



STATEMENT OF PURPOSE

HM Prison Service Chaplaincy is committed to serving the needs of prisoners, staff and faith communities by engaging all human experience through religious faith and practice. We will work collaboratively, respecting the integrity of each tradition and discipline.

We believe that faith directs and inspires life, and are committed to providing sacred spaces and dedicated teams to nurture the human spirit so that it may flourish and grow. By celebrating the goodness of life and exploring the human condition, we aim to cultivate in each individual a responsibility for contributing to the common good.

THE DEATH OF A LOVED ONE



HMP/YOI CHELMSFORD
Chaplaincy Department



We are so sorry to hear.....

You have recently learnt of the death of a loved one. Normally, if your mother, father, brother, sister or someone who has looked after you in place of your parents (this is sometimes called “loco parentis”) has died, you can apply to the Governor for permission to attend the funeral. The decision is made by the Governor and you should apply as soon as possible if you wish the Governor to consider this.

If you are declined permission, or if you are not eligible to apply, the chaplaincy can arrange for a service to take place in the multi faith room. This would be on or near to the time of the actual funeral so that you can think and pray for your loved one and also the rest of your family as they gather for the funeral. Again, if you would find this helpful, put in an application to the Chaplaincy as soon as possible.

The chaplaincy team is here to support each and every one irrelevant of your faith and/or nil faith.

We hope you will find the information, readings and prayers helpful at this sad time.

Coordinating Chaplain: Tanvir Ahmed

THE MEMBERS OF THE TEAM

Buddhism	Richard Burch
Church of England	James, Michael, Iain
Hindu	Suresh
Jehovah’s	Joseph
Islam/Muslim	Tanvir, Saif, Kashif
Methodist	Viv, Gabrielle, Mary
Mormon	Michael Lau
Orthodox	Andrew
Pagan	Gill
Quaker	Jonathan
Roman Catholic	John, Kevin, Sis P
Salvation Army	David
Sikh	Rachhpal, Inder

Please do not hesitate to contact any member of the chaplaincy team, we are here to offer you support during these difficult times

Hindu Funerals

Hindus believe in reincarnation and view death as the soul moving from one body to the next on its path to reach Nirvana, heaven. Death is a sad occasion, but Hindu priests emphasise the route ahead for the departed soul and a funeral is as much a celebration as a remembrance service.

Hindus cremate their dead, believing that the burning of a dead body signifies the release of the spirit and that the flames represent Brahma, the creator.

Family members will pray around the body as soon as possible after death. People will try to avoid touching the corpse as it is considered polluting. The corpse is usually bathed and dressed in white, traditional Indian clothes. If a wife dies before her husband she is dressed in red bridal clothes. If a woman is a widow she will be dressed in white or pale colours. The funeral procession may pass places of significance to the deceased, such as a building or street. Prayers are said here and at the entrance to the crematorium.

The body is decorated with sandalwood, flowers and garlands. Scriptures are read from the Vedas or Bhagavad Gita. The chief mourner, usually the eldest son or male, will light some kindling and circle the body, praying for the wellbeing of the departing soul.

After the cremation, the family may have a meal and offer prayers in their home. Mourners wash and change completely before entering the house after the funeral. A priest will visit and purify the house with spices and incense. This is the beginning of the 13-day mourning period when friends will visit and offer their condolences.

Often, a garland of dried or fake flowers is placed around a photograph of the deceased to show respect for their memory.



LOVING AND LOSING

The cost of bereavement:

Loss is a part of the cost of living and loving, indeed of simply being alive and giving of ourselves to others. It has been said that:

“Only the unloving and the unloved escape from the pain of grief”

The opposite side of this is that the more deeply we love the more severe also can be the pain of loss.

It is helpful to know a little of the process of healing which we go through. This will reassure us that the intense grief which we feel is natural and not a sign that we are falling apart. Of course, much of what is said is helpful not only for those suffering bereavement but any kind of loss. This may include divorce or separation from those we love.

The most important thing you can do for yourself when you experience the death of a friend or family member is to be honest, both with yourself and with others. Acknowledge and accept your emotions, whatever they may be, so that you can move forward. Realise that whatever you are feeling is fine, even if it is:

Sadness, Grief, Loneliness, Doubt, Guilt, Anger, Shock, Frustration, Tension and maybe Paralysed, as if you are unable to move or make decisions.



WHAT IS GRIEF?

At least three aspects of life are affected by grief.

Our relationships with other people

We are all affected when somebody else suffers and the grieving person affects those around and some people feel embarrassed. To reduce the discomfort other people may avoid us or try to reduce contact as much as possible.



This is sometimes done for sincere and kind motives even if it is very unhelpful. People may cross the road when they see somebody coming who has been through bereavement so that they do not have to talk about it!



When they do meet, the subjects spoken of may include anything but the bereavement, because they think that you would not want to mention it and it would cause upset!

Some people speak of feeling a sense of isolation and loneliness. Grief overshadows all normal relationships as we adjust to the change in condition; being a single parent, widow(er), divorced. To a certain extent we become different people.

Men wear black headscarves to the funeral and women wear pale coloured or white headscarves. Ashes are collected and scattered in running water or on the sea. Sikhs do not hold any river as holy but may deposit the ashes in a place of sentimental value. After the cremation guests return to the family home and readings are given and hymns sung. Neighbours and families make a substantial meal for the bereaved family. Everyone must bath as soon as they go home to cleanse themselves. A candle, jot, is burned in the home. This is made from Ghee (clarified butter) and cotton and has a sweet smell. This cleanses the home.

The mourning period lasts between two and five weeks. On the first anniversary of the person's death, the family gather and undertake 'Barsi', prayer. They then have a meal. This is not a sad occasion but is seen as a way of remembering the deceased and celebrating their life.

Buddhist Funerals

Funerals are relatively unimportant in Buddhism. Buddhists concentrate their efforts on the deceased's frame of mind up to, and at the moment of, death. Most Buddhist funerals held in the west are simple and low-key affairs organised by family and friends. They include appropriate Buddhist readings and tributes to the deceased.

The final committal is usually carried out at a chapel attached to the cemetery, preferably with overtly Christian symbols concealed.

Most Buddhists prefer cremation, although some want a 'green' burial through concern for the environment

Sikh Funerals

Sikhs view death as a separation of the soul from the body and is considered part of God's will.

The traditions and conventions surrounding a Sikh death follow the teachings of the faith. Sikhs believe that the soul moves on to meet the supreme soul, God. Death is seen as a time for praising God in accordance with the teachings of code of conduct, the Rahit Maryada. After someone dies, if the body is on a bed it should not be moved and no light should be placed next to it. Prayers are said which acknowledge that the death is an act of God.

The first line is read from the Holy Book and Ardas, prayers, are said: "Nanak Naam Charh di Kala Tare bhane sarbat kabhalu". Sikh scriptures state that relatives should not indulge in wailing and anguish, although this is, naturally, hard. Hymns are sung in preparation for the cremation of the body. The family read the Holy Book continuously for 48 hours or in stages which must be completed within one week and end on the day of the funeral.

Cremation is the accepted form of disposal of the body. The body is bathed and dressed in fresh clothes. Hymns that induce a feeling of detachment are sometimes sung on the way to the crematorium to aid the family in not showing their grief. At the crematorium the prayer known as the 'Kirtan Sohila' is often recited. Ardas, or 'general prayers' are often said before cremation as well. These seek a blessing for the departing soul. A member of the family will then light the funeral pyre. In traditional ceremonies this will be done with a naked flame, but in Britain it is more usual for a family member to push the button for the coffin to disappear.

Our bodies



Our bodies react to bereavement in many ways. Headaches, stomach pains, arthritis or many other complaints can suddenly become apparent and make us feel as though we are falling apart.

Some people speak of intense tiredness and exhaustion. All of our reserves of energy can be used up simply in order to cope. This is a natural reaction to loss. The body passes through a crucial stage in the first six to nine months. It is important to look after ourselves, to eat and sleep properly.

Our feelings and state of mind

People's grief can seem to follow similar patterns. There are stages of grief through which most people pass, but we are all different and so we all have unique feelings. It is possible to move from one emotion to another and back again. We have different ways of experiencing and coping with loss.



THE STAGES OF GRIEF



It is worth understanding different stages of grief. This should not mean that we treat grief lightly as if it were just a phase that somebody is going through. We all need to learn how to accept our loss, give ourselves opportunities to grieve, adjust to life without our loved one and hopefully there will come a time when we are able to live with our loss and put it into perspective.

DENIAL AND SHOCK

The bereaved person is in a state of shock and unable to accept what has happened, everything seems so unreal. This is a necessary defence mechanism. Bereaved people often refer to somebody who has died in the present tense as though they are still alive. A common remark may be:

“It’s not really sunk in. I can’t believe it. I think he/she’s going to walk in the door as usual. Maybe after the funeral it will seem as though it has really happened.”

We may feel tightness in the throat or emptiness in the stomach. There may be tiredness or inability to breathe. When we are with people in this stage of grief there is no need to say something clever, it is enough simply to be there. The bereaved person may simply want to talk about the one who has died, to reminisce. They need to know that it is alright to be upset and express their grief. One day reality hits home and, despite the pain which it brings, this is progress.



Jewish Funerals

As death approaches, confession is heard and the dying person declares "Hear, O Israel, the Lord our God, the Lord is One". The funeral will begin in the chapel of rest and move to the grave side or could take place completely by the grave side. The length of the ceremony is 20-30 minutes and is led by a Rabbi or a lay-person. No flowers are brought to a Jewish funeral.

The dead body is placed on the ground and psalms are recited, especially psalm 91: "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty..." The body is then washed and wrapped in a white linen shroud.

The body is placed in an inexpensive wooden coffin or put directly to earth in its shroud. A handful of dust from Israel is placed in the grave or coffin.

The funeral service consists of psalms, speeches praising the deceased, prayers for the repose of the soul, the final recital of the Kaddish, a hymn to praise God.

After the funeral the mourners eat a simple meal prepared by friends or neighbours. In orthodox families the next of kin will tear their upper garments and remain indoors for seven days (the shivah) sitting on low stools.

Mourning can last for one month or one year. These stages of return to normal life of the mourners reflect the soul's gradual progress to the afterlife.

Rabbi Irith Shillor

Islamic Funerals

Muslims prefer to bury the body of the deceased within 24 hours. The deceased is placed with their head facing the Muslim holy city of Makkah. The body is then ritually washed. Muslims prefer this ritual to be performed by family or close friends rather than by hospital staff or undertakers. Male relatives will wash male bodies and female relatives will wash female bodies.

After the ritual washing, the body is wrapped in a shroud. This is usually white. The salat for the dead, 'salat ul janaza', is then performed. This takes the form of the usual Muslim daily salat prayers with some special additions which specifically relate to death. The ceremony usually takes place in the family home and is led either by someone the deceased chose before their death, a close relative or the family imam. It is generally accepted that Muslim funerals should be as respectful as possible without being extravagant. It is forbidden to cremate the body of a Muslim. Muslims are buried with their face turned to the right, facing Makkah. Members of the funeral party throw a little earth onto the grave while reciting "We created you from it, and return you into it, and from it we will raise you a second time", surah 20:55 from the Qur'an. Graves are raised above ground level and ostentation is discouraged.

Gravestones are kept simple, marked only by the deceased's name and date of death. Many Muslims will spend money on the poor rather than on an elaborate memorial stone. Official mourning lasts for 3 days and includes a banquet to remember the deceased. On the third day relatives visit the grave and recite extracts from the Qur'an.

Saif/Tanvir Ahmed

ANGER

The question which may overshadow everything is "Why me?" Many expressions come out such as:

***"It makes you wonder sometimes,
she/he was so young
and never did anybody any harm.
I can't believe in a God
who lets that sort of thing happen."***



There may be anger at God for having allowed this to happen. There may be anger at the doctors or the hospital, indeed any body who can act as a scapegoat.

This is natural outrage, there is no need for any body to try to make excuses or give rational explanations or theological argument.

Neither is there any reason for those who are upset to feel guilty about their anger! This is a natural part of the grief process. All that is required is assurance and the understanding that grief brings a genuine burden which can be very painful.

It may be that the person we are most angry with is ourselves as we think of things in the past, missed opportunities or things we wished had never happened.

BARGAINING

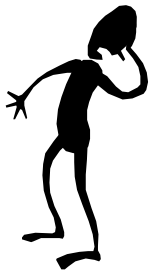
Sometimes people will try to look for a way out.

'I cried last night & prayed that God would take me too.'

There can be a movement between fantasy and guilt,

'I think that he/she may come back.'

Some people are sure that they have seen their loved one on a bus or in a crowd, even that they have seen a ghost. Others never touch a room or refuse to throw anything out, in the hope that somehow they may be able to preserve things in the way that they once were.



DEPRESSION

There can be a deep sense of regret over lost opportunities in life, or there could also be a sense of guilt,

'perhaps if we had tried a different doctor.'

Guilt in its many different varieties is a normal part of grief and it can cause depression. It may be that it makes us feel that we do not want to go on. It is important to realise that this is something we all feel and sometimes for a considerable length of time. It is important to find people to talk to – grief needs an outlet and we must be able to cry and express our emotion. Of course we also need to be reminded that if we have a belief we can talk to God.

Free Church - the person approaching death is offered prayers to gain/restore/enhance a correct relationship with Christ. Once the person dies prayers are offered for the family and friends that they may have a better perspective on the meaning of life in the context of its brevity. Prayers are not offered for the deceased. The funeral itself is with a particular emphasis on bringing glory to God, through Christ and comfort for the family and friends of the deceased. The service will include Bible readings, prayers, a possible eulogy and a committal of body or ashes.

Greek Orthodox Funerals - Burials last, in the first instance for 3-5 years. The body is then exhumed in a family ceremony with a priest. The bones are then washed, left to dry in the sun, put in a casket and placed in a columbarium - a building fitted with niches that looks like a dovecote.

Quaker Funerals - These are usually quiet and informal affairs. One or more of the people present may speak personally about the deceased. Others may read or quote, however, the majority of time is spent in silent contemplation. The body is buried or cremated with a simple ceremony at the municipal crematorium.

Christian funerals

Christian funeral rites vary according to the different sects of the Catholic and Protestant branches of the religion. There are, however, many similarities - Protestant rites are usually a simplified version of Catholic rites.

Protestant Funerals - A dying person may have a pastor attend the death bed and prayers may be said. A brief prayer is said for the deceased at the church on the Sunday following the death. The funeral can take many forms and may include speeches and readings by relatives and close friends.

Roman Catholic Funerals - at the approach of death a priest is summoned to hear the dying person's confession and to absolve them, administer Holy Communion and Extreme Unction, anointing the person with oil that has been blessed by a bishop. Burial is preceded by prayers for the dead. A requiem is recited at the funeral and the body in the coffin is blessed with incense and sprinkled with holy water.



ACCEPTANCE: LEARNING TO LIVE AGAIN



The time comes when we are able to 'let go' of our loved one, leave them in peace and to experience new life again. It is the time when memories can be treasured without a terrible sense of pain. Of course this may be a long time away.

Learning to live again means adjusting to being a different person in one sense. Losing somebody is like having a part of oneself cut off. It takes time to reaffirm life and invest in new relationships and responsibilities. It is learning to live all over again.

We are all different and can experience different things at different times. Nevertheless one thing that the bereaved nearly always have in common is that it takes time to recover.

We need to be able to give time to express ourselves and understand a little of how we feel as this will help us not to get stuck in the bereavement journey. If you have felt the pain of bereavement then eventually you may be able to help somebody else who is going through the same pain. Often what we need most is simply somebody to listen and love.

A good name



In a harbour, two ships sailed, one setting out on a journey the other coming home to port. Everyone cheered the ship going out, but the ship sailing in was scarcely noticed. Seeing this, a wise man said:

“Do not rejoice over a ship setting out to sea, for you cannot know what storms it may encounter or what dangers it may have to face. Rejoice instead over the ship that has safely reached the port and bring its passengers home in peace.”



And this is the way of the world. When a child is born all rejoice; when someone dies, all weep. We should do the opposite. For no one can tell the joys and sorrows that await the newborn child; but when a person dies in peace, we should rejoice, for he/she has completed a long journey and there is no greater achievement than to leave this world with a good name.

From the Talmud

*In my deepest despair, will you still care
Will you be there in my trials, and in my tribulations
Through our doubts and frustrations
In my violence and in my turbulence
Through my fear and my confessions
In my anguish and in my pain
Through my joys and my sorrows
In the promise of another tomorrow
I'll never let you part
For all changes in my heart ... (by: MJJ)*



We have a duty of care to prisoners and all staff



Funerals



Message of condolences from the Governor...

Please accept my sincere condolences at this difficult time, you must remember you are not alone and you have a lot of support that is available to you.

You should also consider other family members and friends that are also grieving who could be looking to you for strength and support.

There is very little, people can say or do, and sometimes it is just enough to be listened to.

Time is a great healer and the process is helped by remembering the good times and the happy memories.

You have the full support of the staff and prisoners at HMP YOI Chelmsford.

Governor Rob Davis

FOOTPRINTS

One night a man had a dream. He dreamed he was walking along the beach with the Lord. Across the sky flashed scenes from his life. For each scene, he noticed two sets of footprints in the sand; one belonged to him and the other to the Lord. When the last scene of his life flashed before him he looked back at the footprints in



the sand. He noticed that many times along the path of his life there was only one set of footprints. He also noticed that it happened at the very lowest and saddest times in his life. This really bothered him and he questioned

the Lord about it. "Lord, you said that once I decided to follow you, you'd walk with me all the way, but I have noticed that during the most troublesome times in my life there is only one set of footprints. I don't understand why, when I needed you most, you would leave me." The Lord replied, "My precious, precious child, I love you and would never leave you. During your times of trial and suffering, when you see only one set of footprints, it was then... .. that I carried you."



By Carolyn Carty

So many different lengths of time

How long is a man's life, finally?

Is it a thousand days, or only one?

One week or a few centuries?

How long does a man's death last?

And what do we mean when we say 'gone forever'?

Adrift in such pre-occupations, we seek clarification.

We can go to the philosophers,

but they will grow tired of our questions.

We can go to the priest and the rabbis,

but they might be too busy with administrations.

So, how long does a man live finally?

And how much does he live while he lives?

We fret, and ask so many questions –

then when it comes to us the answer is so simple.

A man lives for as long as we carry him inside us,

for as long as we carry the harvest of his dreams,

for as long as we ourselves live,

holding memories in common, a man lives.

His lover will carry his man's scent, his touch;

his children will carry the weight of his love.

One friend will carry his arguments,

another will hum his favourite tunes,

another will still share his terrors.

And the days will pass with baffled faces,

then the weeks, then the months,

then there will be a day when no question is asked,

and the knots of grief will loosen in the stomach,

and the puffed faces will calm.

And on that day he will not have ceased,

but will have ceased to be separated by death.

How long does a man live finally?

A man lives so many different lengths of time.



By Brian Patten



Safer Custody support

"HMP Chelmsford recognises that bereavement is a difficult time and would like to remind you that should you need any support the Safer Custody team can arrange various support mechanisms to help you through your loss, including the Samaritans, listeners and Safer Custody Hotline"

Hotline - Prisoners and Families

Pin No. 87872946 then dial 01245-552297

Samaritans through dedicated wing based phones



Listeners

Listeners - informally or by asking wing staff

Listeners are prisoner volunteers trained by the Samaritans; the service is completely confidential and is available 24 hrs a day on request.



Paganism

Do not stand at my grave and weep

Do not stand at my grave and weep,
I am not there, I do not sleep.
I am a thousand winds that blow,
I am the diamond glints on snow.
I am the sun on ripened grain,
I am the gentle autumn rain.



When you awaken in the morning's hush,
I am the swift uplifting rush of quiet birds in circled flight,
I am the soft stars that shine at night.
Do not stand at my grave and cry;
I am not there, I did not die.

By Mary Frye



Those who were born before 1940...

We were born before television, before penicillin, polio shots, frozen foods, computers, contact lenses, videos and the pill. We lived before radar, credit cards, split atoms, laser beams and ballpoint pens; before dishwashers, tumble dryers, electric blankets, air conditioners, drip-dry clothes and before man walked on the moon. We got married first and then lived together.

We thought 'fast food' was what you ate in Lent. A 'Big Mac' was an oversized raincoat and 'crumpet' was what you had for tea. We existed before house bands and computer dating; when a meaningful relationship meant getting on with your cousins and sheltered accommodation was where you waited for a bus.

We lived before day care centres and disposable nappies. We had never heard of FM radio, heart transplants, yoghurt and young men wearing earrings. For us 'time sharing' meant togetherness, a chip was a piece of wood or a fried potato, hardware meant nuts and bolts and software wasn't a word.

Before 1940 'made in Japan' meant junk; the term 'making out' referred to how well you did in your exams; a stud was something that fastened a collar to a shirt and 'going all the way' meant staying on a double-decker bus until it reached the depot. Pizzas, MacDonald's and instant coffee were unheard of.

In our day, cigarette smoking was fashionable, grass was mown; coke was kept in a coal-house, a joint was a piece of meat you had on Sundays and pot was something you cooked it in.

Rock music was a grandmother's lullaby; a 'gay' person was the life and soul of the party and aids just meant beauty treatment or help for someone in trouble.

We who were born before 1940 must be a hardy bunch when you think of the ways in which the world has changed and the adjustments we have had to like. No wonder we are so confused and there is generation gap! BUT..... by the grace of God we have survived.

.... This is an example of how people adapt with changes...



A SELECTION OF BIBLE READINGS

Psalm 23

The Lord is my shepherd, I shall not be in want. He makes me lie down in green pastures, He leads me beside quiet waters, He restores my soul.

He guides me in paths of righteousness for his name's sake. Even though I walk through the valley of the shadow of death, I will fear no evil, for you are with me; your rod and your staff, they comfort me.

You prepare a table before me in the presence of my enemies. You anoint my head with oil; my cup overflows. Surely goodness and love will follow me all the days of my life, and I will dwell in the house of the Lord forever.

Psalm 121

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 for evermore.

If you would like us to mention in prayer the name of a person who has died, or their anniversary, please talk to a Chaplain.



Buddhism

Bereavement, the loss of a loved one, stabs cruelly at the heart. Now we understand from intimate personal experience the Buddha's words, "One thing I teach: Suffering and the end of Suffering".

When will my suffering end? What can I do?

At times like this you can draw on the fruits of your practice, however little or weak you believe that has been. The inner work you have done in meditation will be repaid to you with calm, steadiness of mind and heart, faith, strength and – eventually – contentment.

Acknowledge any pain you feel, any anger, loss and sorrow – and let it go. If you know the meditation on the brahmaviharas, practice it, or ask a member of the chaplaincy team to assist.

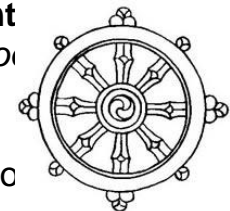
It may help to sit in silence, or meditation or meditation with another Buddhist, and also talking helps

It may help to recite the mantra

Gaté, gaté, paragaté, parasamgaté, bo

Pronounced:

Gah-tay, gah-tay, para-sam gah-tay, bo



Meaning:

Gone, gone beyond, gone altogether beyond, free at last, how wonderful!

Provided by: Bhanaté Peter Goble

Judaism



May God's great name be exalted and sanctified in the world which was created according to God's will! May God's Kingdom be established during our lifetime and during our days, and during the lifetime of all the House of Israel, speedily and very soon! And let us say, Amen.

May The Great Name be blessed for ever and to all eternity! May the name of the Holy One, who is to be blessed, be blessed and praised, glorified and exalted, extolled and honoured, adored and lauded above and beyond all the blessings, hymns, praises and consolations that are uttered in the world and let us say, Amen.

May there be abundant and peace from heaven, and life for us; and let us say, Amen.

May The One who makes peace in the highest grant peace to us, to all Israel and to all humanity; and let us say, Amen.

*Jewish mourner's Kaddish
Provided by Rabbi Irith Shillor*

They shall grow not old,
as we that are left grow old.
Age shall not weary them,
nor the years condemn.
At the going down of the sun,
and in the morning,
we will remember them.



John 14

Jesus said, 'Do not let your hearts be troubled. Believe in God; believe also in me. In my Father's house are many rooms; if it were not so, I would have told you. I am going there to prepare a place for you. And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am. You know the way to the place where I am going.'



Thomas said to him, 'Lord, we don't know where you are going, so how can we know the way?'
Jesus answered, 'I am the way and the truth and the life. No one comes to the Father except through me.'

Romans 8

What shall separate us from the love of Christ? Shall trouble or hardship or persecution or famine or nakedness or danger or sword? No, in all these things we are more than conquerors through him who loved us. For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord.

Prayer for a loved one

O Lord the giver of all life, I thank you for the love I have known and the joys and sorrows shared. I accept, Lord, that you have taken the life that you once gave. Please bring gentle healing to the hurt that comes with parting. Thank you Lord Jesus for caring about me ~Amen~





Daily Prayer

I lift my heart and mind to you.
The living God of never failing love.



Give me strength for this day, to weep when I should weep, to accept the comfort that memories bring, to face decisions with courage, to meet people – those who love me, those who want to help me, those who want to comfort me but don't know what to say.

Thank you for them all. O God, help me so that having your peace, I may be able to comfort others.

Psalm 129

Out of the depths I cry to you, O Lord,
Lord, hear my voice!

O let your ears be attentive
To the voice of my pleading.
If you, O Lord, should mark our guilt,
Lord, who would survive?

But with you is found forgiveness:
For this we revere you.

My soul is waiting for the Lord,
I count on his word.

My soul is longing for the Lord,
More than watchmen for daybreak.

(Let the watchman count on daybreak and Israel on the Lord.)

Because with the Lord there is mercy
And fullness of redemption,
Israel indeed he will redeem from all its iniquity.



Hinduism –

Coming to terms with death

In GEETA Lord Krishna explains to Arjun that human body is like our clothes. Just as we change our cloths when they are old and worn out similarly when our body is old or worn out for any reason we discard our body. Our real self is our soul, which never dies. The soul has left the body behind and has escaped to rest with GOD.

Lord Krishna says to Arjun that the soul is indestructible by any means. We all hope the departed soul will stay with the Almighty in peace for ever and ever.

Some times God's ways may look strange and very unpleasant to us but be assured that God has perhaps longer goals for us which we often fail to understand.

Please recite the Lords prayer or recite His name to keep your mind of the sad news. We all hope and pray that the departed soul rests with the Almighty in peace.

Om Shanti Shanti Shanti

By: Pandit Suresh Vasishtha

To be afraid of dying is like being afraid of discarding an old worn-out garment.

by Mahatma Gandhi

Sikh Attitude to Bereavement



Sikhism teaches that the human body is the temporary abode of the soul in this world. The Kirtan Sohila (hymns) sung during the Sikh Antam (death) ceremony encourage the acceptance of death as being in accordance with the will of the Creator.

'The dawn of a new day is the message of sunset. Earth is not the permanent home.'

Guru Tegh Bahadur, the ninth Guru reminds us of the impermanence of life He writes,
'Whoever is born shall perish. Every one shall fall, today or tomorrow'.

'All false is the structure of the world. Life is like a wall of sand, it remains not permanent'.

One should only be concerned if a thing not expected to happen comes to pass. This is the way of the world, nothing is permanent'.

Nothing is permanent save the service of God. Enshrine that in your mind'.

The Shabad by Guru Arjan Dev:

My light merges with the Supreme light, and my labours are over. Peacefully I take abode in the house of bliss.

My comings and goings have ended and there is no more birth or death. The Master and the servant have become one, with no sense of separation. By the Guru's grace, Nanak is absorbed in the true Lord." Guru Granth Sahib 524

A Sikh should do *simran* of *Satnam Waheguru* all the time.

Sikh Chaplain: Kulwant Singh



For Christians:-

In the chapel we light a candle to remember your loved one. Why?

The candle represents the light of Christ which eternally shines and brings hope. Jesus Christ is the light of the world, a light which no darkness can quench.

Lighting a candle is a prayer:

When we have gone it stays alight, kindling in the hearts and minds of others the prayers we have already offered for them and for others.

Lighting a candle is a parable:

Burning itself out it gives light to others. Christ gave himself for others. He calls us to give ourselves.

Lighting a candle is a symbol;

Of love and hope, of light and warmth, our world needs them all. You turn our darkness into light; in your light shall we see light.

People think they should be brave

People think they should be brave but if mourning and grief arise it's something that has to be experienced as part of the process through which emotional tightness releases itself. Tears are emotional release.

Grief and mourning do not have to be seen as a morbid function but part of the whole way in which a person is released.....regular commemoration of the dead is very important.....it's including the dead in the living process which the bereaved person is going through.

by the Venerable Sucitto

Life goes on

If I should go before the rest of you,
Break not a flower,
Nor inscribe a stone,
Nor when I'm gone speak in a Sunday voice,
But be the usual selves that I have known.
Weep if you must:
Parting is tough, but life goes on.
So sing as well!

by Joyce Grenfell

Farewell my friend

It was beautiful as long as it lasted, the journey of my life.

I have no regrets whatsoever, save the pain I'll leave behind,
And the dear ones who loved and cared.
The strong arms that held me up,
When my own strength, let me down.

At every turning of my life I came across good friends,
Friends who stood by me, even when time raced me by.
Farewell, farewell my friends, I smile and bid you goodbye.
Shed no tears for I need them not, all I need is your smile.

If you feel sad, do think of me, for that's what I'll like.
For when you live in the hearts of those you love,
remember then you never die.

by Rabinbdranath Tagore

On hearing of the death of a relative or a friend, or of any other affliction, a Muslim is enjoined to say:



إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

“In-naa lil-laa-hi wa in-naa e-lay-hi raa ji-oon”
“We are Allah's and to Him we shall return”.

These words are a source of unlimited solace and comfort in bereavement. Hence it is forbidden that one should indulge in regular mourning or ostentatious grief.

When visiting the cemetery –

Recite Suratul IKHLAS (Q112) قُلْ هُوَ اللَّهُ أَحَدٌ 11 times.

It is related in a Hadith that whomsoever visits the cemetery and recites Surah IKHLAS 11 times and then prayed for the dead will be rewarded as many fold as the number of dead in the cemetery

It has been reported in Hadith that whomsoever visits the cemetery and recites the following Surahs Q1: Al-Fatiha, Q102: At-Takathur and Q112: Al-Iklas And, then prays for the dead, the people of the grave will also ask Allah for such a person's forgiveness.

Muslim prayer of the deceased

My Lord forgive our living and the dead, our present and the absent, our young and old, our men and women.



My Lord whomsoever of us You make to live, let live in Faith,
and whomsoever of us You make to die, let die in Faith.

Provided by: Imam Saif & Tanvir