



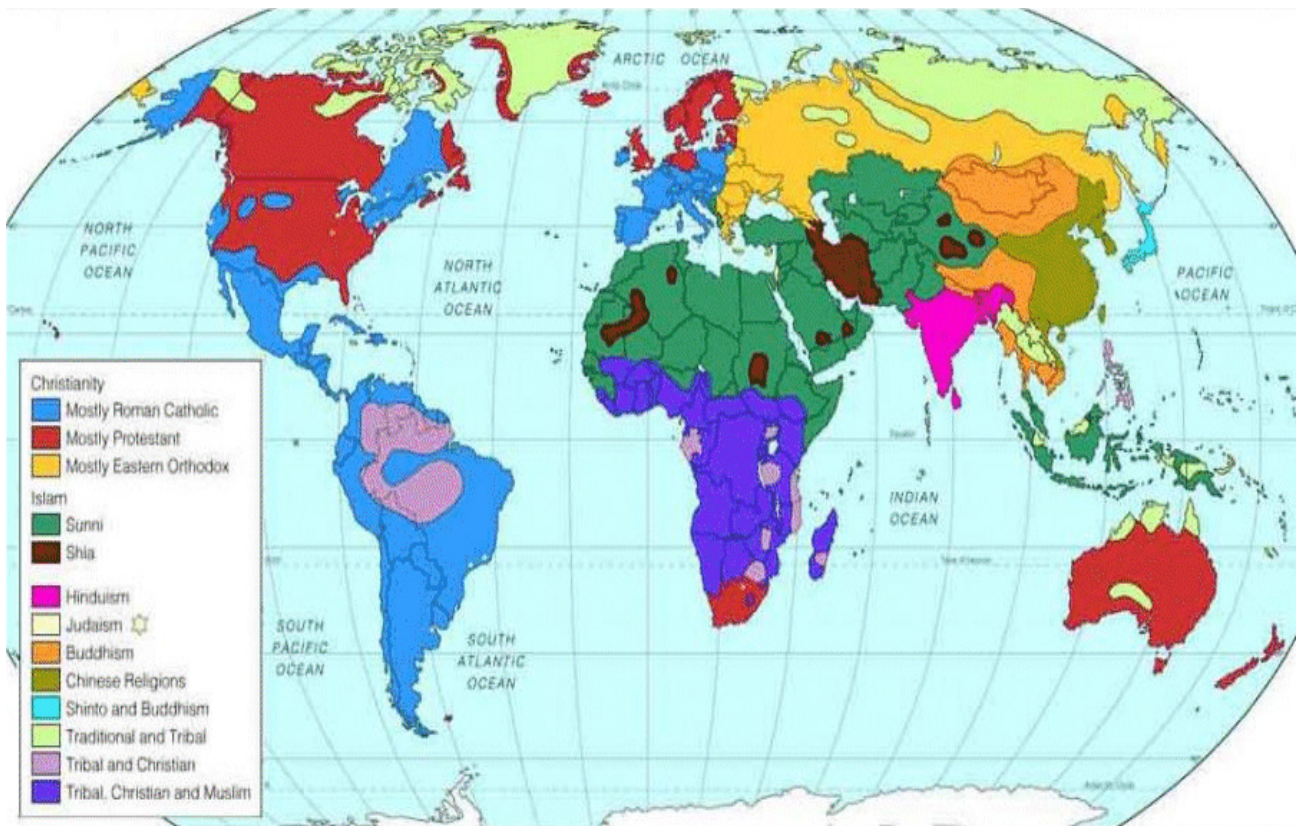
Diploma in Funeral Arranging and Administration

Module 4	Unit 10	Understanding Funeral Rites
-----------------	----------------	------------------------------------

Purpose and Aim of the Unit:	The purpose of the unit is to develop learners' understanding of religious beliefs and cultural differences that may impact upon specific funeral arrangements.
-------------------------------------	---

This unit has 4 learning outcomes.

LEARNING OUTCOMES	
The learner will:	
1	Know about different types of funeral ceremonies.
.2	Understand different religions and their associated funeral customs.
.3	Understand the rituals associated with different Christian denominations.
4	Understand non-religious, civil and family-led funerals.



Introduction

The funeral is the last rite of passage for an individual and acts as an acknowledgement of a death, the final farewell to the mortal remains and is also a starting point of a new life for the bereaved without the deceased.

It is usual for a funeral to have some sort of service as recognition of a person's life, however, it may be requested that there is no formal recognition, with the coffin going straight to the cemetery or crematorium for final disposal.

Surveys indicate that there is a steady decline in those attending Christian worship and for many people, contact with a church or a minister may be only through the "rites of passage" and certainly in urban areas that, together with the importance of the "individual", means funerals services are much more "customised"

In the UK today it is no longer appropriate to "assume" a Christian or even a religious funeral service is required, and this information aims to look at the rites of the main religions represented in this country, together with some non-religious options.



Learning Outcome 1

Know about different types of funeral ceremonies.

Funeral Ceremony Options

Despite the huge diversity of formats for funeral ceremonies, it is significant that all share certain common elements. These include the human need to express grief and sorrow, and to celebrate life and acknowledge the passing of a loved one with some form of ritual or celebration of life.

The funeral ceremony can take place in a religious establishment, a crematorium chapel, or elsewhere. Provided the legal requirements relating to death and the disposal of the body are adhered to, the choice of the way the client and family members wish to celebrate the life of the deceased is entirely at their discretion, and should be explored as part of the arrangement.

Choice of Ceremony

Choice of ceremony should be guided by the express wishes of the deceased, or by the specific wishes of the client on behalf of the deceased. Other deciding influences include cultural and social preferences, as well as non-religious and religious tradition and belief.

Care should be taken to ensure that during the arrangement, instructions are taken from the client regarding the type of ceremony required, to ensure a suitably trained and ideally qualified officiant is employed in preparation for the day of the funeral. Remember, the officiant will be remembered by your client and the mourners for their approach, and accuracy to detail during the funeral service. If they are good and provide a professional service, the reputation of the funeral business will stand. If however, the officiant is unprofessional and attention to detail reflecting upon the life of the deceased is inaccurate, your business reputation will be damaged.

By way of introduction, the following list of funeral ceremony options is by no means exhaustive; it merely covers a few of the most commonly encountered funeral ceremonies seen across the UK.

- ❖ **Secular / Civil Funerals:** an increasing number of clients are opting for a civil funeral celebration that focuses on celebrating the life of the deceased, that is more in keeping with contemporary thinking and values. A civil ceremony often includes selected pieces of music often enjoyed by the deceased, reading of poetry, a video-show reflecting upon the deceased life (depending upon the venue), and prayers. Civil Celebrants who are members of the Institute of Civil Funerals are trained and qualified to national standards of learning and assessment.

- ❖ **Christian Service:** typically followed by cremation or burial; but, even within the scope of a Christian service, the emphasis may vary considerably, depending on the particular denomination of faith involved. **Burial Ceremonies:** Traditional & Contemporary



- ❖ Roman Catholic Service is now possible for families to have a service in church that is not a Requiem Mass, the deceased may be cremated or interred and priests may even take a graveside service only.
- ❖ Humanist Funerals: Humanists abide by the overriding principle of mutual respect for other living beings, in the here-and-now, with no prospect of an afterlife. Humanist ceremonies are, therefore, non-religious, and are based on the belief that this life is finite and should be celebrated accordingly.
- ❖ Woodland / Green Burials: Growing concern for the environment, as well as a move away from traditional religious funeral ceremonies has driven demand for green and woodland burials, in recent times.
- ❖ Simplicity is key to these types of ceremonies conducted by professional officiants; the focus throughout is on making the ceremony meaningful and reflective of the life and views held by the deceased.
- ❖ Funerals without Ceremonies

A client may opt for a funeral without a ceremony or service which is perfectly acceptable, particularly where the deceased has previously indicated their wishes as such.

The remainder of the learning information associated with this Unit is arranged as follows:

- Christianity – mainly Western, but with a section on Greek Orthodox
- Other Western Religions, based on Christianity
- Eastern Religions
- Non-religious funerals

Learning Outcome .2 Understand different religions and their associated funeral customs.

Learning Outcome 3 Understand the rituals associated with different Christian denominations.

CHRISTIANITY – LITURGICAL DENOMINATIONS

Church of England

England has a state religion, The Church of England, which is part of the Anglican Communion. Its counterparts in the rest of the UK are the Church of Wales, The Scottish Episcopal Church and the Church of Ireland.



Over the past 30 years, the Church of England has been revising its liturgy and in 2000, published the series of Services known as Common Worship. Common Worship allowed for a considerable degree of flexibility within any service, together with permission to use approved material found within the world-wide Anglican Communion. This freed the Church from the strictures of the Book of Common Prayer and has led to a much more obvious diversity in approach to worship, with some churches being liturgically more aligned to the Roman Rite and others hardly referencing any set pattern. This has had an effect on all other churches, with a considerable blurring of the edges between denominations.

Probably the biggest division nowadays is between those who are regular churchgoers and those who are not. It is essential to discuss with the Minister first what type of service will be required.

Within a church, the incumbent has absolute authority and his/her permission will need to be sought if the family wishes for their own minister to officiate.

For those who practise a Catholic form of Anglicanism then the following may well apply: -

- A priest is available at or shortly after death
- That the coffin will be received into church the night before the funeral
- That a Requiem Mass be celebrated prior to committal (service length 1¼ hrs approx)
- The priest should be male

Committal could be either burial or cremation.

For other practising Anglicans then a non-Eucharistic service may be held. Reception into church is not likely but this depends on custom and practice within the local church and also the family. Service lengths vary and this will need to be discussed with the appropriate minister.

It is usual for the coffin to be placed at the foot of the chancel with the head end nearest the congregation. However, if the deceased was a church minister the coffin is placed the other way round.

There is still, even among regular worshippers, the legacy that only certain portions of scripture or hymns should be used. This is not the case however, and as long as the scripture is appropriate then its inclusion or otherwise is at the discretion of the family and minister.

Following the service in church, the deceased is then taken to the burial ground or crematorium for the final act. The committal is usually fairly brief, though some families may wish for a hymn to be sung. In effect, the church service is halted at the point of committal in church, to be resumed at the graveside or crematorium.



There are times though when it may be more appropriate for the service to take place following the committal. For families not requiring the use of a church, or for those families who prefer the church service to be a Memorial or Thanksgiving Service, then the local cemetery or crematorium chapel may be used. Crematoria usually hold copies of a book of Funeral Services which not only contain services for different denominations but also a selection of hymns most commonly sung at funerals. This list is not definitive and any hymn may be sung providing words and music can be supplied to the crematorium in good time.

The main constraint on a service held in a Cemetery or Crematorium chapel is that of time; 30 minutes may be the maximum time allowed, including the entry and exit of mourners. However, it may well be possible and desirable to book a double slot to allow for more time and the extra charge is usually very little.

Crematoria typically have facilities to play music of the family's choice, but it is wise to advise the family speak with the minister about this as some may have strong views on what is or is not permissible.



<http://www.churchofengland.org/weddings-baptisms-funerals/funerals.aspx>

	The Church of Scotland
--	-------------------------------

http://www.churchofscotland.org.uk/resources/subjects/ritual_and_remembrance

The **Church of Scotland**, known informally by its Scots language name, **the Kirk**, is a Presbyterian church, decisively shaped by the Scottish Reformation.

The Church of Scotland traces its roots back to the beginnings of Christianity in Scotland, but its identity is principally shaped by the Reformation of 1560.

Roman Catholic



As with the Church of England, this has changed over recent years. It is now possible for families to have a service in a church that is not a Requiem Mass, the deceased may be cremated or interred and priests may even take a graveside service only.

For many practicing Roman Catholic families, it is important to ensure that:

- A priest has attended the deceased at or shortly after death
- The coffin is received into the church the evening prior to the funeral
- A Requiem Mass is held (check timing - 45 mins plus)
- Check whether the family will provide their own bearers

The Committal may take place at a burial ground or a crematorium with procedures similar to those of the Church of England.

Families who are no longer practising Roman Catholics or those with a large proportion of non-Catholics may opt for a non-Eucharistic service in church, or even use a Cemetery or Crematorium Chapel instead. In such cases the pattern is similar to that of the Church of England, with hymns, prayers and passages of scripture



<http://www.liturgyoffice.org.uk/Resources/OCF/OCFGuidelinesbklt.pdf>



Greek Orthodox

The custom here is for the deceased to be interred and funerals are very much “community” affairs with the family being closely involved with all aspects and also expecting involvement on the day from all those attending the funeral.

The family will be involved with the washing, dressing and placing of the deceased in the coffin. It is essential that some washing at least takes place even if it is only a token gesture due to the condition of the body. The family will arrange for the priest to say prayers over the body and Incense will be used, but the family or priest will provide their own censer. The family will light incense each time they visit the Chapel. It is usual for the deceased to be brought home on the day of the funeral, if only for half an hour, before proceeding to church. Bearers will more than likely be members of the family.

The service will take about 1½ hours during which time the coffin may be open, followed by the journey to the cemetery. After the coffin has been interred the family provide bread, cheese and wine at the graveside and expect all to partake, including the funeral staff. It is considered bad manners not to join them albeit briefly. For other Orthodox Churches, it is wise to liaise with both priest and family regarding local customs

NON-CONFORMIST/FREE CHURCHES

The denominations which come under this heading are the following: - Methodist, Baptist, United Reformed, Church of Scotland, Pentecostal, and Evangelical

As with the liturgical churches, the use of a church prior to committal may well be based on whether the deceased and/or family were practicing members. The format for the service will be a mixture of hymns, prayers and scripture but these may be more extempore so it is important to liaise with the minister/pastor/elder regarding service length.

Depending on the design of the church building, and also what has been determined by custom and practice, the coffin may be placed crosswise in front of the pulpit or altar. The Committal stage of the funeral is similar to that for the Church of England It is far more common in the Non-Conformist/Free Churches for the funeral service to be held privately before the main Memorial/Thanksgiving Service.



Salvation Army



For the Salvationist, the deceased has been “Promoted to Glory” and as such the funeral is a time of joy and hope as well as sadness. The colour of mourning for Salvationists is white and white armbands will be worn. It is necessary to liaise with the deceased’s Corps Officer regarding arrangements. As one would with military personnel, the Deceased’s cap or bonnet will be placed on the coffin, together with the Salvation Army flag. Instead of medals the Bible will be placed on top.

There may be requests for the Band to play or maybe march with the coffin if appropriate.



http://www.bbc.co.uk/religion/religions/christianity/subdivisions/salvationarmy_1.shtml

Society of Friends (Quakers)

The Society of Friends does not have any set form of worship and their meetings are largely silent unless someone is moved to speak or read from scripture, and Funerals are no different. It is important for the Funeral Director not only to know how long the service will be but also how to know it has finished. Services may take place in the Friends Meeting House or at the Cemetery/Crematorium Chapel

http://www.bbc.co.uk/religion/religions/christianity/subdivisions/quakers_1.shtml#h8





Caribbean Funerals

These could be of any denomination but are generally characterised by having a lot of family involvement participating in the funeral. It is advisable to build in extra time for the duration of the funeral.

The deceased will be dressed in his best suit if male or wedding dress if possible, if female, but they will be in their “best clothes”. The coffin will be open in church and the assembled congregation will make their farewells there.

The family will provide their own bearers, will lower the coffin and will also backfill the grave. There may also be professional mourners present who will lead the singing of gospel songs at the grave.

This content is currently under review for further update.

OTHER CHRISTIAN AND CHRISTIAN BASED DENOMINATIONS

The following have their own orders and patterns for funerals so it is essential to liaise with the person in charge of the service to find out what is required.

Brethren

There are two types of Brethren, Open and Exclusive. The Open Brethren will act in a manner similar to Evangelical with choice of burial or cremation being left with the family.

Exclusive Brethren are exactly that and may well deal with the whole procedure themselves. Burial is the preferred choice and the deceased may be kept at home until the funeral. The services of a funeral director may not be required.

Christian Science

Funerals for members of the Church the Christ Scientist may be carried out by any Christian Scientist. Choice of burial or cremation is left to the family but the funeral service will not be carried out in the church.



Their church manual prefers that a deceased person is prepared by a member of their own gender.

Jehovah's Witness



Due to the Jehovah's Witnesses' beliefs regarding blood, the deceased is not likely to be embalmed. Christian symbols such as a cross need to be removed from any chapel.

The funeral service will be held at the Kingdom Hall and thereafter at the cemetery or crematorium and will resemble a normal Sunday public talk at a meeting of Jehovah's Witnesses. There will be no ceremonial rites or anything like that as Jehovah Witnesses do not believe in doing things to appease the dead, such as wakes, and the like.

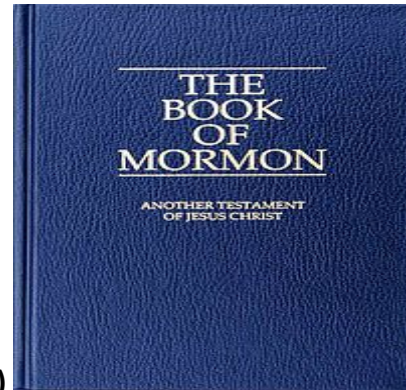
The funeral will include a talk about the life and beliefs of the deceased, and the Bible's hope for resurrection. In fact, the Bible will be the guide for the talk which will be preceded and followed by a song and prayer. The main emphasis on the proceedings will be to comfort the grieving ones.

A Jehovah's Witness funeral service is led by a Jehovah's Witness elder and is seen as mainly an opportunity to preach the message of the Jehovah's Witnesses, namely, the destruction of the current 'world system of things' at a bloody Armageddon (previously 'suggested' by the Watchtower, Bible and Tract Society to be imminent in 1914, 1925 and 1975).

Members are taught that 'Jehovah God' will destroy all those he deems unfit to live forever in his new 'paradise earth'. Jehovah's Witness funerals usually begin and end with a short prayer and have a short 30 minute discourse centred on the hope of the resurrection. The elder may spend between 2-5 minutes of the approximate 30 minute service actually talking about the deceased and their life.



<http://www.funeralhomeresource.com/article/jehovahs-witnesses-funeral-services.html>



The Church of Jesus Christ of Latter-day Saints (Mormon)

Latter-day Saint congregations are led by either a Bishop or a branch President (it depends upon the size and location of the congregation). First contact with this leader will determine his correct title and method of address i.e. Bishop Smith or President Smith.

Burial is the preferred option for members of the Church of Jesus Christ of Latter-day Saints and funeral services will normally be held in the local Latter Day Saints chapel of the deceased, and the Bishop or Branch President will preside over and conduct the funeral service.

There is a requirement for some members to be buried in ceremonial Temple clothing, this clothing will be provided by the family or the church, and suitable members will be assigned to dress the body before it is placed in the coffin and the coffin sealed. The body may need to be washed and prepared by the funeral directors, and in some circumstances the family may wish the funeral directors to dress the body in undergarments, leaving them to complete the outer garments and ceremonial clothing. Other deceased members, who will not be dressed in ceremonial Temple clothing, will be dressed in suitable clothing by either the family or the funeral directors according to the wishes of the deceased.

Close family members may wish to view the deceased in the funeral director's chapel of rest the day before the funeral. Crosses and other religious items should be removed from a chapel of rest.

A service of up to 1 hour will generally precede the burial and this will consist of a hymn and prayer and a few short talks about the deceased by friends and family members. There may be a suitable musical item or a poem, and then a concluding sermon by the presiding officer on death, atonement and resurrection. The meeting will close with a hymn and prayer. The family and others who are invited will then proceed to the cemetery where a brief dedicatory prayer will be offered at the graveside.

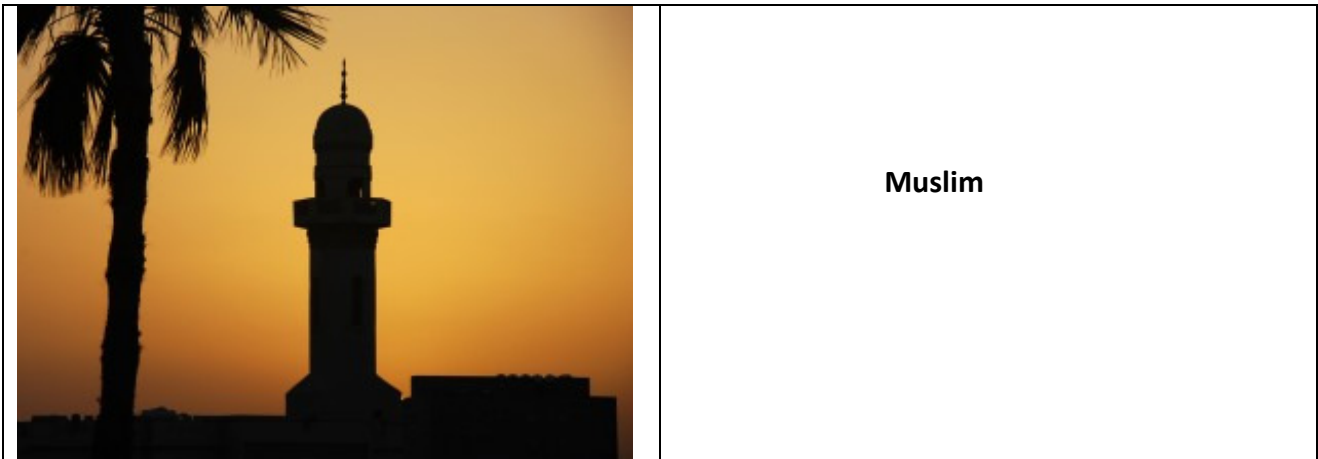


<http://www.bbc.co.uk/religion/religions/mormon/ritesrituals/funerals.shtml>

NON-CHRISTIAN FAITHS AND RELIGIONS

As shown from the 2011 census, there are an ever-increasing number of faiths represented in this country. Additionally there are now second and third generations of families who are becoming more secularised and who have only a vague idea of what rites need to be observed. The Funeral Director needs to have some knowledge of these religions in order to ensure that families rediscover their religious customs should they so wish.

In most cases, families will wash and prepare the deceased, so it is important that appropriate washing facilities and space for working can be made available



Muslims are always buried in single graves oriented to the east so they face Mecca

Non-Muslims are considered “unclean” and should take great care when dealing with a deceased Muslim and therefore gloves must be worn to prevent the “unclean” person from touching a Muslim body directly. Muslim funerals take place as soon as possible following the death, ideally within 24 hours. This is not a religious requirement, but an expectation, so it is important that the



Funeral Director knows which local cemeteries may be able to accommodate this. Ideally a Muslim would be buried directly in the earth but a coffin may have to be used for transportation.

The funeral committee from the local Mosque will take charge of the funeral arrangements and the deceased will be washed by members of their own gender, perfumed and wrapped in a sheet, knotted at one end. The deceased's head is turned to look over his right shoulder so that he can face Mecca. Embalming will only be carried out if the deceased is to be transported abroad for example.

The deceased will be taken home on the day of the funeral prior to a service at the Mosque and the coffin will be open at that time. After the service at the Mosque, the coffin will then be taken to the cemetery with Fellow male Muslims acting as bearers. Unlike Christian coffins, a Muslim coffin is carried head first and male Muslims will lower the coffin and backfill the grave.

There are strict rules of mourning within Islam and in the UK, women do not attend the interment but may look on from a distance. Grief is not considered appropriate as the Muslim has attained heaven – the ultimate goal. This holds even if a spouse has died.

N.B. If invited into the Mosque, remove your shoes first to avoid offending other mourners.



<http://www.staffspasttrack.org.uk/exhibit/ilm/Mourining%20and%20Remembrance/Types%20of%20funerals/Islamic%20Funerals.htm>

Hindu Funerals



The funeral process is seen as a journey which continually moves forward and going back, for example, the remains returning home, is totally unacceptable.

Cremation is the usual form of disposal but children may be buried.

The family will undertake the preparing and dressing of the body, then on the day of the funeral the coffin will be taken home and left open in the house for family viewing. The coffin will then be sealed and taken to the Crematorium with the family will providing bearers.

The funeral will be well-attended so it is important to ensure there is both sufficient space and sufficient time for the ceremony, booking a double time if appropriate. At the crematorium the women will precede the coffin and sit separately from the men.

It is likely that the family will wish to see the coffin placed in the cremator and it is important to check that any additional paperwork has been completed to facilitate this and also how many mourners will be permitted to do so, and then advise the family accordingly.

Cremated remains will be scattered by the family into running water either in the UK or returned to the Indian sub-continent. In India the families would expect to see pieces of bone so it might be worth checking whether the remains should be cremulated.



<http://www.staffspasttrack.org.uk/exhibit/ilm/Mourining%20and%20Remembrance/Types%20of%20funerals/Hindu%20Funerals.htm>

Buddhist Funerals



Funerals should be arranged by the eldest male but this is not always the case, and may be either burial or cremation, depending on where the deceased was from eg Chinese Buddhists are buried. If burial is chosen then the grave is likely to be single depth with a casket being the preferred choice as opposed to a coffin. There are many rituals carried out with a Buddhist funeral which involve the burning of incense and “money”, both at the funeral home and at the graveside so provision needs to be made for this with particular attention being paid to the safety aspects.

The family do not prepare and dress the deceased but they will want certain items to be placed in the coffin and which should remain. These items may be of some monetary value. The family will not be present at the coffin’s closing but they may well interrogate those who have to ensure that what was put in the coffin has remained

The funeral service may be carried out by a Buddhist monk or by the family themselves. If the deceased is buried, it is customary for the family to turn their backs on the coffin when it is lowered. Items will be burnt at the graveside and the mourners will let off firecrackers therefore it is wise to ensure that the cemetery authority is aware that a Buddhist burial is taking place.



http://www.urbandharma.org/pdf/buddhist_funeral.pdf

Sikh Funerals



Sikhism came from Hinduism in the sixteenth century and the rites are very similar. The differences are as follows:

- The deceased will be dressed in their best clothes
- The funeral ceremony will take place in the Sikh Temple where the coffin remains closed

It is important to note that Sikh men should not have their hair cut nor should they be shaved when embalmed as this is contrary to their religion.



<http://www.staffspatrack.org.uk/exhibit/ilm/Mourining%20and%20Remembrance/Types%20of%20funerals/Sikh%20Funerals.htm>



A blue silhouette of a seven-branched menorah, a traditional Jewish symbol.	<p style="text-align: center;">Judaism</p>
---	---

Like the Brethren discussed above there are two forms of Judaism, Orthodox and Reformed.

Orthodox Judaism makes its own arrangements and it is unlikely that any other than a Jewish Funeral Director would be involved. Orthodox Jews are buried as soon as possible, preferably within 24 hours which is a religious stipulation and Jewish Cemeteries accommodate this. The Registrar's Certificate for Burial or Cremation makes allowance for this through the second section of Part B - Certificate issued before Registration.

Reformed Judaism has a more liberal attitude but this does not mean it may not follow the Orthodox pattern. Cremation is permitted as is the interment of Jews and non-Jews. However this is left to the Rabbi's discretion and conviction. Again the funerals are more likely to be arranged through a company specialising in Jewish Funerals.

It is worth noting that small pebbles placed on Jewish memorials indicate that someone has visited the grave to pay their respects.

Note: You need to cover your head as a sign of respect when in a Jewish establishment, failure to do so will cause offence. A Kippah (skull cap) is traditional.



<http://www.jewishvirtuallibrary.org/jsource/Judaism/death.html#Care>



Learning Outcome.4

Understand non-religious, civil and family-led funerals.

NON-RELIGIOUS AND PART RELIGIOUS CEREMONIES

As stated in the introduction, there is increasing secularisation and families who have had no contact with religion may find it inappropriate to have a funeral service which is tied into a particular religion, however much it may meet their wishes.

There is no legislation stating that a Religious Minister must take a funeral service, indeed anyone who wishes, can, though it is usually advisable to have someone who is not a main mourner to oversee the proceedings in case “the moment” overtakes the main mourners

Civil Funeral Celebrants

Offered in England since April 2002, the Civil Funeral is a ceremony that reflects the beliefs and values of the deceased rather than those of the minister, officiant or Celebrant.

The ceremony is both a dignified tribute and a highly personal memoir, created by a professional Celebrant in consultation with the family. The Celebrant works closely with the Funeral Arranger / Funeral Director and maintains a high degree of personal involvement with the bereaved family throughout, from the initial meeting through to creating and then leading the ceremony.

The public is seeking more choice in funeral ceremonies and a Civil Funeral ceremony seeks to address this. There is no bar to religion within the ceremony - it really does depend on the wishes of the family and the family alone.

The choice of ceremony will be influenced by religious and cultural traditions, by personal preference, or indeed by the express wishes of the deceased. Many people have already found that a Civil Funeral ceremony has been the appropriate choice for them to make.

The Civil Funeral ceremony is fitting for either a cremation or burial and can be held at most appropriate locations with the exception of churches and religious buildings. In respect of a burial, this would be on a non-religious burial ground such as a natural burial ground or local authority cemetery.

The Institute of Civil Funerals provides an intensive training course for Civil Celebrants, monitors their work and obtains feedback from the bereaved families but there are also other organisations providing similar services, including some Local Authorities.



<http://www.iocf.org.uk/>

Humanist Celebrants

Humanists accept death as part of the natural order and their funeral ceremonies celebrate the life of the person who has died. A humanist celebrant will spend time with the bereaved family gathering information on the life and personality of the deceased before writing a tribute to the life that was lived. This will be the centrepiece of the ceremony at which family and friends are invited and encouraged to read personal tributes or choose other readings and music. A draft of the tribute is often sent to the family in advance of the ceremony for their approval.

Humanist celebrants are aware that amongst those attending the funeral there may be people of faith and although prayers are not said, celebrants will usually include a brief period when people can reflect or pray silently if they wish to.

There is no set format for a Humanist funeral ceremony. Each one is designed specifically to meet the needs of the family. By their very nature the ceremonies are positive, non-judgmental and respectful of the feelings of the family.

The British Humanist Association (in England, Wales and Northern Ireland) along with the Humanist Society Scotland, select and train suitable candidates for this work. To meet the growing demands for Humanist funerals (over 7,000 in England and Wales in 2010) there are now more than 300 Humanist funeral celebrants throughout the UK. Their work is monitored and feedback is obtained from families to ensure that the highest standards are maintained



<http://www.humanism.org.uk/home>



WICCAN

The person to be buried should be buried wrapped in a cloth. The body should decompose as quickly as possible to nourish other life. It may not be legally possible to be buried like this and so burial of ashes from a cremation would be preferable to a hermetically sealed casket.

There are three parts to the ritual – parts one and three preferably to be performed in a hall and publicly, part two at the graveside. Only the closest friends, coven-mates and family should be at the graveside.



<http://www.ladyoftheearth.com/rituals/wiccan-funeral.txt>

Spiritualist Funerals

The website below may be a useful resource, however, please note, it may only be the opinion of some spiritualists.

http://www.spiritualresearchfoundation.org/articles/id/spiritualresearch/difficulties/ancestors/Burial_Cremation

The Funeral Director Sometimes the Funeral Arranger may be asked to arrange for the Funeral Director to take a service and as with all services, close liaison with the family is important to ensure facts are correct and what should be included or excluded.



Proof of Learning – Assessment Criteria

Module 4 Unit 10	ASSESSMENT CRITERIA
	The learner can:
4.10.1	Describe the different types of funeral ceremonies that can be held.
4.10.2a	Identify five different religions.
4.10.2b	For each religion identified in 4.10.2a outline the associated funeral customs
4.10.3	Identify the rituals associated with each of the five Christian denominations.
4.10.4a	Describe the format of the following: a) a non-religious funeral
4.10.4b	b) a civil funeral;
4.10.4c	c) a family-led funeral.



Help with your studies

- Tips for students
- Past examination questions

Tips for students:

- It is important not to view this unit in isolation, but one that also relates to 'Responding to Bereavement and Grief', Module 1 Unit 1