



HANDBOOK OF BURIAL RITES



**Mount
Pleasant
Group**

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AN INTRODUCTION AND AN EXPLANATION

This handbook is intended for use as background information only, for Mount Pleasant Group of Cemeteries staff. It is not the last word on the subject of burial rites, nor is it all-inclusive. No Mount Pleasant Group of Cemeteries staff person is qualified to advise any member of the public on the traditions of their religion. If you are asked to do so, refer the family to an officer of their church.

There are close to 300 different Protestant denominations and just as many, if not more, Middle-Eastern, Asian, Far-Eastern, African and American (north and south) religions, denominations, sects, cults, etc., both Christian and non-Christian. In this handbook we have tried, insofar as is possible, to deal with the major religions of this world — the ones with which you are most likely to have contact.

Wikipedia gives the 2020 religious population of the world as 7.79 billion, who belong for the most part to eleven major religions, which in turn are divided into a great number of sects and denominations. The religions vary in number of adherents, from Christianity with 2.4 billion followers, to Rastafari whose followers account for 600,000.

Each religion has its own set of beliefs, its own practices and traditions. However similar they may appear in nature to one another, each religion is as unique as its individual followers, and should be treated as such.

While some religions pose few restrictions on their followers, others have very strict rules to which the faithful are expected to adhere without question. This is true of funeral and burial rites, as well as other aspects of worship.

Whatever route an individual may choose to follow, it is not our place to judge. As a non-sectarian public service organization, it is our mission merely to provide whatever service is requested of us insofar as it complies with the law of the land and the cemetery by-laws, and is within our power to provide.

In all instances, where there is the slightest uncertainty, the best course of action is to consult with the family and/or their chosen clergyman for either personal or religious preference.

On a final note, in a column by syndicated columnist Ann Landers, the question was raised of the legality of a family personally preparing a relative for the grave. According to the Board of Funeral Services of Ontario, provincial law states that a person can bury his or her own immediate next-of-kin, without the aid of a funeral director, providing the proper legal documents have been attended to. A funeral director is usually required to sign a death certificate and apply for a permit for final disposition, be it burial, cremation or entombment. There is no necessity to use the funeral home in any other capacity.

When someone dies at home, one is required to notify either the police or fire department, which in turn will call the medical examiner or coroner. The wake can be held at home. The family may furnish whatever burial container they wish.

NOTE: There is a glossary at the back of this book.

DISCLAIMER

Apart from the information most graciously supplied by members of the religious organizations mentioned in the Acknowledgements, the bulk of the information contained herein was culled from numerous reference books and other publications, some of which are listed under Sources.

We have attempted to provide a brief synopsis of each religion covered in this handbook. However, in so doing, we make no claim as to the accuracy of the material since it is derived, for the most part, from the writings of others. It is, in effect, a compilation of the opinions of others, many of whom are laypersons such as ourselves, albeit somewhat better informed on the subject of religions.

Summarizing the many faiths included in this work was extremely difficult, especially in view of the fact that opinions tend to vary widely from one publication to the next. We apologize for any errors or misrepresentations there may be, and trust no-one will be offended by them, but rather will be gracious enough to point out any such mistakes, and provide the correct information.

We would be more than pleased to receive information on these religions and their practices from anyone who feels he or she may be in a position to offer a more accurate description. If we missed any religion you feel should be included in this handbook, we'd be happy to hear about it, too.

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DEATH CUSTOMS

Almost all cultures believe in the existence of spiritual beings (animism), and an after-life of some form or another. Disposal of the dead tends to be closely tied in with these beliefs.

An ethnological survey will reveal six methods of disposal: interment (inhumation), cremation, embalming (conservation), exposure, water burial and animal consumption. Two or more methods are often combined (ancient Babylonians used to wrap their corpses in combustible material, encase them in clay, and burn them on a brick platform. The cremated remains were then placed in a jar and accompanied by objects thought to be useful to the deceased in the next life – indicative of animistic beliefs.) The manner of disposal varies from one culture to the next and most often appears to be closely associated with the social status, type of death, age and sex of the deceased.

Today, interment, and cremation are the most common forms of disposition. Interment has been practised traditionally in the West in modern times, owing largely to the influence of Judaism, Islam and Christianity. By contrast, adherents of Hinduism and Buddhism in India, Indochina, Korea and Japan are most likely to practice cremation. The Parsees, adherents of Zoroastrianism whose Persian ancestors fled to India in the 8th century A.D. to escape Muslim persecution, practice a combination of exposure and animal consumption. Their corpses are placed atop 'Towers of Silence' where their bones are picked clean by the vultures. One form of disposition in Tibet, known as 'Sky Burial,' involves cutting the flesh from the bones and feeding it to dogs and birds, while the bodies of grand lamas are embalmed and displayed for worship.

Entombment, technically above-ground interment, is also fairly common among certain groups, today. Modern engineering has made it a relatively simple feat to erect community mausoleums of varying sizes which will accommodate numerous entombments. Historically, the word mausoleum comes from the large temple-like structure which was erected by Queen Artemisia in the ancient city of Halicarnassus as the final resting place for her late husband King Mausolus. Mausolus, from which the word mausoleum is derived, ruled over Caria in Asia Minor and died in 353 B.C.

Archaeological evidence indicates that cremation has been practiced since the Stone Age, although it was not until the beginning of the 20th century that many European countries, Canada, the United States and Australia legalized the practice. Cremated remains may be interred in the ground (with or without an urn), scattered over water or land, placed in a columbarium or ossuary, or kept in an urn in the family's home.

In today's varied societies, cremation is practised in part for hygienic reasons and because of lack of space, especially in the cities. Because the Christian Church, especially in its Roman Catholic and Greek Orthodox forms, is opposed on principle to cremation, the practice was not legalized in Europe and North America until the latter part of the 19th century and the early part of the 20th century. The Cremation Act of 1902 first made statutory provision for cremation in Great Britain, although it was lawful to practice it as early as 1884. The Crematorium at the Toronto Necropolis, built in 1933, was the first such facility in Ontario.

Cremation is now permitted among about three quarters of the inhabitants of the world. Modern India (Hindu), Japan, Korea and Indochina (Buddhist) tend to practice cremation. The practice grows steadily in the Protestant countries of Western Europe, and Canada, the United States and Australia. Cremation in the Western World is usually associated with urn burial of the cremated remains, or the placement of the urn in a niche within a columbarium. In parts of the Eastern World, as in India, the cremated remains are cast ceremoniously into a river.

ADVENTISTS

A group of American religious sects whose members look for the second advent or coming of Christ, believing it to be near at hand. This second advent will mark the beginning of the millennium or 1,000 years of reign of Christ on earth.

The disciples of the Adventists founder, William Miller (1782 – 1849), expected the end of the present order in October, 1843.

Modern SEVENTH-DAY ADVENTISTS, who keep Saturday as the Sabbath and do not assign any exact time for the return of Christ, are not a part of this following. [See SEVENTH-DAY ADVENTISTS.]

FUNERAL/BURIAL RITES/PRACTICES

See PROTESTANTS. Allow for variations according to family preferences. Adventists may choose cremation, if they so wish.

ANGLICANS

The Anglican Church of Canada is a member of the world wide Anglican Communion. Derived from the historic Church of England, the Church in Canada shares with the Mother Church and the See of Canterbury traditions of faith and structure as set forth in the Book of Common prayer.

The traditions of the Anglican Church embrace attitudes that include:

- Protestant and Catholic
- Ancient and Reformed
- Liberal and Conservative

Anglicans find a full expression of Christianity in the Holy Scriptures, the Ancient Creeds of the pre-Reformation Church, the Sacraments of the Gospel and the historic threefold ministry of Bishops, Priests and Deacons. For Anglicans there are three basic sources of Church beliefs:

- The Holy Scriptures (the primary source of doctrine)
- Reason (gifts of the Holy Spirit)
- Tradition (Wisdom from past generations)

There are about 110 million members of the Anglican Communion throughout the world.

FUNERAL/BURIAL RITES/PRACTICES

The Clergyman who will be conducting the funeral should be consulted as early as possible and certainly before final arrangements are made. No publications of time or place of the service should be made prior to this consultation.

It is preferred that the 'Burial Service' be read in a church building. Church buildings will be available for funerals when desired. The final decision as to where the service is to be held will be made by the family in consultation with the Clergyman.

It should be understood that the officiating Clergyman is in complete charge of the service whether it be in a church or elsewhere.

Most families find it easier to have the deceased remain in the funeral home until the time of the service. Others, however, will prefer to have the deceased at home, or in the parish church. Sometimes, if the service is to be in the church, the casket is brought to the church a few hours before the service begins.

The casket should be closed before the service begins, whether in the church or chapel. It may be covered by a funeral pall if such is available.

There should be no deviation from the above rule when the service is to take place in the church. When the service is to be conducted in a chapel, if the family does not understand the proper procedure and is under great emotional strain, nothing should be allowed to take place which could be a matter of contention, or resentment. Little difficulty is experienced in this matter if the proper procedure is explained to families beforehand. In whatever place a funeral service takes place, it should proceed with all possible dignity and decorum.

At a church service, the body of a lay person is placed in the nave of the church with the foot of the casket towards the altar. In the case of a Bishop or Priest, the body is normally placed in the Chancel with the foot of the casket towards the congregation. A clergyman is usually buried in his normal ecclesiastical vestments.

At a service in a church, a few flowers are permissible but both the number of pieces and their location will be at the discretion of the clergyman. In some churches, they will be restricted to those used at the altar.

It is helpful to have copies of the Prayer Book Service for the use of people attending funerals in our chapels.

Music should be in keeping with the religious nature of the service and should witness to the Christian belief in life everlasting. There are many suitable hymn tunes and appropriate organ music which can be used.

It is proper for members of a fraternal organization, who so desire, to attend the funeral service of one of their former members in a group. If the family desires the rites of any such fraternal society, they should take place apart from the burial office of the church, and prior to it, preferably at some such time as the evening before.

The Committal must be taken at the graveside as it is a committal to a final resting place. When weather conditions necessitate the temporary use of a cemetery chapel or vault, and the body must be held for future interment, the Clergyman will expect to have the opportunity of conducting the committal when it takes place. He must satisfy himself that the act of interment is properly completed.

The Church sanctions cremation and provision for it is made in the Prayer Book (see Rubric No. 2, page 602). In most circumstances the officiating priest will accompany the body to the crematorium for the committal. The burial of the cremated remains should be conducted reverently. If the committal has not taken place at the Crematorium, it is appropriate that it be conducted by the officiating minister at the interment of the cremated remains.

Earth or sand and not flowers should be used at the committal and should be used by the Clergyman if he desires or by the funeral director if the Clergyman requests him to do so.

At the committal, it is Anglican preference for the casket to be partially lowered, if possible.

In the matter of the death of infants, three different states are recognized by law: (See Vital Statistics Act of Ontario of Dec. 15/61.)

a) An infant who dies any time after birth, even within seconds, in such a case a death certificate is issued and the usual funeral arrangements are made;

b) Still births of 20 weeks pregnancy or more must, by law, be registered and a burial permit is issued. A Clergyman normally officiates at the burial and the committal will be in the cemetery or crematorium as usual;

c) In the case of still births of less than 20 weeks pregnancy, no registration is required by law, and it is not customary for a Clergyman to hold a burial service. It is fitting for the hospital authorities to dispose of the embryo, but it is requested, in such instances, that it be disposed of separately by burial or cremation.

Church families are encouraged to take part in a celebration of Holy Communion in the parish church at the time of bereavement, either apart from or as part of the Burial Service.

The 'Burial Service' is the congregational form of prayer appropriate to the death of a member of the Christian community. The whole congregation, including the relatives of the deceased and the pallbearers, should stand for the Sentences, joining in the Psalm and the hymns, sit for the Lesson, and kneel for the prayers — as at any form of Anglican worship.

The Memorial Societies comprising the National Memorial Society Association of Canada exist to promote simple, dignified funerals at reasonable cost and to enable individuals to plan in advance of death the type of funeral preferred. Members of this Association are pledged to co-operate in every way with the Anglican tradition and custom and, as such, are endorsed by the Bishop of the Diocese. Any deviation from Anglican use and custom regarding Christian burial should be referred to the Area Bishop.

ARMENIAN ORTHODOX

The Armenian Orthodox Church uses classical Armenian as its liturgical language. Their head, the Catholicos of All Armenians, has his seat at Etchmiadzin in Soviet Armenia; there are also patriarchs at Constantinople and Jerusalem. [See EASTERN ORTHODOX]

A considerable number of Armenian Christians belong to the Roman obedience and are known as Armenian Catholics. [See CATHOLICS]

BAHA'I

A comparatively new religious system founded in Persia in the mid-19th century by a prophet who called himself the Bab (Gate) and who foretold a new and imminent revelation from God. He was shortly followed by Baha'u'llah who, having received this divine revelation, proceeded to instruct his followers accordingly.

The Baha'i religion is based on the idea that all religious sects are related to a single truth, that they arise from time to time to meet the needs of evolution, and that divine revelation never ceases and will lead to world unification, one world tongue, and one world monetary system.

There are between five and seven million Baha'is in the world.

FUNERAL/BURIAL RITES/PRACTICES

Baha'i law stipulates that a body may not be transported more than one hour's journey from the place of death to the place of interment and it is to be buried, not cremated (with possible exceptions made in the case of contagious diseases).

There are no prohibitions against embalming, but since embalming interferes with the natural process of decay, it is not generally requested by Baha'is.

Baha'is may wish to be buried facing the Qiblah ('Akka or Acre, Palestine) as is now done in the east. Acre is located approximately 10 miles (16.1 kilometers) north of Haifa, Israel.

The funeral is usually handled by the local Spiritual Assembly, but need not be.

BAPTISTS

One of the largest of the PROTESTANT communions, distinguished by the belief that baptism should be administered only to believers, and that it should be administered by immersion. Originally they were known as ANABAPTISTS, "those who baptize over again": that is, on the grounds that infant baptism is ineffectual.

The origins of the Baptist movement are based in radical Reformation objections to infant baptism and demands for church-state separation (since they feel that no authority can stand between the believer and God, the Baptists are strong supporters of church-state separation), and was brought about in part under the leadership of English separatist John Smyth in 1609 and Roger Williams of Providence, Rhode Island in 1638.

Early Baptists split into groups: the General Baptists, who believed that Christ died for all people; and the Particular Baptists, who held the CALVINIST doctrine that Christ died only for the elect.

Their organization is congregational, that is, each local church is autonomous. Their manner of worship varies from staid to evangelistic, with extensive missionary activity. Baptists are usually opposed to alcohol and tobacco; and sometimes tend towards a perfectionist ethical standard. They have no creed, believing that the true church is of believers only, who are all equal.

There are estimated to be between 75 and 105 million Baptists in the world.

[See PROTESTANTS]

FUNERAL/BURIAL RITES/PRACTICES

Baptists have no specific or special funeral rites and normally, each pastor will conduct the service according to the handbook of the denomination which does not specify any special times or special ceremonies for a funeral.

There is no ban on cremation for members of the Baptist faith.

BUDDHISTS

A religious system founded in the 6th century B.C. by Siddhattha (or Siddhartha), better known as Sakyamuni (a Sanskrit expression meaning Sage of the Sakya clan, that is, the Buddha's clan), Gautama, or the Buddha — the Enlightened One.

There are a wide variety of sects grouped into three primary branches: THERAVADA (sole survivor of the ancient HINAYANA schools) which emphasizes the importance of pure thought and deed; MAHAYANA, which includes ZEN and SOKA-GAKKI, ranges from philosophical schools to belief in the saving grace of higher beings or ritual practices, and to practical meditative disciplines; and TANTRISM, an unusual combination of belief in ritual magic and sophisticated philosophy.

Buddhism today falls into two divergent types: HINAYANA (Lesser Vehicle) or Southern Buddhism, and MAHAYANA (Greater Vehicle) or Northern Buddhism. The former is profoundly pessimistic, conscious above all of the weight of human suffering; it therefore stands closer to classical Buddhism. It teaches that the individual must find his own salvation and not look to others to accomplish it for him. MAHAYANA is more optimistic; it sounds the more positive note, that it is needful to try to save others. It established itself firmly in China and spread to Korea and Japan, producing a diversity of sects including NICHIREN (a native Japanese phenomenon founded by Nichiren [1222 – 1282] in an age when Japan was ruled by feudal lords; it adapted Buddhism to the Bushido warrior cult by teaching that the state and religion should be a unity), LAMAISM (the religion of Tibet and neighbouring regions, blending Mahayanaist teaching with native worship and the erotic practices of TANTRISM), and ZEN (which was brought to China from southern India in the 6th century).

Buddhists believe that life is misery and decay, and there is no ultimate reality in it or behind it. The cycle of endless birth and re-birth continues because of desire and attachment to the unreal "self." Right meditation and deed will end the cycle and achieve Nirvana, the Void, nothingness, considered the highest order of being.

Buddhism, in its purest form is less a religion and more a philosophy of life and a system of ethics. There are estimated to be over 250 million Buddhists worldwide.

FUNERAL/BURIAL RITES/PRACTICES

For Buddhists, cremation is traditional, but burial is also an accepted practice. Cremation is generally followed by interment in cremorial units, urn spaces or columbaria. However, some families may choose to keep the cremated remains in their homes, or place them in monasteries. Some may elect to have cremated remains strewn in a Garden of Remembrance, or scattering area.

At the interment service, members of the family place a flower on top of the urn or casket. Generally, it is preferred that the casket NOT be lowered until after the family has left.

CALVINISTS

The theological tenets of the French reformer, John Calvin (1509 – 1564), accepted by most of the non-LUTHERAN reformed churches. It teaches that Scripture is the sole rule of faith, that human nature is radically corrupt as a result of the Fall, and that Justification is by faith alone.

It is distinguished from Lutheranism by its doctrines of the absolute sovereignty of the divine will, Predestination, and the impossibility of grace, once given, being lost.

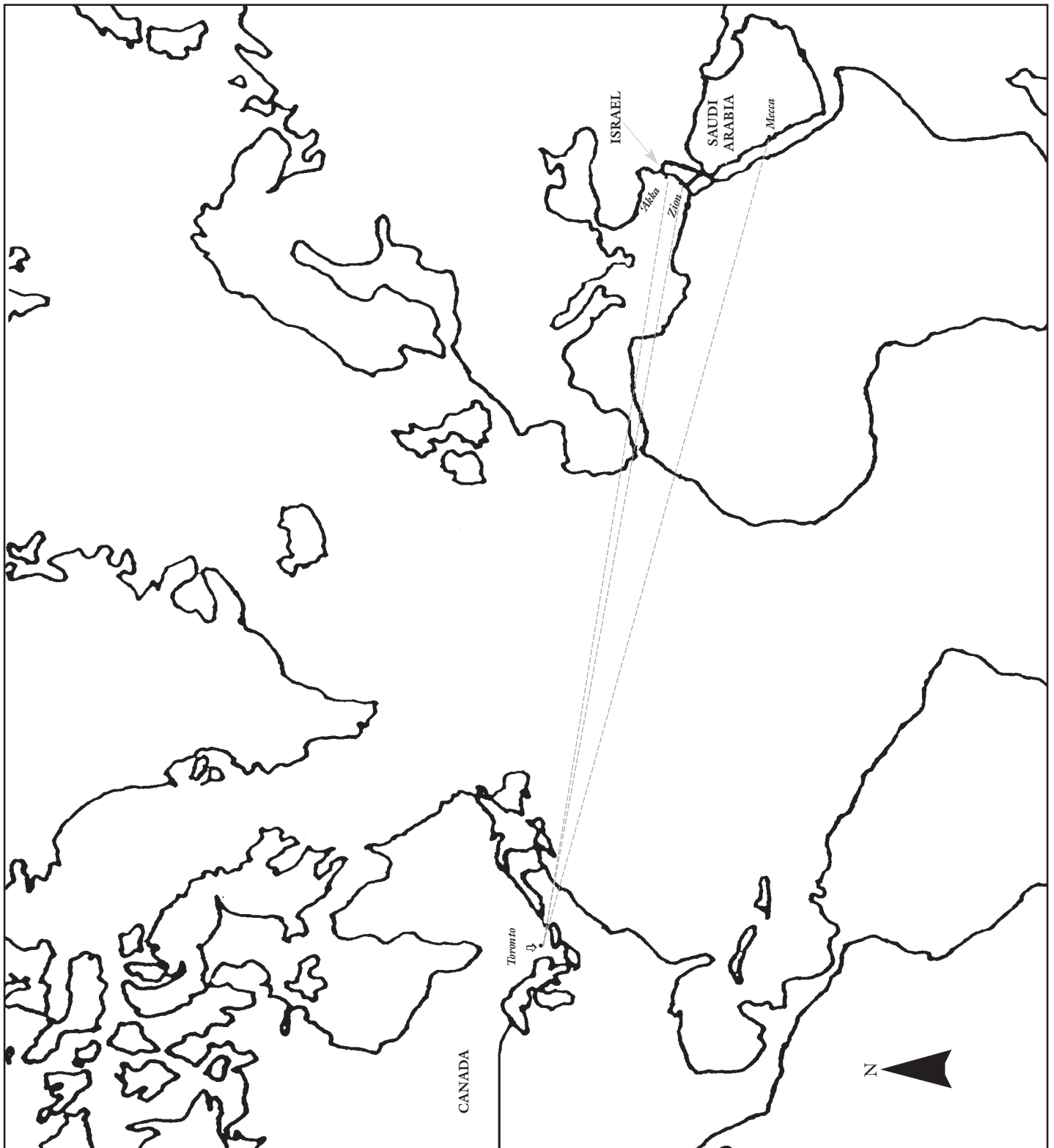
FUNERAL/BURIAL RITES/PRACTICES

Calvinists have no specific funeral or burial rites. As in all Protestant denominations, it is customary for the family, in consultation with their clergyman, to decide what procedure will be followed.

Members are permitted to choose cremation if they so wish.

WORLD MAP SHOWING LOCATIONS, IN RELATION TO THE CITY OF TORONTO, OF:

'Akka (Acre, Ako) located approximately 10 miles north of Haifa, Israel; Zion, Jerusalem, Israel; Mecca, central west Saudi Arabia



CATHOLICS (ROMAN CATHOLIC CHURCH)

Literally, the faith and practice of the whole Church, the expression “catholic church” being first found in a letter of St. Ignatius of Antioch (c.110). In time the term came to be used in the further meaning of true or authentic, in contrast with schismatic or heretical. The ROMAN CATHOLIC CHURCH claims for itself the exclusive right to this epithet and stresses the authority and continuity of the historic church, the importance of organized ministry (the fount of authority being the Papacy) and the absolute indispensability of the sacraments.

Roman Catholics believe in the Trinity, holding that there is only one God in three persons, the Father, the Son and the Holy Ghost, who are distinct from and equal to each other. A faithful Catholic is one who accepts the teachings of Christ as revealed in the Bible, the laws of the Church, and the encyclicals of the Pope. According to the doctrine of papal infallibility of 1870, the Pope is never in error in matters of faith and morals when he speaks as the head of the Church.

Catholics hold that the soul is immortal. At death, each man and woman will be sent to heaven or hell, depending on which they have earned by their deeds during life and their obedience to the laws of God. Christ is to come to earth a second time whereupon all humans will be resurrected bodily and Christ will sit in judgement upon them.

In ethic, theoretically the Catholic Church is very strict, however, in practice, they are fairly tolerant on most issues. Divorce and re-marriage are not accepted. Clergy are celibate except in Eastern rite. Special rites include seven sacraments: baptism, contrition and penance, confirmation, Eucharist, marriage, ordination, and anointing of the sick (unction).

Their organization is a hierarchy with supreme power invested in the Pope who is elected by the cardinals. Councils of Bishops advise on matters of doctrine and policy.

Traditionally, the church originated during the lifetime of Jesus Christ, who named Saint Peter as the first Vicar. Historically, the church came into being in early Christian proselytizing and the conversion of Imperial Rome in the 4th century.

The Catholicism is estimated to have over 1.329 billion members.

[See CHRISTIAN CHURCH, CHRISTIANITY, EASTERN ORTHODOX]

FUNERAL/BURIAL RITES/PRACTICES

“Ecclesiastical burial consists in the transfer of the body to the Church, the celebration of funeral services over it at the Church and its interment in a place legitimately designated for the burial of the faithful departed.”(Canon 1204) “The bodies of the faithful must be buried in a cemetery...WHICH HAS BEEN BLESSED AND CONSECRATED...”(Canon 1205,1). Thus, you may wish to advise Catholics that Mount Pleasant Group of Cemeteries’, being non-sectarian, are not consecrated and they should, therefore, arrange with their priest for sanctification at the time of burial.

The revised Code of Canon law which went into force in the Catholic Church on November 27, 1983 states: “The Church earnestly recommends the pious custom of burying the bodies of the dead be retained; it does not, however, forbid cremation unless it has been chosen for reasons which are contrary to Christian teaching.” In addition, directions or provisions in the approved liturgical books must also be observed. Also, certain aspects are left by the Code for determination by the Conferences of Catholic Bishops for each nation, and the local bishop for his own territory.

Despite the Church not finding cremation perfectly acceptable, it has not found anything intrinsically wrong with it or necessarily offensive to the Christian religion. However, the Rite of Funerals reminds Catholics that the funeral rites should be “celebrated in a way that does not hide the Church’s preference for the custom of burying the dead in a grave or tomb, as the Lord Himself willed to be buried.”

The selection of cremation is to be the specific choice of the individual at some time during his/her life, however indicated. Where cremation is chosen, burial of the remains is not mandatory, but is strongly encouraged since it is felt that human remains should have a reverent disposal.

Whether a Catholic is to be buried or cremated, the body should first be brought to the church for the celebration of the Mass of Christian Burial. The Catholic Church insists Catholic funerals take place in a church setting because the parish church is the home where the Christian family of believers assembles, and where a Catholic receives the other sacraments: baptism, confirmation, reconciliation, and marriage.

Here also he/she received the “spiritual nourishment of the eucharist which elevates the Christian to communion with Christ, placing the body at the service of the soul.” Thus, the whole person becomes more spiritual while awaiting the resurrection. It is here the Catholic is called one last time in order that the church may offer for him the Eucharist which is the exemplary prayer of forgiveness, or salvation, and of thanksgiving.

The casket is always closed at the church and usually draped with the religious pall.

The funeral for a Catholic may include, in addition, a prayer service or “wake” the evening before, at the church or funeral home, and a service at the cemetery or crematorium after the mass is celebrated in the church. Another

consideration is stated in the Rite of Funerals, “Between the time of death and the time of burial, there should be sufficient opportunity for the people to pray for the dead and profess their own faith in eternal life.”

Where for some reason cremation has taken place before the funeral mass, a funeral service in its entirety is permitted in the presence of the funeral urn alone. (This authorization to act contrary to a general law of the universal church — which states that cremated remain may NOT be brought into the church for the mass since it is intended to honour the body of the deceased — was made at the demand of the Canadian bishops in November, 1985.)

In some areas the bishop may require that permission be requested before cremation arrangements are made.

CHRISTADELPHIANS (THE BRETHREN OF CHRIST)

A religious organization, established in 1833, claiming to represent the true faith and practice of the apostolic age as revived by John Thomas of Brooklyn.

They reject the Holy Trinity, believing that the Holy Spirit is not a person, but an effluence of divine power. They baptize by immersion, and are conscientious objectors to war. There is no ordained ministry.

They hold firmly to the verbal inspiration of the Bible, and believe that Christ will one day return, assume the throne of David, and rule over the restored tribes of Israel, in whom the saved are incorporated, the damned having to die the second death. The first death is a state of unconsciousness, but man’s resurrection is physical.

FUNERAL/BURIAL RITES/PRACTICES

See PROTESTANTS. Allow for variations according to family preference.

THE CHRISTIAN CHURCH

A term used in a broad and comprehensive sense to include all religious bodies which worship Christ as divine or revere him as a great religious teacher and example, and wish to be called by his name. Some of these denominations assert an exclusive claim to be considered the one and only Christian Church.

The three main divisions are: (1) the Roman Catholic Church or Church of Rome; (2) the Eastern Orthodox Churches; (3) the Protestant Churches.

The divisions of the Roman Empire into Eastern and Western empires led to a similar division of the church which, however, did not become final until the 11th century.

Schisms in Western Christendom, commencing in the 12th century, culminated in the early 16th century in the Protestant reformation, which gave birth to the Protestant churches. Of these there are numerous denominations including the LUTHERAN, REFORMED, PRESBYTERIAN, ANGLICAN (including PROTESTANT EPISCOPAL), METHODIST (of ANGLICAN origin), BAPTIST, CONGREGATIONALIST, FRIENDS (QUAKERS), UNIVERSALIST, and ADVENTIST. [See CHRISTIANITY]

The World Council of Churches, organized in Amsterdam in 1948, created a world fellowship of over 260 Orthodox and Protestant denominations with over 400 million members, who act together in matters of common interest. Although not a member, the Roman Catholic Church co-operates in some activities.

The Christian population of the world is estimated at over one billion.

CHRISTIAN CHURCH (DISCIPLES OF CHRIST)

In 1804, Barton W. Stone, a Presbyterian minister and several followers broke their denominational ties to enter into unity with “the body of Christ at large”. They called themselves, simply, “Christians.”

In 1811, a group led by Presbyterian minister Thomas Campbell and his son, Alexander, began meeting independently, saying the church of Jesus Christ was one, open to all.

Alexander Campbell began public debates in 1820 which, along with his writing, propelled him into leadership of the “Disciples of Christ.”

In 1832 the “Christians” and the “Disciples of Christ,” agreeing on basic beliefs and aims, joined together with a formal handshake.

Today, the Christian Church (Disciples of Christ) is one of the largest churches founded in America, with more than 1.2 million members in 4,400 congregations across Canada and the United States.

Their doctrine derives from simple New Testament faith. They are highly tolerant in doctrinal and religious matters, believing that each person is free to explore and interpret the Scriptures according to his/her own experience, and are strongly supportive of scholarly education. The two ordinances of the church, instituted by Christ Himself, are adult baptism and the Lord’s Supper.

FUNERAL/BURIAL RITES/PRACTICES

There are no specific funeral or burial rites for members of the Christian Church (Disciples of Christ). Should you encounter members of this Church and require further information, the best procedure to follow would be to contact the minister of their congregation for his or her preferences and practices with regard to funerals and burials.

THE APOSTLES’ CREED

The basic doctrines of Christianity summed up in what is known as the Apostles’ Creed, of which there are a number of variations. The earliest form, known as the Old Roman Creed, of the second or third century, was followed by the Nicene Creed, which was adopted about three centuries later. Since then there have been other creeds varying slightly from the original Roman Creed but underscoring the supremacy of one church over another.

1. I believe in God, Father Almighty,
2. and in Christ Jesus, His only-begotten Son, Our Lord,
3. who was born of the Holy Ghost and of Mary, the Virgin,
4. who was crucified under Pontius Pilate and buried;
5. on the third day He rose from the dead,
6. ascended into heaven,
7. and sitteth at the right hand of the Father,
8. from whence He shall come to judge the quick and the dead;
9. and in the Holy Ghost;
10. the Holy Church;
11. the remission of sins;
12. and the resurrection of the dead.

CHRISTIAN AND MISSIONARY ALLIANCE

The Christian and Missionary Alliance is the title adopted when the Christian Alliance (founded in New York City in 1887 by Canadian-born minister, Albert Benjamin) combined with the International Missionary Alliance in 1897.

It is an evangelistical missionary movement, stressing “the deeper Christian life and consecration to the Lord’s service.”

FUNERAL/BURIAL RITES/PRACTICES

See PROTESTANTS. Allow for variations according to family preference.

CHRISTIAN REFORMED CHURCH

Officially established in the United States in 1857. The union of 19th century Dutch pioneers with the Reformed Church in America in 1849, lasted until April 8, 1857 when four congregations (about 750 families) and one pastor resigned as a result of disagreements on doctrinal purity, catechetical training, church discipline and the indiscriminate administering of the sacrament of communion.

A further schism within the reformed Church of America, coupled with a heavy influx of Dutch Calvinists swelled the ranks of the Christian Reformed Church to 40,000 people in the years between 1880 and 1900.

In its doctrinal commitments, the Christian Reformed Church subscribes to the Apostles’ Creed, the Nicene Creed and the Athanasian Creed. In addition to these, the church embraces three Calvinistic confessional standards: the Belgic Confession of Faith (the Thirty-seven Articles of Faith); the Heidelberg Catechism; and the Canons of Dort.

FUNERAL/BURIAL RITES/PRACTICES

See PROTESTANTS. Allow for variations according to family preference.

CHRISTIANITY

The religion of those who believe in Christ as a unique revelation of God. Christianity arose over 2000 years ago, as a sect within Palestinian JUDAISM. It accepted Jewish Scriptures as its own, but was distinguished by its belief that the expected MESSIAH or Christ had already appeared on earth in the person of Jesus of Nazareth.

The faith in a Messiah dying and rising again was the heart of the earliest Christian preaching. Jesus, therefore, although a prophet was also much more than a prophet. He had begun his Galilean mission by proclaiming the coming Kingdom of God and was looked on as its inaugurator and primal embodiment.

Further, he had promised his disciples and followers the special gift of God’s Spirit, which was bestowed upon them at PENTECOST.

This demonstration of his spiritual authority entitled him to the designation Lord. Hence from the first he was, though unquestionably a man, a figure to be venerated as divine. As he had begun his mission by proclaiming the need of repentance, so, when his mission was completed, forgiveness of sins was available to all men seeking it in his name, i.e. as mediated from God, through his power and authority. Whoever would personally accept this message as true and submit to the rite of BAPTISM, also in Jesus’ name, would receive the promised HOLY SPIRIT for a new life under divine rule and inspiration. Those who died before Christ’s expected second coming would themselves rise from the dead even as he had done.

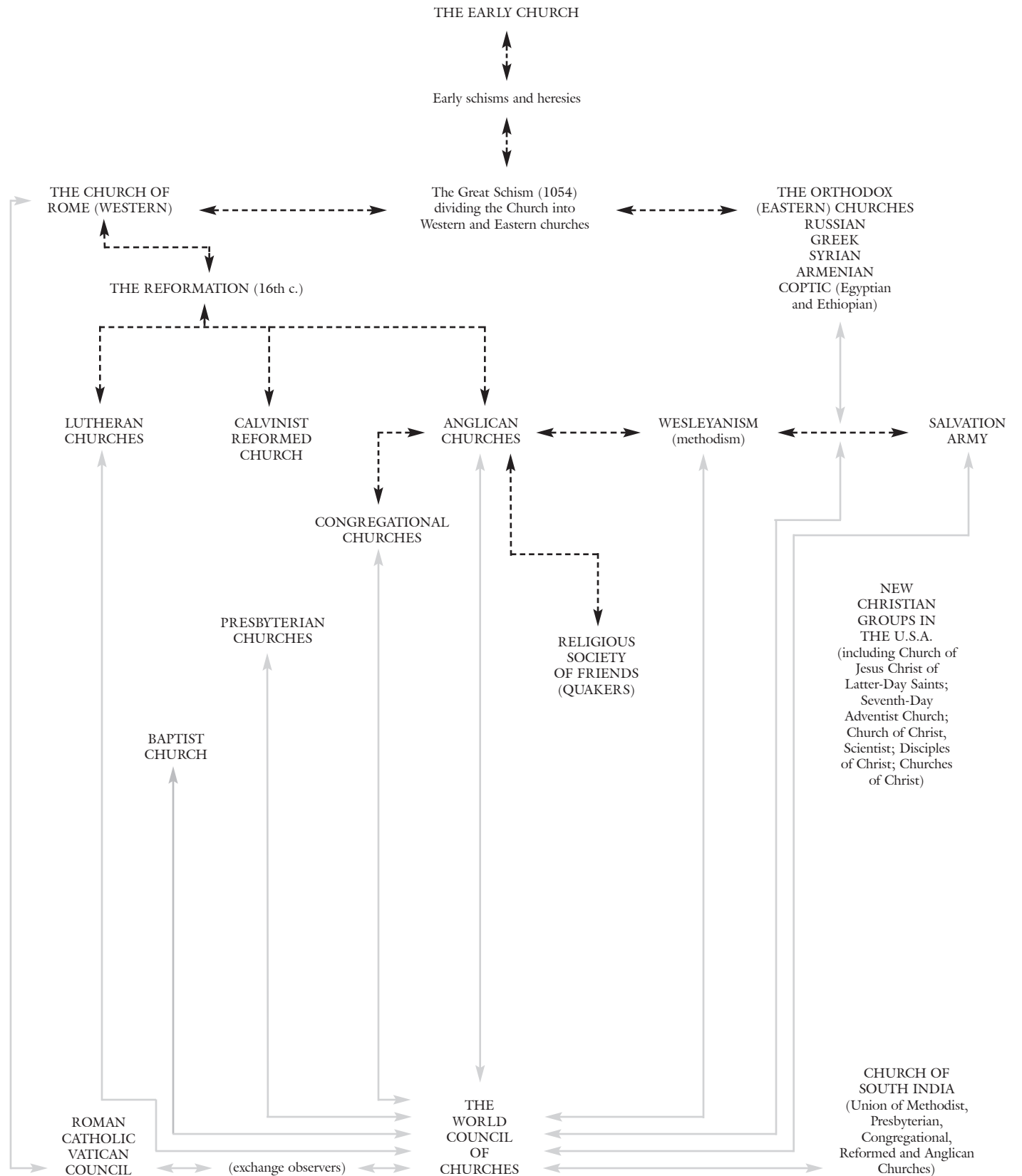
In addition to the initiatory rite of baptism, the Christian community observed a ceremonial meal as a further mark and bond of their corporate fellowship. This at first was known as the Breaking of Bread, and later as the EUCHARIST. Other rites which came in time to be regarded as sacramental in character, if not as sacraments in the strict sense, were CONFIRMATION, ORDINATION, PENANCE, HOLY MATRIMONY, and extreme UNCTION.

The outstanding figure in the apostolic period was that of St. Paul. Paul’s letters have been of the profoundest significance in the history of Christian faith and thought, but his principal work, apart from the actual evangelism, was to

THE DEVELOPMENT OF THE CHRISTIAN CHURCHES

Movements of Division
 ←-----→

←-----→
 Movements of Reunion



[Adapted from the Reader's Digest Great Encyclopaedic Dictionary, Volume Three.]

insist on the impossibility of containing the gospel within the limits of its parent Judaism; a break with Judaism was thus inevitable. Redemption was open to any man who 'put on' Christ by faith and baptism, whether Jew or Gentile. Circumcision, therefore, was no longer necessary in the New Covenant. Salvation was by faith in Christ alone, not by obedience to moral or legal precepts. Paul's letters, like the Gospel of St. John, developed further the belief in the divine status and mission of Christ as not simply the Messiah of prophecy but the pre-existent Son of God, through whom all things were created, stressing also the significance of his death as a sacrifice for man's sin and the divine calling of the Church as his Mystical body.

The early centuries mark the great formative period of Christian dogma and theology, in which the apostolic scriptures were canonized as the New Testament, and the Apostles' and Nicene creeds were established. In the whole process of doctrinal development much use was made of Greek philosophical ideas and terminology. Formal definition of the faith was largely the achievement of the General (or Ecumenical) Councils of Nicaea (325), Constantinople (381), Ephesus (431), and Chalcedon (451).

It was not until the reign of Theodosius I, Emperor from 379 to 395, that Christianity was established as the Imperial religion, which thereafter gained adherents in ever-growing numbers.

In the ensuing centuries differences, both doctrinal and political, emerged between the eastern and western halves of Christendom which in the 11th century led to an open breach, still perpetuated in the schism that divides the Orthodox Churches of the East from the Catholic Church of the West. The unity of the latter was itself broken in the 16th century by the Protestant Reformation.

The basic theme of Christian doctrine is that of man's defect — his SIN — which is so deep-seated that he cannot eradicate it by his own effort: he is fit for conscious communion with God, sin alone hindering him. Nevertheless, a way of reconciliation has been provided. God is Love, and His will to redeem is as native to His being as His will to create.

Those who become members of Christ's Church continue in it under the guidance and help of God's Holy Spirit, whom God mediates.

Ethically Christianity partly accepts the world and partly denies it. The teaching of Jesus was clearly an exhortation to repentance of sins and renunciation of the things of this world in view of the imminence of the Kingdom of God, of judgement and the close of the present world-order.

Christianity today has over one billion adherents.

CHURCH OF CHRIST

Membership in the Churches of Christ depends only on (1) faith in and confession of Jesus Christ as the Son of God; (2) repentance from sin; (3) baptism by immersion. Their worship consists of the five acts specifically authorized by the New Testament: (1) reading and preaching the Bible; (2) observing the Lord's Supper as a memorial; (3) contributing money to the Lord's work; (4) praying; (5) singing (A Cappella) psalms, hymns, and spiritual songs.

FUNERAL/BURIAL RITES/PRACTICES

See PROTESTANTS for basic Protestant funeral practices. Allow for variations according to family preference.

CHURCH OF CHRIST, SCIENTIST (CHRISTIAN SCIENCE)

A denomination which looks to the words and works of Jesus Christ for authority and emphasizes the practice of spiritual healing. Mary Baker Eddy (1821 – 1910), founded Christian Science following an experience of healing through prayer in 1866. She founded the Church of Christ, Scientist in Boston, Massachusetts in 1879.

Healing, not only of sickness and sin, but of all forms of discord is regarded by those who practice this Science as a normal part of Christian life. Christian Scientists hold that such healing is not really an inexplicable miracle but rather the consistent result of divine law.

In accord with the Gospel of John, the teaching of Christian Science emphasizes the love of God for His creation. It interprets this love to be the supreme source of healing in human experience. It also teaches that the true nature of man

is spiritual and not material. The route to salvation is not, therefore, through death but through the increasing understanding of the indestructible life of man made in the “image” of God.

FUNERAL/BURIAL RITES/PRACTICES

No special arrangements are designated by the Church of Christ, Scientist for its members and adherents. Whether a service is to consist of cremation or burial, is up to the family or next-of-kin.

The service itself would consist of readings from the Bible and the Christian Science textbook, *Science and Health with Key to the Scriptures* by Mary Baker Eddy. It is possible to contact someone to conduct the service by phoning the nearest Christian Science Reading Room. Most would have a list of former Readers or other members willing to assist.

Should music be desired, the Christian Science Hymn Book contains a variety of hymns suitable for such an occasion.

CHURCH OF GOD

A designation used by several hundred separate religious denominations to stress the fact that these churches are gathered by the power of God and claim no historic continuity with the Reformation Churches.

Because of the basic view of the Church as the visible form of the invisible community of the elect, these churches have all relied on the experience of religious conversion, repentance, acceptance of Jesus Christ, and subsequent baptism as the only means of adding new members to their congregations.

Nearly all denominations that use the designation “Church of God” are part of the Pentecostal movement.

FUNERAL/BURIAL RITES/PRACTICES

See PROTESTANTS. Allow for variation according to family preference.

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS (MORMONS)

A religious sect founded by Joseph Smith of Vermont who, in visions of the Angel Moroni in which he received a new revelation of golden tablets (*The Book of Mormon*), claimed to have received a divine call to prophecy in the name of the Most High, inasmuch as none of the existing churches any longer proclaimed the true gospel.

Smith’s followers later settled in Utah in the Great Salt Lake Valley, with Brigham Young as governor who, like Smith, taught that polygamy was legitimate. They renounced polygamy in 1890.

The theology of the Mormon Church is a form of Protestant orthodoxy, but declares the “Book of Mormon” to be the Word of God, teaching also that Israel, including the ten lost tribes, will be restored and Zion finally established under the personal reign of Christ.

Their organization is theocratic; all male adults are in the priesthood which culminates in the Council of Twelve Apostles and First Presidency (First President, two counsellors). Their authority is the Bible, the Book of Mormon and other revelations to Smith, and certain pronouncements of the First Presidency. Special rites include adult baptism, laying on of hands (which grants gifts of the Spirit), and the Lord’s Supper. Temple rites include baptism for the dead, marriage for eternity, and others.

They believe that God is a material being; he created the universe out of pre-existing matter; all persons can be saved and many will become divine – they hold that God was once a man, and men, too, may become gods. Mormons believe in a purposeful universe in which humans have been placed to make themselves more like God by faith and works. Most other beliefs are traditionally Christian.

The Mormon Church has a membership of close to 4 million, about 80% of whom live in the United States.

Young’s opponents broke away to form the RE-ORGANIZED CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS (q.v.) at Beloit, Wisconsin in 1852.

FUNERAL/BURIAL RITES/PRACTICES

The Church of Jesus Christ of Latter-Day Saints has no specific funeral or burial rites. Each family, in consultation with its selected minister and funeral director, determines its own preferences.

Mormons are free to choose cremation if they so wish.

CHURCH OF THE NAZARENE

The result of the union of several small religious bodies, the Church of the Nazarene was organized in its present form on October 13, 1908, at Pilot Point, Texas. The three main groups comprising this union were the Church of the Nazarene founded in Los Angeles in 1895; the Association of Pentecostal Churches of America, organized in Brooklyn in 1896; and the Holiness Church of Christ organized at Pilot Point in 1905.

The government of the church is representative, a compromise between episcopacy and congregationalism. The Articles of Faith, 15 in all, are similar to those held in common by evangelical religious groups. Special emphasis is placed upon the doctrine of entire sanctification.

FUNERAL/BURIAL RITES/PRACTICES

The Church of the Nazarene does not advocate any specific funeral or burial rites. They are a Protestant faith with a doctrine not unlike that of the Methodist Church and the Salvation Army.

Funeral services are meant to comfort the living and help them to think of any needs they might have in relation to their own soul's need. Often hymns are sung, and a minister will give a sermon. Total time would not exceed one hour, and half an hour would likely be the average.

CHURCH OF THE NEW JERUSALEM (SWEDENBORGIANISM)

A body of Christians founded on the writings of Emanuel Swedenborg, a Swedish philosopher (d.1772). In this Church, Jesus is directly worshiped as God, in whom is the Father, the Son and the Holy Ghost. Christ is creator and redeemer, the word and the revelation. The Father is the divine inmost, the divine love; the Holy Ghost is the divine proceeding in and for man. Thus the "New Church" reverses the usual trinitarian view of approach to God through Christ. As to Christ's second coming, Swedenborg held that it occurred when the interior meaning of the Scriptures was revealed to him in 1757, and that universal judgement accompanied this advent in which religious beliefs of mankind were overturned and recast. In other words, the New Church means a new disposition following the apostolic as the apostolic followed the Jewish, and embraces all who acknowledge these three essentials: (1) the divinity of our Lord; (2) the holiness of the Word; (3) the life of love; and who unite with the New Church.

The ritual is similar to that of the Anglican Church, except that it is all addressed to Christ as God, and not through Christ to another of the Trinity. Two sacraments are observed — baptism, through which angelic association is formed, and the Lord's Supper, in which the Lord is not present materially, but really in the divine good and truth, which are his body and blood.

FUNERAL/BURIAL RITES/PRACTICES

The New Church offers a suggested pattern of practice to follow when arranging a funeral. These suggestions, however, are not binding since many factors such as time, country and personal preference may justify modification.

The writings of the New Church teach that the spirit is not separated from the body until a day or so after the heart has stopped beating. It is believed that any violent treatment of the body, such as embalming or cremation, within these first few days may hasten the separation of the spirit. Since it is felt that there is a possibility that such disturbance may affect the full awakening in the world of spirits, which is usually on or about the third day, there should be as little

interference as possible with the normal process of death and separation from the body. For this reason it is undesirable to permit an autopsy, to embalm, or to cremate before the third day; although climatic conditions, the nature of the disease which may have caused death, or the law of the land may dictate some modification of this general practice.

While disposition should be carried out in an orderly manner, it must be remembered that the lifeless body is NOT the person, and nothing should be done to suggest that it is. To attempt to preserve by artificial means, something which has completed its function, is neither necessary, nor appropriate. Embalming should, therefore, be avoided if possible.

It is understandable that the immediate family may wish to have a last view of the body, yet to have it prepared for public exhibition seems distasteful and places undue emphasis on the importance of that body; it holds the mind in thoughts of death rather than resurrection. Furthermore, to expect the family to receive callers who wish to view the body, and to spend wearisome hours at a funeral home with the constant reminder of death, does not seem either kind or helpful.

It would seem most suitable, soon after death, to have the body prepared and placed in the coffin which could be closed and sealed when the family feels ready for this. The coffin may then remain in the home until the time of committal or, if more convenient, be removed to a funeral home.

Although New Church writings indicate that "to bury" signifies "to rise again" and that a "grave" signifies "resurrection and regeneration," cremation has gained favour in recent years. Provided it is not done before the third day, there seems no objection to "committing the body to the fire."

Whether burial or cremation is chosen, the best plan under normal circumstances is for a brief committal service followed by a memorial or resurrection service at the church.

The memorial (or resurrection) service should follow the committal and not precede it, and should preferably be held in the church, but not necessarily so.

Services at funeral homes are to be avoided wherever possible, for it is felt that the sphere is of death rather than life, and is not the sphere of the New Church.

When a memorial service at a church is not possible, or does not seem appropriate, the committal service at a crematorium may be expanded to include an address.

Wherever a service is held, it is preferable that the body NOT be present. The open Word should, as always, be the centre of worship; for this a table should be provided and the priest will bring a copy of the Word when he enters to dedicate the room for its temporary use as a place for New Church worship.

Music to be used in memorial services should be of a religious, and not a secular character. The choice of music should be made with the help of the officiating priest.

Flowers may well be associated with such an occasion but preferably not in an extravagant profusion around the body, on the grave or at the funeral home. (Flowers in moderate amount, as beautiful tokens of affectionate support, are most suitable in the home of the family.)

A large attendance at the graveside or crematorium does not seem necessary. A few to witness the proper laying away of the body seems to be all that is needed.

Since New Church adherents have not found any good significance in the custom of throwing earth into the grave as the words of committal are read, this practice is not used.

In the case of cremation it is better that the cremated remains be scattered and not preserved, for there is no reason to needlessly preserve the remnant of physical clothing which has now completed its use.

It is not customary in the New Church to provide expensive or elaborate memorials on graves. Whilst some feel a simple marker with the name on it is appropriate, many feel no need to provide a lasting sign of what is now discarded.

THE CHURCH OF SCIENTOLOGY OF CALIFORNIA, WORLD WIDE

The Church of Scientology is a new religion, whose historical roots are based in HINDUISM and BUDDHISM (q.v.). Scientology is non-denominational, and people from any faith may come to study its religious philosophy.

Scientology is a religious philosophy in search of truth and self-knowledge. It is also a religious practice in that the Church of Scientology conducts basic services such as sermons at church meetings, christenings, weddings and funerals.

According to Scientology principles, knowledge alone, without application, is not really of much use. In other words, it is not enough to just know something; you must be able to put that data to use to help yourself and to help others.

FUNERAL/BURIAL RITE/PRACTICES

For a service conducted in the church, the minister sees that the ushers and pall bearers are selected from among the family and friends of the deceased.

No-one is seated before the processional begins. The minister may lead the processional or be at the pulpit as the procession enters the room.

The order of the procession is: pall bearers (preceded or not by the minister), followed by the immediate family and then other family and friends in order of degree of relationship and closeness of friendship. The ushers are in the procession and seat the people as the casket reaches the stand in front of the altar. The centre or right aisle is used by the procession on entering.

After all are seated, the ceremony begins. At the completion of the ceremony, the pall bearers approach the casket. The procession is formed, led by the minister, in the same order as the entering procession, and leaves the church.

The minister may end his part of the ceremonies at this point or go to the cemetery, depending on local custom and whether or not the deceased is a member of an order which will handle services there.

When conducting a funeral in the home, the casket may be in place in the room, or may be brought in processional as in a church funeral. The minister may be already positioned at the head of the casket or where the head of the casket will be, or may enter in the procession.

The same degree of formality is necessary as for the church funeral, and the same conventions of entering and leaving apply, with the exception that the casket may already be in place. However, the entire service may be much shorter. Here also, the minister may or may not go to the cemetery on the same basis as a church funeral.

CONFUCIANISM

Religion or practical ethic based on the treatises of Confucius, or K'ung Fu tze (551 – 479 B.C.), it does not embody any authoritative dogmatic scheme.

Confucius may be said to have brought a fresh moral impulse to the Chinese outlook on life without in any way presenting himself as a moral reformer. On the contrary, he was essentially a conservative who equated novelty with impiety. One of his treatises, the Analects (a collection of dialogues and aphorisms), offers the most reliable account of Confucius' opinions. The book contains the musings of a moralist who approves of religion as a necessary feature of a sound way of life. The great virtue is filial piety, whence it follows that the veneration of ancestors must be scrupulously maintained. His interests were of this world, but its duties, not its pleasures: obedience to parents, justice to social inferiors, deference to superiors. The Confucian Ideal Man (CHUN-TZU), a pattern of good faith, sincerity and rightmindedness, and not unconscious of his moral achievement, is very reminiscent of Aristotle's Great-Souled Man.

What Confucius hoped for, was the appearance of a true King (WANG) who would rule his empire, not by constraint, but by the force of his own moral example.

There are estimated to be over 150 million Confucianists worldwide.

[See BUDDHISM]

FUNERAL/BURIAL RITES/PRACTICES

Cremation is traditional, but burial is also an accepted practice. Cremation is generally followed by interment in cremorial units, urn spaces or columbaria. However, some families may choose to keep the cremated remains in their homes, or place them in monasteries. Some may elect to have the cremated remains strewn in a Garden of Remembrance, or scattering garden.

At the interment service, members of the family may place a flower on top of the urn or casket. Generally, it is preferred that the casket NOT be lowered until after the family has left.

COPTIC CHURCH

A theological controversy in the 5th century led to the creation of the Coptic Church, the native Christian Church of Egypt. The Catholic Church held that Christ had two natures, human and divine. The Copts profess the Monophysite doctrine that Christ had only a single divine nature, His human nature having been absorbed by His divinity.

Their head is a patriarch living at Alexandria whose jurisdiction includes the CHURCH OF ETHIOPIA.

Coptic membership is estimated at about one million. [See EASTERN ORTHODOX]

EASTERN ORTHODOX CHURCHES

In the 11th century the Church split into THE CHURCH OF ROME [WESTERN] and THE ORTHODOX [EASTERN] CHURCHES. (Orthodoxy is the right or accepted religious doctrine, as opposed to heterodoxy.) The EASTERN CHRISTIAN CHURCHES are known as Orthodox. They recognize the Patriarch of Constantinople as their head.

Eastern Orthodox churches are bound together by a belief in the Trinity, the human and divine nature of Christ, and other dogmas established by the first seven councils of the Church, held between 325 A.D. and 787 A.D. However, the eastern communion does not accept more recent Catholic dogmas such as the infallibility of the Pope and the Immaculate Conception, although it reveres Mary as the mother of Christ. In contrast to Roman Catholics who hold that the Holy Ghost proceeds from God and Christ, the Orthodox believe that it proceeds from God alone. Other Orthodox doctrines not subscribed to by the Catholics are that Christ is the sole head of the Church, and that its authority resides within its members, “the totality of the people of God.” Salvation is regarded as possible only through the Church, good works, and belief in Christ. Heaven and Hell are considered real places.

The Eastern communion includes, besides the patriarchates of CONSTANTINOPLE, JERUSALEM, ANTIOCH and ALEXANDRIA, the national churches of GREECE, RUSSIA, ROMANIA, CYPRUS, YUGOSLAVIA, ALBANIA, BULGARIA, GEORGIA and CZECHOSLOVAKIA. World membership in Eastern Orthodox Churches is estimated at somewhere between 50 and 100 million.

Special rites include seven sacraments: infant baptism and anointing, Eucharist (both bread and wine), ordination, penance, anointing of the sick, and marriage. Their practice consists of an elaborate liturgy, usually in the vernacular, though extremely traditional. The liturgy is the essence of Orthodoxy.

They venerate icons. In ethic, the Orthodox are tolerant; divorce and remarriage are permitted in some cases. Priests need not be celibate, but bishops are. Emphasis is placed on Christ’s resurrection, rather than the crucifixion.

The Orthodox Church in America originally fell under the Patriarch of Moscow, but was granted autonomy in 1970. The Greek Orthodox do not recognize this autonomy.

FUNERAL/BURIAL RITES/PRACTICES

The Eastern Orthodox Churches forbid cremation. Some Eastern Orthodox, particularly in the Mediterranean, still largely bury their dead for a few years, then disinter the bones, which are then placed in ossuaries.

It is fairly common practice to bury the dead in shrouds, instead of coffins, and to inter the deceased in very deep graves.

Practices include ritual bathing and clothing the deceased in their finest apparel. The deceased may then be laid out on a bier with wax tapers at the head and feet.

While certain rites are common throughout the Church, for the most part practice varies from country to country.

EPISCOPALIANS

American adherents of Anglicanism call their church the Episcopal or Protestant Episcopal Church. The term “Anglicanism” comes from the Latin word for “English;” “Episcopal” comes from the Greek word “episkopos” meaning “bishops.”

The origins of the Episcopalians stem from the 1534 Reformation. The Protestant Episcopal Church of the United States was formed in 1789. Their authority is taken from the Scriptures as interpreted by tradition, especially the

EPISCOPALIANS [Continued]

Thirty-nine Articles of 1563; they are not dogmatic. Special rites include infant baptism and Holy Communion. The Sacrament is symbolic but has real spiritual effect. Practice is formal, based on the Book of Common Prayer (1549); services range from austere simple to highly elaborate.

Episcopalians are tolerant and sometimes permissive. In their doctrine the Apostles' Creed is basic; otherwise there is considerable variation ranging from rationalist and liberal to acceptance of most Roman Catholic dogma.

In general, Episcopalians do not believe in a physical heaven or hell, and hold that God, after the Last Judgement, will re-create man with a "spiritual body"; however, members differ in their beliefs to some degree.

There are estimated to be over three million Episcopalians in the United States. [See ANGLICANS]

FUNERAL/BURIAL RITES/PRACTICES

See ANGLICANS. Practice would be basically similar to that of the local Anglican Communion, however, allow for some variations according to personal preference.

HINDUISM

The traditional religious faith and practice of the greater part of the Indian sub-continent, Hinduism is an ancient (c. 1500 B.C.) religious and social system with belief in reincarnation, worship of several gods, and caste as basis of society.

There is no concept of orthodoxy in Hinduism, which encompasses a wide variety of sects, most of them devoted to the worship of one of the many gods. There are sects who worship VISHNU as the god of space and time; there are sects who worship SHIVA (Lord Siva) as a god of song and healing; there are sects who worship DURGA, the Divine Mother (goddess of motherhood). The three major living traditions are those devoted to the gods VISHNU and SHIVA and to the goddess SHAKTI; each of them divided into further sub-sects. Numerous folk beliefs and practices, often in amalgamation with the above groups, exist side-by-side with sophisticated philosophical schools and exotic cults.

Whoever they choose to worship, all Hindus believe in: •BRAHMAN, the eternal Trimutri, or Three-in-One god; •BRAHMA, the Creator; •VISHNU, the Preserver; •SHIVA, the Destroyer; •submission to Fate, since man is not outside, but part of Brahman; •the caste system, determined by the Laws of Manu; •the Law of Karma, that from good must come good, and from evil must come evil; •reincarnation, as a chain of rebirths in which each soul, through virtuous living can rise to a higher state; •NIRVANA, the final stage reached upon the emancipation of the soul from the chain of rebirths; •YOGAS, the disciplines which enable the individual to control the body and the emotions; and •DHARMA, the Law of Moral Order, which each individual must find and follow to reach Nirvana.

Hindus believe that there is only one divine principle; the many gods are only aspects of that unity. Life in all its forms is an aspect of the divine, but it appears as a separation from the divine, a meaningless cycle of birth and rebirth (SAMARA) determined by the purity or impurity of past deeds (KARMA). To improve one's karma or escape samsara by pure acts, thoughts, and/or devotion is the aim of every Hindu.

One of the most distinguishing elements of Hinduism is the caste system. Historically, India has four major castes or divisions of society, each created from a different part of Brahma, an Infinite Being who pervades all reality. On top are the BRAHMANS, who originated from Brahma's face and are the caste of priests and intellectuals. The second caste, the KSHATRIYAS, were created out of Brahma's arms. They are the rulers and men of war and have the same privileges as the Brahmins. The third group, the VAISYAS, sprang from Brahma's thighs. They are the farmers, artisans and merchants. The SUDRAS were made from his feet and it is their duty to serve the three castes above them.

Far beneath the four castes are the pariahs or "untouchables." Mahatma Ghandi renamed the pariahs HARIJANS, or "Children of God."

The Hindu faithful are believed to number in excess of 460 million.

FUNERAL/BURIAL RITES/PRACTICES

For married men and women, cremation is the normal procedure for disposing of the body. There is no specific time element involved, but in most cases the rite takes place within a day of death.

Those who are unmarried may be buried.

In India, the body is usually cremated on an open bier, usually on the banks of a river.

By custom, the eldest son presides at the cremation in the company of a priest. The ashes are collected and deposited in one of India's holy rivers.

Any disposition of cremated remains may be chosen.

IRVINGITES

A sect following the teaching of a PRESBYTERIAN divine, Edward Irving (1792 – 1834), and now known as the Catholic Apostolic Church. It has a fourfold ministry of apostles, prophets, evangelists, and pastors. The organization of the Church is based on the features of the Mosaic Tabernacle as a shadow or type of Christian Church itself. The theology of the sect is orthodox and strongly sacramental, though the doctrine of transubstantiation is rejected. [See PRESBYTERIANS]

ISLAM

A religion founded by the Arabian prophet Mohammed (or Muhammad, or Mahomet), born c. 570. The word means surrender or submission to the Will of God. One who has made this surrender is known as a Moslem (Muslim). Mohammed himself is not an object of worship, but is accounted the last and greatest of the prophets (which include Abraham and Jesus) of the one and only God, Allah. Islamic sects have been numerous, though not all survive today.

The two major sects of Islam are the:

- SUNNI (Orthodox), who accept as authoritative, the traditional portion of Moslem law based on Mohammed's words or acts, but not written by him. The Sunni is staid, simple, and deterministic; and the
- SHI'AH a moslem branch, especially in Iran, that regards Ali (Mohammed's son-in-law) as first successor of Mohammed and rejects the first three SUNNITE Caliphs. The Shi'ah believe in twelve imams, perfect teachers, who still guide the faithful from Paradise. The Shi'ah sect affirms man's free will, and their practice tends towards the ecstatic. Shi'ites are numerous in Iraq, Iran and Pakistan.

Also among the better known are the:

- ISMAILIS, a sect that seceded from Shi'ah in the 9th century, now regarding the Aga Khan as their imam. The Ismailis include the DRUSES of the Lebanon and the KHOJAS, found chiefly in India and Pakistan; and the
- WAHABIS, a modern puritan sect following strictly the original words of the Koran (sacred book of the Moslems, a collection of Mohammed's oral revelations, written in Arabic), and powerful in the Arabian peninsula.

Moslems are strictly monotheistic. God is creator of the universe, omnipotent, just and merciful. Man is God's highest creation, but limited and sinful. He is misled by Satan, a prideful angel. God gave the Koran to Mohammed to guide men to the truth. Those who repent and sincerely submit to God return to a state of sinlessness. In the end, the sinless go to Paradise, a place of physical and spiritual pleasure, and the wicked burn in hell. Union with God is the goal of life.

Moslems express their belief in one God in the official confession of faith, the Shahada: "La, ilaha illa Allah, wa Muhammadun rasulu Allu" ("There is no God but Allah, and Mohammed is his messenger").

Differences between the beliefs expressed in the Bible and the Koran are said to be due to errors in the Bible text.

To be a Moslem in good standing, one must obey "the Five Pillars of Islam": 1. Repeat the confession of faith every day. 2. Pray five times a day – at dawn, noon, mid-afternoon, dusk, and after dark. The faithful must pray facing the Sacred Mosque at Mecca. Bowing the head to the ground acknowledges the greatness of Allah. 3. Give alms. Traditionally a 40th part of his income. 4. Fast. 5. Make a pilgrimage to Mecca at least once, if health and finances permit.

Worldwide Moslem membership is estimated at between 500 million and 1 billion. Of that number, only one in four is Arabic.

FUNERAL/BURIAL RITES/PRACTICES

Cremation is strictly forbidden for Muslims.

Upon hearing of the death of another, a Muslim's immediate response is: "To God we belong and to Him is our return" – (Holy Quran [Koran], Sura 11, Verse 156). His first question is: "When is the burial?" This is to ascertain that the funeral arrangements are being taken care of. In Islam, it is the obligatory duty – *FARDE KIFAYA* – of every Muslim to see to it that his dead brother or sister in Islam is buried with all the religious requirements. If this is in the hands of relatives or friends, then the entire community is absolved, otherwise every Muslim in the community is answerable to Allah for neglecting his duty.

The deceased must be interred within 24 hours of death; burial is generally not in coffins. Before burial, the body is washed and shrouded. The funeral service is usually held in a Mosque, but may be held in a funeral chapel or at the cemetery, provided it is away from the gravesite. The service is very simple. The body is laid on the ground or on a table. The Imam stands in front, facing Mecca, and the others stand behind him in rows. There is no bowing down or prostrating in the funeral service.

Before the body is lowered into the grave, it is turned slightly, so that it rests on its right side. It is held in that position by sand from the grave.

The traditional way of digging a grave is to make sure that the final resting position of the body is to face Mecca. When one faces Mecca from on top of the grave, the head of the deceased is on the right side of the person looking towards Mecca. If Mecca is to the north, the grave is dug east-west, and the headside of the body would be on the east. (See Map.)

All those present should participate in filling the grave with at least three handfuls of earth. When throwing the first handful one should say: "From the earth did we create you," on the second handful: "and into it shall we return you," and on the third handful: "and from it shall we bring you out once again." (Holy Quran, Sura 20, Verse 55.)

It is traditional for female relatives to visit the grave every Friday for 40 days following the funeral, taking with them a palm branch to place on it and cakes for distribution to the poor.

JAINISM ("Jinism")

Founded by certain great ascetics, of whom the last, Mahavira (599 – 527 B.C.), was the perhaps slightly older contemporary of Guatama Buddha. Mahavira is believed to have been the last of a long line of twenty-four teachers which reaches back into the most remote past. These founders of the faith are known as Jinas or Conquerors, and their adherents are Jains, or Jainas. The number of believers in this religion is estimated at seven million.

The essential ideas of Jainism include a conception of the cosmos as divided into three parts; a higher world of gods, a middle world of men, animals and plants, and a lower world of demons; and a belief that the entire universe is filled with an infinite number of eternal, indestructible, individual souls ('jivas'). Jains accept the Hindu Law of Karma; belief in reincarnation and ultimate release in Nirvana. However, they reject the Hindu caste system, salvation by prayer, and absolute truth of the Vedas. Notable among its teachings is the principle of 'ahimsa' or non-violence, which forbids killings or cruelty. Animal sacrifices are forbidden, as is the eating of meat. Though opposed to war, Jains will serve as non-combatants. Though opposed to killing, they do tolerate suicide – death by starvation is considered a holy death.

Followers of Jainism are divided into two sects: the SWATAMBARA, whose priests are clad in white; and the DIGAMBARA, whose priests are "sky-clad" wearing only loin cloths. Their differences are mainly doctrinal, but both sects adhere to the Five Commandments of the Soul, given to them by Mahavira:

1. Do not kill any living thing; do not hurt any living thing by word, thought or deed – even in self defense.
2. Do not steal.
3. Do not lie.
4. Do not live an unchaste life. Do not become intoxicated.
5. Do not covet or desire anything.

The Jains, particularly the orthodox Digambara, believe that women cannot enter Nirvana. However, if they lead chaste and good lives, practice charity and learn to conquer themselves, after several incarnations they may be reincarnated as men. Then, along with men, they can find the way to Nirvana through the Three Jewels of the Soul: Right Conviction; Right Knowledge; Right Conduct.

FUNERAL/BURIAL RITES/PRACTICES

Cremation is traditional.

Because of their tradition of *'ahimsa'* (Jains will not even work as farmers because in ploughing the soil, they might kill worms), ground interment would probably not be acceptable to Jains. Families may choose to have remains placed in columbaria or monasteries, or to keep them at home. Some may elect to have cremated remains scattered in a Garden of Remembrance.

JEHOVAH'S WITNESSES

Although Jehovah's Witnesses are not as large in number of members as the mainstream religious groups, energetic proselytizing has made them extremely well known.

The modern-day organization of Jehovah's Witnesses developed from a Bible study group founded in the early 1870s by Charles Taze Russell (1852 – 1916), a former Congregationalist and haberdasher from Allegheny, Pennsylvania. At first known as International Bible Students, they adopted the name Jehovah's Witnesses in 1931.

The Witnesses believe that Jesus Christ was enthroned as King in 1914, casting Satan out of heaven, leading to the great troubles on earth due to have their climax in the battle of Armageddon and the eventual destruction of Satan. They believe that exactly 144,000 people will go to heaven to rule with Christ, but that the rest of obedient humankind will live in a restored paradise on earth. Basing their teachings on the Bible and acknowledging the authority of Jehovah alone, they accept the Bible teaching that not all who profess to be Christians are such. To have God's approval for salvation one must harmonize his life with the will of God as expressed in the Bible. Adhering to that will, they refuse to salute national emblems or participate in wars between nations.

Today there are close to three million members active, all of whom are considered ministers. Almost twenty-five percent of the Witnesses live in the United States.

FUNERAL/BURIAL RITES/PRACTICES

Jehovah's Witnesses services generally begin with a prayer followed by a short Scripture talk for the purpose of bringing comfort to the bereaved. The service is closed with a short prayer.

At the graveside the minister simply reads one or two texts from the Bible in keeping with the occasion, then says a final prayer.

Any additions to, or deviations from the above are at the discretion of the family in consultation with their minister.

Jehovah's Witnesses are free to choose cremation if they so wish.

JUDAISM

Judaism is the oldest (over 5,700 years old) of the monotheistic religions, and both Christianity and Islam are based upon its principal beliefs.

Judaism was founded by Abraham, who made an agreement with God that he and his offspring would spread the doctrine that there was only one God. In return, God promised Abraham the land of Canaan (Israel) for his descendants.

Judaism is rooted in the ancient scriptures known to Christians as the Old Testaments, and shares with CHRISTIANITY and ISLAM fundamental belief in a sole universal God conceived of as a personal creator and source of all righteousness. Jewish parties or sects have included the PHARISEES (an ancient Jewish sect distinguished by strict observance of traditional written law, held to have pretensions to superior sanctity); the priestly SADDUCEES (a sect that

denied resurrection of the dead, existence of spirits, and obligation of the traditional oral laws); the ESSENES (an ascetic sect living communally); and later, the KARAITES (a Jewish sect that rejected rabbinical tradition and interpreted the scriptures literally). Modern rabbinical Judaism comprises two groups: the orthodox priestly and the more recent liberal or reformist. Jewish ritual observance also follows two distinct traditions: the ASHKENAZIM (German, Polish and Russian), and the SEPHARDIM (Iberian).

Judaism is an unbroken spectrum from ultra-conservative to ultra-liberal. Distinctions depend primarily on the care taken to observe the many prescribed duties and prohibitions in daily life, particularly the dietary and Sabbath regulations, and whether these are seen as binding or optional. The amount of Hebrew used in services distinguishes groups on the liberal end of the spectrum. HASIDISM is a pious movement which emphasizes the joyful devotion and charismatic power of individual HASIDIC leaders.

Jews are strictly monotheistic. God is the creator and absolute ruler of the universe. Men are free to choose to rebel against God's rule. They believe that God established a particular relationship with the Hebrew people: By obeying the divine law God gave them they would be special witness to God's mercy and justice. The emphasis in Judaism is on ethical behaviour (and, among the conservative, careful ritual obedience) as the true worship of God. The basic beliefs of Judaism are a love of learning; the worship of God out of love, not fear; and the performing of heartfelt good deeds without concern for reward.

Judaism is based upon two fundamental texts: The Bible (Old Testament) and the Talmud, a compendium of laws, traditions, poetry, anecdotes, biographies, and prophecies of the ancient Jews. The five books of Moses (the Pentateuch) constitute the written Torah. Special sanctity is also assigned other writings of the Hebrew Bible — the teachings of oral Torah are recorded in the Talmud, the Midrash, and various commentaries. Jewish membership is estimated at over 17 million.

FUNERAL/BURIAL RITES/PRACTICES

Cremation is forbidden by Jewish law, since resurrection is a cardinal dogma and destruction of the body by cremation is, by implication, a denial of resurrection, though Reform and Liberal Synagogues will permit cremation.

Upon hearing of the death of a fellow man, a Jew recites: "Blessed be the true Judge," thereafter performing the rite of KERIAH, that is making a slight tear in his clothing as a sign of mourning. This, however, is not permitted on the Sabbath or holiday. It is also customary, as a sign of grief, to cover up or put away all mirrors or other decorative objects. A large candle is lit, and renewed for 30 days (except on the Sabbath).

Since embalming is forbidden, especially for Orthodox Jews, the funeral usually takes place within 24 hours, with a closed casket and immediate burial. The corpse is bathed and ritually cleansed (TAHARAH). It is then placed in a simple white shroud (TACHRICHIN). All burial tasks are usually performed by a volunteer society of pious Jews known as the HEVRAH KADISHA (Holy Society). It is considered a MITZVAH to take part in the funeral procession. A eulogy (HESPED) is generally delivered only for distinguished men or scholars. Pious Jews arrange to have a little sack of Palestinian soil put in their caskets, and their bodies are placed in the ground facing towards Zion. [See Map.]

The surviving members of the immediate family then sit SHIVAH, literally "seven", referring to the seven days of mourning during which they do not leave the house, remaining at home to receive visitors who come to console them. The children of the deceased recite prayers three times a day for eleven months, adding the KADDISH, a special prayer in honour of the dead. This prayer, in Aramaic, makes no reference whatsoever to the dead, but is a paean of praise to God, who is honoured in spite of what may befall man. Every year the death anniversary is observed at home and in the synagogue by the lighting of the memorial lamp for the period of 24 hours. Frequently the grave is visited on that day. This is known as YAHRZEIT, or the anniversary of the death. Memorial services for the dead are usually held in the synagogue on YOM KIPPUR (the Day of Atonement), and on the three major festivals. At the end of the first year, a MATZEVAH (memorial stone) is set up in the cemetery in memory of the deceased.

The Orthodox Jewish funeral is held in the synagogue or funeral home. It is customary not to send flowers to the funeral home. Friends and relatives may call at the residence. A period of mourning usually follows the burial. Usually the mourning period is preceded by a memorial service at the residence which is attended by the family and friends.

The Reform Jewish service is similar to the Protestant service. Flowers are sent, visitation is held, the funeral is conducted at the temple or funeral home. A period of mourning is observed following the burial. A memorial service at the residence following the burial is also part of the reformed ritual.

A statement given by the British Chief Rabbi, Sir Immanuel Jakobovits in the mid-1980s, to a Jewish communal trust, widely used as the executors for wills, reaffirms the Orthodox Jewish viewpoint on cremation.

It is a grave violation of Jewish law to cremate human bodies. Any instructions to be cremated, even if incorporated in a will, are invalid in Jewish law and relatives or executors are under an obligation to have the body buried whenever they can be prevailed upon to do so.

Sir Immanuel urged the trust to prevail upon testators not to stipulate disposal by cremation or, if testators so insist, to ignore their stipulation. "This applies particularly in the absence of relatives which transfers the obligation of burial from them to the entire community. Any argument that such disregard of the deceased's wishes as expressed in a will would be illegal in civil law should be tested by consulting eminent legal opinion. Past experience (in Britain) seems to indicate that this fear has no basis in law."

KRISHNA CONSCIOUSNESS

Worship of Krishna, god of love, great deity of later HINDUISM, worshiped as the incarnation of Vishnu.

Hinduism has developed a strain of devotional spirituality known as Bhakti. Here the especially favoured deity is Krishna, god of love in all its forms (from the sensual to the mystical) and the most popular of the Avatars (incarnations) of Vishnu.

The Mahabharata, a great epic poem, contains the celebrated Bhagavad-Gita, or Song of the Blessed One, sometimes called the Gospel of Krishna, which teaches an ethic of kindness and compassion. [See HINDUISM]

FUNERAL/BURIAL RITES/PRACTICES

For married men and women, cremation is the normal procedure for disposing of the body. There is no specific time element involved, but in most cases the rite takes place within a day of death.

Those who are unmarried may be buried.

In India, the body is usually cremated on an open bier, usually on the banks of a river.

By custom, the eldest son presides at the cremation in the company of a priest. The ashes are collected and deposited in one of India's holy rivers.

Any disposition of cremated remains may be chosen.

LUTHERANS

Lutheranism, the largest branch of the Protestant Church, grew out of the teachings of Martin Luther (1483 – 1546), a German priest. First an ascetic Catholic monk and then a professor of theology, he became convinced, by the study of the Scriptures, that salvation was obtained through the grace of God and not through the mediation of the priesthood. This principle conflicted with the fundamental Church practice of the sale of indulgences, which entitled the purchaser to forgiveness of sins. Luther attacked this custom in his 95 Theses (1517), and when he failed to withdraw his charges, he was excommunicated in 1521.

From the start, Luther and his followers were in conflict with Rome and its adherents. This helped to produce an armed conflict: From 1618 to 1648 Catholic and Protestant princes grappled in a religious and territorial struggle known as the Thirty Years' War, which devastated Germany.

The basic Lutheran principle is "justification by faith" — that man's faith in God, rather than man's good works, will bring about his salvation. If people have faith in Christ, repent their sins, study the scriptures and receive the sacraments, their hearts will be altered and they will live the true Christian life. Their authority comes from the Scriptures, and traditions as spelled out in the Augsburg Confession of 1530 and other creeds. Though these confessions of faith are binding, although interpretations vary, their main distinctive tenets are that Scripture is the sole rule of faith, and that all other creeds and confessions though possessing a measure of genuine authority, are subordinate to it, and that the will of man is in bondage to sin; although they employ ordained ministers, they believe that every person is a priest and can approach God directly. Their organization varies from congregational to episcopal; in North America, a combination of regional synods and congregational polities is most common. They accept the Trinity and the virgin birth of Christ. Their rites include infant baptism and the Lord's Supper (Christ's true body and blood present "in, with, and under the bread and wine").

Over 80 million persons are Lutherans today. Lutheranism is the religion of half the people in Germany. In Iceland, Finland, Norway and Sweden, it is the established Church and receives state support.

FUNERAL/BURIAL RITES/PRACTICES

See PROTESTANTS. Allow for variations according to family preference.

Approximately 90% of ESTONIANS are Lutheran. Although the Church has no specific requirements, since there are many different groups, each one identified by its own flag, quite often an Estonian funeral will be preceded by a colour party to the graveside. Services at the graveside usually take about 20 minutes and are always accompanied by hymn singing.

Twice yearly (early June and early September), the Estonian communities hold a memorial service at the cemeteries. Currently, these services are held only at Mount Pleasant and York Cemeteries, since they are both central to large Estonian communities.

MENNONITES

A Protestant sect established in Friesland in the 16th century, with the tenets resembling those of the QUAKERS and BAPTISTS. They oppose military service, the taking of oaths, and the holding of public office.

The Amish Mennonites, commonly called simply the Amish (named after J. Ammann) separated from the main body of Mennonites in Switzerland and Alsace (1693 – 97). The main issue was a desire for strict enforcement of “meidung,” i.e. the avoidance or “shunning” of the excommunicated, and for a more rigid separation from worldly ways. This practice of non-conformity remains their main characteristic; their basic beliefs are Mennonite.

There are no longer any Amish in Europe; most migrated to North America; the rest rejoined the main body of Mennonites. In the 18th century, migration to Pennsylvania took place. From there the Amish spread out to Ohio, Indiana, Illinois, Iowa, Nebraska, Kansas and Ontario. As they moved westward, they lost some of their rigidity and adjusted more readily to their environment.

The Old Order Amish are the most conservative group, and because of their disapproval of a gradual acculturation, numerous splinter groups arose. The Central Conference of Mennonites, or Stuckey Amish, belong to the General Conference Mennonite Church. The Egli Amish separated in 1864 under the influence of a revival movement which led to the founding of the Defenceless Mennonites, later called the Evangelical Mennonite Church. The “New Amish” (Neutaufer) started in Ohio in 1846; they also came under the influence of revivalism and formed the majority in the organization of the Apostolic Christian Church. A separation in 1927 led to the formation of the Beachy Amish Mennonite Churches. In general, there has been a tendency for separating Amish groups to join one of the larger Mennonite conferences.

FUNERAL/BURIAL RITES/PRACTICES

Mennonite preference is for a traditional, coffin-shaped, wooden casket.

The more traditional Mennonites clothe their dead in a full-length shroud, rather than the ordinary clothing preferred by many others. These families also do not use flowers, although they have become more popular, in recent years, among the less traditional.

A deep religious commitment dictates that services take place in the church. The only exceptions may be funerals for babies. Large attendances are common at Mennonite funerals.

Other traditions call for a longer period between death and the funeral. Families like to have visitation for three or four days, and while the family does not stay for the full period, they do come in for a while each day.

There are no immediate dispositions and all services culminate in earth burial, with no requests for cremation.

METHODISTS (WESLEYANS)

The doctrine and practice of the religious bodies which have arisen from the evangelical movement started by John Wesley (1703 – 1791), his brother Charles (1707 – 1788), and George Whitefield (1714 – 1770). John Wesley himself lived and died a priest of the Church of England, but his movement, which attached great importance to such evangelical doctrines as personal; conversion, the life of holiness, the priesthood of all believers, etc., gradually came to have an identity of its own, first known as Wesleyanism.

For Methodists, authority comes from the Scriptures as interpreted by tradition, reason, and experience. They practice both infant and adult baptism, and the Lord's Supper. Their worship style varies widely by denomination, local church, and geography.

Although Methodists accept the full range of historical Christian doctrine, they hold that to be a Christian involves more than mere ascent to formal doctrine. For them, as for all descendants of the Reformation, salvation results from a personal and living faith. For Methodists it is available to everyone. Implicit to Methodist teaching is a call to holy living. Most Methodists believe in a final judgement both for the righteous and the unrighteous after death.

Worldwide, Methodists now number about 16 million adults.

FUNERAL/BURIAL RITES/PRACTICES

See PROTESTANTS.

The Free Methodist Church in Canada has no special strictures or rites relative to funerals, apart from what is generally practised by other evangelical Protestant bodies.

Methodists are free to choose cremation should they so wish.

MILITARY FUNERAL

(Deceased to be accorded military funeral honours as prescribed in Annex A to CFAO 24-5 for Chief of Defense Staff.)

The military funeral will be conducted in four general phases with regular force and primary reserve participating as follows:

PHASES

Phase One: The Reception at the church and forming up of the parade (Annexes A & B)

Phase Two: The church service and procession from the church (Annex B)

Phase Three: The funeral procession to the cemetery (Annexes C & D)

Phase Four: At the graveside (Annex E)

Participating Personnel (may consist of the following):

Funeral Parade Commander

Parade Chief Warrant Officer

Escort Commander

Escort – 200 men

Guard Commander

Guard – 50 men

Band and Bandmaster

Officiating Clergy – 3

Gun Carriage and Crew – 2

Honourary Pallbearers – 8 men and 1 assistant

Pallbearers – 8 men and 1 commander

Headdress Bearers – 2 men

Insignia Bearers – 3 men

Rear Detachment Commander

Rear Detachment – 50 men

Gun Salute – 7 men and 1 commander

Ushers – 6 men

MILITARY FUNERAL [Continued]

Phase One – Reception and Forming-up the Parade

A. Reception (Funeral scheduled for 11 a.m.)

- 1) Ushers move independently to church to be in location by 0930 hours to be briefed by Funeral Co-ordination Officer.
- 2) Casket brought to church by funeral director at approximately 0930 hours.
- 3) Honourary Pallbearers, Pallbearers, Headdress Bearers and Insignia Bearers arrive at church by 1000 hours to be briefed by Funeral Co-ordination Officer and Co-ordinating Staff Officer.
- 4) Ushers arrange seating in accordance with layout in Annex A.
- 5) Next-of-kin and relatives expected to arrive at church at approximately 1055 hours. Security officer will arrange for cars to be positioned in the funeral procession.

B. Parade Form-up

- 1) Assembly areas:
Regular Force – CFB Toronto 0900 hours;
Militia – York Armories 0900 hours.
- 2) All troops participating in funeral procession move by bus from assembly areas to parade RV to be in position by 1045 hours.
- 3) Gun Carriage and ambulances move to designated locations as directed.
- 4) At the parade RV troops come under command of the Parade Marshall, and vehicles remain under command of the Transportation Officer. Vehicles will be relocated at the cemetery by the BTnO in preparation for dispersal.
- 5) Parade will form up in front of the church by 1110 hours as depicted in Annex B.

Phase Two – The Procession out of the Church

A. At the conclusion of the service officiating clergy move down aisle to positions five paces in front of casket. When clergy have halted, honorary pallbearers, insignia bearers, and pallbearers move to their respective places as follows:

- 1) honorary pallbearers immediately behind officiating clergy;
- 2) insignia bearers, with insignia cushions, to the rear of the casket;
- 3) pallbearers by the casket;
- 4) headdress bearers will fall in behind insignia bearers when procession reaches church door.

B. Chief Usher will signal clergy to lead procession out of the church during which time the following activities will take place:

- 1) Clergy will move to position in front of gun carriage.
- 2) Honourary pallbearers will halt on sidewalk, four paces between ranks, facing inward, and salute casket as it is borne through their ranks and remain at the salute until casket is placed on gun carriage. Honourary pallbearers will then face the gun carriage and move in slow time to their positions flanking the carriage.
- 3) Pallbearers flank casket and guide it down the aisle to the front doorway, where it will be raised, carried out of the church, and secured to the gun carriage.
- 4) Insignia bearers follow behind casket and, assisted by ushers, replace headdress at the entrance to the church, then take up position in rear of gun carriage.
- 5) Headdress bearers follow behind insignia bearers to their positions by the gun carriage. On Guard Commander's word of command, "Shoulder arms," they will return headdress to pallbearers.

The Guard. The Guard Commander will order "Guard, Present Arms" as the casket appears at church entrance. All officers shall salute and hold salute until casket is secured to carriage. Guard Commander will then order "Guard, Shoulder Arms," and the Guard will fall into position in column of route.

Gun Salute. Artillery observation officer will order the minute gun salute to commence firing when the casket is being secured to the carriage.

Chief Mourners and Military Mourners (Official Mourners) will proceed from church, escorted by ushers, to their positions in the procession.

Phase Three – Funeral Procession from Church to Cemetery

- A. Parade Marshall will inform Funeral parade Commander when parade is formed-up and ready to move off.
- B. Funeral parade route is shown in Annex D.

Phase Four – At the Graveside

- A. The funeral parade will form up at the graveside as depicted in Annex E, service will then proceed as follows:

As Officiating Chaplain steps forward to commence service, Funeral Parade Commander will signal Parade to remove headdress by removing his own. All will carry out this movement except the Guard and the Band.

On completion of service, Officiating Chaplain will step back and Funeral Parade Commander will replace his headdress, thus signalling everyone else to do likewise.

The Guard Commander will order “Present Arms,” thus signalling Buglers to commence Last Post followed by Reveille.

All officers will salute at commencement of Last Post and hold salute until completion of Reveille.

On completion of Reveille:

Guard Commander will order “Guard, Shoulder Arms;”

Minute Guns will commence firing;

Mourners’ cars will begin moving forward to pick-up point.

After the family departs, other participants may pay their respects by proceeding to the foot of the grave and saluting. This is done in order of seniority. Participating troops stand fast until official mourners have departed.

NOTE:

There were over 350 military personnel participating in an official capacity in this particular funeral. Added to that figure would be next-of-kin, relatives, official mourners, military mourners, and “other,” or public mourners. The number of official military participants may be expected to vary somewhat, since the deceased in this case was a high ranking officer on the Chief of Defense Staff.

In preparing for a military funeral, cemetery managers should co-operate fully with the Funeral Co-ordination Officer, who is directly responsible for all arrangements of a military funeral. The details of this particular funeral have been given as an example only, they can be expected to vary somewhat for servicemen of higher or lower rank. Such details would be provided by the Department of National Defense.

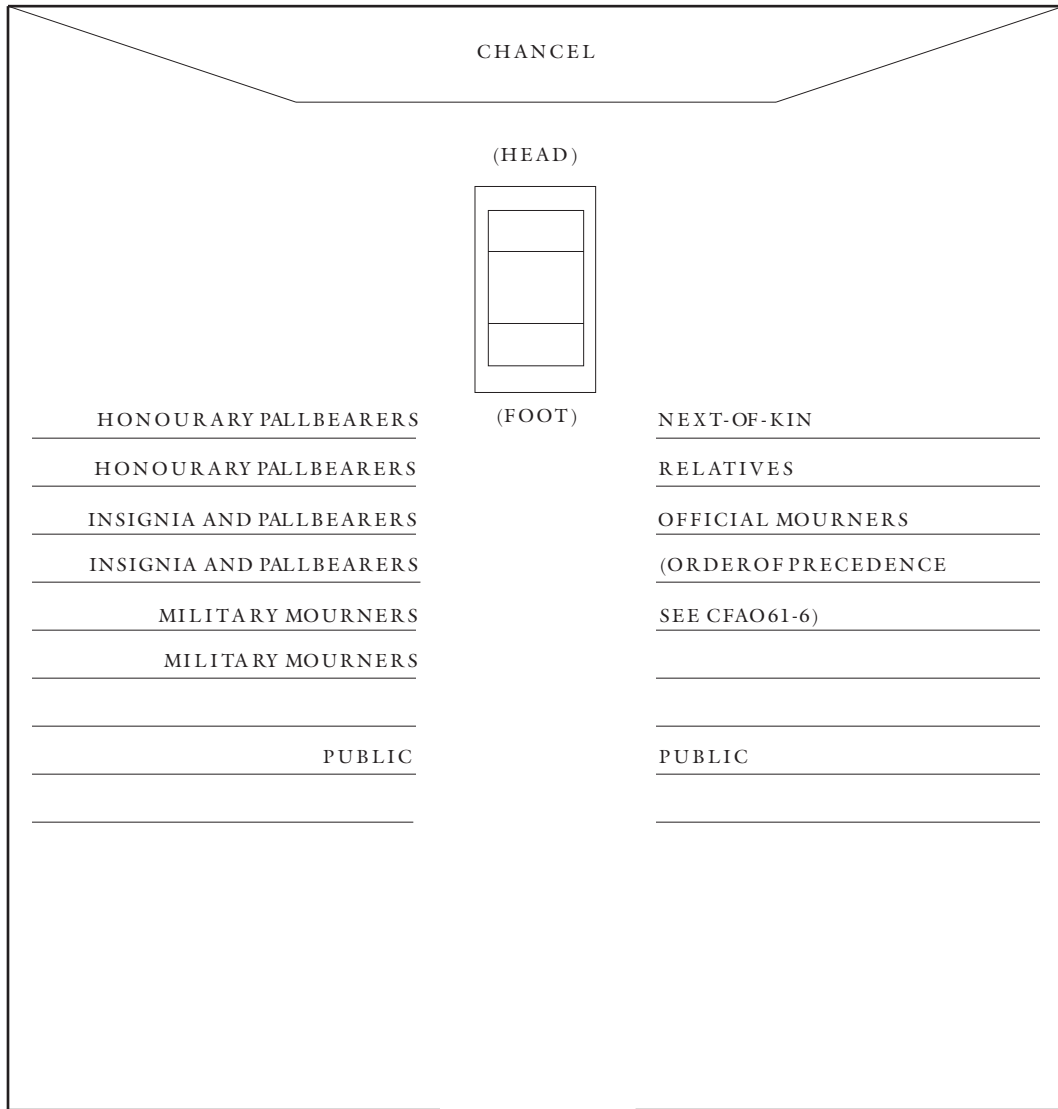
PENTECOSTAL CHURCHES

A Christian sect of American origin founded in Topeka, Kansas in 1901, and in Los Angeles in 1906 in reaction to loss of evangelical fervour among Methodists and other denominations. Originally a movement, not a formal organization, Pentecostalism now has a variety of organized forms and continues also as a movement.

Its teachings first appeared in Britain in 1907, introduced by a Methodist minister, T. B. Barrat, but rapidly grew under the leadership of three Welsh evangelists, S. and G. Jeffreys and their nephew E. Jeffreys. The Elim Foursquare Gospel Alliance was founded by G. Jeffreys in Ireland in 1915. Another following in The Assemblies of God, constituted in 1924.

Consisting of those who seek a true baptism in the Holy Spirit, accompanied and authenticated by the gift of speaking with tongues, their special rites include healing, adult baptism, and the Lord’s Supper. Practice consists of a loosely structured service with rousing hymns and sermons, culminating in spirit baptism. Usually, emphasis is placed on perfectionism with varying degrees of tolerance. Their doctrine consists of simple traditional beliefs, usually PROTESTANT, with emphasis on the immediate presence of God in the Holy Spirit. Their authority comes from the Scriptures and the teachings of the Holy Spirit.

ANNEX "A"



GRACE CHURCH
ON THE HILL

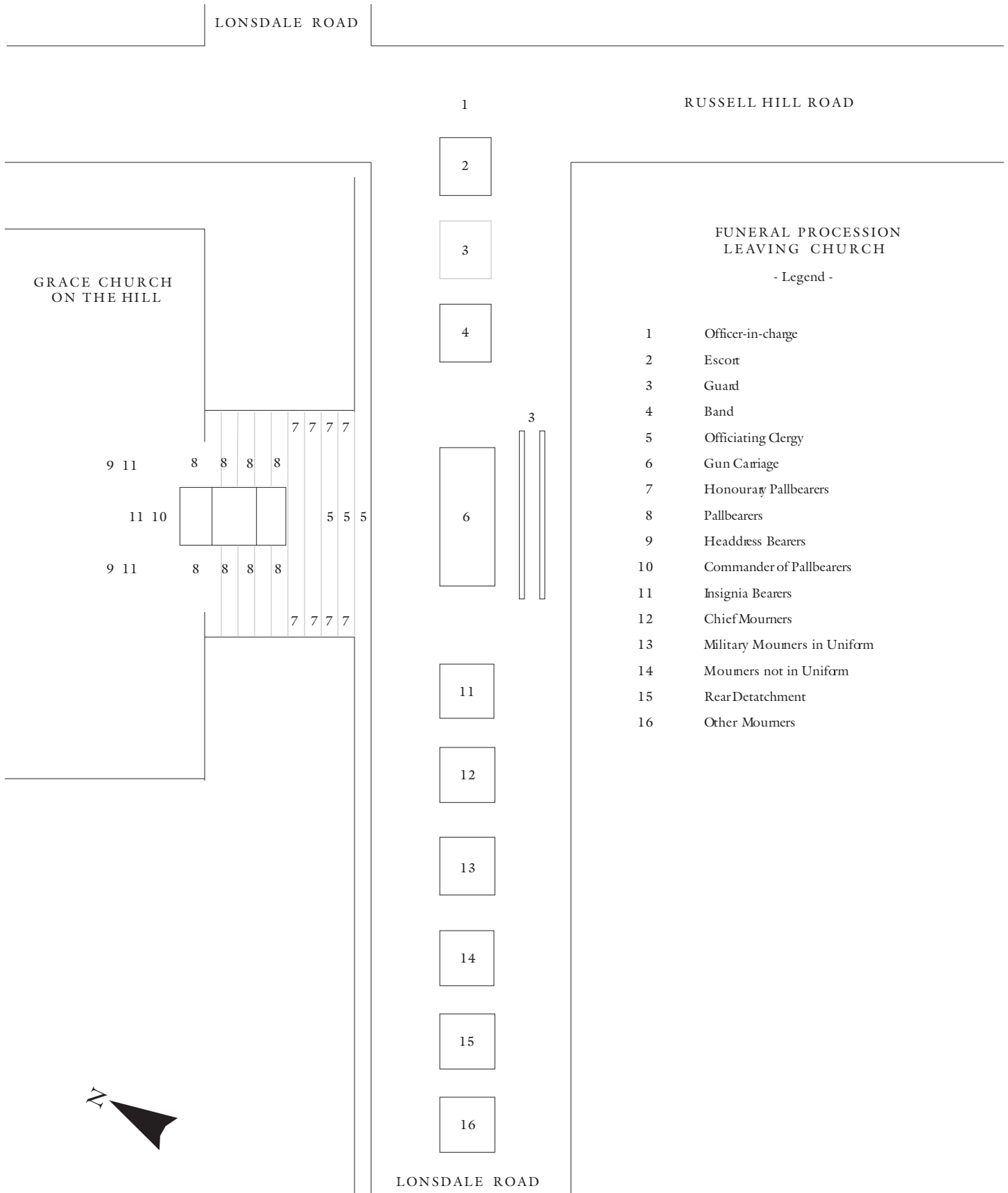
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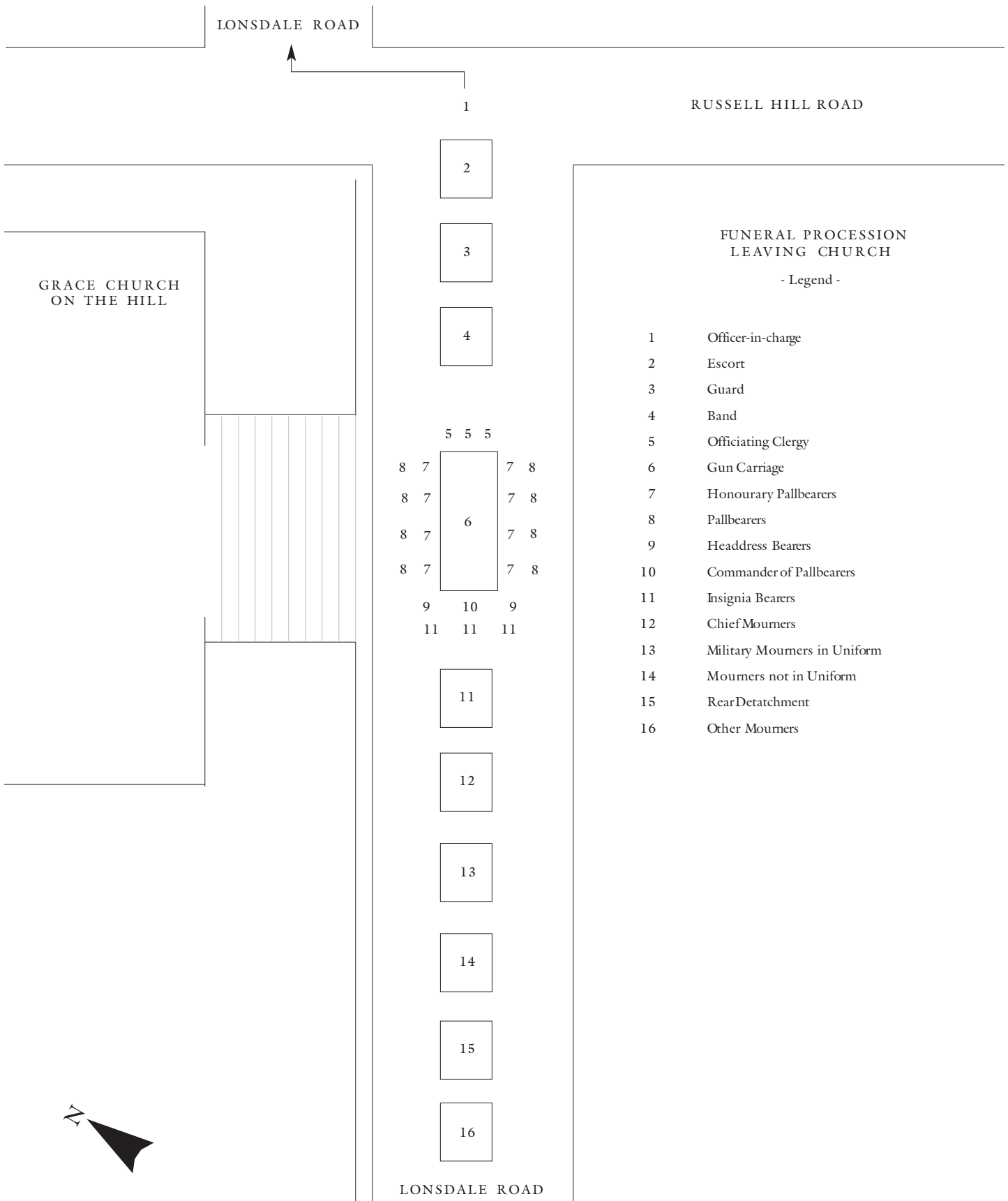


LONSDALE ROAD

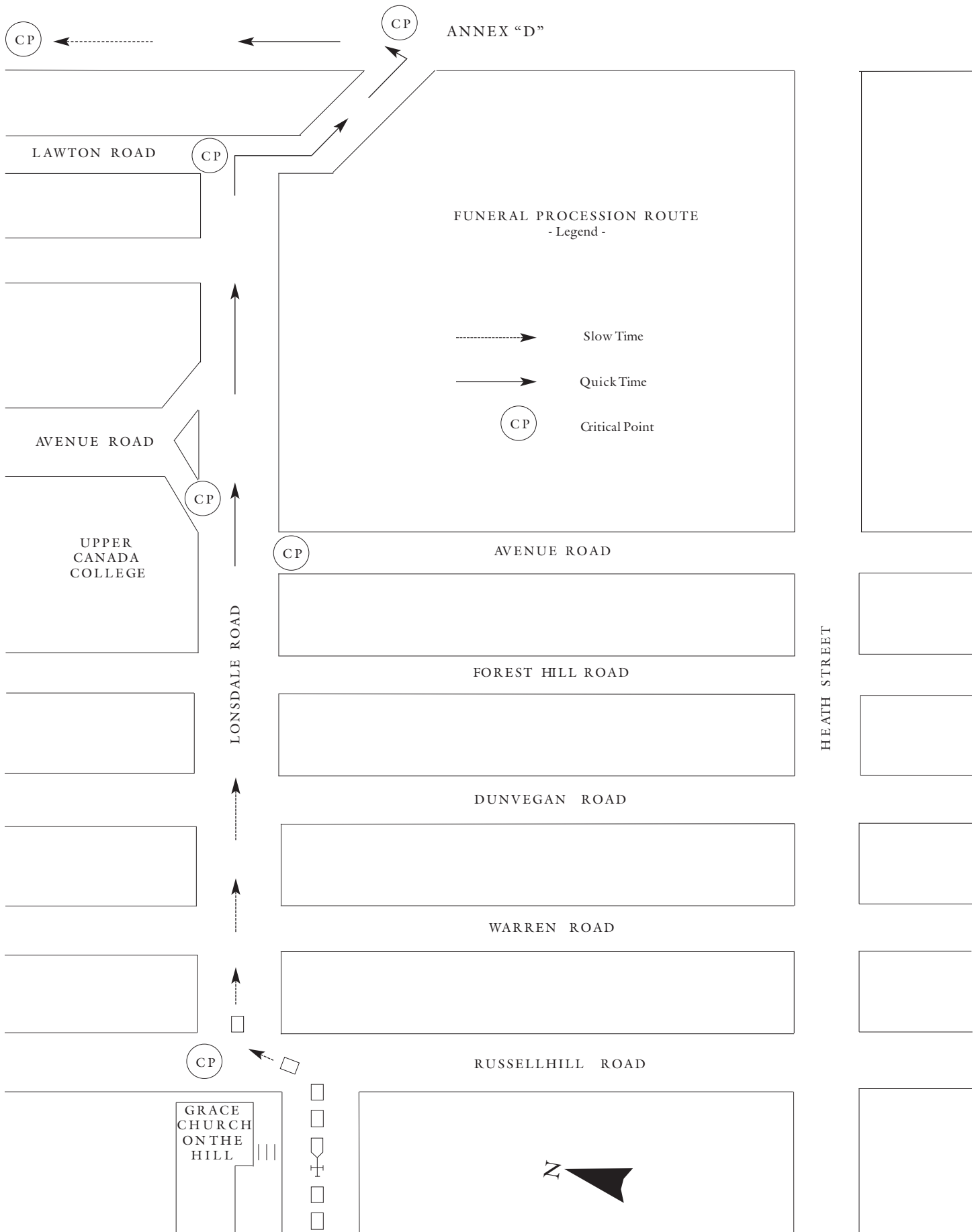
ANNEX "B"



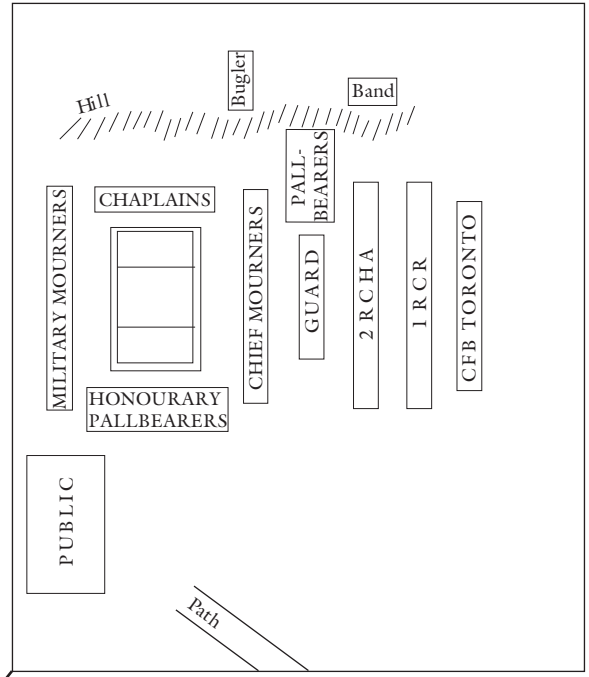
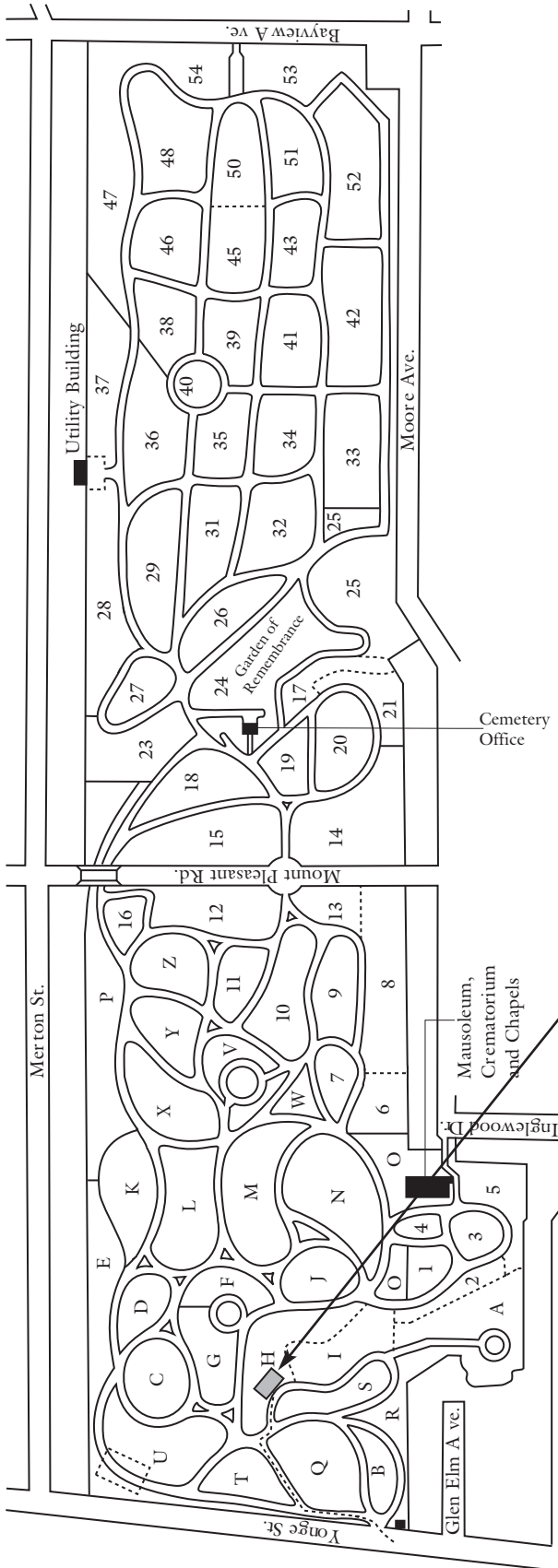
ANNEX "C"



MILITARY FUNERAL [Continued]



INTERMENT SERVICE
MOUNT PLEASANT CEMETERY



Bus Lining-up area

FUNERAL/BURIAL RITES/PRACTICES

The Pentecostal Assemblies of Canada is an evangelical, fundamentalist denomination whose doctrine of death and the after-life comes strictly from the Bible. All persons have an eternal soul that will live forever, either in the happiness of heaven or the horror of hell.

Since death seals one's eternal fate, it is seen as pointless to pray for the dead. Eternal life is ours when we are "Born Again" by Jesus Christ as our personal Saviour. His death and physical resurrection from the dead ensures that our own physical bodies will one day be resurrected and made immortal. At death, then, our spirit leaves the body and is immediately in the conscious presence of God.

The hope beyond this life takes the sting out of death and sorrow is mellowed. Sometimes funerals are times of praise and rejoicing and are seen more as a homegoing than an eternal separation. Ministering compassion, comfort and strength is always the focal point of interaction with the bereaved.

The deceased is waked for two or three days prior to the funeral. This usually takes place at the funeral home or in a church. Sometimes, and especially in more rural settings, the wake will take place in a private home; but this is becoming less and less common. In western Canada a wake is uncommon until just before the funeral service when mourners will arrive early to view the body.

Unless the funeral is small, it is often preferred to hold it at the church rather than at the funeral home, although both are quite acceptable. Generally there is a fair amount of music with hymn singing and special vocal numbers for friends.

After the funeral there is the usual car processional to the cemetery where a brief service of committal is conducted. After that, friends will gather for a time of refreshment and informal visiting at the home of a relative or at a church hall.

Cremation has usually been shunned since the Judeo-Christian norm has historically been interment, but there is no legislated directive from the Pentecostal Church leadership on this matter.

The Pentecostal Assemblies of Canada has a "Living Memorial Fund" which is regularly considered at funerals in lieu of flowers. This fund is used to finance special mission projects in memory of the deceased.

PRESBYTERIANS

The Presbyterian Church in Canada is one branch of the church of Jesus Christ. The denomination traces its roots through the Reformation in Switzerland to the church catholic and its heritage in the ecumenical creeds (e.g. Apostles', Nicene). A relatively small denomination in Canada, it is connected through the World Alliance of Reformed Churches with an estimated 40 million Presbyterians, and through the World Council of Churches with about 500 million other Christians.

Presbyterianism came to Canada with settlers and ministers from France, Scotland, Ireland and the Netherlands. The Presbyterian Church in Canada was formed in 1875 by the union of several Presbyterian churches. Its distinctiveness lies in its form of government. Each congregation is governed by a Session, a court made up of the minister and lay men and women called elders. Presbytery is the next court, consisting of ministers and a number of elders from the congregations in a certain geographic area.

A Synod is made up of the members of a number of neighbouring presbyteries. General Assmby is the highest court, again with an equal number of ministers and elders representing all presbyteries.

Today, the membership of The Presbyterian Church in Canada includes people from a wide variety of racial, national and language backgrounds.

FUNERAL/BURIAL RITES/PRACTICES

Only a Christian burial service is to be used, and rites other than those of the Church shall not have any part in the service.

The central purpose of the Church's worship on all occasions — including funerals — is to give glory to God and to celebrate the eternal love that has been made known in Jesus Christ, crucified and risen. It is appropriate for the Church to minister to mourners by giving thanks for the life of their beloved, and directing their attention to the resurrection. Worship in a church building is encouraged. Sometimes a brief, private service is chosen for a burial (or cremation) followed by a memorial service in a church at a time convenient for family and friends.

There are no restrictions on cremation or embalming. Families are encouraged to avoid extravagance or ostentation. The use of a white pall on a casket will mean that, elaborate or simple, all coffins appear the same during worship.

The service usually includes hymns, scripture, meditation or a short sermon, and prayers. A eulogy in praise of the deceased is not recommended, although personal reference to the deceased in the prayers and meditation is encouraged. Holy Communion is not usually celebrated, but it may be appropriate on occasion.

PROTESTANTS

A type of Christianity of which the characteristic tenets stem from the Reformation of the 16th century.

Historically the name Protestant, which was derived from the protestation of reforming members of the Diet of Spires (1529) against the decisions of the Catholic majority, came to be used by the party adhering to Martin Luther and his teachings, but the designation is now applied to most Western Churches other than the Roman Catholic Church.

Protestant teachings vary in detail, but are united in affirming the pre-eminence of Scripture as the only source of revealed truth, justification by faith, and the priesthood of all believers, although the interpretation of these beliefs is not necessarily uniform.

FUNERAL/BURIAL RITES/PRACTICES

The religious service, held at either the church or the funeral home with the deceased present, varies in ritual according to the denomination. It is becoming more common for the casket to be closed at the time of the service, especially when the service is held in the church.

It is customary for the family, in consultation with their clergyman, to decide what procedure will be followed.

Services common to Protestant denominations will generally include the following: sacred music, sometimes a vocal solo, prayer and a eulogy, Scripture reading, sermonette, and benediction.

Protestant denominations permit their members to choose cremation if they so wish.

QUAKERS

The nickname of the Religious Society of Friends, founded by George Fox (1624 – 1691).

The sect has no ministry, and does not observe the sacraments. Quakers are pacifists, abstain from alcohol, and are active in works of charity.

FUNERAL/BURIAL RITES/PRACTICES

Quaker services follow the practice of their usual meetings for worship. Those attending gather in silence, though arrangements may be made for one Friend to explain briefly at the outset the form which the meeting will take.

The meeting continues in silence with opportunity, without prearrangement, for any person present to speak. Friends are ready to make arrangements for one of their number (usually an elder of the local meeting) to be responsible for indicating the moment of committal.

The conclusion of a Quaker meeting is indicated by two of the elders shaking hands. Friends in general do not wish to have music either at the beginning or close of the service. Local or area meetings of the Society normally appoint a Friend or Friends responsible for funeral (including cremations) in their area.

REORGANIZED CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS (MORMONS)

The Reorganized Church of Jesus Christ of Latter-Day Saints is a Christian denomination organized in 1850 under the leadership of Joseph Smith, Jr. Due to the length of its name, various abbreviations are sometimes used, the most common “RLDS” Church and “Saints” Church. It is officially established in a growing number of countries on every continent with the major concentration of church membership in Northern America. The church headquarters is in Independence, Missouri.

This church owns the Kirtland, Ohio Temple and the original manuscript of the Book of Mormon. It administers the grave sites of Joseph, Emma and Hyrum Smith in Nauvoo, Illinois. Graceland College, Lamoni, Iowa and Park College, Parkville, Missouri form part of the church’s educational outreach.

Stephen Mark Veazey has directed the church as President-Prophet since June 2005. Chief administrative bodies are the First Presidency, the Quorum of Twelve, and the Presiding Bishopric. The church authorizes the ordination of women to the priesthood. The church has approximately 250,000 members worldwide.

FUNERAL/BURIAL RITES/PRACTICES

The Reorganized Church of Jesus Christ of Latter-Day Saints has no specific funeral/burial rites.

Each family, in consultation with its selected minister and funeral director, determines its own preferences. Cremation is permitted.

ROYAL ATTENDANCE AT FUNERALS

According to the Office of the Lord Chamberlain:

“Where a member of The Royal Family is to attend or be specially represented at a [cremation] service, there will invariably be previous communication with the superintendent concerned, either from the Lord Chamberlain’s Office, St. James’s Palace, London, or a member of the Royal Household involved. The procedure which it is then desired should be followed will be clearly explained.”

In other words, if a member of The Royal Family, or their duly appointed representative (i.e. the Governor General or Lieutenant-Governor, etc.), is to attend a funeral in one of our cemeteries, either the funeral director or the cemetery manager, or both, will be contacted and provided with full and complete details of the protocol to be followed in such an event. These instructions should be carried out to the letter, so long as they are in no way contrary to the cemetery by-laws.

NOTE:

A funeral that may be attended by a member of The Royal Family, or Her Majesty’s duly appointed representative, [e.g. a state funeral involving the death of a Prime Minister], would invariably be attended by other head’s of state, or their representatives. In such an event there would undoubtedly be a funeral co-ordination office (much like that for a military funeral) and the staff would likely include a protocol officer who will issue a directive outlining the required procedure. Once again, any such instructions should be carried out to the letter.

There will, of course, be occasions when the Governor General or Lieutenant Governor may attend the funeral of a friend, as a private citizen, in which case protocol would not be an issue. If in doubt, contact the office of the person in question for instructions.

SALVATION ARMY

An international organization on military lines, founded in 1865 by William Booth and first known as the CHRISTIAN MISSION. The present name THE SALVATION ARMY, was adopted in 1878. Its aim is to preach the Gospel to all mankind and applying the Gospel message in practical service to everyone regardless of race, colour, or creed. Its theological outlook is Wesleyan Methodism and is non-sacramental in its ministrations.

Officers of The Salvation Army are distinguished by military ranks and uniforms.

FUNERAL/BURIAL RITES/PRACTICES

A funeral service at which a Salvation Army Officer (Minister) has been requested to minister may be adapted to three particular types of Salvation Army services:

1. The funeral of a Salvation Army Soldier (member)
2. The funeral of a nominal Salvationist
3. The funeral of a friend of the Salvation Army

The Army seeks, by its example, to protest against various undesirable practices that for someone who has been a committed Christian to Jesus Christ, death is not the end of their journey, but rather a commencement of a far richer life in Eternity with God. Very often when a Salvation Army flag is present at the funeral of a Salvationist it will have a white ribbon at the top rather than a black one. White depicting joy, purity, signifying the promotion to glory. There are times when the Salvation Army flag, which is symbolic of their belief in the Trinity of God, might be laid over the top of the closed casket, or if the casket is open prior to the service, the flag might be folded at one end of the casket.

The principal aims of a Salvation Army funeral are that everything connected with the service should be to proclaim the Gospel of Jesus Christ and the possibility of living a holy and pure life on earth, as well as the comforting and spiritual development of the bereaved, and the glory of God.

Music features prominently in a Salvation Army service, therefore they are always pleased when it is possible for the funeral home or chapel to have an organist available rather than taped music. Usually The Salvation Army service will consist of an opening hymn and perhaps a vocal solo.

Salvationists are encouraged to keep down the funeral expenses to the lowest possible amount, being reminded that the effectiveness of a true Salvationist's funeral is not dependent upon the spending of money.

The ministry of music is further used, weather permitting, at the committal service at the cemetery. This usually consists of a short hymn or a chorus being sung, followed by prayer and the committal. On rare occasions, a service for a Salvation Army leader or outstanding Salvationist member might also include the participation of a Salvation Army band and choir.

The Salvation Army Officer who has been requested to conduct the funeral service, will be able to advise the funeral director of the type of service he wishes and give an order of service for the funeral director's information.

SEVENTH-DAY ADVENTISTS

Seventh-day Adventists believe that death is followed by an unconscious sleep in the grave and culminates in a glorious resurrection at the visible, literal return of Christ in the clouds of heaven at the end of the world. They do not believe that the soul goes on living directly following death and do not refer to that person as being in heaven immediately. Instead, they emphasize the painless condition following death and an unconscious passage of time until the resurrection morning.

Seventh-day Adventists, who keep Saturday as the Sabbath and do not assign any day for the return of Christ, are rapidly increasing in number and are, in fact, listed among the fastest growing churches in North America and the world. They now number over 21 million.

FUNERAL/BURIAL RITES/PRACTICES

Seventh-day Adventist ministers tend to follow the usual funeral and burial forms common to denominations of the Protestant persuasion. These include sacred music, sometimes a vocal solo, prayer, an obituary, Scripture reading, sermonette, and benediction. Generally speaking, the minister officiating leads the casket out to the hearse. He leads in the same way to the grave. A brief graveside service follows, and sometimes flower petals are sprinkled over the casket. They do not usually ask that the casket be lowered into the grave in the presence of the family.

Seventh-day Adventists may choose cremation, if they so wish.

SHINTO

From the Chinese word “Shin-tao,” (the Japanese name is “Kami-no-Michi,”) Shintoism is the national religion of Japan, having survived from ancient times long before the appearance of either Confucianism or Buddhism. Its history falls into three distinct periods: (a) the early period before the influx of Buddhism from Korea in the 6th century A.D.; (b) the mediaeval period from the 6th century to the 19th century when the Imperial Throne was restored (1868); and (c) the modern period, in which State Shinto has been a mark of loyalty to the imperial monarch.

Popular religious belief is met by Sect Shinto, a fairly recent development. This consists of a number of separate churches — 13 have been officially recognized — each with its own teaching and organization. Shinto condemns theft and lying; adultery and incest; and bestiality and witchcraft, though they have no revealed commandments against them. Their code of behaviour is the Code of the Knight or Code of the Noble:

- Courage – it is true courage to live when it is right to live, and to die when it is right to die.
- Cowardice – all sins, great and small, may be forgiven by repentance, except two: cowardice and theft.
- Loyalty (Until recently the first loyalty belonged to the Emperor; then it extended to Members within the family, to the community and also to future generations.)
- Cleanliness (To be unclean is a sin. Bathing in Japan is both a purification and a religious rite. Hours of bathing are set by tradition as the two hours in the afternoon between five and seven. There are fixed ceremonies, and even holidays devoted to bathing.)

In 2017 there were approximately 86 million followers of Shintoism in Japan, many of whom are also practising Buddhism. Shintoism places great emphasis on physical and mental purity.

FUNERAL/BURIAL RITES/PRACTICES

Cremation is traditional, but burial is also an accepted practice.

Cremation is generally followed by interment in cremorial units, urn spaces, or columbaria. However, some families may choose to keep the cremated remains in their homes, or place them in monasteries. Some may elect to have cremated remains strewn in a Garden of Remembrance, or scattering area.

NOTE:

In Japan it is considered bad form to place chopsticks upright in a bowl of rice during a meal. Traditional Buddhist funeral rites require that a bowl of uncooked rice be placed by the family altar, with the deceased’s chopsticks stuck upright in the bowl.

SIKHS

An Indian religious sect, inclining to HINDUISM rather than ISLAM. Its founder was Nanak (1469 – 1538) whose saying, “There is no Hindu and no Moslem,” soon attracted disciples (the word ‘sikh’ means disciple), and he did much to bring Hindus and Moslems together.

Unlike Hindu polytheism, Sikh worship proclaims that there is only one God, the Creator. Their holy book, always open in a Sikh Temple (of which the Golden Temple at Amritsar is the most famous), is the Granth, a collection of hymns by Nanak and others.

Sikhs wear their hair uncut and carry by tradition a steel comb and bangle. They are known for their military prowess.

FUNERAL/BURIAL RITES/PRACTICES

Sikh tradition is to cremate their deceased. In India, the practice is to first bathe the body, then wrap it in a new sheet of white cloth. The body is then placed on a stretcher and carried by four friends or relatives to the funeral grounds and placed upon the funeral pyre, where a close relative of the deceased will set fire to the pyre.

In Canada, Sikhs adhere as closely to tradition as possible. Instead of wrapping the body in a shroud, the deceased is clothed in a new suit and placed in a casket. Prior to cremation, a brief service is held which includes recitations from their Bible and the singing of hymns suited to the occasion.

TAOISM

An ancient Chinese religious system based on the teachings of Lao-tze (the Old Philosopher). Taoism is, with CONFUCIANISM and BUDDHISM, a principal element in a complex religious culture. In contrast with Confucianism, Taoism places strong emphasis on the metaphysical.

The main text of Taoism is the Tao-te-Ching, a beautifully simple book attributed to Lao-tze. It teaches that peace can be found only in the cultivation of optimism, humility, passivity, and inner calm. The simpler, natural life is the ideal one, the wise person seeks to conform to the slow, gentle rhythm of the universe. Taoist membership is estimated at over twenty million.

FUNERAL/BURIAL RITES/PRACTICES

Cremation is traditional, but burial is also an accepted practice.

A family ceremony may be held either at the crematorium, the funeral home, or the family home. After the cremation, a eulogy may be delivered by the oldest son, or the oldest person present. Red candles may be lit, red being the traditional Chinese colour for life and good fortune.

Cremation is generally followed by interment, however, some families may choose to keep the remains in their homes.

THE UNION OF SPIRITUAL COMMUNITIES OF CHRIST (DOUKHOBORS)

The major advance in establishing Doukhobor forms of worship is said to have taken place at the Milky Waters settlement in the Russian province of Tavia at the beginning of the 1800s, under the leadership of Savely Kapustin. Having set aside idolization of the Bible and other sacred writings, the Doukhobors acknowledged as their guidance their own Book of Life, composed of psalms which were committed to memory.

On a table which stands at the head of the congregation, the Doukhobors place bread, salt and water. In similarity with early Christians, the men assemble to the right of the table and the women to the left.

During their prayer service each person bows to the person next to him/her signifying a recognition of the spirit of God which according to Doukhobor belief, dwells within the heart and soul of every individual human being.

Bread, salt and water were chosen as the material objects to be placed on the table because, as objects representing the basic staff of life, they were the simplest symbols to reflect the Doukhobor life concept. They have symbolized peace and hospitality among the Slavic people from the most ancient times. When one ancient tribe met another with bread and salt, this meant they were ready and willing to live together in peace and friendship and share the products of their labour.

Doukhobors will not raise their hands in violence against their fellow man even in protection of their own lives or worldly belongings. They can use only their spiritual force of love in their struggle against evil. Every Doukhobor is always ready to share whatever he has with any and every needy fellow human being. Bread, salt and water symbolically represent Christ's love; they symbolize the basic Doukhobor principle — "toil and peaceful life."

FUNERAL/BURIAL RITES/PRACTICES

When a death occurs, the Doukhobor family selects a casket — usually hardwood, but sometimes cloth — following which the remains are prepared in the usual manner.

Caskets may have to be modified to accommodate the families' desire to have the full remains displayed. Basically, this could involve mounting special hinges on the lid to facilitate removal of the entire top for the prayers and service.

Doukhobor tradition is to have the deceased buried in new clothing. In the case of men it means a new suit, for women, a new, handmade dress complete with babushka (a head scarf).

When the casket is placed in the chapel it is positioned in such a way that the family can sit behind it while the prayers and services are being held, and the lid is removed. A prominent feature is a table covered by a hand-embroidered cloth on which is placed a loaf of bread, a jug of water, and a shaker of salt, the traditional Russian token of welcome.

The prayers usually take place in the evening before the traditional service either at the funeral/cemetery chapel or at the Doukhobor hall (if there is one in the community). This service is performed mainly in Russian and features the men sitting on one side of the room and the women on the other.

Prayers are usually held from 7:00 p.m. to 9:00 p.m. with the service commencing at either 10:00 a.m. or 11:00 a.m., with the burial taking place at 1:00 p.m.

The lid is placed on the casket for transfer to the cemetery, where once again it is removed for final prayers by the immediate family, who stand next to the open casket facing the choir members and friends. Following this prayer and farewell, the casket is closed.

Once the casket has been lowered into the grave, the family throws in handfuls of dirt, and then the grave is closed while prayers are being said or sung. After the last prayer, the participants proceed either to the hall or to a restaurant for a traditional Doukhobor meal featuring a freshly made, meatless borscht and lopsha (homemade noodles and butter).

Doukhobors almost never request cremation.

UNITARIAN UNIVERSALIST ASSOCIATION

A denomination formed in 1961 by the merger of the Universalist Church of America, formed in 1779, and the American Unitarian Association (of the United States and Canada), organized in 1825 and re-organized in 1865.

A continuing characteristic of the unified denomination is its openness to the insights of all world religions. Other marked characteristics are its receptiveness to earnest agnostic humanists, insofar as religious fellowship is concerned; and its encouragement of non-liturgical groups, provisionally without clerical leadership, blended together in common quests and in a mutual toleration of diversity. But true to a common heritage of freedom and personal accountability, the new denomination continues to stress the autonomy of the local congregation.

The Unitarian Universalist Association offers a broad range of liturgical practice: from King's UNITARIAN Chapel in Boston, with its modified Book of Common Prayer, and First Church in Boston, with its still-repeated Puritan covenant, to numerous churches and fellowships where baptism is simply the dedication of infants, and where Communion service is no longer celebrated. [See UNITARIANISM and UNIVERSALISM]

FUNERAL/BURIAL RITES/PRACTICES

Since the basic concept of the Unitarian Universalist religion is freedom of belief and conscience, many members have come from other religious traditions. Therefore, the deceased or the family may wish to recognize their original tradition in the burial rites.

Most Unitarians put little emphasis on the remains after death. Therefore, the simplest, and least expensive burial rites may be requested. However, in the funeral or memorial service, the life of the deceased is celebrated. In these services joyous music, happy anecdotes and favourite readings may be heard, and memorabilia such as photographs or the products of a hobby may be displayed.

[Unitarians using our chapels, or those of funeral directors, would appreciate the option of having or removing religious symbols such as the cross. It would also be appreciated if one or two small tables could be available on which to place candles, photographs, etc.]

UNITARIANS

A Biblically formulated avowal of the oneness or unipersonality of God, in opposition to the Nicene doctrine of Trinity. This position was developed during and after the Reformation era, by appeal to the relative simplicity of the Apostles' Creed and by a further simplification in stages corresponding roughly to the reverse of the original construction of the Nicene doctrine. Explicit unitarianism appeared first among spiritualizing Anabaptists, and in 1531 was propounded in a publication by the evangelical rationalist Michael Servetus. It appeared in the reformed Church of Poland and Lithuania in 1565, and the reformed Church of Transylvania in 1569 where it was expressly called Unitarian.

As a doctrine, unitarianism, unlike universalism has never been used as a generic term to designate analogous ancient and mediaeval movements or tendencies, although early proponents of incipient or fully articulate unitarianism have often been accused of such heresies as Sabellianism, Arianism, and Photinianism.

In the United States the first church to bear the name Unitarian was organized in Philadelphia in 1796. Thomas Jefferson was attracted by Unitarianism as the Christianity of the future, and prepared his own simplified, moralistic, composite Gospel. The centre of the American movement, however, was in Massachusetts, where the first parish to become overtly unitarian was the Episcopalian King's Chapel in Boston. Here in 1785, the Book of Common Prayer was revised by eliminating all references to the Trinity.

Since the 1930s, Unitarians have tended to be divided into humanists and theists, the latter having absorbed many of the former Unitarian Christians. The remaining Unitarian Christians in 1945, organized themselves as a mutually supporting fellowship, with their own headquarters in Boston. In 1961, the larger American Unitarian Association consummated a long-projected merger with the Universalists, these two liberal groups being joined in the UNITARIAN UNIVERSALIST ASSOCIATION (see previous page).

UNITED CHURCH OF CANADA

The largest PROTESTANT church body in Canada. It came into being in 1925 as a union of Methodist, Presbyterian, Congregational and local union churches.

The United Church has tried to maintain in its government and life the best features of each of the uniting denominations and has an open-door policy to further unions. It takes an active part in the World Council of Churches and belongs to the world bodies of its mother denominations.

The faith and theology of the United Church are expressed in 20 articles in the Doctrine of the Basis of Union. A continual flow of theological works has come from its scholars and its Committee of Christian Faith. It has emphasized a strong "social gospel" and has a reputation for being vigorous and outspoken on moral, social and political issues.

FUNERAL/BURIAL RITES/PRACTICES

See PROTESTANTS. Allow for variations according to family preference.

UNITED CHURCH OF CHRIST

A church representing the union of the Evangelical and Reformed Church and the General Council of the Congregational Christian Churches, a union formed at the first general synod of the United Church of Christ at Cleveland, Ohio in June, 1957. It is believed to be the first union in the United States of churches with differing forms of government and different cultural backgrounds — the Evangelical and Reformed group, with a modified Presbyterian form of government, being of Continental European origin; and the Congregational group, with congregational government, being of English origin.

At the second general synod at Oberlin, Ohio in July, 1959 a statement of faith was adopted. In Philadelphia, Pennsylvania in July, 1961 the third general synod adopted a constitution and elected a single set of officers to replace the dual set that had served since 1957. In the following months the boards, councils, commissions, and committees of the two former bodies completed their integration of organization and staff, and in July, 1963 at the fourth general synod in Denver, Colorado, the United Church of Christ met as a completely unified body at the national level.

They practice infant baptism, and services are usually simple with emphasis on the sermon. They are fairly tolerant, with some emphasis on social action. They follow the standard Protestant doctrine, although the two million members of the United Church of Christ are free to interpret God's word in their own way, so worship varies with the individual church.

FUNERAL/BURIAL RITES/PRACTICES

See PROTESTANTS. Allow for variations according to family preference.

UNIVERSALISTS

The ancient and recurrent belief in universal salvation. It is suggested by certain passages in the New Testament: Acts 3:21, which speaks of the times of restitution of all things ("apokatastasis panton"); John 1:29, which speaks of Christ taking away the sin of the world; and Romans 5:18, which speaks of Christ's atoning act as accomplishing the justification of all men.

Throughout the history of the Church, universalism has generally been regarded as heretical, but it had several prominent proponents in the patristic period, the most notable of whom was Origen of Alexandria and Caesarea (d. 254). A Platonist, Origen postulated a premundane creation of invisible spirits who, because of their misuse of free will, fell and became in due course embodied in the material (second) creation, the visible cosmos, as stars, angels, men, or demons, depending on the magnitude of their premundane sins. Origen conceived of the present world process as an intermediate phase, for learning and purgation, during which the fallen spirits might through their righteous endeavour, be eventually restored to their original state of blessedness. Thus, in the cosmic universalist eschatology of Origen, all spirits, even demons, would in the course of a vast stretch of cycles, be purified and saved, even as by fire (1 Corinthians 3:15), that God might be all in all (ibid. 15:28).

Within the Greek and Slavic Orthodox Churches a modified universalism developed based on the speculations of St. Gregory of Nyssa (d. 395) — [that ultimately even the souls in hell and the devils will return to God] — and nurtured by St. Maximus the Confessor (d. 662), despite the express condemnation of universalism by the Fifth Ecumenical Council at Constantinople in 553.

The formation of the Universalist Church in America was largely the outgrowth of the writing and preaching of universalism by James Relly (1722 – 1778) in England. While preserving the Calvinist presupposition of unalterable divine election, Relly adopted the view of that the suffering of Christ was for all men, that all men were therefore elect, and that Christ's death "finished salvation" once and for all.

The real founder of American Universalism was John Murray (1741 – 1815), a convert of Relly's who sailed for America in 1770 and on September 30 of that year, preached his first universalist sermon in America in Good Luck, New Jersey.

In 1779, the first covenant on a universalist basis was drawn up, and in 1780 various universalists met in Philadelphia to draft the first denominational Declaration of Faith, which, going beyond universalism, condemned war, opposed slavery, urged the settlement of dispute outside of court, opposed the taking of oaths, and supported free public education.

In 1785 at Oxford, Massachusetts, the New England exponents of universalism, drawn from several traditions, but largely Baptist, consolidated under Murray's influences as the Independent Christian Society, Commonly Called Universalists.

By 1899 in the Boston Declaration of Five Principles, the denomination dropped the "death and glory" theory which, with Murray, had presupposed the Calvinist doctrine of immutable predestination, made applicable to all men as elect; and instead, acknowledged, but in greatly attenuated form, the certainty of just retribution for sins in the hereafter, while avowing a final harmony of all souls with God.

After being rebuffed earlier as a applicant for membership in the Federal Council of Churches (now the National Council), the Universalist Church in 1960 voted to merge with the Unitarians, to form the UNITARIAN UNIVERSALIST ASSOCIATION (q.v.) which formerly came into being in 1961.

ZEN BUDDHISM

A Buddhist sect that probably originated in India but is usually associated with the religious history of China and Japan. The term ZEN is Japanese for “meditation,” it derives from the Chinese “Cha’an-na,” which is a corruption from the Sanskrit “Dhyana,” meaning “to contemplate.” Some ascribe its introduction to China to the Indian Monk Bodhidharma in A.D. 520. Strongly influenced by TAOIST mysticism, Zen flourished in China during the late T’ang dynasty (618 – 906) and for about 500 years thereafter, and made its way into Japan.

Zen represented a reaction against the historically developed BUDDHIST sects and a reversion to the pristine teachings of the Buddha himself. Disdaining the worship of deities, scriptures, and rituals, it placed the responsibility of achieving enlightenment (SATORI) upon the individual. Through meditation, man might secure insight into the nature of reality by intuitive flashes.

Zen is a faith of creative experience. It attempts to liberate the mind from the slavery of words and the strictures of logic. Intuition is stressed, and its method of banishing doubt is to push doubt to its extreme. Zennists will tell you that Zen is neither a philosophy nor a religion in the Western sense; it does not affirm the existence of God, nor does it deny it. It is not monotheistic, nor is it pantheistic. It has no scriptures, and does not teach or preach any doctrine. Zen is neither negative nor nihilistic, nor is it competitive, and it does not proselytize. People of all faiths can attempt to explore it without denying their own religious beliefs.

Of the many religions of the world, Zen is the most difficult to describe. In comparing Zen Buddhism to other religions, perhaps the best, and easiest, description is that it resembles none of them.

FUNERAL/BURIAL RITES/PRACTICES

Cremation is traditional, but burial is also an accepted practice. Cremation is generally followed by interment in cremorial units, urn spaces or columbaria. However, some families may choose to keep the cremated remains in their homes, or place them in monasteries. Some may elect to have cremated remains strewn in a Garden of Remembrance, or scattering area.

At the interment service, members of the family may place a flower on top of the urn or casket.

Generally, it is preferred that the casket NOT be lowered until after the family has left.

ZOROASTRIANISM

A religious system founded sometime between 1000 B.C. and 600 B.C. by the Persian, Zarathustra. (Zoroaster is the Greek translation of Zarathustra.) Zoroastrians believe that the world was created with both good and evil: the good coming from AHURA MAZDA (or ORMUZD), and the evil from ANGRA MAINYU (or AHRIMAN).

Man was created by Ahura Mazda, but was given the free will to choose between good and evil. If he allies himself with Ahura Mazda, Angra Mainyu will eventually be conquered and, on the Day of Judgement, a happy life will begin for all mankind.

In order to ally himself with Ahura Mazda, man must first cleanse his heart and mind of all evil. Truth is the first virtue, charity to all in need is the virtue that comes next. A man with a wife is far above he who lives without; a man with children is far above he who has none. Man’s soul crosses a narrow bridge over hell when he dies. The good man will cross over safely into the realm of Ahura Mazda; the evil soul will fall from the bridge into the realm of Angra Mainyu. On Judgement Day a saviour, a SAYOSHANT, will appear to revive the dead. The good will be rewarded and evil-doers punished. Ahura Mazda will then reign eternally.

Every Zoroastrian has to be received into the ‘good religion’ by donning a sacred shirt and a sacred thread or KUSTI, which will never leave him again even in death, and to which symbolic values are attached.

Zoroastrianism, is a religion in exile (it survives in the modern world among the Parsees [Persians] of India), and may be summed up in three words: HUMATA, HAKHATA, HVARSHTA. “The thought well thought, the word well spoken, the deed well done.

Recent estimates put the number of Zoroastrianists at about 110,000 to 120,000. Their number appear to be declining.

FUNERAL/BURIAL RITES/PRACTICES

Zoroastrians venerate Fire, Water, and Earth, which they consider sacred, and which must not be polluted. From this veneration has risen their unique funeral practices. Since the earth is sacred it cannot be polluted by burying in it a human being or an animal. Fire, too, is sacred and therefore the dead cannot be cremated for fear of polluting the fire. Water is also sacred, and so the Parsees build high towers, called Towers of Silence, where they leave their dead to the vultures and other birds of prey.

Their ceremonies of purification, of which there are several, include washing with water, sand, and bull's urine, and the presence of a "four-eyed" dog (a dog with two dark patches above the eyes). These are all a part of the funeral rites.

These practices would not be lawful in Canada.



GLOSSARY

A Cappella: unaccompanied (i.e. no instrumental music).

Absolution: ecclesiastical declaration of forgiveness of sins, remission of penance.

Acts of the Believers: home ministries — a Protestant group.

Ahimsa: principle of harmlessness, non-violence, in Hinduism and Jainism.

Ancestor Worship: cult of the dead, arising from the belief that the spirit or soul of the individual person survives physical death.

Animism: the belief that all beings, objects, and natural phenomena have souls. Animism is considered by many to be the original religion and is still widespread today. Beliefs and forms of worship vary from place to place and from tribe to tribe. Traces of Animism can be found in many of the "advanced" religions of the modern world.

Apocrypha: books of the Old Testament included in the Septuagint and Vulgate but not in the Hebrew Bible and not in all modern Bibles.

Apostles' Creed: formal statement of Christian belief attributed to the Apostles.

Arianism: doctrine of Arius of Alexandria (4th c.), who denied full divinity of Christ.

Assyrians: a small body of Eastern Christians, dwelling mainly in Iraq, who perpetuate the NESTORIAN doctrine of the dual personality of Christ. Their preference is for earth burial.

Athanasian Creed: that which begins "Whosoever will..." ascribed to Athanasius, Bishop of Alexandria (d. 373).

Augsburg Confession: a declaration of Christian religious doctrine.

Avatar: the descent of a deity to earth (Sanskrit = 'descent').

Belgic Confession: a declaration of Christian religious doctrine.

Bishop: an ecclesiastical dignitary, highest of the three orders of ministry (priest, deacon), presiding over a diocese.

Canons of Dort: church decree; declaration of Christian religious doctrine.

Chaldeans: a small group of Eastern Christians in communion with the See of Rome, but having a Patriarch of their own...the Patriarch of Babylon.

Catechetical: of or by oral teaching; according to Church catechism.

Communion: a body of Christians having a common faith and discipline (i.e. the Anglican communion).

Congregationalism: system of ecclesiastical organization that leaves legislative, disciplinary and judicial functions to the individual church and congregation.

Consecrate: set apart as sacred; bless; sanctify; make holy.

Creed: brief formal summary of Christian doctrine; system of religious belief.

Deistic: believing in the existence of a god without revelation.

Diet of Spire: international congress on Christian religious doctrine.

Doctrine: that which is taught; religious belief, dogma, tenet.

Dogma: broadly, the recognized teaching of the Church. More technically, an article of revealed faith defined by the Church.

Druses: Moslem political and religious community founded in the 11th century and living in the Lebanon Mountains. They believe in transmigration of souls.

Ecumenical: of or representing the whole Christian world; seeking worldwide Christian unity.

Episcopacy: government of a church by bishops, as in Roman, Greek Orthodox, and Anglican communions.

Eschatology: doctrine of death, judgement, heaven and hell.

Eucharist: Christian sacrament in which bread and wine are consecrated and consumed.

Eutychianism: an early Christian heresy that the human nature of Christ had been absorbed by the divine. Named after Eutyches (378 – 454), head of a monastery at Constantinople. It was condemned at the Council of Chalcedon in 451.

Evangelical: of or according to the teaching of the gospel or the Christian Religion; member of the Protestant school maintaining that the essence of the gospel consists in the doctrine of salvation by faith in atonement. (Evangelism = preaching or promulgation of the gospel.)

Faith: firm and earnest belief or conviction of the reality and beneficence of a supernatural power or powers.

Fall: Adam's sin and its results.

Fasting: abstinence from food as a religious discipline.

Free Churches: the designation now commonly applied to the dissenting or nonconformist communions.

Free Will: doctrine of: the teaching that man is endowed with an unconstrained power of choice.

Fundamentalist: one who strictly maintains traditional orthodox religious beliefs, such as the inerrancy of Scripture, and literally accepts the creeds as fundamentals of Protestant Christianity.

Gospel: religious doctrine of Christ and his Apostles; Christian revelation.

Grace: the free, unmerited favour of God, expressing itself as a morally purifying and spiritually regenerating influence.

Heresiarch: leader or founder of a heresy.

Heresy: opinion contrary to the orthodox doctrine of the Christian Church.

Hierarchy: priestly government; organized priesthood in successive grades.

Humanism: devotion to human interests — not divine or supernatural. In today's society there are those who prefer other than a religious service. In a Humanist funeral the same respect is paid to the deceased as in a religious funeral, but the person in charge of the ceremony is usually a friend or relative.

Imam: Moslem religious leader.

Jacobites: a group of Syrian Christians most of whose members are to be found in Southern India. They are named after Jacobus Baradaeus, a 6th century bishop of Edessa who revived the Eutychian or Monophysite heresy, according to which the human nature of Christ was engulfed by the divine.

Justification: to achieve freedom from penalty of sin on ground of Christ's righteousness.

Kaaba: sacred building at Mecca, Muslim Holy of Holies containing the sacred black stone.

Koran: sacred book of the Muslims, collection of Muhammad's oral revelations, written in Arabic.

Lama: Tibetan Buddhist priest or monk.

Latitudinarian: one who is indifferent to particular creeds or forms of worship.

Liturgy: Communion Office of Orthodox Church; form of public worship; Book of Common Prayer.

Mandaeans: (also called NASOREANS, SABIANS or SUBBIS) a small community and religious group living in the Shatt el 'Arab, in the vicinity of the Persian Gulf. They are survivors into modern times of the ancient GNOSTICS — their name means "those who know."

Manichaeism: a dualistic religious and ethical system founded by the Persian teacher Manes (215 – 275), based on a supposed primeval struggle between light and darkness, representing the powers of good and evil respectively. Its religious practice involves a strict asceticism, including abstinence from all forms of flesh.

Maronites: a group of Arab-speaking Christians living mainly in the Lebanon and using Syriac as their liturgical language. They are named after their founder, Maron, who is believed to have lived in the 4th century. Their head is a patriarch in communion with the See of Rome.

Metropolitan: bishop having authority over bishops of a province — in the Western Church equivalent to archbishop; in the Orthodox Church ranking above archbishop and below patriarch. Head of an ecclesiastical metropolis.

Minister: clergyman — especially in Presbyterian and nonconformist churches.

Moderator: presbyterian minister presiding over an ecclesiastical body.

Monophysite: one who holds there is only one nature (partly divine, partly subordinate and human) in the person of Christ.

Monotheistic: holding that there is only one god.

Nasoreans: see MANDAEANS.

Nestorianism: the teachings of Nestorius (d. c451), Patriarch of Constantinople, or of his followers, that in Christ there are not only two distinct natures, human and divine, but two separate persons also. It was condemned at the Council of Chalcedon in 451.

Nicene Creed: formal statement of Christian belief based on the one adopted at the first Nicene Council held in 325 A.D. in Nicaea, Bithynia.

Orthodox: holding correct or currently accepted opinions, especially on religious doctrine; not heretical, or independent-minded, or original. (In Judaism – with strict retention of traditional observance.)

Ossuary: receptacle for bones of the dead; charnelhouse; bone-urn; cave in which ancient bones are found.

Patriarch: (in early and Orthodox Churches) bishop of head of autocephalous church. (In Roman Catholic Church) bishop ranking next above primate and metropolitan and immediately below the Pope.

Penance: in Christian practice the sacrament of absolution, administered by a priest, in response to the penitent's contrition and confession. Includes contrition, confession, satisfaction and absolution. Repentance; atonement.

Pentateuch: (Greek = five books) designating the first five books of the Old Testament. Also called "The Law" or "The Books of Moses," following the Jewish tradition that these five books were written by Moses.

Pentecost: in Judaism, a synagogue ceremony on the anniversary of the giving of the Law on Mount Sinai. The Jewish festival of harvest, observed on the 50th day after the second day of Passover. In Christianity, Whit Sunday, the seventh Sunday after Easter commemorating the descent of the Holy Spirit on the apostles.

Polytheism: belief in, or worship of many gods or more than one god.

Prayer: supplication or solemn petition of a deity, with or without sacrifice.

Predestination: God's appointment from eternity of some of mankind to salvation and eternal life. God's foreordaining of all that comes to pass; fate; destiny.

Pre-eminent: excelling others; distinguished beyond others.

Premundane: before this world.

Priest: one who officiates in sacred rites, especially sacrifice. Minister of the second order, below a bishop and above a deacon. He has authority to celebrate the Eucharist and pronounce absolution.

Primate: archbishop.

Proselytize: to convert a person to another faith.

Purgation: purification.

Puritan: person practicing extreme strictness in religion or morals.

Qibla: direction of address of prayer. For Islam the qibla is the Kaaba of the Great Mosque of Mecca.

Qiblih: (Baha'i faith) located in 'Akka or Acre, Palestine (now called 'Ako), approximately 10 miles north of Haifa, Israel.

Rabbi: a Jewish doctor or teacher of the Law, especially an ordained minister having certain ritual and judicial functions.

Rastafarian: member of a Jamaican group regarding blacks as a chosen people. The name derives from Ras Tafari, title of Emperor Haile Selassie (d. 1975) of Ethiopia, venerated by the group as a god.

Reconciliation: purification by special service after profanation or desecration; coming together on a friendly basis after a quarrel; absolution.

Revelation: knowledge disclosed to man by divine or supernatural agent.

Ritual: religious rites; the prescribed order of a religious service.

Rosicrucian: member of a 17th – 18th century society devoted to occult lore (said to have been founded by Christian Rosenkreuz); member of later organization deriving from this.

Sabellianism: doctrine of Sabellius (3rd century heresiarch) that the three divine persons are merely aspects of one.

Sacrament: religious ceremony or act regarded as an outward and visible sign of inward and spiritual grace.

Salvation: the deliverance of man from sin or evil and its consequences in this life, and the securing for him of eternal bliss hereafter.

Sanctification: purification; removal of sin.

Satisfaction: atonement; performance of penance.

Schism: separation of a church into two churches owing to differences of opinion on doctrine or discipline.

Scientism: from the Latin word “sciens,” which means “knowing”. Followers of Scientism are called Scientists. They believe that theirs is the only true path and that other paths are mere superstitions. Scientists believe that the order of the universe can be determined by systematic study and analysis. Over the years, scientism has split into over 1,200 different sects or ‘fields,’ each with its own sacred texts. They have no special funeral/burial rites.

Scripture: the Bible, with or without the Apocrypha. Sacred book of non-Christian religion.

See: episcopal unit; that which is committed to a bishop or archbishop.

Septuagint: Greek version of the Old Testament including the Apocrypha, said to have been made about 270 B.C. by seventy-two translators.

Synod: ecclesiastical council attended by delegated clergy and sometimes laity.

Tenet: principle, dogma, doctrine.

Theology: the study of God, his attributes and relations with man and the universe.

Torah: (Judaism) revealed Will of God; Mosaic Law; the Pentateuch; scroll containing the Pentateuch.

Transmigration of Souls: the passing of the soul at death from one body to another; metempsychosis.

Transubstantiation: conversion of the Eucharist elements into the body and blood of Christ by consecration.

Trinity: union of three persons (Father, Son and Holy Ghost) in one Godhead.

Voodoo: a religion practiced, often in addition to Christianity, in certain West Indian islands, most particularly Haiti. Based on the worship of natural forces, especially sun and water, its rites are of diverse origin and include animal sacrifice, and black magic.

Vulgate: Latin version of the Bible prepared mainly by St. Jerome in the late 4th century; official Roman Catholic text as revised in 1592.

Zion: (holy hill of) ancient Jerusalem; the Jewish religion; the Christian Church; the heavenly Jerusalem of the Kingdom of Heaven.

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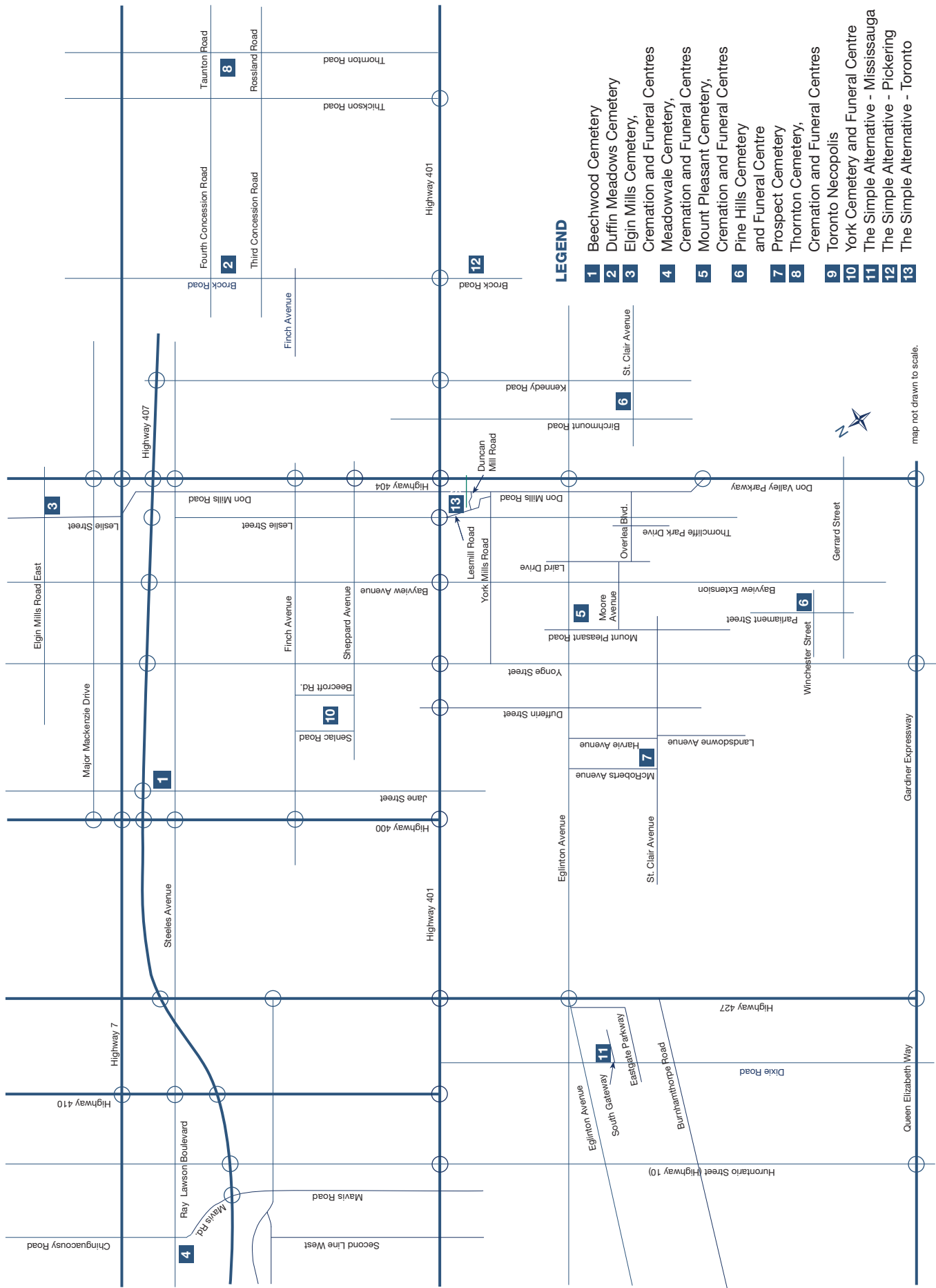
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The Archaeology of World Religions – Jack Finegan
Canadian Funeral Director
Canadian Funeral News
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Encyclopaedia Americana – International Edition
The Holy Bible – Revised Standard Edition
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The Journal
The New Zealand Funeral Director
The People's Almanac – David Wallechinsky & Irving Wallace
The Reader's Digest Great Encyclopaedic Dictionary – Volume Three
What the Great Religions Believe – Joseph Gaer
Wikipedia
The World Almanac and Book of Facts – 1985

MAP OF LOCATIONS



LEGEND

- 1 Beechwood Cemetery
- 2 Duffin Meadows Cemetery
- 3 Eigin Mills Cemetery, Cremation and Funeral Centres
- 4 Meadowvale Cemetery, Cremation and Funeral Centres
- 5 Mount Pleasant Cemetery, Cremation and Funeral Centres
- 6 Pine Hills Cemetery and Funeral Centre
- 7 Prospect Cemetery
- 8 Thornton Cemetery, Cremation and Funeral Centres
- 9 Toronto Necropolis
- 10 York Cemetery and Funeral Centre
- 11 The Simple Alternative - Mississauga
- 12 The Simple Alternative - Pickering
- 13 The Simple Alternative - Toronto

Establishments managed by Mount Pleasant Group

Beechwood Cemetery

7241 Jane Street
Vaughan, ON L4K 1A7
905 669 1827

Duffin Meadows Cemetery

2505 Brock Road
Pickering, ON L1V 2P8
905 427 3385

Elgin Mills Cemetery

Cremation and Funeral Centres
1591 Eglin Mills Road East
Richmond, Hill, ON L4S 1M9
905 737 1720

Meadowvale Cemetery

Cremation and Funeral Centres
7732 Mavis Road
Brampton, ON L6Y 5L5
905 451 3716

Mount Pleasant Cemetery

Cremation and Funeral Centres
375 Mount Pleasant Road
Toronto, ON M4T 2V8
416 485 9129

Pine Hills Cemetery and Funeral Centre

625 Birchmount Road
Scarborough, ON M1K 1R1
416 267 8229

Prospect Cemetery

1450 St. Clair Avenue West
Toronto, ON M6E 1C6
416 651 4040

Thornton Cemetery

Cremation and Funeral Centres
1200 Thornton Road North
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905 579 6787

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416 923 7911

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416 221 3404

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