



Helping
Others
Help
Themselves....

Updates On
The Mission



Feb 28, 2017 What's New At LWMM? Spring Is Here! (<http://lwmm.mobi>)

Nothing can prepare one to accept the loss of a loved one, especially a mother. January 1, 2018 my mother went to see Jesus face to face. A significant part of our identity is related to death. This relationship begins with the sense of the difference between the living and the dead that is deeply ingrained even in young children and develops as we encounter death in persons whom we cherish.

Our human identity is composed of experiences of personal encounter; in a sense, part of each one of us is made up of "parts" of others. This means that when someone within our network of identity dies, the whole network is affected and adjustments must be made. Therefore grief can be interpreted as the reaction to a loss of part of our identity-network.

I began to study death as a status change and all rites of status change involve a threefold process that is best described in terms of its middle or liminal phase, framed by pre- and postliminal elements. Liminal comes from the Latin word limen, "threshold," that which we must pass over or under as we move from one space to another.

It is a rite of passage that resembles a move from one room within a house to another, as one would move over a threshold or through a corridor. The liminal stage is often one of learning and of being together with others in a period of shared hardship. These three stages are also sometimes described as separation, transition, and incorporation.

Our loved one that has "passed away" has made the transition from the land of the living to the land where we will never grow old if Jesus was the Lord of our loved one. He will grant His children the right to eat of the tree of life. That promise brings hope and is more meaningful every day as we grow older.

While separation from the living plays an important part in the passage to the next life with Jesus, it is the goal of incorporation and acceptance that our loved one has made that passage into heaven, the land of eternal living that plays the major role in our acceptance our loved one is gone.

It is as though “society” becomes invested in each person. It was because the very idea of society, itself vital for community life, for sharing values and beliefs, and for survival itself, was in some way grasped in and through each individual person. So when someone died it was a moment of potential danger, as though society itself was being threatened in the death of one of its representatives.

We may argue that the putting away and burial of human bodies is done with care in order to ensure that society itself is preserved. Our “believer society” remains firm because we trust that the promises of Jesus are true, “He that believes in Me, even though he may die, yet he will live.”

Conquest of Death

Even though our normal facts of life are turned on their head as society recognizes the power of death, we as believers recognize that things are not as they seem here on earth. Death has been swallowed up in victory, and we can say to death, “where is your sting?”

Places of Memory

God spoke to Adam in the Genesis creation, “You are dust, and to dust you shall return” (Genesis 3:19). At the same time, people may throw a handful of soil into the grave and onto the coffin as the body is buried. These words and this act symbolize the change that is now coming about as our loved one passes from the world of the living into the heavenly kingdom that Jesus promised.

Our loss is replaced with hope and faith that we will be reunited with our loved one. Our ongoing relationship with our dead loved one continues through their memory, memories that are not simply thoughts or ideas but reality of their person, they actually become embodied in the conscious life and daily existence of the living that remember them.

Kind Regards In Christ, 

Some excerpts from: Garces-Foley, Kathleen. *Death and Religion in a Changing World*