

**Refugee Review Tribunal
AUSTRALIA**

RRT RESEARCH RESPONSE

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Questions

- 1. Do you have information as to what house churches exist in Yinpu village?**
- 2. Do you have information as to what house churches exist in Nanchang?**
- 3. Do you have any specific information on the treatment of ordinary members of house churches in these areas?**
- 4. Do you have any information on burial practices for Christians in NanChang or generally in China?**

RESPONSE

- 1. Do you have information as to what house churches exist in Yinpu village?**

No information was found in the sources consulted regarding house churches in Yinpu village, Fuqing. Tony Lambert, in his 2006 edition of *China's Christian Millions* provided the following statistical information on Christians in Fuqing and wider Fujian:

Fujian has a thriving and rapidly growing Christian community. As a coastal province in the south east, it was one of first to be evangelised from the early 19th century. By 1949 there were about 10,000 Protestants. Official estimates of Protestant Christians in 2004 were 1,179,000 – a twelve-fold growth after fifty-five years of Communism. In early 1999 a TSPM [Three Self Patriotic Movement] spokesman stated there were 4,000 registered churches and meeting points. In 2000 the TSPM magazine Tianfeng revealed there were over 1,200 pastoral workers in Fujian.

Fuzhou, the capital, with its six surrounding rural counties and two smaller municipalities had at least 350,000 Protestants in 2002, meeting in 300 registered churches and 2,000 meeting points. **In 2004 Fuqing City had 350,000 believers meeting in 520 churches, according to a Hong Kong Pastor. After Wenzhou, it is the area with the second greatest number of**

churches in the whole country and has been dubbed “China’s Second Jerusalem”.

About 26 per cent of the population are Christian. Pingtan, a large island off the coast, has also seen incredible growth, from under 5,000 Christians in 1959 to 60,000 today, divided equally between registered and unregistered congregations. At least 15 per cent of the island’s population are Christians.

The “Little Flock” or “Assemblies” were started by Watchman Nee in the 1930s and are still strong in Fujian, especially in the Fuzhou and Fuqing areas where they number many thousands. Many of them prefer to have no links with the TSPM. In Xiamen at least one third of the believers meet in over 100 independent house churches, according to a knowledgeable Hong Kong Christian. The “True Jesus Church”, another indigenous church is also strong in the province with some 70,000 members in total. They are very strong in Putian County, numbering about 20, 000 there. There are about 210, 000 Roman Catholics in Fujian. **In general, the official religious policy has been applied relatively liberally in Fujian, although there have been occasional crackdowns on house churches and “underground” Catholics** (Lambert, T. 2006, *China’s Christian Millions*, Monarch Books, Oxford, pp. 240-1 – Attachment 1).

2. Do you have information as to what house churches exist in Nanchang, Jiangxi?

The 2006 edition of *China’s Christian Millions* provides the following statistical information on Christians in Nanchang city and Jiangxi province:

Jiangxi was the base area from which Mao set off on the Long March. Today, it is still backward and religious affairs are often run by the local cadres very strictly. In July 2005 the TSPM reported 400,000 believers in the province which is a massive increase over the last two decades. They meet in 571 churches and 2,290 register meeting points (compared to 317 churches and 1,541 meeting points in 1998). **In 2000 the provincial capital [Nanchang] had 50,000 Protestants meeting in 150 churches and meeting points – mainly in the outlying suburbs and rural areas** (Lambert, T. 2006, *China’s Christian Millions*, Monarch Books, Oxford, p.259 – Attachment 2).

The Pray for China website describes the “house church activity level” in Jiangxi province as “high”. The website provides the following undated information on Protestants in Jiangxi:

JIANGXI

...Population: 41,400,000
Protestant Population: 500,000 (1.2%)
House Church Activity Level: High
Official Bible Schools: 1

Official sources report an increase in Protestants from 80,000 in 1988 to 300,000 just 10 years later. Jiujiang, where the Harts pioneered in 1867, was reported to have 15,000 believers, 4 churches, and 168 registered meeting points (‘Jiangxi’ (undated), Pray for China website <http://www.prayforchina.com/province/Jiangxi.htm> – Accessed 20 October 2009 – Attachment 3).

No additional information was found in the sources consulted regarding the number of house churches or underground Christians in Nanchang city or Jiangxi province.

3. Do you have any specific information on the treatment of ordinary members of house churches in these areas?

No information was found in the sources consulted regarding the treatment of underground Christians in Yinpu village or Nanchang city. Information for this question has been provided on the treatment of underground Christians in [Fujian Province](#) and [Jiangxi Province](#).

Treatment of underground Christians in Fujian Province

Research Response CHN34397I, dated 20 February 2009 provides information the treatment of underground Christians in Fujian province (RRT Research & Information 2009, *Research Response CHN34397*, 20 February – Attachment 4).

Treatment of underground Christians in Jiangxi Province

The 2006 edition of *China's Christian Millions* states that in Jiangxi province “religious affairs are often run by the local cadres very strictly” (Lambert, T. 2006, *China's Christian Millions*, Monarch Books, Oxford, p.259 – Attachment 2).

The China Aid Association, a non-profit Christian organisation based in the United States, releases annual reports on the treatment of unregistered Christians in China. These annual reports contain a “list of known cases of persecution” for the relevant reporting year. The China Aid Association's annual report for 2008 does not list any known cases involving the mistreatment or arrest of Christians in Jiangxi (China Aid Association 2009, *Annual Report of Persecution by the Government on Christian House Churches within Mainland China: January 2008 – December 2008*, 31 January <http://chinaaid.org/pdf/final%20english%20-2008%20persecution%20report.pdf> – Accessed 4 March 2009 – Attachment 5).

The China Aid Association's annual report for the 2007 period, lists one incident against Christians in Jiangxi province. According to the report on 23 February 2007 a house church was raided in Ji'an city after two of the house church leaders “preached the Gospel at a municipal park by playing hymns”. The report states that one of the house church leaders was arrested (China Aid Association 2008, *Annual Report of Persecution of Chinese House Churches by Province: January 2007 – December 2007*, February, p.12 http://www.chinaaid.org/reports/sb_chinaaid/caa2007annualpersecutionreportenglish.pdf – Accessed 19 October 2009 -Attachment 6).

A June 2008 report by the Evangelical Fellowship of Canada also includes a “list of known persecution reports of Christians from 2001 to 2007”. The report lists the following two reported incidences against Christians in Jiangxi province:

- In September 2005, 6 Sunday school teachers were reportedly arrested and a church was closed.
- In February 2007, Xu Changshan and Chen Xiaobing were reportedly arrested (‘Broken Promises: The Protestant Experience with Religious Freedom in China in Advance of the 2008 Beijing Olympic Games’ 2008, The Evangelical Fellowship of Canada website, June pp. 20 & 23 <http://files.efc-canada.net/si/religious%20freedom%20internationally/rlc/efc-china-report-june-2008.pdf> - Accessed 14 October 2008 –Attachment 7).

In 2006 Human Rights Watch published a report on the treatment of Christians after China's *Regulations on Religious Affairs* came into force on 1 March 2005. The report states that "a crackdown on the activities of so-called Christian (Protestant) house churches in Shanxi, Henan, Hubei, and Jiangxi provinces began shortly after the regulations went into effect and lasted throughout 2005 and into 2006" (Human Rights Watch 2006, *China: A Year After New Regulations, Religious Rights Still Restricted*, 1 March http://www.hrw.org/legacy/english/docs/2006/03/01/china12740_txt.htm – Accessed 19 October 2009 – Attachment 8).

The Pray for China website states that "the situation remains tense in Jiangxi, and all over China, for Christians who believe that the Bible does not allow them to participate in the government-sanctioned church organization". The website provides the following undated overview on the treatment of underground Christians in Jiangxi:

The general crackdown all over China in the 1990's has been felt in Jiangxi. In 1992 Christians in Yichun were told to stop a Bible study and attend political studies. In November 1996 about 80 Catholics were arrested and beaten. In 1997 some Christians were pressured to write letters denying their faith or to join the official church. On November months after they had issued a United Appeal to the government for an end to persecution and a beginning of dialog. The situation remains tense in Jiangxi, and all over China, for Christians who believe that the Bible does not allow them to participate in the government-sanctioned church organization ('Jiangxi' (undated), Pray for China website <http://www.prayforchina.com/province/Jiangxi.htm> – Accessed 20 October 2009 – Attachment 3).

4. Do you have any information on burial practices for Christians in Nanchang or generally in China?

No information was found in the sources consulted regarding Christian burial practices in Nanchang city or Jiangxi province. Information for this question has been provided on the following three topics:

- [Christian burial and funeral practices in China](#)
- [Chinese Burial and funeral customs](#)
- [Protestant burial and funeral customs.](#)

Christian burial and funeral practices in China

Limited information was found in the sources consulted regarding Christian burial practices in China. The following reports provide brief references to Christian burials and funerals in China:

- A 2000 report by the Immigration and Refugee Board of Canada includes advice from "Dr. Kim-Kwong Chan, an Honorary Research Fellow at the Chinese University of Hong Kong who has published extensively on the subject of Christianity in China". The report states that according to Dr. Chan "Chinese Protestants would opt for a Christian burial" (Immigration and Refugee Board of Canada 2000, *CHN33638.EX – China: Protestants and Protestantism in China; treatment of Protestants; relations between the registered Three Patriotic Self Movement (TPSM) churches and unregistered churches; differences between Protestant forms of worship in China and elsewhere; differences in practice between the TPSM churches and house churches; beliefs, practices, holidays and ceremonies; update to CHN33002.EX of 8 October 1999 regarding Christians in Fujian*

province 2000/02/00e, 3 February <http://www2.irb-cisr.gc.ca/en/research/ndp/ref/?action=view&doc=chn33638ex> – Accessed 19 October 2009 – Attachment 9).

- A 1999 report titled ‘Multicultural Interview: Grief in the Chinese Culture’ provides a transcript of an interview with a 31 year old Chinese student on the topic of funerals in China. The Chinese student is cited as stating that “Christian funerals in China are more similar to American funerals, but there is much singing of Christian songs. People still want to touch the body and eat together if it was a happy ending” (Simmons, S. 1999, ‘Multicultural Interview – Grief in the Chinese Culture’, Indiana University website <http://www.indiana.edu/~familygrf/culture/simmons.html> – Accessed 19 October 2009 – Attachment 10).

Chinese burial and funeral customs

The website of the Economic and Commercial Counsellors Office of the Embassy of the Peoples Republic of China in the United States of America contains the following information of Chinese funeral customs:

The burial of the dead (cremation is traditionally uncommon) is a matter taken very seriously in Chinese societies. Improper funeral arrangements can wreak ill fortune and disaster upon the family of the deceased. To a certain degree, Chinese funeral rites and burial customs are determined by the age of the deceased, the manner of his/her death, his/her status and position in society and his/her marital status.

...Preparation for a funeral often begins before death has occurred: if a person is on his/her deathbed a coffin will often have already been ordered by the family.

...When a death occurs in a family all statues of deities in the house are covered with red paper (so as not to be exposed to the body or coffin) and mirrors removed from sight, as it is believed that one who sees the reflection of a coffin in a mirror will shortly have a death in his/her family. A white cloth will be hung across the doorway of the house and a gong placed on the left of the entrance if the deceased is male and right if female.

Before being placed in the coffin, the corpse is cleaned with a damp towel, dusted with talcum powder and dressed in his/her best clothes from his/her own wardrobe (all other clothing of the deceased is burnt and not reused) before being placed on a mat (or hay if on a farm). The body is completely dressed- including footwear, and cosmetics if female- but it is not dressed in red clothes (as this will cause the corpse to become a ghost): white, black, brown or blue are the usual colours used. Before being placed in the coffin the corpse’s face is covered with a yellow cloth and the body with a light blue one.

The coffin is placed on its own stand either in the house (if the person has died at home) or in the courtyard outside the house (if the person has died away from home). The coffin is placed with the head of the deceased facing the inside of the house resting about a foot from the ground on two stools, and wreaths, gifts and a portrait or photograph of the deceased are placed at the head of the coffin. The coffin is not sealed during the wake. Food is placed in front of the coffin as an offering to the deceased. The deceased’s comb will be broken into halves, one part placed in the coffin, one part retained by the family.

During the wake, the family do not wear jewellery or red clothing, red being the colour of happiness. Traditionally, children and grandchildren of the deceased did not cut their hair for forty-nine days after the date of death, but this custom is usually only observed now by the

older generations of Chinese. It is customary for blood relatives and daughters-in-law to wail and cry during mourning as a sign of respect and loyalty to the deceased. Wailing is particularly loud if the deceased has left a large fortune.

An altar, upon which burning incense and a lit white candle are placed, is placed at the foot of the coffin. Joss paper and prayer money (to provide the deceased with sufficient income in the afterlife) are burned continuously throughout the wake. Funeral guests are required to light incense for the deceased and to bow as a sign of respect to the family. There will also be a donation box, as money is always offered as a sign of respect to the family of the deceased: it will also help the family defray the costs of the funeral.

During the wake there will usually be seen a group of people gambling in the front courtyard of the deceased's house: the corpse has to be 'guarded' and gambling helps the guards stay awake during their vigil; it also helps to lessen the grief of the participants.

The length of the wake depends upon the financial resources of the family, but is at least a day to allow time for prayers to be offered. While the coffin is in the house (or compound) a monk will chant verses from Buddhist or Taoist scriptures at night. It is believed that the souls of the dead face many obstacles and even torments and torture (for the sins they have committed in life) before they are allowed to take their place in the afterlife: prayers, chanting and rituals offered by the monks help to smooth the passage of the deceased's soul into heaven. These prayers are accompanied by music played on the gong, flute and trumpet ('Chinese customs, superstitions and traditions' 2004, Commercial Counsellors Office of the Embassy of the Peoples Republic of China in the United States of America website, 29 November <http://us2.mofcom.gov.cn/aarticle/aboutchina/custom/200411/20041100004548.html> – Accessed 19 October 2009 – Attachment 11).

A 2009 report titled 'Funerals in China' from the Facts and Details website provides similar information on traditional Chinese funerals including the preparations undertaken after death, the preparations before a funeral, coffins and embalming, offerings to the dead, funeral details and burial details. The report states that "funerary customs can be quite complex, vary greatly from region and region and incorporate elements of Confucianism, Buddhism, Taoism, shamanism, local folk religions, ancient ancestor worship traditions and Communist ideology" (Hays, J. 2009, 'Funerals in China', Facts and Details website <http://factsanddetails.com/china.php?itemid=101&catid=3> – Accessed 19 October 2009 – Attachment 12).

Protestant burial and funeral customs

Reports indicate that Protestant funerals are diverse and can vary according to the customs and desires of the deceased person and their family ('Funeral and Religious Customs' (undated), A-to-Z of manners and etiquette website <http://www.a-to-z-of-manners-and-etiquette.com/funeral-and-religious-customs.html> – Accessed 20 October 2009 – Attachment 13; 'Protestant – Baptist, Lutheran and Presbyterian' (undated), Calgary Funerals website http://www.calgaryfunerals.com/index.php?option=com_content&task=view&id=42&Itemid=74 – Accessed 20 October 2009 – Attachment 14; 'Funeral etiquette: customs across cultures' (undated), The Light Beyond website http://www.thelightbeyond.com/funeral_etiquette_customs_across_cultures.html – Accessed 20 October 2009 – Attachment 15)

An article titled 'Funeral etiquette: customs across cultures' from the Light Beyond website states that "Protestant funerals may incorporate a variety of customs according to the wishes

of the deceased and the family”. The article provides the following information on Protestant funerals:

Protestants are members of any of a large number of non-Catholic Christian denominations, including Lutheran, Methodist, Episcopalian, Presbyterian, and Baptist, among others. Protestant funerals may incorporate a variety of customs according to the wishes of the deceased and the family. The funeral is held at a funeral home or at a church, typically within three days following the death. Appropriate expressions of sympathy include writing a note of condolence, attending the viewing of the body or the funeral itself, sending flowers, making a donation to the church or a favorite charity of the deceased, or bringing food to the family’s home. Funeral guests should dress in a respectable manner, although black clothing is no longer considered essential (‘Funeral etiquette: customs across cultures’ (undated), The Light Beyond website http://www.thelightbeyond.com/funeral_etiquette_customs_across_cultures.html – Accessed 20 October 2009 – Attachment 15).

The Calgary Funerals website, a Canadian based funeral company, also states that “Protestant funeral ceremonies are typified by diversity and flexibility, with importance placed on meeting the family’s wishes”. The website provides the following relevant information:

Protestant denominations include Methodist, Baptist, Lutheran, Pentecostal, Episcopalian and Presbyterian. Protestant funeral ceremonies are typified by diversity and flexibility, with importance placed on meeting the family’s wishes. They may be held at a church, a funeral home, or graveside. The body may or may not be present for the ceremony. Most Protestant services include prayers, music, eulogy, a sermon and Biblical scripture readings. They celebrate the life of the deceased and often emphasize the Christian belief in everlasting life. Services may be attended by the whole congregation or those particularly close to the family.

The body of the deceased is committed according to the family’s wishes and the chosen disposition method. A gathering where food is served is usually hosted at the church or in the home of a friend or family member, and it typically occurs after the committal service

...Removal of Remains:

No restrictions placed on time of day or day of removal.

Preparation of Remains:

Embalming is usually accepted and allowed.

Order of the Service:

Order of the service is usually as follows but, is up to the family and/or clergy. 1. Scripture reading, 2. Prayer, 3. Musical selection, 4. Eulogy(s), sermon, 5. Musical selection, 6. Benediction, 7. Recessional, 8. Post service review (if desired). Communion may be offered to the family the morning of the service.

...The Funeral

Two or three days after the death, an evening of visitation is usually held at the funeral home. The casket being open at this time allows the bereaved to view the deceased and to accept the reality of death. Visitation also provides opportunity for family and friends to gather and console one another.

The funeral is usually held the day after visitation, being three or four days after the death. It may take place on any day of the week, but it is uncommon for Protestant funerals to be scheduled on a Sunday or holiday (‘Protestant – Baptist, Lutheran and Presbyterian’ (undated), Calgary Funerals website

http://www.calgaryfunerals.com/index.php?option=com_content&task=view&id=42&Itemid=74 – Accessed 20 October 2009 – Attachment 14).

An article titled ‘Funeral and Religious Customs’ on the ‘A-to-Z of manners and etiquette’ website describes a lack of uniformity in Protestant funerals. The article states that:

Ministry to the bereaved is very important. However, there is no uniformity concerning “calling hours,” whether the burial service (funeral) will be from the church or the local funeral home, or whether or not flowers are appropriate.

It is an important part of the funeral and religious custom to express one’s condolences to the bereaved and respect for the deceased by writing a note, attending the “calling hours” if they are held, attending the burial service unless it is private, and by offering a tangible expression of caring (food, flowers, a contribution to the person’s church or charity) unless requested not to do so (‘Funeral and Religious Customs’ (undated), A-to-Z of manners and etiquette website <http://www.a-to-z-of-manners-and-etiquette.com/funeral-and-religious-customs.html> – Accessed 20 October 2009 – Attachment 13).

List of Sources Consulted

Internet Sources:

Government Information & Reports

Immigration & Refugee Board of Canada <http://www.irb.gc.ca/>

UK Home Office <http://www.homeoffice.gov.uk>

US Commission on International Freedom <http://www.uscirf.gov/>

US Congressional-Executive Commission on China <http://www.cecc.gov/>

US Department of State <http://www.state.gov/>

Non-Government Organisations

Amnesty International website <http://www.amnesty.org/>

Freedom House <http://www.freedomhouse.org/template.cfm?page=1>

Human Rights Watch <http://www.hrw.org/>

Region Specific Links

Commercial Counsellors Office of the Embassy of the Peoples Republic of China in the United States of America website <http://us2.mofcom.gov.cn/>

University websites

Indiana University website <http://www.indiana.edu/>

Christian Sources

Aid to the Church in Need <http://www.aidtochurch.org/>

Amity News Service <http://www.amitynewsservice.org/index.php>

Asia News <http://www.asianews.it/>

China Aid Association <http://www.chinaaid.org/qry/page.taf>

Christian Solidarity Worldwide <http://www.csw.org.uk/>

Compass Direct News <http://www.compassdirect.org/>

Forum 18 <http://www.forum18.org/Analyses.php?region=3>

International Christian Concern <http://www.persecution.org/suffering/news.php>

Pray for China website <http://www.prayforchina.com/>

The Evangelical Fellowship of Canada website

<http://www.evangelicalfellowship.ca/NetCommunity/Page.aspx?pid=178>

Union of Catholic Asian News <http://www.ucanews.com/category/daily-news/china>

Voice of the Martyrs <http://www.persecution.net/china.htm>

Worldwide Religious News <http://www.wwrn.org/int.php?con=17>

Worthy News <http://worthynews.com/>

Zenit News Agency <http://www.zenit.org/index.php?l=english>

Miscellaneous websites

A-to-Z of manners and etiquette website <http://www.a-to-z-of-manners-and-etiquette.com/index.html>

Calgary Funerals website

http://www.calgaryfunerals.com/index.php?option=com_frontpage&Itemid=1 Facts and Details website <http://factsanddetails.com/>

The Light Beyond website <http://www.thelightbeyond.com/>

Search Engines

Google search engine <http://www.google.com.au/>

Databases:

FACTIVA (news database)

BACIS (DIAC Country Information database)

REFINFO (IRBDC (Canada) Country Information database)

ISYS (RRT Research & Information database, including Amnesty International, Human Rights Watch, US Department of State Reports)

RRT Library Catalogue

List of Attachments

1. Lambert, T. 2006, *China's Christian Millions*, Monarch Books, Oxford, pp. 52-85, 132 – 145 & 240-241.
2. Lambert, T. 2006, *China's Christian Millions*, Monarch Books, Oxford, pp. 258 – 261.
3. 'Jiangxi' (undated), Pray for China website <http://www.prayforchina.com/province/jiangxi.htm> – Accessed 20 October 2009.
4. RRT Research & Information 2009, *Research Response CHN34397*, 20 February.
5. China Aid Association 2009, *Annual Report of Persecution by the Government on Christian House Churches within Mainland China: January 2008 – December 2008*, 31 January <http://chinaaid.org/pdf/final%20english%20-2008%20persecution%20report.pdf> – Accessed 4 March 2009.
6. China Aid Association 2008, *Annual Report of Persecution of Chinese House Churches by Province: January 2007 – December 2007*, February http://www.chinaaid.org/reports/sb_chinaaid/caa2007annualpersecutionreportenglish.pdf – Accessed 19 October 2009.
7. 'Broken Promises: The Protestant Experience with Religious Freedom in China in Advance of the 2008 Beijing Olympic Games' 2008, The Evangelical Fellowship of Canada website, June <http://files.efc-canada.net/si/religious%20freedom%20internationally/rlc/efc-china-report-june-2008.pdf> - Accessed 14 October 2008.
8. Human Rights Watch 2006, *China: A Year After New Regulations, Religious Rights Still Restricted*, 1 March

- http://www.hrw.org/legacy/english/docs/2006/03/01/china12740_txt.htm – Accessed 19 October 2009.
9. Immigration and Refugee Board of Canada 2000, *CHN33638.EX – China: Protestants and Protestantism in China; treatment of Protestants; relations between the registered Three Patriotic Self Movement (TPSM) churches and unregistered churches; differences between Protestant forms of worship in China and elsewhere; differences in practice between the TPSM churches and house churches; beliefs, practices, holidays and ceremonies; update to CHN33002.EX of 8 October 1999 regarding Christians in Fujian province 2000/02/00e*, 3 February <http://www2.irb-cisr.gc.ca/en/research/ndp/ref/?action=view&doc=chn33638ex> – Accessed 19 October 2009.
 10. Simmons, S. 1999, 'Multicultural Interview – Grief in the Chinese Culture', Indiana University website <http://www.indiana.edu/~familygrf/culture/simmons.html> – Accessed 19 October 2009.
 11. 'Chinese customs, superstitions and traditions' 2004, Commercial Counsellors Office of the Embassy of the Peoples Republic of China in the United States of America website, 29 November <http://us2.mofcom.gov.cn/aarticle/aboutchina/custom/200411/20041100004548.html> – Accessed 19 October 2009.
 12. Hays, J. 2009, 'Funerals in China', Facts and Details website <http://factsanddetails.com/china.php?itemid=101&catid=3> – Accessed 19 October 2009.
 13. 'Funeral and Religious Customs' (undated), A-to-Z of manners and etiquette website <http://www.a-to-z-of-manners-and-etiquette.com/funeral-and-religious-customs.html> – Accessed 20 October 2009.
 14. 'Protestant – Baptist, Lutheran and Presbyterian' (undated), Calgary Funerals website http://www.calgaryfunerals.com/index.php?option=com_content&task=view&id=42&Itemid=74 – Accessed 20 October 2009.
 15. 'Funeral etiquette: customs across cultures' (undated), The Light Beyond website http://www.thelightbeyond.com/funeral_etiquette_customs_across_cultures.html – Accessed 20 October 2009.