

GUIDANCE

Subject	Faith and Belief Guide CG0
Applicable to	All Care Staff
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Links to Policies/Procedures	Equality and Diversity Strategy
Summary	This guide covers useful information for end-of-life care in the most prevalent religions in Nottingham and Nottinghamshire.
Target Audience	All Care Staff

IMPORTANT NOTICE

Staff should refer to the Hospice website or Policies and Procedures folder on the 'N' drive for the most up to date Policy. If the review date of this document has expired it is still valid for 3 months. After that staff should seek advice from their clinical lead or manager.

<p>1.</p>	<p>Guidance</p> <p>This guide covers useful information for end-of-life care in the most prevalent religions in Nottingham and Nottinghamshire: Buddhism, Christianity, Hinduism, Islam, Judaism and Sikhism (Appendix1). There are variations within each of these religious traditions, as well as many other faiths that are less commonly practiced in Nottingham and Nottinghamshire. This resource provides general, practical guidelines for professional end-of-life care providers and opens a door to increased understanding of different end-of-life care needs across faiths. Every effort has been made to ensure that information provided is accurate and up to date, however the document is open to review.</p>
<p>2.</p>	<p>Introduction</p> <p>Religion and belief play an important part in many people’s lives and this can be particularly important when a person is facing the end of life as a result of a terminal illness.</p> <p>Every patient is a unique individual. Their needs and preferences are often informed by a mixture of religious influences, cultural background, individual levels of religious practice and interpretation. Social taboos about illness and death can also vary across different cultures and religions. This resource should not be used to make assumptions about any patient or their social circle. Care providers should always discuss religious needs and preferences with the patient or their family and provide care accordingly.</p> <p>In many religious communities, decision-making is collective and involves the whole family. While respecting this collective decision-making, professionals must always identify and prioritise the wishes and boundaries of the patients themselves. It is also crucial that professionals do not assume that social networks are always present, regardless of the patient’s religious and/or ethnic background. Each patient will have a different level of social support, which needs to be identified on a case-by-case basis.</p>

The delivery of culturally appropriate end of life care requires us to identify:

- the patient's religion or lack thereof
- the degree to which the patient versus family decision making is preferred
- the meaning assigned to the diagnosed illness and its symptoms
- the patient and their family's attitudes toward medications, nutrition, preferred spiritual end-of-life customs

Taking the time to understand each patient's unique needs, values and beliefs is the most respectful way of delivering end-of-life care and facilitating a good death.

Buddhism

General information	Buddhism is a non-theistic belief based on the teachings of Buddha, who lived in India between the 5 th -6 th century BCE. Buddhism has many different schools of thought. Buddhists aim to emulate Buddha's example to achieve a transformation of consciousness (enlightenment), and they believe in the possibility of rebirth/reincarnation.
Diet	Some Buddhists are strict vegetarians. Fasting is typically not observed for any religious reasons.
Beliefs around death and suffering	Inevitability of death is a central element of Buddhist teachings. There is an emphasis on mindfulness and the importance of death with an unclouded mind as this can lead to a better rebirth. Suffering is part of human life that should be experienced mindfully instead of resisted.
End of life care	<p>Buddhists do not consider the need to go to extreme lengths to provide treatment if there is little or no prospect of recovery. They prefer to know they are dying because it allows for mental and spiritual preparation.</p> <p>To ease the transition from life to death, and relieve a dying person's agitation and fears, family, relatives, friends and monks will repeat mantras and chant certain teachings of Buddha, known as sutras. Possible spiritual practices may include meditation, breathing exercises, chanting and study of scripture. Acts such as generosity, service, kindness or pleasant thoughts are recalled. Patient may request to use candles and Nag Champa oil. While being cared for, some Buddhists may express culturally based concerns about treatment from professionals of the opposite sex.</p> <p>As the person approaches death, care professionals should refrain from any display of emotions or behaviour that will disturb the individual's state of mind and aim to minimise actions that may disturb the person's meditation or preparation for dying.</p>
Pain management	May be a sensitive topic. Some Buddhists may refuse painkillers and sedatives so that they are fully aware of their state.
Resuscitation	Acceptable procedure for most.
Procedure upon death	<p>Buddhists believe that the spirit of a person will linger on for some time and can be affected by what happens to their dead body. Do not touch the body for at least a few hours and leave it at the place of death to allow rebirth to occur.</p> <p>In some traditions this period of time is much longer – seven or even 49 days, for example. Family members may request that the body remains available to them to perform religious rites. They may place flowers and three incenses in the deceased person's palms. They may want to wash the body, wrap it in plain cloth or dress it in clothes requested by the deceased. A Buddhist monk or nun may be asked to be present.</p>

Funeral	<p>Burial or cremation – choice of one or another should be in accordance with the last wish of the deceased or be left to the discretion of the next-of-kin. For many, cremation may be preferred as Buddha himself was cremated, and ashes are to be disposed of within a week. It is also possible for Buddhists to request a natural burial as an environmentally friendly return to the earth that is compatible with the Buddhist beliefs of samsara (the cycle of life).</p> <p>Funeral services may include a picture of the deceased and chanting and praising their qualities. To help promote a good transition from this life to the next, monks continue chants for several days after the cremation/burial.</p>
Bereavement	<p>Many Buddhists traditionally hold mourning services on the third, seventh, 49th and 100th day after the death of a loved one. It is believed that the mental and emotional state of the bereaved influences the state of the deceased and their rebirth, so excessive expression of grief is avoided.</p>
Organ donation and post-mortem	<p>No religious objection in most cases. Some Far Eastern Buddhists may object. Patient or family may ask for it to take place after a few days to allow time for the mind or consciousness to leave the body.</p>
Places of worship	<p>Nottingham Buddhist Centre – info@nottinghambuddhistcentre.org – 9 St Mary's Pl, Lace Market, NG11PH</p> <p>Shanthi Vihara and Meditation Centre – 0115 822 4552 - 523 Nuthall Rd, NG8 5DG</p> <p>Bodhayati Vihara Buddhist Centre – 07871 437965 – 4 Derby Terrace, NG7 1ND</p>

Christianity

General information	Christianity is the most prevalent religion in the UK. There are many different Christian churches with differing structures, beliefs and rituals but the concept of one God who reveals himself as Father, Son and Holy Spirit (the Trinity) is central to most Christian teaching. Christian churches include: Church of England, Roman Catholic, Free Churches, Orthodox and other churches or groups, including Quakers, Unitarian and Independent Churches.
Diet	Some may fast during Lent.
Beliefs around death and suffering	Christians throughout each of the different denominations believe in the afterlife. Suffering is sometimes seen as reflecting the world's incompleteness and it tests faith. Human beings are given free will and some suffering is a consequence of choices made. More often, there is no obvious cause, reason or easy explanation.
End of life care	<p>People who practise their faith are likely to already have their own church community, which could be called on for support. Professionals should always ask the patient or their loved one if they have a church community and if they would like to see someone from their community.</p> <p><i>Church of England (Anglican):</i></p> <p>Prayers may be valued at the bedside. Some Anglicans may ask for the dying person to receive Holy Communion and/or be anointed.</p> <p><i>Roman Catholic:</i></p> <p>Along with Holy Communion, the Sacrament of the Sick and anointing (commonly known as the Last Rites) can be very important to Roman Catholics. This can only be administered by a priest and professionals should contact the dying person's priest or the local church to accommodate these wishes. Prayers after death may also be requested.</p> <p><i>Free Churches:</i></p> <p>People associated with the free churches will often welcome prayers, but many will not expect to receive Holy Communion. They may ask for prayers before and/or just after death.</p> <p>If the individual wants to confess, high-technology medicine can be used to maintain consciousness until final anointing. Those who have repented may feel no need for aggressive interventions and may view them as an unjustified spiritual burden.</p>
Pain management	No objections.
Resuscitation	No objections.
Procedure upon death	Many Christian families will appreciate a priest or minister to pray with and anoint the individual. Some Roman Catholic families may wish to place a rosary in the deceased person's hands or a crucifix at the person's head.

Funeral	<p>Funeral services vary and careful liaison needs to happen with the family and/or local church leaders. Disposal of the body is by burial or cremation. The timing of the funeral will be determined by the family and services will be planned at the family's request.</p> <p>For Roman Catholics, funerals include prayers for the deceased person's soul and will typically include a mass. Protestant Christian funerals are usually held in a church or in the chapel of a funeral home.</p> <p>In Orthodox denominations, cremation is not permitted and funerals will take place as a burial, ideally conducted as soon as reasonably possible after death.</p>
Bereavement	<p>There are differences in mourning practices. Traditionally, the Catholic Church suggests that a spouse should spend a year and a day in mourning. Protestant Christianity does not have a prescribed amount of time for mourning. For members of the Orthodox Church the full mourning period can last 40 days, and usually there will be memorials celebrated with a priest on the 3rd, 9th, and 40th day.</p>
Organ donation and post-mortem	<p>Generally no objections.</p>
Places of worship	<p><i>Church of England (Anglican):</i> Very widespread, consult patient/family or search in local area.</p> <p><i>Protestant:</i> Very widespread, consult patient/family or search in local area.</p> <p><i>Roman Catholic:</i></p> <p>Church of St Mary – 0115 958 2105 – admin@stmarynotts.org – High Pavement, NG11HN</p> <p>St Anne's Catholic Church – 0115 933 2738 – 6 New Rd, Radcliffe on Trent, NG122AJ</p> <p>St. Paul Catholic Church – 0115 978 6236 – The Presbytery, Lenton Blvd, Lenton, NG72BY</p> <p>St. John the Evangelist Catholic Parish – 0115 932 5642 – Midland Ave, Stapleford, NG97BT</p> <p><i>Greek Orthodox:</i> Greek Orthodox Church – 0115 947 2305 – 184 Derby Rd, Nottingham NG71NF</p> <p><i>Russian Orthodox:</i> Russian Orthodox Church – 07758 807434 – Carlton Hill, Carlton, NG41EE</p> <p><i>Romanian Orthodox:</i> Romanian Orthodox Church – 07791 769791 – 43 Cherry Orchard Mount, NG55TQ</p>

Hinduism

General information	<p>Hinduism is the third largest religion in the world with about 900 million Hindus worldwide. Unlike most other religions there is no single founder, no one scripture, no commonly agreed set of teaching or unified code of conduct. Hinduism believes in reincarnation and that the soul is eternal. Life is a transition between the previous one and the next, although beliefs about the next life (rebirth, heaven, and liberation) vary.</p>
Diet	<p>Beef is prohibited. Many Hindus are vegetarian. Fasting is typically not observed for any religious reasons.</p>
Beliefs around death and suffering	<p>In Hinduism, death is seen as not only the end to the physical body, but a natural progression of the soul into the next state of existence. The next step may be accepting another physical body (in the process known as reincarnation), or a state of permanent liberation, to which many Hindus aspire. For Hindus, a good death is timely, in the right place, conscious and prepared, with the mind on God. The family have a sacred duty to assist the dying before and after death. Good and bad actions in life are believed to influence what the person's spirit may come back as (karma).</p>
End of life care	<p>General preference is for end-of-life care to take place at home. The dying person and their family may take great care to create an atmosphere to remind them of their relationship with God. A dying person may wish to have religious items around the bed and have a Hindu priest present. The family may also insist on the patient's eldest son being present before, during and after death, even if he is a small child. A sacred thread may be tied around the neck or wrist of the patient. The patient may wish to lie on the floor to be near "mother earth" to ease the soul's departure. Certain prayers will be chanted by the family. They may make a coloured mark or place a piece of gold foil on the forehead of the dying person.</p> <p>Before death it may also be important to a Hindu person that they are able to offer food and other items to the needy, religious persons or to the temple. The family may also donate items, which will be touched by the patient before they are given to the needy.</p> <p>Some female Hindus may request a female professional to look after their personal needs. These restrictions are less likely to apply to male patients.</p> <p>As issues regarding urinary and bowel needs are not openly discussed in public by most Hindus, constipation can be a major silent illness that needs to be sensitively approached by professionals.</p> <p>During the final stages many relatives will come to offer their respects and ask for forgiveness. They will avoid saying anything disturbing for the dying person, even if they are unconscious. Emphasis is placed on the recitation of the names of God. Some patients may however require time for silent prayer and meditation, especially in the early morning. Shortly before death both the sacred Tulsi leaf and Ganges water may be administered to the dying person by their family or a priest.</p>

Pain management	Some Hindus may refuse medication and wish to endure the pain.
Resuscitation	Hindus may refuse resuscitation, as it's often seen as interfering with natural death and reincarnation.
Procedure upon death	If the health professional is not Hindu, it is crucial that they ask the family before touching the body. If no family is available, non-Hindu health workers should wear disposable gloves, close the eyes of the deceased person, and straighten the limbs. Do not remove sacred threads from the wrist/neck or jewellery. The family may wish the body to be placed on the floor with the head facing south, and/or burn incense. They usually prefer to wash the body themselves at home. Family members may gather where the body is to pay their respects, offer prayers and chant the name of God.
Funeral	Cremation should be performed as soon as possible (except for children). On the day of cremation the body is usually returned to the home of the deceased for a few hours, allowing the priest to perform the final ceremony and friends and relatives to offer their respects, however, some families may prefer to have this done at the funeral directors or crematorium. Ashes are to be scattered in flowing water within one year of cremation. Some families may take ashes to India to scatter in the sacred Ganges river.
Bereavement	In some communities, after the cremation there are recitations and hymns recited for 13 days. It is believed that for the first nine days after cremation, the soul is still connected to the body. During this time there may be a daily gathering of family members, relatives and friends. There is a ceremony (the Shraddha) on the 13th day to mark that the soul has left the body.
Organ donation and post-mortem	Generally no objection to organ donation, increasingly encouraged as good karma. Post-mortem is mostly accepted.
Places of worship	Hindu Temple and Community Centre – 0115 911 3384 – 215 Carlton Rd, NG32FX Sri Thurkkai Amman Temple – 0115 967 7751 – 10a West Cres, Beeston, NG91QE Bhagwati Shakti Peeth – 07868 755506 – 47 Eland St, New Basford, NG77DY

Islam

General information	A Muslim is a person who follows the religion of Islam. Muslim's believe in God (Allah in Arabic) alone as the Creator and they follow the revelations of God's last prophet Muhammed. The Quran is the holy book of Islam and is considered by Muslims to be the last revealed word of God.
Diet	Anything containing alcohol or pork is religiously prohibited and most Muslims will strictly avoid it. Meat products are only allowed if halal. Fasting takes place during Ramadan unless the individual is very unwell. Some individuals may insist on upholding the Ramadan fast even if unwell – care professionals should discuss the health implications in a clear and sensitive manner.
Beliefs around death and suffering	<p>Suffering is seen as the will of God and as a test. Muslims are taught to have patience and perseverance.</p> <p>The Qur'an states that death only happens by God's permission. Life is a divine trust and cannot be terminated by any form of active or passive human intervention. Muslims believe in life after death and that death should be accepted as the will of God.</p>
End of life care	<p>Islamic teaching encourages Muslims to visit the sick and as such social support for the dying person is likely to come from family and friends. Muslim visitors may wish to perform prayers while visiting and professionals should try to be as accommodating as possible to large groups of visitors and the need for prayer space.</p> <p>Some Muslims will want to pray five times a day, which requires them to perform ablutions and remain ritually clean from urine, vomit, blood, semen and stool traces. Patients may require help to perform these ablutions. They may wish for prayer beads or a copy of the Quran to accompany their prayers.</p> <p>Many Muslims also look to set up charitable donations and trusts. In the absence of family and friends, professionals should contact a Muslim leader for advice if the patient wishes to set this up.</p> <p>In the last stages of life, accompanying family and friends will often recite verses from the Quran. The Imam may visit. They will help the patient verbally repeat the Shahadah, the declaration of faith, right before they die.</p>
Pain management	No objections.
Resuscitation	No objections.

<p>Procedure upon death</p>	<p>Non-Muslim professionals should ask permission from the family to touch the body of the deceased and use disposable gloves to do so. If no family are present, close the individual's eyes and straighten the body. The body and hair should not be washed, nor the nails cut. Bandage the head to the jaw so the mouth does not gape if necessary. Tie the big toes together to keep the feet and legs together. The head should be turned to the right shoulder and facing towards south-east towards Mecca (holy city in Saudi Arabia). The body should then be covered with a plain white sheet. Leave a light on with the body until it is moved.</p> <p>The body of the deceased should be handled as gently as possible and ideally by professionals of the same sex as the deceased person.</p> <p>The washing and shrouding are performed by a relative, friend or mosque staff member of the same gender as the deceased person, typically at the local mosque.</p> <p>Timely paperwork is necessary for prompt burial. Health professionals should support the family in this process wherever possible.</p>
<p>Funeral</p>	<p>Burial is always required, and encouraged as soon as possible, normally within 24 hours. Some families may however choose to take the deceased to their country of birth.</p> <p>Usually, a funeral prayer is carried out in the local mosque followed by a procession to the gravesite where a final prayer will be held.</p> <p>The family will then gather in their home to pray and receive guests for the first three days.</p>
<p>Bereavement</p>	<p>In Islam death is acknowledged as an act of God so excessive displays of mourning are discouraged among the bereaved. In Islam mourning lasts for three days, when visitors are received. The community will usually provide food and practical support for the family. In some communities, on the fourth day a special prayer ceremony is held. The mourning period may be extended up to 40 days. Where available the support of an appropriate Muslim leader should be offered.</p>
<p>Organ donation and post-mortem</p>	<p>There are different views on organ donation and post-mortem – the patient or their family need to always be consulted. Majority will be opposed to post-mortem unless required by the coroner.</p>
<p>Places of worship</p>	<p>Islamic Centre Nottingham – 07710 263082 – 3 Curzon St, NG3 1DG</p> <p>AlQuba Masjid and Cultural Centre – 0115 854 3133 – 128 Edwards Ln, NG5 3HU</p> <p>Masjid Umar – 0115 847 0183 – 398 Alfreton Rd, NG7 5LG</p> <p>Masjid Al-Khazra – 0115 837 1338 – Queensberry St, Radford NG6 0DG</p> <p>Sultania Mosque – 07415 553285 – 54 Sneinton DI, Sneinton, NG24LQ</p> <p>Meadows Muslim Centre – 07789 903610 – Collygate Rd, NG22ET</p>

Judaism

General information	<p>Judaism has been in existence for more than 3,500 years and is based on the belief in one universal God. The love of God and the wish to carry out the commandments in the Torah is embodied in the teaching of the Pentateuch (the first five books of the Bible). All people are created in the 'Image of God' and all human life is considered sacred. Jewish religion and culture are inextricably mixed and the religion has three main strands: orthodox, conservative and reformed. As such, there are many differences in beliefs and practices.</p>
Diet	<p>Many will want to follow a Kosher diet, including avoiding pork, especially Orthodox Jews. Observant Jews fast occasionally – there are six days in the year when fasting is customary.</p>
Beliefs around death and suffering	<p>In Judaism death is seen as a part of God's plan. Many Jews believe the body transitions from this life to the next life, although there are differing views on afterlife.</p>
End of life care	<p>Some Jewish patients may continue to observe the weekly Sabbath (from Friday evening to Saturday evening) and strict Kosher dietary rules. Professionals should be aware of this and recognise that observing the Sabbath may limit an individual's ability to undertake certain day-to-day activities, like signing papers, using lifts and engaging in funeral preparations. Kosher dietary restrictions can be very complex so it is best to discuss this with the patient and/or their family.</p> <p>In Jewish tradition, a dying person should not be left alone. Many friends and family will therefore wish to sit with their relatives during the last days and hours and will often spend this time praying and reciting verses from the Psalms. The dying person may wish to see a Rabbi and facilitate confession. The patient may want to recite the declaration of faith (Shema).</p> <p>In the presence of terminal illness causing ongoing suffering, treatments may in exceptional circumstances be withdrawn or withheld, but Rabbinic guidance may be desirable.</p> <p>Jews may wish that a Rabbi is informed when the last stages of life are approaching to enable them time to call upon the Holy Society, known as Chevra Kaddish, to perform the burial rites.</p>
Pain management	<p>No objections.</p>
Resuscitation	<p>No objections.</p>

<p>Procedure upon death</p>	<p>When a Jewish patient dies and their Rabbi is not nearby, in most cases health staff are permitted to carry out basic procedures unless the family objects. Some Jewish communities only allow the Holy Society (Chevra Kaddisha) to care for or move the body. If the family permits, the care professional should close the patient's eyes and mouth, with strapping if necessary. Any external medical equipment attached to the body may be removed and all incisions should be dressed. It is essential that the body is laid flat with hands open, arms parallel and close to the body and the legs stretched out straight. The body should be handled as little as possible by the health worker and should be covered with a plain sheet. Clothing can remain on the body. Some families may wish to practice certain customs such as placing the body face up and positioning the feet to face the door.</p> <p>The body of the deceased should never be left alone.</p> <p>The body will be washed and shrouded by the local Jewish funeral association or by the family. Usually three members of the community are present.</p> <p>Timely paperwork is necessary for burial, ideally within 24 hours.</p>
<p>Funeral</p>	<p>Orthodox Jews will prefer burial, Liberal Jews may choose cremation. A Jewish burial should take place as soon as possible after death (ideally within 24 hours) and arrangements for the release of the body should be made without delay. Even if the patient had not been a particularly observant Jew, they would want to hasten the burial.</p> <p>It is customary for Jewish families to arrange a 'watcher' to guard the body after death, as it is not permitted for the body to be left until the burial. Burial is usually simple - Judaism does not encourage open caskets or music at funerals. One Jewish funeral custom that may be observed is of the mourners ripping off pieces of material from their own clothes. This is a demonstration of their grief, with the visibly torn garment traditionally being worn for the week following the death. Funerals do not take place on the Sabbath or holy days.</p>
<p>Bereavement</p>	<p>After the burial a candle is lit to mark a seven-day mourning period, known as shiva. During this week family and friends gather at the home of the deceased to share words of comfort and remember the deceased. No members of the family will work or participate in everyday activities during Shiva. A prayer service is conducted where the mourners recite the Kaddish prayer. Jewish teaching provides instruction for the bereaved up to the one-year anniversary of the death of their loved one. This usually consists of three days for crying and seven days for sadness, followed by 30 days of avoiding haircuts and wearing laundered clothes, and, for children of the deceased, a year of mourning observances.</p>
<p>Organ donation and post-mortem</p>	<p>Often no objection, but the patient or family need to always be consulted – they might want to discuss with a Rabbi prior to making a decision about which organs can be donated. Post-mortem is often only accepted if required by the coroner.</p>
<p>Places of worship</p>	<p>Nottingham Liberal Synagogue – 0115 962 4761 – Lloyd St, Sherwood, NG5 4BP</p> <p>Hatikvah Synagogue – 0115 947 2004 – Highurst St, Radford, NG7 3QA</p>

Sikhism

General information	<p>Sikhism is one of the world's youngest religions and was founded more than 500 years ago by Guru Nanak who received a revelation from God.</p> <p>A Sikh is a 'student' or 'disciple' who faithfully believes in one immortal God, the ten Gurus and the Eternal Guru holy book, The Guru Granth Sahib. Sikhs believe in prayer and earning God's grace to neutralise karma. They place importance on the need to understand and experience God, and eventually become one with God.</p>
Diet	<p>Devout Sikhs tend to be vegetarian. Halal and Kosher meats are not permitted. Fasting is typically not observed for any religious reasons.</p>
Beliefs around death and suffering	<p>Sikhs believe that after death the soul re-enters the cycle of birth and death, taking on different forms depending on one's actions in the preceding life. Suffering is permitted by God as a test of courage and faith.</p>
End of life care	<p>Staff of same gender should care for the Sikh patient if possible. When a Sikh person is nearing death it is common practice for friends and family to gather around the patient and recite verses from the Sri Guru Granth Sahib. Sikhs may sprinkle holy water called Amrit from the Sikh Gurdwara or give some to the dying person to drink or wet their lips. Social support is very important in Sikh tradition so professionals should be sensitive of large family networks seeking to visit the dying person. As the time of death nears, family members may increase the recital of hymns. A Granthi (Sikh priest) may be asked to step in, or audio recordings of scriptures may be played.</p> <p>At the time of death Sikhs may wish to repeat the word 'Waheguru', meaning the Wonderful Lord.</p> <p>Sikhs believe this period of recitation will help the patient fix their mind on God and if this state is not reached the soul will not be reborn, therefore it is crucial that professionals respect this process.</p>
Pain management	<p>Generally no objection.</p>
Resuscitation	<p>Generally no objection.</p>
Procedure upon death	<p>If the patient passes away when family are not present it is important for professionals to contact the family immediately because they may wish to perform recitations and prayers. Usually, the family takes responsibility for the last offices, but health professionals may be asked to close the person's eyes, straighten the body, and wrap it in a plain white sheet. Many families will want to wash the body themselves. Do not remove the five religious symbols ("the five K's") from the body - the turban or head scarf, miniature sword, bracelet, special white shorts (unless the family wishes these be replaced), or the comb. Do not trim the hair or cut the nails.</p>

Funeral	<p>Cremation should be performed as soon as possible. Ashes are to be scattered in flowing water. Some families may take ashes to India to scatter in the sacred Ganges river.</p> <p>After scattering ashes, the family and friends of the deceased will gather in the temple to read more hymns and distribute a bread/pudding delicacy, known as Parsad, symbolising God's blessings.</p>
Bereavement	<p>In England, the mourning period is normally from the announcement of the deceased person's death until the day of the actual cremation. During this period family and friends attend the deceased person's home to pay respect to the immediate family.</p> <p>Sikhs believe in reincarnation after death, so crying is discouraged. Family of the deceased may express their loss in different ways.</p> <p>To help ease the sorrows of the family, verses from the Sri Guru Granth Sahib may be read or sung for several days.</p>
Organ donation and post-mortem	<p>Generally no objection. Discuss any potential delay to funeral arrangements.</p>
Places of worship	<p>Gurdwara Shri Nanak Dev Ji – 0115 978 6789 – Khalsa House, Norton Street, NG73HJ</p> <p>Sri Guru Tegh Bahadur Gurdwara – 0115 970 0750 – 36 Church St, Lenton, NG72FF</p> <p>Sri Nabh Kanwal Raja Sahib Ji Gurdwara – 07974 728665 – 196 Mansfield Rd, NG34GG</p> <p>Ramgarhia Sabha Nottingham – 0115 979 1595 – 31 Percy St, Old Basford, NG60GF</p>