

Chapter 1 : Order of Christian Funeral - Catholic Cemeteries

A Christian burial is the burial of a deceased person with specifically Christian ecclesiastical rites; typically, in consecrated ground. Until recent times Christians generally objected to cremation because it interfered with the dogma of the resurrection of the body, and practiced inhumation almost exclusively.

Are you planning a religious funeral? Get emailed a free guide. Consent can be withdrawn at any time. Email My Guide The Christian funeral is seen as having three official goals: In that way, praying for the deceased is meant to be comforting to the family. At the same time, it is meant to be inspirational to the Christian community at large. The message is one of hope: Christian Funeral Traditions Image Source: Pexels The funeral is typically held about one week after the time of death. Funerals are usually held in a church and led by a minister or a priest. At the funeral, you should expect: Burial flowers may be sent to the church via a florist who can help make the appropriate selections. Christian Funeral Etiquette The funeral service is led by an officiant usually a minister , prayers and hymns are uttered communally, and much of the service is spent listening to the minister or quietly reflecting to oneself. Dress Code The dress code at a Christian funeral is what you would expect to see at a typical church service, only in darker colors. Men should wear dark preferably black suits and a tie. Words of Sympathy After the funeral, there may be a brief moment to express a few words of sympathy to the family. This typically occurs outside the church. You can expect the service to take approximately half an hour. However, for well-known community members whose funeral will be attended by a large crowd, the service may be longer, up to an hour. One rite that you may witness at a Christian funeral is the offering of prayers. Other rites include the singing of hymns, a eulogy to remember the deceased, and readings from the Bible. What kind of flowers do you get for a funeral? In general, Christians welcome all colors and types of flowers at their funerals. How do you buy flowers for a funeral? Contact a florist, who will have lots of helpful suggestions. A simple message of condolence is all you need to write. Want information on funerals and burials of specific religions? Or Interested in learning about non-religious funerals? Click the links below:

Chapter 2 : 10 Christian Funeral Songs

A funeral is a perfect opportunity for a Christian family to share their faith and the hope for eternity with non-believing family and friends. If you wish to clearly present the gospel and offer the hope of salvation in Christ, be sure to ask the minister to include this in his message.

Resource Library Christian Funerals: Going to be with God Thomas Long makes a case for classic Christian funeral traditions. Howard Vanderwell and Leonard VanderZee offer pastoral considerations for planning funerals and memorial services. A feature story exploring the planning for Christian Funerals and Memorial Services. Going to be with God Dying at home, in hospitals, at war. Old age, freak accident, cancer, suicide. Washed by family, all-night vigil. Buried in a day. Ashes shipped in cross-shaped urns. Grave, mausoleum, church columbarium, family mantle. Hushed voices, quiet tears. Church somber as Lent. Eulogies and PowerPoints to celebrate a life. Orange-flagged cars ignore red lights, pedestrians stop and remove hats. Coffin lowered or left behind. Ham buns and fancy Jello. The Bible does, however, say a lot about dying and rising with Christ. Everything in the Christian Scriptures either leads up to the account of this death and resurrection or reflects back on it. Long suggests we reclaim classic Christian funeral traditionâ€”accompanying baptized saints as they go to be with God. It used to be that burial was a major funeral event. The whole community attended the funeralâ€”including the deceased. They focus on the life and lifestyle of the deceased, emphasizing the joy, celebration, and goodness of the person instead of the grief and somberness of death. Reclaiming the sacred story Times change, you might say, so why resurrect ancient history? Just as baptism initiates people into Christian community, funerals usher them on to God. Ask pall bearers to bring the casket through the front door and down the center aisle. Remember what Jane did with her hands and her feet, how she sat here with us on Sunday mornings. He was one of us. Now we entrust him to you. Rural and suburban communities had plenty of burial space. Remember anniversaries of deaths in congregational prayers. More people visit the funeral home than attend the funeral. Funerals or memorial services are more often in church instead of at funeral homes. People are less interested in having an open casket at the funeral. Often they request a private family burial followed by a public memorial service. Family members more often want to share reminiscences and reflections, especially in memorial services. We craft our funeral practices on the basis of personal need and cultural emphases around us, as well as traditions. We minister to those who grieve, confront death, must make adjustments, and face their own mortality. On *Metaphor and Mortality*, essayist and funeral director Thomas Lynch says that remembering the dead the way they were begins with dealing with the way they are. The truth, even when it hurts, has a healing in it, better than fiction or fantasyâ€”. Vanderwell agrees that pastors do a disservice when they ignore grief. Then the family has some quiet time together before coming to church for the memorial service. Anger, rage, frustration, and doubt color the grief. These elements include prayer, song, and Scripture. They say the service also needs a sermon, homily, or meditation. And addressing human needs requires remembrances specific to the person who died, not just generic funeral phrases. VanderZee often puts the sermon in this stage, including remembrances of the person in the sermon. Vanderwell more often puts the sermon in the third stage. We see what that life involved and give thanks to God. Though these services certainly speak to the life and death of a specific person, the celebration is about what God has done, not what the deceased has done. Here the hope of the gospel is presented and the victory over death is clearly marked. Usually the sermon is in this part. This third part cannot come until after the first two. Listen to Thomas G. *Recovering the American Funeral*. Consult or discuss these books: *In Life and in Death*:

Chapter 3 : Christian Funerals: Going to be with God

Christian funeral services serve the same purpose: to pray for the soul of the deceased, as well as to offer comfort and support to the bereaved. The typical Christian funeral includes: An opening statement lead by the priest or minister.

Roman funerals and burial In ancient Rome , the eldest surviving male of the household, the pater familias, was summoned to the death-bed, where he attempted to catch and inhale the last breath of the decedent. Funerals of the socially prominent usually were undertaken by professional undertakers called libitinarii. No direct description has been passed down of Roman funeral rites. These rites usually included a public procession to the tomb or pyre where the body was to be cremated. The right to carry the masks in public eventually was restricted to families prominent enough to have held curule magistracies. Mimes, dancers, and musicians hired by the undertakers, and professional female mourners, took part in these processions. Less well-to-do Romans could join benevolent funerary societies collegia funeraticia that undertook these rites on their behalf. Nine days after the disposal of the body, by burial or cremation, a feast was given cena novendialis and a libation poured over the grave or the ashes. Since most Romans were cremated, the ashes typically were collected in an urn and placed in a niche in a collective tomb called a columbarium literally, "dovecote". During this nine-day period, the house was considered to be tainted, funesta, and was hung with Taxus baccata or Mediterranean Cypress branches to warn passersby. At the end of the period, the house was swept out to symbolically purge it of the taint of death. The Romans prohibited cremation or inhumation within the sacred boundary of the city pomerium , for both religious and civil reasons, so that the priests might not be contaminated by touching a dead body, and that houses would not be endangered by funeral fires. Restrictions on the length, ostentation, expense of, and behaviour during funerals and mourning gradually were enacted by a variety of lawmakers. Often the pomp and length of rites could be politically or socially motivated to advertise or aggrandise a particular kin group in Roman society. This was seen as deleterious to society and conditions for grieving were set. For instance, under some laws, women were prohibited from loud wailing or lacerating their faces and limits were introduced for expenditure on tombs and burial clothes. The Romans commonly built tombs for themselves during their lifetime. Hence these words frequently occur in ancient inscriptions, V. The tombs of the rich usually were constructed of marble , the ground enclosed with walls, and planted around with trees. But common sepulchres usually were built below ground, and called hypogea. There were niches cut out of the walls, in which the urns were placed; these, from their resemblance to the niche of a pigeon-house, were called columbaria. North American funerals[edit] A floral name tribute spelling out the word "Mum" at a funeral in England. Within the United States and Canada, in most cultural groups and regions, the funeral rituals can be divided into three parts: A western-style funeral motorcade for a member of a high-ranking military family in South Korea. Visitation[edit] At the visitation also called a "viewing", "wake" or "calling hours", in Christian or secular Western custom, the body of the deceased person or decedent is placed on display in the casket also called a coffin, however almost all body containers are caskets. The viewing often takes place on one or two evenings before the funeral. This practice continues in many areas of Ireland and Scotland. In recent times there has been more variation in what the decedent is dressed in – some people choose to be dressed in clothing more reflective of how they dressed in life. The body will often be adorned with common jewelry, such as watches, necklaces, brooches, etc. The jewelry may be taken off and given to the family of the deceased prior to burial or be buried with the deceased. Jewelry has to be removed before cremation in order to prevent damage to the crematory. The body may or may not be embalmed, depending upon such factors as the amount of time since the death has occurred, religious practices, or requirements of the place of burial. A more recent trend is to create a DVD with pictures and video of the deceased, accompanied by music, and play this DVD continuously during the visitation. The viewing is either "open casket", in which the embalmed body of the deceased has been clothed and treated with cosmetics for display; or "closed casket", in which the coffin is closed. The coffin may be closed if the body was too badly damaged because of an accident or fire or other trauma, deformed from illness, if someone in the group is emotionally unable to cope with viewing the corpse, or if the deceased did not wish to be

viewed. In cases such as these, a picture of the deceased, usually a formal photo, is placed atop the casket. The tombstone of Yossele the Holy Miser. According to Jewish bereavement tradition, the dozens of stones on his tombstone mark respect for the Holy Miser. However, this step is foreign to Judaism; Jewish funerals are held soon after death preferably within a day or two, unless more time is needed for relatives to come, and the corpse is never displayed. Torah law forbids embalming. The Jewish shiva tradition discourages family members from cooking, so food is brought by friends and neighbors. Obituaries sometimes contain a request that attendees do not send flowers. The use of these phrases has been on the rise for the past century. By the middle of the century, they had grown to . The viewing may end with a prayer service; in a Roman Catholic funeral, this may include a rosary. A visitation is often held the evening before the day of the funeral. However, when the deceased person is elderly the visitation may be held immediately preceding the funeral. This allows elderly friends of the deceased a chance to view the body and attend the funeral in one trip, since it may be difficult for them to arrange travel; this step may also be taken if the deceased has few survivors or the survivors want a funeral with only a small number of guests. Please help improve this section by adding citations to reliable sources. Unsourced material may be challenged and removed. A funeral may take place at either a funeral home, church, or crematorium or cemetery chapel. This type of memorial service is most common for Christians, and Roman Catholics call it a mass when Eucharist communion is offered, the casket is closed and a priest says prayers and blessings. A Roman Catholic funeral must take place in a parish church usually that of the deceased, or that of the family grave, or a parish to which the deceased had special links. Sometimes family members or friends of the dead will say something. In some traditions if this service takes place in a funeral home it is the same if it would take place in a church. These services if taking place in a funeral home consists of prayers, blessings and eulogies from the family. The open-casket service which is common in North America allows mourners to have a final opportunity to view the deceased and say good-bye. There is an order of precedence when approaching the casket at this stage that usually starts with the immediate family siblings, parents, spouse, children; followed by other mourners, after which the immediate family may file past again, so they are the last to view their loved one before the coffin is closed. This opportunity can take place immediately before the service begins, or at the very end of the service. The funeral service itself is almost invariably closed casket. Funeral homes are generally not used for funeral services, which are almost exclusively held in a church, cemetery, or crematorium chapel. The deceased is usually transported from the funeral home to a church in a hearse, a specialized vehicle designed to carry casketed remains. In a number of jurisdictions, special laws cover funeral processions – such as requiring most other vehicles to give right-of-way to a funeral procession. Funeral service vehicles may be equipped with light bars and special flashers to increase their visibility on the roads. They may also all have their headlights on, to identify which vehicles are part of the cortege, although the practice also has roots in ancient Roman customs. If the deceased is to be cremated, the funeral procession may then proceed to the crematorium. Religious funeral services commonly include prayers, readings from a sacred text, hymns sung either by the attendees or a hired vocalist and words of comfort by the clergy. Frequently, a relative or close friend will be asked to give a eulogy, which details happy memories and accomplishments rather than criticism. Sometimes the eulogy is delivered by clergy. Church bells may also be tolled both before and after the service. In some religious denominations, for example, Roman Catholic, and Anglican, eulogies from loved ones are somewhat discouraged during this service. In such cases, the eulogy is only done by a member of the clergy. This tradition is giving way to eulogies read by family members or friends. In these religions the coffin is traditionally closed at the end of the wake and is not re-opened for the funeral service. If the deceased served in a branch of the armed forces, the casket may be covered with a national flag; however, in the US, nothing should cover the national flag according to Title 4, United States Code, Chapter 1, Paragraph 8i. If the funeral service is held in a church, the casket is normally covered in a white pall, which recalls the white garments of baptism. Funeral customs vary from country to country. In the United States, any type of noise other than quiet whispering or mourning is considered disrespectful. A traditional fire department funeral consists of two raised aerial ladders. Once there, the grave service includes the playing of bagpipes. Also a "Last Alarm Bell" is rung. A portable fire department bell is tolled at the conclusion of the ceremony. This

section does not cite any sources. February John Everett Millais "The Vale of Rest" At a religious burial service, conducted at the side of the grave, tomb, mausoleum or cremation, the body of the decedent is buried or cremated at the conclusion. Sometimes, the burial service will immediately follow the funeral, in which case a funeral procession travels from the site of the memorial service to the burial site. In some other cases, the burial service is the funeral, in which case the procession might travel from the cemetery office to the grave site. Other times, the burial service takes place at a later time, when the final resting place is ready, if the death occurred in the middle of winter. If the decedent served in a branch of the Armed forces, military rites are often accorded at the burial service. In many religious traditions, pallbearers, usually males who are relatives or friends of the decedent, will carry the casket from the chapel of a funeral home or church to the hearse, and from the hearse to the site of the burial service. The pallbearers often sit in a special reserved section during the memorial service. Most religions expect coffins to be kept closed during the burial ceremony. In Eastern Orthodox funerals, the coffins are reopened just before burial to allow mourners to look at the deceased one last time and give their final farewells. Greek funerals are an exception as the coffin is open during the whole procedure unless the state of the body does not allow it. Medieval depiction of a royal body being laid in a coffin. Morticians may ensure that all jewelry, including wristwatch, that were displayed at the wake are in the casket before it is buried or entombed. Custom requires that everything goes into the ground; however this is not true for Jewish services. Jewish tradition stipulates that nothing of value is buried with the deceased. In the case of cremation such items are usually removed before the body goes into the furnace. Pacemakers are removed prior to cremation if left in they could explode.

Chapter 4 : Funeral - Wikipedia

Christian funerals, including the different ceremonies and beliefs about death in the Church of England and Catholic Church. They shall suffer the punishment of eternal destruction and exclusion.

In life and in death our hope is in God and in the saving work of Jesus his Son. Prayer is an act of worship, an act of trust, and an act of obedience. Additionally, because we believe that the Bible is our rule of faith and conduct, it is good to pray Biblical funeral prayers that are taken directly from the Scriptures. This, again, is a way to honor God by proclaiming his word. The Word and prayer are also means of grace by which the Holy Spirit encourages and comforts his people. Biblical Funeral Prayers for a Christian Funeral Service Any of these biblical funeral prayers can be read by a pastor or clergy, by a close friend or family member, or corporately by all attendees. You can divide these up into call-and-response readings, where the leader reads one or more verses and the rest of the funeral service attendees read the next verse or two. Corporate prayers invite participation and allow mourners a way to express grief and faith. However, not all who attend a funeral are believers, so unless the funeral is held in a church and officiated by a minister you may want to preface any corporate prayers, readings, or hymns with an invitation to participate but also note that it is not required. This is an excellent opportunity to present the the gospel as you encourage those who cannot pray along with you to at least listen and consider the words of Scripture. He maketh me to lie down in green pastures: He leadeth me beside the still waters. He restoreth my soul: Yea, though I walk through the valley of the shadow of death, I will fear no evil: For thou art with me; Thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: Thou anointest my head with oil; My cup runneth over. Surely goodness and mercy shall follow me all the days of my life: He leads me beside still waters. Thy Kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, the power and the glory. We shall not all fall asleep, but we will all be changed, in an instant, in the blink of an eye, at the last trumpet. For the trumpet will sound, the dead will be raised incorruptible, and we shall be changed. For that which is corruptible must clothe itself with incorruptibility, and that which is mortal must clothe itself with immortality. And when this which is corruptible clothes itself with incorruptibility and this which is mortal clothes itself with immortality, then the word that is written shall come about: Where, O death is your victory? Where, O death is your sting? But thanks be to God who gives us the victory through our Lord Jesus Christ. The Lord is the strength of my life; of whom shall I be afraid? Though an host should encamp against me, my heart shall not fear: Though war should rise against me, in this will I be confident. One thing have I desired of the Lord, that will I seek after; That I may dwell in the house of the Lord all the days of my life, To behold the beauty of the Lord, and to enquire in his temple. For in the time of trouble he shall hide me in his pavilion: In the secret of his tabernacle shall he hide me; He shall set me up upon a rock. A time to be born and a time to die, A time to plant and a time to uproot, A time to kill and a time to heal, A time to tear down and a time to build, A time to weep and a time to laugh, A time to mourn and a time to dance, A time to scatter stones and a time to gather them, A time to embrace and a time to refrain from embracing, A time to search and a time to give up, A time to keep and a time to throw away, A time to tear and a time to mend, A time to be silent and a time to speak, A time to love and a time to hate, A time for war and a time for peace. But if we deny him he will deny us. If we are unfaithful he remains faithful, For he cannot deny himself. Traditional and anonymous, it is included here because it is simply the words of the Bible in prayer form. I am the resurrection and the life, saith the Lord; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. For if we live, we live unto the Lord. Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are they who mourn, for they will be comforted. Blessed are the meek, for they will inherit the land. Blessed are they who hunger and thirst for righteousness, for they will be satisfied. Blessed are the merciful, for they will be shown mercy. Blessed are the clean of heart, for they will see God. Blessed are the peacemakers, for they will be called children of God. Blessed are they who are persecuted for the sake of

righteousness, for theirs is the kingdom of heaven. Blessed are you when they insult you and persecute you and utter every kind of evil against you because of me. Rejoice and be glad, for your reward will be great in heaven. The pains of death surrounded me, And the pangs of Sheol laid hold of me; I found trouble and sorrow. Then I called upon the name of the Lord: The Lord preserves the simple; I was brought low, and He saved me. Return to your rest, O my soul, For the Lord has dealt bountifully with you. For You have delivered my soul from death, My eyes from tears, And my feet from falling. I will walk before the Lord In the land of the living. I will take up the cup of salvation, And call upon the name of the Lord. I will pay my vows to the Lord Now in the presence of all His people. Precious in the sight of the Lord Is the death of His saints. I will offer to You the sacrifice of thanksgiving, And will call upon the name of the Lord. I lift up my eyes to the hills; Where does my help come from? My help comes from the Lord, The Maker of heaven and earth. He will not let your foot slip; He who watches over you will not slumber; Indeed, He who watches over Israel Will neither slumber nor sleep. The Lord watches over you. The Lord is your shade at your right hand; The sun will not harm you by day, Nor the moon by night. The Lord will keep you from all harm. He will watch over your life; The Lord will watch over your coming and going Both now and forever more.

Chapter 5 : Church and Death, Anointing the Sick, Christian Funeral Rites

The Christian Funeral is an important witness to faith in Jesus Christ for all who gathered to witness and participate at a funeral. Dr. Long's book gives an excellent overview of funeral practices over the centuries and makes a compelling case for what are important components for every Christian Funeral Service.

The Vigil, the Funeral Liturgy and the Committal set us on a path to healing, wholeness and peace. A time to rejoice in all that the person was and is. This can truly be a healing time for all those who are hurting. The Vigil for the Deceased is the first way that the Church captures the sentiments of those who are grieving and set them in the context of our faith. A prayer service with readings selected from Scripture to fit the circumstances of the deceased, a homily that comforts and gives hope, intercessions that speak to the faith of those gathered around the deceased, and prayers selected from the rich resources found in the Order of Christian Funerals can do a great deal to prepare people to enter into the Christian spirit of the Funeral Liturgy. Eulogies are best given at an appropriate time during the Vigil Service Wake. Eulogies in the context of prayer must be more than mere tributes to the goodness of the deceased. Priests and parish bereavement ministers are available to assist families in selecting Scripture readings and music for the wake service and funeral liturgies. The Mass, particularly at the time of death, is truly a special moment, a holy moment, a God-moment. Celebrating the funeral liturgy at Mass in the parish church is the normal way in which most Catholics experience the Order of Christian Funerals. The Eucharist looks forward to our participation in the heavenly banquet, where we are united with Jesus, the saints, and all those who share eternal life. Its effectiveness is greatly enhanced when the family participates in appropriate ways: The funeral homily is of utmost importance in the funeral liturgy. A homily may only be delivered by a priest or a deacon, as liturgical homilies are part of the sacramental rite of the Eucharist. The homily occurs within the context of a funeral Mass that is offered for the forgiveness of sins and the salvation of the soul of the faithful departed. This act also acknowledges the reality of separation and affirms that the community and the deceased, baptized into the one Body, share the same destiny, resurrection on the last day. On that day, the one Shepherd will call each by name and gather the faithful together in the new and eternal Jerusalem. Resting in a holy place with our brothers and sisters is a profound statement of that belief. Like the Vigil Service, the Rite of Committal makes use of Scripture, a few words of hope by the presider, intercessions and prayers. A Catholic cemetery is a sacred place of honor and respect for those who have died. It is a memorial to all who are interred there. It is a sacred place where Catholics come to express their grief and hope in the resurrection for their loved ones who have preceded them in death. It is blessed ground, fitting for someone whose body was a temple of the Holy Spirit on earth and now awaits the resurrection from the dead. To have a representative of the Church present at this final moment is a great source of consolation to those who will now have to continue their journey in life without their beloved. A priest, a deacon or a trained bereavement minister may represent the Church at this final moment.

Chapter 6 : Christian Funeral, Burial Traditions: Funeral Etiquette

20 Best Christian Funeral Songs. After losing a loved one, it can be tough to find the right words to express what you feel. Playing a Christian funeral song for friends and family of the bereaved can be a beautiful way to honor a loved one while bringing people together in such a difficult time.

When a Christian goes home to be with the Lord, it can be a celebration. It is great to sing Christian songs at their funeral , memorial service and even at the graveside. I remember quite a few times singing Christians songs before we ended the service. Here are some good songs that you might consider at a funeral for a believer. Give some thought to it now and record your wishes so that your loved ones can remember you when it is time for them to celebrate your graduation to be with the Lord. Jim Brady of the Booth Brothers was inspired by something Roger once said and then wrote this song for the Legacy Five to sing. Roger was well known in the Southern Gospel community. He was a pianist, song writer and co-founder of the gospel quartet Legacy Five. Before Roger formed Legacy Five he was with the Cathedrals for 20 years. This song is a lovely song to listen to and meditate upon the lyrics. As believers, keeping our focus on the future home will help us to rejoice when one precedes us to our heavenly home. View and listen to the video in the upper right of this page, you will be so glad you did! I especially like a rendition by the contemporary group Selah. The tribal feel to the song is much like their older recordings that were inspired by the years that they spent as missionaries on the Congo in South Africa. Take a look at the lyrics and then view the video below. It is a great reminder of life after death. I especially like the last verse in this hymn as it reminds us of eternity. Looking forward and realizing our love for the Lord will be no less than ever and we will continue to worship Him. Bright shining as the sun. He sang with the Gaither Vocal band once and then came back and did it again. Bart wrote it as he pondered heavenly things when his father died. Take a look at these powerful lyrics: What it will be like When I walk.

Chapter 7 : BBC - Religions - Christianity: Christian funerals

Christian Funeral FAQ. How long is the typical Christian funeral service? You can expect the service to take approximately half an hour. However, for well-known community members whose funeral will be attended by a large crowd, the service may be longer, up to an hour.

Protestant Funeral Traditions Protestant Funeral Traditions Protestant Christian funerals can be as traditional or unique as the person being celebrated. While some choose a traditional service where a minister leads the service in a church setting, many are choosing a more personal celebration. Personal details, simple or extravagant, can allow friends and family to celebrate and honor the unique life of the individual, even in the midst of grief. Protestant funeral customs Protestant funerals center on celebrating life, rejoicing that a loved one is now in Heaven. Protestant Christian funerals are often held in a place of worship like a church or in the chapel of a funeral home. A viewing, also called a visitation, may be held the day before as well as immediately preceding the service. An open casket may be present, allowing friends and family closure and finality by saying goodbye and paying respects to their loved one. Sometimes, a viewing is held with a closed casket, an urn or simply pictures of the loved one. Services can be conducted by a trusted minister, trained celebrant or by a family member. Friends and family sing songs of faith and hope, and speakers chosen by the family deliver a eulogy, scriptures, readings and prayers. Increasingly, open mic times are included to allow attendees to share a memory, story or reading to honor the person. Funerals can conclude at the indoor service or continue at the cemetery or other gathering space. After the funeral, family and close friends frequently gather to eat and reminisce. Food may be provided by friends to help care for and ease the burden of family members. These gatherings are informal and unstructured. They can be held at a church, the funeral home or at the home of a family member. Some are very sober and somber. Others are lively and celebratory in tone. Many have aspects of both. Planning a Protestant funeral If you are planning a Protestant funeral for a loved one, consider adding personal elements to the service. Let your imagination be your limit to planning a celebration of life. Instead of a traditional location, consider hosting the funeral on the shore of a nearby lake where your husband loved to take the grandchildren fishing. For your mom who always served others, ask attendees to donate to a local charity that she volunteered with regularly. Simple touches like reading a favorite poem, singing a favorite song, having an instrument play in lieu of recorded music or simply offering a time where family and friends can share a memory can be meaningful. Traditions and cultures unique to your loved one can be skillfully integrated into a Protestant service.

Chapter 8 : Christian burial - Wikipedia

Christian Funeral Traditions This article on funeral planning is provided by Everplans – The web's leading resource for planning and organizing your life. Create, store and share important documents that your loved ones might need.

Christian funerals Last updated Christian funerals, including the different ceremonies and beliefs about death in the Church of England and Catholic Church. On this page Print this page Christian death and burial Christians believe that when someone dies, they are judged by God. The righteous go to Heaven and the sinners go to Hell. Christians believe that Hell is the separation from the love of God: A funeral is held for friends and family to grieve for the person who has died and give thanks for their life. If someone is on their deathbed, a minister will prepare them for death. This is most likely after a long period of illness. Prayers of preparation and reconciliation may be said, with only the minister in the room. The funeral is held about a week after death. It can either take place in a church or at a crematorium. It usually takes this form: Book of Common Prayer Readings and sermon: Verses from the Old or New Testament are also read. The priest will talk about the person who has died. A family member or friend may wish to read out a poem or a passage from the Bible. Silent time for reflection. The congregation is given a minute to reflect on the deceased. The priest speaks these words: At a burial, this is when the coffin is lowered into the grave. At a cremation, the curtains are closed around the coffin. Some parishes still have space for burials. The burial follows a church service and the family and friends of the deceased gather round the grave for the Committal. A short prayer will be said by the minister. For those who wish to be cremated, the body is taken to a crematorium, where it is burned. At the point of Committal, the curtains close around the coffin. The ashes are put into an urn and given to the family, who may choose to keep them or scatter them in a place that was meaningful to the deceased. Catholic funerals Catholics believe in Heaven and Hell, but also in Purgatory. A Catholic funeral is slightly different and can be with or without Mass: The Vigil for the Deceased: Holy water is sprinkled and there is an opening song and prayer. Liturgy of the Word: Liturgy of the Eucharist: Mass ends, prayers are said and the coffin is taken out of the church. The Catechism of the Catholic Church defines what a funeral is: The Christian funeral is a liturgical celebration of the Church. The ministry of the Church in this instance aims at expressing efficacious communion with the deceased, at the participation in that communion of the community gathered for the funeral, and at the proclamation of eternal life to the community. Catechism of the Catholic Church.

Chapter 9 : Cremation and the Order of Christian Funerals

So it is right to pray at a Christian's funeral service. Prayer is an act of worship, an act of trust, and an act of obedience. As such, funeral prayers are profoundly comforting to believers and a wonderful testimony of the deceased's faith in Christ.

Methodist funeral[edit] The United Methodist Church and the Methodist Church of Great Britain have funeral liturgies based on the Sarum Rite that emphasize "the paschal character of Christian death and connected the last rite with baptism". The casket should be placed before the altar ". The full burial service of the Eastern Orthodox Church is lengthy, and there are several features unique to the Eastern Church.

Ablutions[edit] When an Orthodox Christian is preparing for death, the priest comes to hear the final confession and give Holy Communion , if the dying one is conscious Holy Unction is not a part of Orthodox last rites. There is a special form of this service "For One who has Suffered Long". Immediately after death, a unique memorial service, called the "First Pannikhida " is celebrated. After this, the body is washed and clothed for burial. Traditionally, this act of love is performed by the family and friends of the deceased Acts 9: A prayer rope may be placed in his left hand. If the deceased served in the military or held some other high office, he or she may be dressed in his or her uniform. If a man had been tonsured as a Reader , he will be vested in a sticharion. If he had been ordained a Subdeacon he will be vested in his sticharion and orarion. A deceased deacon is vested in sticharion and orarion , and a censer is placed in his right hand. He will be clothed in his monastic habit and a prayer rope placed in his hands. If he was a Stavrophore or Megaloschema-monk he will be wrapped in his mandyas cloak , from which two strips will be cut. These strips are wound around the body, so that they cross over the breast, the waist and the legs, thus symbolising not only the cross , but also the swaddling bands in which Jesus was wrapped as a baby, since the death of the body is considered to be a birth for the soul into new life. Nuns are similarly arrayed. Archbishop Christodoulos of Athens laid in his coffin. The body of a deceased priest or bishop is prepared by the clergy, and is anointed with oil. He is then clothed in his full Eucharistic vestments however, if he was a hieromonk he will usually be clothed in his monastic habit and be vested only in his epitrachelion [stole] and epimanikia [cuffs]. Also a Gospel Book is laid upon his breast a similar practice was found in the West in the early Spanish Ordinal. As each vestment is placed on him, a Protodeacon swings the censer and reads the vesting prayers, exactly as was done for him when he served the Divine Liturgy. After the vesting the bishop is set upright in a chair and the dikirion and trikirion candlesticks used by a bishop to bless the people are placed in his hands as the clergy chant *Eis polla eti, Despota!* He is then placed in his coffin. In ancient times, and still in some places, the bishop is not placed in a coffin, but remains seated in a chair, and is even buried in a sitting position. This custom was taken from the burial customs of the Byzantine Emperors. After the clothing of the deceased, the priest sprinkles the coffin with holy water on all four sides, and the deceased is placed in the coffin. Then the wake begins immediately. Often, an Orthodox casket will have a solid lid which is removable. The lid, with a large cross on it, is often placed outside the front door of the house as a sign that the house is in mourning, and to invite all who pass by to pray for the deceased and give comfort to the bereaved. Wake[edit] For Orthodox Christians the wake consists of continuous reading of the Psalter aloud, interrupted only by the occasional serving of Panikhidas brief memorial services. Anyone is allowed to read, and the family and friends will often take turns reading the psalms throughout the night up until it is time to take the body to the church. If the deceased was a priest or bishop the reading is done by the higher clergy bishops, priests and deacons and instead of reading the Psalter, they read from the Gospel Book. If there are not enough clergy to read continuously, the laity may read the Psalter at times clergy are unavailable. Conveyance of the Body to the Church[edit] After a final Panikhida at the house of the deceased, the body is brought to the church in a procession headed by the cross and banners. The priest or deacon walks in front of the coffin with the censer. During the procession all sing the Trisagion. Bells may be rung during the procession, though they are not required by the rubrics. Once the procession arrives at the church, the coffin is placed either in the center of the nave or, if the narthex is large enough it is placed there. Four candlestands are placed around the coffin,

forming a cross. The priest censes around the coffin and begins a Panikhida. Then, the reading of the Psalter continues until the beginning of the services. Throughout the service, upon a table close to the coffin stands a dish containing kolyva , made of wheatâ€”symbolic of the grain which falling to the ground dies and brings forth much fruit John A taper is placed in the kolyva and is lit during the service. In the Orthodox funeral, the coffin is usually open in church [25] unlike the West, where it is usually closed , and the lower part of the coffin is covered with a funeral pall. The lid of the casket may be left outside the church door, as an invitation to all who pass by to enter and join in the funeral. Divine Liturgy for the departed[edit] In some Slavic traditions, Divine Liturgy takes place as usual, with the addition of special hymns for the departed. There are also special Epistle and Gospel readings for the dead, which vary according to the day of the week on which the funeral is served. There will also be a special ektenia litany for the departed, and at the end another Panikhida will be served around the coffin. Funeral service[edit] The funeral will usually begin immediately after the dismissal of the Divine Liturgy. The funeral service is called in Greek, Pannychis , meaning vigil , and it originally lasted through the entire night and into the next morning. Today, it has been considerably shortened, but it may still last around two and a half hours. Throughout the entire service, everyone holds lighted candles, and the censer is swung by the deacon or priest throughout much of the service. Because death is not defeat for a faithful Christian, the Alleluia is sung as part of the service, with special funeral verses. Cross procession during the burial of an Orthodox priest in Sretensky Monastery Moscow. As mentioned above, there are five different funeral services, all of which have different outlines: Laymenâ€”This is the most common form of funeral; it is used for all adult members of the laity and for lower clergy and deacons. It is the form detailed below. Childrenâ€”Because young children are generally not held to be morally responsible for their sins, the funeral for a child has none of the usual penitential elements, or prayers for the forgiveness of the sins of the deceased. This funeral is used for all tonsured monks, and for hierodeacons. Some hieromonks priest-monks are buried using the monastic ritual. Priestsâ€”When bishops and priests are buried, their funeral is different from those of laymen or monks a hieromonk may be buried either as a monk or as a priest. Because of their important role as preachers of the Word, the funeral for priests has numerous Gospel readings in it. These are usually read from the Gospel Book which has been placed in the coffin. Paschalâ€”Because of the joy and extraordinary grace of the Paschal season, any funeral performed during Bright Week Easter week is remarkably different from that served at any other time of year. In place of the mournful melodies and penitential nature of the normal funeral services, joyful paschal hymns are chanted. There is also a special paschal funeral for children. Important features of the funeral service are as follows: Psalm is chanted. In the Orthodox Psalter this is known as the 17th Kathisma , and is the longest psalm in the Bible. The psalm is divided into three sections, called Stases, the first two of which is followed by a brief Ektenia litany for the Dead. Each verse of the Psalm is followed by a refrain. The refrain at the first and third stases is "Alleluia", the refrain for the second stasis is "Have mercy upon Thy servant. Kontakion The Kontakion of the Dead is one of the most moving portions of the service. It is linked to the Ikhos , another hymn which follows it. During the funeral it takes place after the Sixth Ode of the Canon. It is also chanted during panikhidas memorial services which are conducted both before and after the funeral: With the saints give rest, O Christ, to the soul of Thy servant where there is neither sickness, nor sorrow, nor sighing, but life everlasting. Thou alone art immortal, who hast created and fashioned man. But we are mortal formed of the earth, and unto earth shall we return, as Thou who madest me didst command and say unto us: Thou art dust, and to dust shalt thou return. Whither, also, all we mortals wend our way, making as a funeral dirge the song: The Russian melody for this Kontakion was famously sung during the funeral scene in the movie, Doctor Zhivago. John Damascene After the canon, the choir chants stichera that were composed by St. According to tradition , Saint John composed these hymns to help one of the brethren in his monastery as he grieved for a family member. There are eight stichera, each composed in one of the tones of the Octoechos. These hymns are also chanted on Friday evenings and Saturday mornings throughout the year, since Saturday is a day set aside for general commemoration of the departed. Absolution At the end of the funeral service, the spiritual father of the deceased will read the Prayer of Absolution , which is printed on a separate piece of paper. Last kiss Symbolic farewell is taken of the deceased by a "last kiss", during which the faithful come forward and

give a last kiss of peace to the departed. During this time, the choir chants moving hymns which are intended to assist the mourners as they work through their grief and love for the deceased. Vyechnaya pamyat three times, to a slow and solemn melody. If the deceased has a shroud , it is pulled over the face of the deceased. Finally, the coffin is closed. In some traditions, the priest will sprinkle a little earth on the remains, in the shape of a cross, before closing the coffin. Ceremony at the graveside[edit] An Orthodox priest being carried to the cemetery on the shoulders of his brother priests. A procession forms, with the cross and banners going from the church to the cemetery. This procession is similar to the one during which the body was taken to the church. If the deceased is a priest, instead of singing the Trisagion , the clergy chant the Irmoi of the "Great Canon" written by St. Tolling of bells Main article: