the knees. A scarf is required to cover the head. For both men and women who pray, openly wearing pendants with faces, crosses, stars or zodiac signs are discouraged. Bereaved wears black.

Flowers and Donations: It is not common practice to send flowers. However, after the funeral, providing food is a welcome gift for the bereaved. No pork or alcohol is allowed.

The Ceremony: Takes place in a funeral home or in the general-purpose room of the mosque. The casket is usually carried by male relatives and friends and is always closed.

The Interment: Burial takes place within 24 hours of death. At the graveside, the *Janazah* prayers for the dead are recited before the body is lowered into the ground. Prayers are continually recited and a brief sermon may be preached. Small gravestone with the deceased's name is sufficient. Muslims frown on large monuments.

Comforting the Bereaved: The family system is very strong. One may visit the bereaved; talking quietly, shaking hands, hugging and kissing are all acceptable forms of comfort. For widows, the days of mourning are religiously mandated not to exceed 40 days. Visitors and mourners often sit in silence while someone reads aloud from the Qur'an. Usually, women from the local community prepare food for mourners and their guests.

Important Facts: No rituals for observing the anniversary of a death. Consumption of pork or any kind of intoxicating drink is forbidden. *Ramadan* – in December – is the holiest month of the Muslim year. Those who have reached puberty *fast* from sunrise to sunset. Autopsies, cremation and embalming are not acceptable in Islam. Exceptions for autopsies are with consent if it is a legal issue.

Special Circumstances for Hazardous Material Spills and Muslim Women: Muslim women vary from individual to individual. If there should be a terrorist incident, chemical spill or some other situation where their life is in peril, the question raised about what to do with and to a Muslim female is cause for concern. If one's life is in jeopardy, some Muslims are very strict with men touching them. Therefore, it is important to have a woman available – she need not be Muslim. Most Muslim women need to be covered, whereby no body part can be exposed. The culture dictates that a woman must be covered. It is important to make every attempt possible to make certain the Muslim woman is taken to a private place. If there is a situation whereby a woman must be stripped down and rinsed off (i.e. from a chemical spill), she should be ALONE – no group showers are allowed. IF there is a possibility of a choice for a woman who is contaminated, then she would need to be covered at all times, with others unable to see her body; seeing a woman's body is viewed as culturally wrong. Hence, there may be exceptions in some individuals – as to the varying degrees of situations – as to whether or not the emergency is life threatening.

Native American

Funerals and Mourning: Many believe death is the beginning of another journey into the next world. While death is not necessarily the termination of life, the bereaved still mourn the absence from this life of the one who died. Funerals can last over a 4-day period.

Spiritual Caregiver: No one in particular

Books used: None used

Before the Ceremony: Visitation occurs, whereby mourners view the dead body. No autopsies, embalming and re-surfacing the bodies of the deceased.

Appropriate Attire: Modest clothing. Some women, depending on their religious belief, may cover their heads. In most traditions, people wear white, symbolizing death.

Flowers and Donations: Giving both flowers and donations are considered to be a form of the “give away.” Food is provided by everyone in the community, bereaved family included. No pork, poultry or alcohol.

The Ceremony: Takes place anywhere from several minutes to several days after the visitation. Typically, a service begins with an opening followed by readings, music, the eulogy and a final closing. Often, a ceremonial pipe and bowl are used. Sage, sweet grass, cedar, pine and tobacco are burned as a means of purification and cleansing. The funeral service typically ends with mourners gathering together to share a meal and talk.

The Interment: Often following the funeral service, there is a procession to the cemetery. A short committal service takes place. After the body is interred into the ground, there is a feast, more prayers and people stand up and give testimonies. Finally, there is a “give away,” where personal materials are distributed to family and friends.

Comforting the Bereaved: Family is an extension of relatives and friends and is very supportive of each other. Many tribes restrict what bereaved relatives can eat and/or what kind of activities they can engage in after the death of a loved one. This represents a sacrifice by the living for those who have moved on in the circle of life. Different nations have different rituals (i.e. Lakota wipe away the sorrow – comforting the mourner).

Important Facts: Some cultural characteristics of Native Americans include: a sense of pride – where they won’t ask for anything; keeping a physical distance with new acquaintances; children play a central role in their life; a handshake is a sign of respect; direct eye contact can be misinterpreted as a sign of anger and disinterest. All nations occasionally interweave their traditions with Christian burial customs. These include placing such items as a hunting rifle, a blanket, some tobacco and other personal items in an adult male’s coffin before interment. Navajo do not touch the deceased or their belongings. Ohio has no recognized tribes. One of the rites of Lakotas is the keeping of the soul. Some make physical sacrifices such as cutting off their hair.

Church of the Nazarene

Funerals and Mourning: Life is eternal. One can look forward to life with God after death. Death may be a time of separation from the body, but the soul and new body will be reunited upon the coming of Christ and the final judgment. The purpose of funerals is threefold: to express grief and comfort one another in bereavement, to celebrate the life of the deceased, and to affirm faith in life with God after death. There is a lot of flexibility involved in the nature of the service. The funeral generally lasts 30-45 minutes.

Spiritual Caregiver: Pastor or Reverend

Books used: Bible

Before the Ceremony: Funeral usually takes place 3-4 days after a death. Visitation can occur the night before or on the same day as the funeral.

Appropriate Attire: No dress code

Flowers and Donations: Family often request contributions be made to the deceased's favorite charity, or church, in memory of the deceased. Close friends of the bereaved, or the church family, usually provide food to the family. No dietary restrictions.

The Ceremony: Takes place in the church sanctuary or a funeral home. The pastor directs the service and musicians provide music. Family decides ceremony – poems, readings, songs, etc.

The Interment: Guests may attend the service. At the graveside, prayers and words of committal are recited. Sometimes a song is sung. Usually, the only participant is the officiating pastor. If the deceased is a veteran, the family may request the presence of an honor guard, who plays taps, assists with a 21-gun salute and performs the ritual of the folding of the flag, which is presented to the bereaved.

Comforting the Bereaved: It is appropriate to visit the bereaved after the funeral. A family meal is always offered at the church following the interment. No alcohol will be served.

Important Facts: No set mourning customs or rituals for observing the anniversary of a death. The use of alcohol and tobacco is prohibited, in the church facility. Between time of death and the memorial service, often church members provide meals to the family.

Eastern Orthodox Churches

Funerals and Mourning: Death is the separation of the soul from the body. Upon death, we immediately begin to experience a foretaste of heaven and hell. This experience, known as the partial judgment, is based on the general character of our lives regarding behavior, character and communion of God. The service lasts about an hour.

Spiritual Caregiver: Priest. If deceased is an important person, a bishop may be asked to come. Other people in the service are: a deacon, sub-deacon and altar server.

Books used: none in particular

Before the Ceremony: The funeral usually takes place within 2-3 days after a death. Western culture includes a viewing; Orthodox culture may or may not have a viewing.

Appropriate Attire: Men – jacket and dark-colored (usually black) tie. Women – dress or skirt and blouse. Clothing should cover arms and hems should reach below the knee. Sober, dark colors are recommended.

Flowers and Donations: It is appropriate to send flowers to the funeral home before the funeral. It is also appropriate to make a contribution in the memory of the deceased to either his or her church or to a fund or charity designated by the family of the deceased.

The Ceremony: Usually takes place at the church. In most cases, the casket is closed. The priest leads the mass, which includes reciting of hymns, prayers and asking for forgiveness on behalf of the deceased.

The Interment: At the graveside, there will be a brief prayer ceremony, followed by the officiating priest usually putting soil on top of the casket so it forms on the casket or spreading soil on the casket. The flowers usually come from those sent to the church for the funeral and then conveyed to the cemetery with the casket. After the burial, usually all return to the home of the bereaved.

Comforting the Bereaved: A Meal of Mercy is often given in the church hall or at the home of the deceased shortly after the burial. Tradition states a brief visit to the bereaved on the same day as the funeral is acceptable. Religious objects that a visitor may see at such a visit are icons, two-dimensional artistic images of saints, a lighted candle and burning incense. Usually close friends bring food for 3 days – the typical length of grieving.

Important Facts: Cremation is not permitted in Orthodox churches. Mourners usually avoid social gatherings for about a year after a death. During the same period, mourners are likely to wear black. A memorial service is held on the Sunday closest to the 40th day after a death. Subsequent memorial services are held on the annual anniversary of the death.

Orthodox Churches

Funerals and Mourning: Death is the separation of the soul from the body. Upon death, we immediately begin to experience a foretaste of heaven and hell. This experience, known as the partial judgment, is based on the general character of our lives regarding behavior, character and communion of God. The service lasts 30-60 minutes.

Spiritual Caregiver: bishop, priest, deacon, sub-deacon and altar server

Books used: none in particular

Before the Ceremony: The funeral usually takes place within 2-3 days after a death.

Appropriate Attire: Men – jacket and tie. Women – dress or skirt and blouse. Clothing should cover arms and hems should reach below the knee. Sober, dark colors are recommended.

Flowers and Donations: It is appropriate to send flowers to the funeral home before the funeral. It is also appropriate to make a contribution in the memory of the deceased to either his or her church or to a fund or charity designated by the family of the deceased. Food may also be sent to the home of the bereaved.

The Ceremony: Takes place at a funeral home or at the house of worship of the deceased. There will be an open casket ceremony.

The Interment: At the graveside, there will be a brief prayer ceremony, followed by the officiating priest or bishop usually putting soil on top of the casket so it forms on the casket or spreading soil on the casket. The flowers usually come from those sent to the church for the funeral and then conveyed to the cemetery with the casket.

Comforting the Bereaved: Tradition states a brief visit to the bereaved on the same day as the funeral is acceptable. Religious objects that a visitor may see at such a visit are icons, two-dimensional artistic images of saints, a lighted candle and burning incense. A Meal of Mercy is often given in the church hall, restaurant, or the home of the deceased shortly after the burial. At the home of the Antiochian Orthodox Church, usually coffee, pastries and/or fruit are served.

Important Facts: Cremation is not permitted in Orthodox churches. Mourners usually avoid social gatherings for the first 40 days after a death. They may also wear black during this same period. A memorial service is held on the Sunday closest to the 40th day after a death. Subsequent memorial services are held on the annually anniversary of the death.

United Pentecostal Church

Funerals and Mourning: Members believe that all Christians who have died will one day rise from their graves and meet the Lord. The soul never dies. The real emphasis of a funeral ceremony is based on everlasting/eternal life for the deceased. Immediately upon death, the deceased becomes united with the Lord. A ceremony unto itself, the funeral ceremony lasts about 30-60 minutes.

Spiritual Caregiver: Minister or Pastor

Books used: Nothing in particular

Before the Ceremony: Funerals usually take place within 2-3 days after death. Visitation may take place an hour prior to the service, however some still choose the evening before the ceremony for a viewing. The Pastor/Minister usually works with the family and helps them decide the funeral service (i.e. the format: Scriptures and speakers to be used).

Appropriate Attire: Men – jacket and tie. Women – dress or skirt and blouse.

Flowers and Donations: Flowers may be sent to the funeral home or church where the funeral ceremony is held. Contributions may be sent to a memorial fund determined by the bereaved. Food may be sent to the home of the bereaved. The church ministry typically provides the meals, which are usually taken to the family's home. Alcohol is prohibited.

The Ceremony: Takes place either in a church or a funeral home. A funeral usually begins with singing, Scripture reading or prayer. Typically, hymns, prayer and worship to God follow. The minister delivers a brief sermon and tribute or eulogy to the deceased. Casket may or may not be open. Sometimes family members or other ministers participate in the ceremony, by reading, reciting the eulogy or singing.

The Interment: At the graveside, there is usually a prayer and Scripture readings, and sometimes a song. The casket is committed to the ground.

Comforting the Bereaved: It is appropriate, but not compulsory, to visit the home of the bereaved after the funeral. Occasional phone calls are made to the family of the deceased. The church family as a whole takes the opportunity to provide comfort to the family. Food may be served; alcoholic beverages are not allowed.

Important Facts: There are no mourning customs or rituals for observing the anniversary of the death.

Presbyterian

Funerals and Mourning: In heaven, the souls of the faithful are reunited with God in a warm and loving relationship. The funeral usually lasts 30-60 minutes.

Spiritual Caregiver: Pastor or Minister

Books used: *Presbyterian hymnal*, a Bible and various translations of the Old and New Testaments.

Before the Ceremony: The funeral usually takes place within 2-3 days after death. Usually, not always, there is visitation including extended family and friends, lasting 1-3 hours. Typically, the pastor comforts the family and helps with preparation of the service.

Appropriate Attire: Men – jacket and tie. Women – dress or skirt and blouse. Dark, somber colors are recommended.

Flowers and Donations: It is appropriate to send flowers to the bereaved or to the funeral home before the funeral upon hearing the news of the death, or shortly thereafter. Other contributions are not customary, although the family may suggest contributions to charity in lieu of flowers. Food may be sent to the home of the bereaved before or after the funeral. No dietary restrictions.

The Ceremony: Takes place at a church or a funeral home. Sometimes there is simply a graveside service. It is not customary for the family to be present before the service. Rarely is the casket open during the service. If the service is open-casket, it is open just prior to the service but closed during the service. The minister leads the service with prayers, Scripture readings and a biographical sermon or eulogy. Scripture texts that are used convey assurances of eternal life. Hymns may also be sung.

The Interment: Guests may attend the graveside service. At the graveside, the officiating pastor or minister recites prayers and brief Scripture readings. The service is very brief.

Comforting the Bereaved: No set tradition. Frequently, mourners welcome visitors at their home after the funeral. This imparts a sense of community to the grieving process. Other mourners may prefer solitude and privacy. Food may be served, at the discretion of the hosts.

Important Facts: No mourning customs or rituals for observing the anniversary of a death. Funerals are governed by local custom. Cremation is becoming more common.

Quakers (Religious Society of Friends)

Funerals and Mourning: Friends do not believe in life after this life. A funeral, or memorial meeting, is either “unprogrammed” (no pastor) or “programmed” (having a pastor). Unprogrammed meetings are held in silence. Pastoral meetings can be either programmed or semi-programmed. A memorial service is a celebration of a person’s life. Either form of meeting usually lasts an hour.

Spiritual Caregiver: In a meeting without a Pastor, the responsibility of the meeting’s Oversight Committee or the meeting’s Ministry Committee is the caregiver.

Books used: Bible or hymnal

Before the Ceremony: The memorial service may take place in the same week of death, or may take place up to 6 weeks or 2 months later. Memorial services are individual from meeting to meeting. Frequently, cremation occurs.

Appropriate Attire: No rules

Flowers and Donations: Flowers and contributions are appropriate. Frequently, obituary notices in the local paper will list specific charities to which contributions can be made in memory of the deceased. Close friends and neighbors may bring food to the home of the bereaved. No food restrictions; alcohol is not allowed in a meetinghouse.

The Ceremony: Usually takes place in a Quaker meetinghouse. If programmed or semi-programmed meeting, hymns, reading(s), and/or a eulogy may happen. Programmed meetings are planned in advance and usually include a moment of silence. Semi-programmed meetings will have a pastor but will not have an order of worship, and there may be up to 45 minutes of silence. Most Quakers simply sit during the service unless they are moved to speak or offer a prayer or message that comes out of the silence. All present – Quaker and non-Quaker – are welcome to speak if moved to do so. The body is rarely in a meetinghouse.

The Interment: Usually only close family members attend the service. At the graveside, the body is committed to the ground. If there has been a cremation, the ashes are either buried or put in a vault. Sometimes, the ashes are scattered.

Comforting the Bereaved: There is no specific “ritual” for calling or expressing sympathy to someone who is mourning. Nor is there a “ritual” that guides the behavior of the mourners. It is appropriate to visit the home of the bereaved.

Important Facts: No rituals for observing the anniversary of a death. The Religious Society of Friends is a religious body without creeds. Quakers are divided into 4 major groups. There is a great deal of theological diversity among Society of Friends and it is best not to make any assumptions about the beliefs of the Quakers you meet.

Reformed Church in America/Canada (RCA)

Funerals and Mourning: The Reformed Church believes that to be absent from the body is to be present with the Lord. The funeral is a service unto itself and lasts 20-30 minutes.

Spiritual Caregiver: Pastor. Governed by elders and deacons.

Books used: None. The hope of Church members is summarized by Jesus' words from John 11:25-26, "'I am the resurrection and the life,' says the Lord. 'Whoever believes in Me, though he die, yet shall he live; and whoever lives and believes in Me shall never die.'"

Before the Ceremony: Funeral usually takes place 2-3 days after a death. Viewing may be scheduled in the days or hours before the funeral, depending on the families' preference.

Appropriate Attire: Men – jacket and tie. Women – dress or skirt and blouse. Dark, somber colors of clothing are advised. Bright, flashy tones are strongly discouraged.

Flowers and Donations: Flowers may be sent to the home of the bereaved upon hearing of the death, or they may be sent to the church or funeral home where the funeral ceremony will be held. Contributions to a church or organization designated by the family may be made after the funeral. It is also appropriate to send food to the home of the bereaved.

The Ceremony: Takes place either in a church or a funeral home. A pastor officiates and delivers the sermon. Possibly a family member or close friend may also deliver a eulogy. The casket is rarely open. Viewing may be offered during or at the end of the funeral service.

The Interment: At the graveside, Scriptures are read, prayers are recited and the casket is placed in the ground.

Comforting the Bereaved: Often, there is a reception at the church or home of the bereaved after the funeral. If not, visiting a few days after the funeral is appropriate. It is recommended that the visit be brief. Seldom is a religious service at the home of the bereaved. No food will be served.

Important Facts: No mourning customs or rituals for observing the anniversary of a death. Local, ethnic and cultural customs are more relevant than any particular religious tradition of the Church. The RCA is closely related (theologically) to Presbyterian. Beliefs lie in the historic Christian faith, and that the Bible is the Word of God and the final authority for faith and practice. Worship services range from highly formal to very informal.

Seventh-day Adventist

Funerals and Mourning: Seventh-day Adventists believe that to die is to stop living. Death is a complete cessation of life. The deceased sleep until the resurrection of Jesus. A funeral usually lasts 15-30 minutes.

Spiritual Caregiver: pastor, minister or clergyman

Books used: Bible – *The Second Coming of Jesus Christ, Revelation, John or First Corinthians*

Before the Ceremony: Funerals usually take place within one week of death. Usually 30 minutes to an hour before the funeral, there is a wake or visitation.

Appropriate Attire: No dress code.

Flowers and Donations: Contributions to various good works and causes of the church are commonly made as memorials. Flowers may be sent to the funeral, church, or to the deceased's home before or after the funeral. It is appropriate to bring food after the funeral, to the home of the deceased, or to the place of a memorial meal, which could be elsewhere. If food is brought to the church, it has to be vegetarian – meat is not allowed into the church.

The Ceremony: Takes place in a church or funeral home. Usually the casket is open. Typically, a Scripture is read from the Old and New Testament. Prayer is offered and then remarks are made. Acknowledgement of flowers and cards are followed by the eulogy, which is read aloud or silently. Special music or song follows the eulogy, and the benediction completes the ceremony.

The Interment: At the graveside, there will be a brief message of encouragement and prayer from the clergyman.

Comforting the Bereaved: The first few days after the funeral it is appropriate for friends to visit the home of the bereaved. One should visit briefly to express words of encouragement or to offer to help with any difficulties the bereaved may encounter. The bereaved can be helped by offering to transport incoming relatives from airports or bus/train stations, or offering to help with errands. Expressing words of comfort such as: "I sense your grief and share it with you," and "We look forward to the resurrection of your loved one" are common.

Important Facts: The Bible does not mandate rituals for observing the anniversary of a death. Adventists pray only for the living. Even though the dead body is usually buried, Adventists have no objection to cremation or to the donation of the body to medical or scientific institutions.

Sikh

Funerals and Mourning: Sikh believe in the cycle of reincarnation and that certain actions and attachments bind the soul to this cycle. The soul itself is not subject to death. Death is only the progression of the soul on its journey through the universe back to God. The service usually lasts about 30-60 minutes. A second service lasts about an hour.

Spiritual Caregiver: *Granthi* - priest

Books used: *A Nit Nem* – daily prayer book

Before the Ceremony: The body of a Sikh is always cremated. This usually occurs within 3 days after death. Sikhs prepare the body for the funeral with a yogurt bath while reciting prayers. The body is dressed in new clothes and the five (5) Sikh symbols: *kesh* – uncut hair; *kirpan* – a knife representing compassion and one's task to defend the truth; *kara* – a stainless steel bracelet; *kachera* - special Sikh underwear; and *kanga* – a small comb.

Appropriate Attire: Men – jacket and tie, or more casual, modest clothing. Women – modest dress, skirt and blouse or pants suit. It is best if the legs are covered. For both sexes, shoes may be worn inside the funeral home but not at the *gurdwara* service. Heads also should be covered with a hat, scarf cap or veil.

Flowers and Donations: Flowers, food or contributions to a charity, chosen by the family, may be given but are not expected. Food restrictions are meat, fish, eggs and alcohol.

The Ceremony: The pre-cremation ceremony will take place at a funeral home. The optional post-cremation ceremony will be at the *gurdwara*; everyone sits on the floor facing the *Siri Guru Granth Sahib*, sometimes with the men on the left and women on the right. The casket may be open, depending on the customs of the community. A close family member officiates the ceremony, leading prayers. All ceremonies commemorating a death include much prayer.

The Interment: Only close family members remain for the cremation since it lasts several hours. An *ardas* (community prayer) is recited to begin the service. A minister may offer prayers and say a few words, but this is optional. Two (2) daily prayers, *Japji* and *Kirtan Sohila*, are recited before the cremation.

Comforting the Bereaved: It is fine to call the family of the deceased to express love and concern and offer help or support. When visiting, it is best to remember the joy of the soul returning to its true Home with God. Memorial services are often held at home with people taking turns reading of the *Siri Guru Granth Sahib*.

Important Facts: While some Sikhs choose to remember a deceased loved one in prayer during a *gurdwara* service, others hold a special *gurdwara* and *langar*, where a communal meal is provided after the service, at the anniversary of a death. Sikhs are prohibited from drinking alcoholic beverages. Most Sikh are vegetarian.

Unitarian Universalist

Funerals and Mourning: There is no specific doctrine about afterlife; some believe in an afterlife while some doubt that there is one. The ritual that marks one's death is called a "memorial service," not a funeral. The service is a ceremony unto itself and may last 30-60 minutes, or longer.

Spiritual Caregiver: Minister or Chaplain

Books used: Unitarian Universalist Hymnal, *Singing the Living Tradition*

Before the Ceremony: The memorial service usually takes place within one week, but sometimes up to a month after a death. The length of time between the death and the memorial service is determined solely at the discretion of the family. Generally, the deceased would be cremated; therefore there can be as much time between the death and memorial as needed.

Appropriate Attire: Men – jacket and tie. Women – business attire.

Flowers and Donations: Flowers may be delivered to the place where the memorial will be held. Contributions made to a fund or charity, designated by the family, are preferable. If needed or wanted, food may be sent to the home of the bereaved before the memorial.

The Ceremony: Memorial services are often held in the church, but they can also be held in the home or funeral home. The body is very seldom present at the memorial. The minister delivers a meditation or eulogy. Members of the family and friends are invited to share memories of the deceased. Oftentimes, music is provided by members of the congregation on whatever instruments are available.

The Interment: A brief meditation may be offered at the graveside by the minister who then commits the body (ashes) to the ground.

Comforting the Bereaved: It is appropriate to visit the home of the bereaved after the memorial service. When visiting, express sympathies to the bereaved and offer specific help to them. Sharing fond memories of the bereaved are especially appreciated. Food may be served. Comments such as "I am so very sorry for your loss" are appropriate.

Important Facts: No mourning customs or rituals for observing the anniversary of a death. Cremation is an increasingly favored method of disposal of the body. Unitarian Universalists are agnostic about the existence of God. Unitarians decide for themselves what makes sense to them, and that is what they believe; it varies widely.

United Church of Christ

Funerals and Mourning: The loss and grief that accompany death clouds the awareness of eternal life. Although death brings an end to earthly life, the spirit remains. Life exists beyond life. A funeral service affirms once more the powerful, steadfast love of God from which people cannot be separated, even by death. The funeral service is almost always a service unto itself, lasting from 15-40 minutes.

Spiritual Caregiver: minister or pastor (The Reverend _____)

Books used: Bible – any contemporary version; *New Century Hymnal*; *The Chalice Hymnal*; Book of Worship – whatever the need of the bereaved (often favorite poems or essays).

Before the Ceremony: Usually, the funeral takes place within one week after a death. Viewing time is sometimes scheduled in the days or hours before the funeral. However, for a cremation, there is a memorial service, which may or may not have included a viewing. The viewing usually occurs at the funeral home.

Appropriate Attire: Sunday dress.

Flowers and Donations: Flowers normally are sent to the funeral home or church, depending on where the service is being held; the disposition of the flowers is at the family's discretion. Contributions to a church or organization designated by the family may be made after the funeral. Food may be sent to the home of the bereaved. No restrictions.

The Service: Takes place in a church or funeral home. A minister officiates and delivers the homily. A family member or close friend may deliver a eulogy. The casket is rarely open. The service has 3 goals: thanking God for the gift of life, celebrating and giving thanks for one particular life and asking God's blessings on the spirit of the departed and the continuing lives of the gathered congregation of family and friends. The service may or may not include the singing of anthems and hymns.

The Interment: Guests may or may not be invited, at the family's discretion. Scriptures are read, a hymn may be sung and the deceased is remanded to the care of God.

Comforting the Bereaved: Most churches will have a care group who provides a memorial meal for family and friends (usually in the church's fellowship hall). If the family desires, however, the meal may be served in their home. Visiting a few days after the funeral is appropriate. Presence (silence and/or hugs) may be more comforting than words. Inviting persons to talk about the deceased is a particularly effective ministry of support.

Important Facts: Local, ethnic and cultural customs are more relevant than any particular religious tradition of the Church. The church does not have creeds or doctrine. The church operates with a statement of faith, but local congregations around the country vary widely in their "standard practices."

Unity

Funerals and Mourning: Believe that God is omnipresent and that no one is really ever separated by God. Many believe that there is a transition from this world, through death, into another realm. Funeral services tend to last, on the average, 30 minutes, but may last over an hour.

Spiritual Caregiver: minister

Books used: Bible – passages from *John*: 14:1-3 and 14:27, 23rd *Psalms*

Before the Ceremony: Funerals take place within 2-3 days of death. It is the choice of the family to have a visitation.

Appropriate Attire: Men – coat and tie. Women – a dress or business casual.

Flowers and Donations: A choice of the family. Donations may be sent to charities and occasionally to the church. Church members may provide food to the bereaved.

The Ceremony: There are memorial services as well as funerals. No casket is involved.

The Interment: The graveside service is very brief. The minister reads Scripture and recites phrases reaffirming what was previously said at the funeral service.

Comforting the Bereaved: It is appropriate to visit the home of the bereaved. Phone calls are made, cards sent and communication is kept with the bereaved. Initially, contact is made by the minister, and tapers over time.

Important Facts: Unity is not a traditional church. It is not heavily ritualistic. Rituals are not crucial to what is taught. It is more a matter of the heart and the mind. Many believe in the afterlife. Unity teachings, such as the universal salvation process – of being healed – is an ongoing/daily practice. It is through a person's relationship with God, through prayer and meditation, that wholeness/salvation is experienced. Judgment, like salvation, occurs daily through our own self-judging, by going through life-challenging experiences and learning from our lessons, therefore gaining wisdom. Unity views death as a transition or graduation and that the soul/spiritual being is still alive although not physically expressing in a physical body.

Wesleyan

Funerals and Mourning: Teaches that upon the second resurrection of Christ, the just will be resurrected to eternal life. The body of the resurrected body will be whole and identifiable. The funeral ceremony is a ceremony unto itself and may last 30-60 minutes.

Spiritual Caregiver: Minister, Pastor or Reverend

Books used: Versions of the Bible: the New International Version, the New King James Bible, and the King James are common.

Before the Ceremony: Funeral usually takes place 2-3 days after a death. Visitation takes place before the funeral service. The family decides the length of visitation.

Appropriate Attire: Casual attire is appropriate, if modest.

Flowers and Donations: Flowers may be sent to the home of the bereaved before or after the funeral or to the funeral itself. In lieu of flowers, contributions may be made to a fund or charity designated by the family or the deceased. Food may be sent to the home of the bereaved before or after the service. There are no dietary restrictions. Alcoholic beverages are prohibited.

The Ceremony: Takes place in a church or a funeral home or at the site of the grave itself. The casket is usually open. Prelude music begins the service. The minister reads Scripture and delivers thoughts about the deceased and recites the eulogy. Music is played or sung. A sermon is recited; prayer and meditation are followed again by the Postlude. Usually musicians provide music at the beginning and end of the funeral ceremony, while guests view the deceased. No funeral service has specific requirements.

The Interment: At the graveside, there is Scripture reading, prayers are recited and the body is committed to the ground. Sometimes hymns are sung.

Comforting the Bereaved: It is appropriate to visit the home of the bereaved to express sympathies and to offer specific help to them. A brief prayer, reflecting upon the life of the deceased, may be offered. No religious service or food will be available at the home of the bereaved, unless desired. The church cares about the needs of the family and desires to comfort the family in the grieving process.

Important Facts: No mourning or rituals for observing the anniversary of a death. Wesleyans are Fundamentalists.

Zoroastrian/Parsis or Parsee

Funerals and Mourning: Death is inevitable. Zoroastrians believe that when an individual dies, the life force (*ushtanal jan*) leaves the body (*tan*) which then becomes an empty shell of matter – a corpse (*ristag*) that demonic forces attack and cause to decay. The mortal soul (*urvan*) also leaves the body at death. Death is regarded as a focal point in the struggle between good and evil within each human. Funeral services last about an hour.

Spiritual Caregiver: priest

Before the Ceremony: Cleansing of the body occurs. The chest of the deceased is draped in a sacred undershirt (*sudra*) and a sacred cord (*kustil/koshti*) is tied around the waist. The deceased is dressed in white clothes, the hands are crossed over the chest (the legs are also crossed) and the entire body is covered in a white shroud. The face remains exposed. Relatives and friends may then bid farewell to the dead person.

Appropriate Attire: wearing of white

Flowers and Donations: There are no restrictions on giving flowers and donations. Fruit may also be given. Alcohol is prohibited.

The Ceremony: Occurs within 24 hours, during daylight, so that sunlight can keep evils – like pollution – away from the persons attending the funeral, as well as purify the corpse. At the commencement, pairs of corpse bearers recite the *Srosh Baj*. Two magi perform the basic dedicatory rite of the faith – washing of the hands, face and feet, and then untying and retying the sacred cord while reciting prayers, additional hymns of praise, they then enter the funeral hall and face the body. The priests invoke god's protection and chant the *Ahunavaiti Gatha*. During the recitation, the priests turn away from the corpse and perform another rite. The body is placed by the corpse bearers on an iron – or stone – bier.

The Interment: The corpse is placed in a hearse that is followed to the funerary site by relatives and friends in a motorcade. Zoroastrians bury the dead in walled graves, with cement slabs, or enclosed graveyards so as to prevent the corpse from touching the earth and thus polluting it.

Comforting the Bereaved: On returning home, mourners bathe themselves as an added ritual precaution against pollution. The prayer vigil continues after death, in the belief that the deceased's soul will be comforted during its time of transition. Chanting a hymn specific to the period, a repetition of the confessional liturgy and an invocation of the messenger divinity Sraosha or Srosh Yasht Vadi occurs. Oil lamps burn to dispel evil.

Important Facts: Considerable variation in Zoroastrian funerary practices. Zoroastrians adhere to the concept of the extended family, in which support and care for the elderly is maintained. The number 3 is believed to represent the creed of good thoughts, good words and good deeds conquering evil.

Questions & Answers

1) Is Cremation allowed by your faith?

- African American Methodist Church – yes
- Amish – acceptable, not common
- Apostolic – no
- Assemblies of God – yes, it is optional
- Baha'i – no, the body should be treated with appropriate respect
- Baptist – yes, is up to the individual
- Brethren Church – yes, it is up to the family
- Buddhism – yes, is generally the course of action
- Catholic/Roman Catholic – no
- Christian – yes, varies from person to person
- Christian and Missionary Alliance – yes, no problems
- Christian Science – yes, choice is left up to the individual
- Church of Christ – yes, not widely practiced
- Disciples of Christ (Christian Church) – yes
- Episcopalian & Anglican – yes
- Evangelical – yes, preference of family
- Greek Orthodox – no, disapproves
- Hindu – yes, it is the only method
- International Church of the Foursquare Gospel – up to individual
- International Pentecostal Holiness Church – yes
- Jain – yes
- Jehovah's Witness – yes, it is a personal choice
- Judaism – no, among traditional Jews; yes, among Reform Jews
- Lutheran – yes
- Mennonite – very few do this, not common, but it is optional
- Methodist – yes
- Mormon (Jesus Christ of Latter-day Saints) – reluctant, up to family
- Muslim (Islam) – no, Muslim are never cremated
- Native American – yes
- Nazarene – yes, it is permitted
- Orthodox Church – no
- Pentecostal – allowed
- Presbyterian – yes, no official belief
- Quakers/Friends – customs vary, some prefer burial, some cremation
- Reformation (Reformed Church of America – RCA) – optional
- Seventh-day Adventist – yes
- Sikh – yes
- Unitarian Universalist – yes, a favored method of disposal
- United Church of Christ – yes
- Unity – yes, it is acceptable
- Wesleyan – yes, it is allowed
- Zoroastrian/Parsis – yes, but not by Orthodox

2) What is a Columbarium? What is the difference between internment in a niche, walkway or on the ground?

A Columbarium is a niche or group of niches set aside as a repository for cremated remains. A niche is a small vault that contains one or more urns or cremains (ashes). The vault is sealed with a plaque identifying the individual(s) interred to include date of birth and date. Some families may choose to bury the remains of a walkway of a memorial garden. Burial spaces in the walkway will be identified with a granite plaque. Scattering of ashes on the grounds of the Memorial Garden is also an option for families. Those choosing this option may remember their loved one with a memorial plaque on the Garden of Memory Wall.

3) Who is Your Spiritual Caregiver?

- African American Methodist Church - Pastor
- Amish - bishop
- Apostolic - Minister
- Assemblies of God - Pastor
- Baha'I - there are 9 elected leaders
- Baptist - Pastor
- Brethren Church - Pastor
- Buddhist - minister or priest; monk, in Cambodian, Thai & Ceylonese
- Catholic/Roman Catholic - priest
- Christian - minister or pastor
- Christian & Missionary Alliance (CMA) - Pastor
- Christian Science - minister
- Church of Christ - minister
- Disciples of Christ (Christian Church) - pastor or minister
- Episcopalian & Anglican - priest
- Evangelical Free Church - Pastor, elder, major official or friend
- Greek Orthodox - priest
- Hindu - Priest or Senior Care Giver
- International Church of the Foursquare Gospel - Pastor
- International Pentecostal Holiness Church - minister, pastor, Reverend
- Jain - Family member or village leader
- Jehovah's Witness - Congregation Elder
- Jewish - rabbi
- Lutheran - pastor
- Mennonite - pastor
- Methodist - pastor
- Mormon (Church of Jesus Christ of Latter-Day Saints) - church officer
- Muslim (Islam) - *imam* ("eee-mom") - Muslim leader
- Native American - no one in particular
- Nazarene - Pastor or Reverend
- Orthodox Church - Priest. A bishop is called in for important members
- Pentecostal Church - Minister or Pastor
- Presbyterian - Pastor or Minister
- Quakers (Religious Society of Friends) - person appointed in Meeting
- Reformed Church in America/Canada (RCA) - Pastor
- Seventh-day Adventist - minister, pastor or clergyman
- Sikh - *Granthi* (priest) or *Giani Ji* and attendants
- Unitarian Universalist - minister or chaplain
- United Church of Christ - minister or pastor

- Unity - minister
- Wesleyan - Minister, Pastor or Reverend
- Zoroastrian/Parsis - priest

4) Does your faith believe in Resurrection, if so, will the Body or Spirit rise?

- African American Methodist Church - yes, of the spirit
- Amish - no
- Apostolic - yes
- Assemblies of God - yes, both body and spirit
- Baha'i - no
- Baptist - yes, the spirit first then the body
- Brethren Church - yes, the body
- Buddhism - consciousness leaves the body at death, rebirth follows
- Catholic/Roman Catholic - yes, of the body
- Christian - yes
- Christian and Missionary Alliance - yes, both body and spirit
- Christian Science - the body is fundamentally regarded as thought, as thoughts grow more spiritual the body is increasingly freed of limitation
- Disciples of Christ (Christian Church) - yes, both body and spirit
- Episcopalian & Anglican - yes, both body and spirit
- Evangelical - yes, both body and spirit
- Greek Orthodox - yes, the body
- Hindu - no
- International Church of the Foursquare Gospel - yes, the body
- International Pentecostal Holiness Church - yes
- Jain - no
- Jehovah's Witness - yes, of the person
- Judaism - yes, Reform Jews believe only in resurrection of the soul, other Jews believe in the resurrection of both body and soul
- Lutheran - yes, both the body and spirit
- Mennonite - yes, of the spirit
- Methodist - yes, of a new spiritual body
- Mormon (Jesus Christ of Latter-day Saints) - yes, both body and spirit
- Muslim (Islam) - yes, afterlife: physical plains and pleasures
- Native American - yes, the ideals of it
- Nazarene - yes
- Orthodox Church - yes, of the soul
- Pentecostal - yes, of the physical body
- Presbyterian - yes, body and soul
- Quakers/Friends - individual, no creed
- Reformation (Reformed Church of America - RCA) - yes
- Seventh-day Adventist - yes, the spirit
- Sikh - no
- Unitarian Universalist - yes, if it makes sense
- United Church of Christ - yes, in the spirit
- Unity - yes, of the spirit
- Wesleyan - yes, of a glorified body
- Zoroastrian/Parsis - yes, both body and soul

5) Does your Faith believe in the Concept of Reincarnation?

- African American Methodist - no
- Amish - no
- Apostolic - no
- Assemblies of God - no, it is taboo
- Baha'i - no
- Baptist - no
- Brethren Church - no
- Buddhism - yes
- Catholic/Roman Catholic - no
- Christian - no
- Christian and Missionary Alliance (CMA) - no
- Christian Science - no
- Church of Christ - no
- Disciples of Christ (Christian Church) - no
- Episcopal & Anglican - no
- Evangelical - no
- Greek Orthodox - no
- Hindu - yes, each person will be physically reborn many times during the course of a soul's evolution.
- International Church of the Foursquare Gospel - no
- International Pentecostal Holiness Church - no
- Jain - yes
- Jehovah's Witness - no
- Judaism - no; some groups and sects have considered it, but it has never been mainstream
- Lutheran - no
- Mennonite - no
- Methodist - no
- Mormon (Church of Jesus Christ of Latter-day Saints) - no
- Muslim - no, the Qur'an states we have only one life on earth
- Native American - yes
- Nazarene - no
- Orthodox Church - no
- Pentecostal - no
- Presbyterian - no
- Quakers/Friends - individual
- Reformation (Reformed Church of America - RCA) -
- Seventh-day Adventist - no; given only one life, no second chance
- Sikh - yes, the soul is born again
- Unitarian Universalist - yes it if makes sense
- United Church of Christ - no
- Unity - many believe; not an official doctrine
- Wesleyan - no
- Zoroastrian/Parsis -

Internet Links for Crisis, Grief and Healing

RESOURCES

Grief:

- [Emotional Support Guide](#) - an index of support resources on the internet
- [Alt.support.grief](#) - news group that functions as an electronic support group
- Home page of the [Compassionate Friends](#)
- Comprehensive listing of grief-related links - [Kathi Webster's links](#)
- [WidowNet](#) - a resource for widows and widowers
- [Bereaved Families of Ontario](#) - support for family members & self-help
- [Transformations](#) - helps those in recovery and spiritual growth
- [Families Survivors United](#) - advocacy group (formed in wake of Oklahoma City bombing), provides information & support for families and all affected by tragedy
- [AltaVista - Death](#) - a website
- [Bereav.txt](#) - a website on bereavement

Other:

- [Islewest](#) - find books and resources to help meet life's challenges: Self-awareness, Personal Growth, Healing, Relationships, Recovery
- [After-Death.com](#) - forum dedicated to researching & sharing After-Death Communications and related spiritual subjects
- [The D.R.E.A.M.S. Foundation](#) - non-profit resource about dreams: nightmares, lucid dreams, interpretation, and more...
- [Jan Luckingham Fable's web site](#) - articles on grief, anger, consciousness and feeling your feelings in addition to counseling.

REFERENCE

Caring for the Dead, Lisa Carlson – complete guide of arrangements (general)
Coping with Bereavement, Harnish McIwraith – Stages of grief, facing death, going on with life, etc.
Facing Death and Finding Hope, Christine Longaker – A guide to the Emotional and Spiritual Care of Dying (advice for caregivers and survivors; children's view; healing-bereavement; preparing))
On Death and Dying, by Elizabeth Kubler-Ross (1969)
Planning Memorial Celebrations: A Sourcebook, Rob Baker, 1999 Bell Tower
Surviving Grief and Learning to Live Again, Dr. Catherine M Sanders – rituals
The Magic Years, by Selma Fraiberg (Scribner's, 1968)
The Wheel of Life: A Memoir of Living and Dying, by Elizabeth Kubler-Ross
When Bad Things Happen to Good People, by Harold S Kushner (Avon, 1983)

Books for Adolescents & Children

How it Feels When a Parent Dies, by Jill Krementz (1981)
Learning to Say Good-bye: When a Child's Parent Dies, by Eda LeShan (1986)
Lifetimes –
Straight From the Siblings: Another Look at the Rainbow, by G.G. Jampolsky & G. Murray
Straight Talk about Death for Teenagers: How to Cope with Losing Someone You Love, by Earl Grollman
When the Ship Sails Away – for kids on grieving

Books distributed by the Cincinnati Area Chapter Mental Health Volunteers After Death Related Disasters

A Child's View of Grief, by Alan D. Wolfelt, Ph.D
How I Feel: A Coloring Book for Grieving Children, by Alan D. Wolfert, Ph.D
I Can't Stop Crying, by John D. Martin and Frank D. Ferris, MD

Magida, Arthur J. & Stuart M. Matlins, How to be a Perfect Stranger Vol. 1: A Guide to Etiquette in Other People's Religious Ceremonies, Woodstock, Vermont. 1999. Pp 31-35, 48-51, 65-69, 85-88, 97-100, 113-116, 133-136, 149-152, 168-171, 189-192, 202-205, 231-235, 259-263, 278-281, 296-299, 315-319, 333-337, 352-355, 366-369, 407-411

Matlins, Stuart M. & Arthur J. Magida, How to be a Perfect Stranger Vol. 2: A Guide to Etiquette in Other People's Religious Ceremonies, Woodstock, Vermont. 1999. Pp 38-41, 54-59, 75-79, 92-95, 116-120, 140-143, 159-163, 180-183, 199-203, 227-231, 247, 269-273, 292-295, 298 & 313-317, 337-343, 366-370, 387-391.

See: Local Resources as contact persons for more precise information.

Language Bank Contacts

1) International Family Resource Center (IFRC): The Language Bank

Mary Kaye Gulasey, (contact) or Kathy Archbold. 483-6242
4050 Executive Park Drive, Suite 404 45241. (Sharonville).

- * 24 hour answering service
- * 1-5 hour minimum, can be extended
- * rates: \$69/hour, can be adjusted with extended service hours
- * serves: Albanian, African – several dialects, Arabic, Bosnian, Chinese – several dialects, Croatian, French, Japanese, Portuguese, Spanish...

2) University of Cincinnati

- * German Language Dept: 556-2752 (German, Japanese, Russian, Swedish)
- * Italian – Professor Nattina Eckert – 556-1833
- * Romance Language Dept: 556-1950 (French, Spanish and Italian)

3) Arabic/Ethiopian Interpreter: Huda Kebede: w – 556-1950, h – 825-8764 Joseph Hanna: h – 825-8764

4) Dutch Interpreter:

- * Martha Iskyan (DMHS): 769-3100

5) French Interpreter:

- * Ibrahim Amidou (UC Professor): 221-8069 or 556-1829, may charge a fee
- * Martha Iskyan (DMHS): 769-3100
- * Martine Kincaid: 772-8934
- * Joy Rich: 344-0393

6) German Interpreter:

- * Marion Piening (UC): 556-2752 – may charge a fee
- * Cordelia Stroinigg: 556-2757

7) Japanese Interpreter:

- * Noriko Fujioka (UC Professor): 556-2747

8) Portuguese Interpreter:

- * Martha Iskyan (DMHS): 769-3100

9) Spanish Interpreter:

- * Ismael Godoy (from Mexico – UC graduate student): 961-7233
- * Ligia Gomez (UC Professor): 751-9009 or 591-3100 - @ \$20/hour
- * Martha Iskyan (DMHS): 769-3100
- * Aaron Krynicki (UC, Masters in Spanish): 961-6178, w-556-1829
- * Charles Mack: 831-4351
- * Harry Prats (DMHS): h-231-8038, w-556-1678