

Life Events as a Satanist

Lithos: Hello and welcome to another episode of Devil's Discourse. And this time we will be talking about life events as a Satanist. And with me, I have familiar voices. Leraje.

Leraje: Hail Satan.

Lithos: Ligeia.

Ligeia: Hail Satan.

Lithos: And fellow Satanist, Lara.

Lara: Hail Satan. We're all L's today.

Lithos: Yeah. We are, we are the most satanical of letters in the alphabet.

Is it? I dunno. Oh Christ. That would make LaVey... oh no, let's not go there.

Leraje: Fuck that guy.

Lithos: Right. So if you'd like to briefly introduce yourself, Lara, as you are new to the podcast.

Lara: Yeah.

Lithos: And let us know what your role in life is and how that might have bearing on the subject we're gonna talk about.

Lara: Yeah. So I am an anatomical pathology technologist.

Or we'll just use APT for short, not a mortician. Nobody used that word please. I can explain why a bit later if you want, but for now. I'm just an APT, so my job is I work in mortuaries in a hospital specifically, but we exist as a profession. We work in hospital mortuaries and public mortuaries that are run by like local councils and we look after the deceased in hospitals.

Basically, if you imagine the mortuary as just being another ward in a hospital, we are that staff. The deceased are our patients, and so our day-to-day sort of

job is we book in new arrivals, we release those people to funeral directors and we facilitate visits with families. We're less on the assisting with making funeral arrangements and things like that.

We can, we, we know that stuff so that we can help with families and discuss if they have any questions. And we also assist with post-mortem examinations, which is the, that's the fancy bit that you see on the TV. What people are more interested in, but that is actually quite a small part of our job. And there are some mortuaries that don't even do postmortems.

They are are just a place that where deceased people go and then leave again. And that's a very, very short thing on what, what I do.

Lithos: Excellent. Well thanks for the intro. A very important job. And like you insinuated there, a lot of people don't really know what goes on. Because they've seen shitty TV tropes on various shows.

Leraje: Quincy, that was, that was my introduction to. The world of postmortem Quincy on ITV.

Lara: Mine was um, Dana Scully in the X-Files. I am of the Scully effects generation. So I wanted to be, I literally wanted to become Scully, I wanted to be her and then find out about what you had to be, 'cause she's actually forensic pathologist as well as being an FBI agent, sort of with everything else.

Finding out what you have to do to do that. Like to be a forensic pathologist in the UK you have, you have to be a doctor and there's so much that it's, it's years and years and years of training and when I was young I was like, I'm not, I'm not for that at all. That's not something that actually I want to do.

And I didn't even know my job existed at all back then. It's not something that comes up in career fairs or anything at school or you know, it's just a thing that Google didn't exist when I was in school, so it's just something that I found out about years later when I was reading up about what it meant to be a forensic pathologist again, because I was just sort of let's see if anything's changed.

And it came up there as like, oh, if you don't fancy being a forensic pathologist, then there's this role instead. And I read the job description and was like, that is, that is exactly what I want to do. And then it took about 10 years for me to get a training role because you don't actually, you don't go to school to do this.

You, you need GCSEs, like basic maths, English, science, and that's it. And then when you go and get a trainee position, it's like an apprenticeship essentially, and you train on the job. It takes about 18 months to complete the course, as long as you pass everything first time and everything, and you learn, yeah, everything you need to know in the workplace, and it's a long time getting in into the job.

But once you're there, you've ironically got a job for life. But they are not a registered profession. So what that means is like doctors and nurses and a lot of other professions that work in the NHS where you have to be registered with a profession like the GMC for doctors or NMC for nurses and stuff that regulate you and sort of give you your scope of practice and pay and all, all that kind of stuff, and you know, if you, if you do anything wrong, you get reported and then investigated and potentially struck off, which means you can't practice anymore. People in the death industry don't have that. So functionally anyone can do this job. And if you, there's anything that's a bit shady that goes on, you could just go work somewhere else, which is something that we are, as a profession working on.

We want to be professionally registered to give that protection for our patients and cause. But as it is, it's just kind of a bit of a free for all really in, in terms of regulatory powers.

Leraje: Do, um, do people's, I mean when I say people, I'm talking about the people who end up on your ward, for want of a better phrase? Is there any kind of like religious preparation as part of your role?

Lara: The part of my role specifically, no. We are aware of different religious needs, like the most common one is Muslim and Jewish patients need to be buried, preferably within 24 hours of death, but there's a lot of things that have to go on between sort of dying and burial, which we personally don't have anything to do with.

That is now all to do with the medical examiners, which is a relatively new, I think it started in 2024, and every single death in England, Wales has to be scrutinized by the medical examiner, which is essentially an independent doctor that looks over the medical certificate of cause of death. To make sure it's all okay.

And, you know, sort of nothing dodgy has been going on. And that is passed to the registrar where death is registered. That enables someone to be buried. So it can be done with within 24 hours. It can be done very quickly. Usually the

process takes a little bit longer. So that's the main one that we need to know in terms of that, that's just as a, as a practicality for, for us, just knowing that we have to do this.

Quite quickly, or in terms of the actual sort of preparation of the deceased, we don't do that. That happens at funeral directors when they, when they go there, there are, you know, there, there are lots of different preferences or like things that you have to be, be aware of in, in terms of different, different faiths with after death.

But it, it's not something that directly impacts on what I do in, in that way. But it's just interesting, which I'm sure we'll get talking about in here, that the different attitudes and customs and practices surrounding death and funerals and we get to see quite a lot of, a lot of that and also people's attitudes towards that in themselves.

And insight that you may not necessarily get normally from just a lay people outside of my job.

Lithos: Mm-hmm. Thoughts on potential satanic death rites, funerals at this point? Uh, because it's not something that I've certainly ever come across. Having come from a religious background. Most of the funerals I've attended have had some form of religion.

There was one atheist one that I attended. Which was also a green burial, so it was, it used, um, cardboard coffin covered in, in some kind of wool, and it was out in a place where they planted trees after death. So it's kind of more of a atheistic nature type of burial. But obviously there is the option to have satanic death rites.

Leraje: Mm.

Lithos: Does anyone have any thoughts on what that might be?

Leraje: I think people's, and you know, possibly, this isn't just Satanists, but the, how someone chooses to sort of like mark their own passing is kind of indicative of the person they were during their life. Personally, I don't feel a great deal of need for much pomp and circumstance and, and ceremony and all that kind of stuff.

I would rather you know, just do whatever's the cheapest and then, uh, meet up at the pub afterwards and have a few drinks, and that, that's, that's about it for me. Mm-hmm. I don't really have...

Ligeia: I was just recently also talking to some people in my family, like, what would my idea be? I don't know yet. I feel too young to think like this.

It is still a little bit confusing in my head. What exactly I want, but I, one thing I know is that where I come from, I haven't seen it here, I have been to a few cemeteries. I have seen beautiful graves and like monuments, but I don't see people coming there to actually really bring that much, you know, stuff and flowers and competing in how the grave looks every day. In my country and that part of Europe this is a big thing, like it's a competition. It's actually crazy. And, and the money that is spent on Graves for, for people who are not here anymore is also crazy. And the pressure on the families and the kids, I never want that to, to be left after me. I, I would really appreciate if, like, my, my children, my friends remembered, you know, me.

The memories we have, what we did together, what was said, well, you know, beautiful things. Not having me in, in a calendar, like, oh, we need to go and clean her grave for fucks sake again. You know, I don't want that. So I'm starting there. Like, I, okay, I know what I don't want, but also I'm not sure what is possible in in the Satanic ceremony. I don't know. What is legal, what is actually official, what can be done here?

Leraje: Well, you can,

Ligeia: I'm not really sure if I know.

Leraje: You can have celebrants who are kind of like humanist or secular.

Ligeia: Mm-hmm.

Leraje: So, I mean, for, for the type of satanism that we all follow, which is atheistic satanism, I don't think it would be too much of a, of a leap.

Ligeia: But you have to know this before you die. I guess you have to arrange this yourself or...

Leraje: Yeah, well maybe not arrange it yourself.

Ligeia: That's the thing, I dunno how.

Leraje: But leave information about how you'd like it, I guess.

Ligeia: I mean, before you die, obviously.

Leraje: Get out the Ouija board. We need to know what Ligeia wants.

Ligeia: Yeah. Like, let's ask her.

Lithos: I mean, the way I understand it is whoever performs the ceremony, that doesn't necessarily need to be registered in any way, shape, or form. The actual cremation, burial, where you, where you end up, like I say, there's the option of a nature one. Yeah. That is dealt with by the company you pay to kind of, get, dispose of your body for want of a better term, and then you could literally have anyone do your last rites or whatever you want to call it. My idea would be everyone has a big piss up afterwards and maybe play some Rotting Christ when, when the coffin goes down or whatever.

Um, and that's about it. The issue I can see with that is obviously other people will be there, there won't just be Satanists. So it has to be something that doesn't offend everyone, which is, I see the major problem with any form of public satanic ritual where you, whether it be birth or, or wedding or whatever is: how do you, because every Satanist has loads of people around them, family or whatever that aren't, and that might be religious, they might be Christian, they might be whatever. And they certainly wouldn't want to see any, any sort of satanic imagery or anything being used. That is the main problem I see with some of these sort of celebrations.

Leraje: Mm-hmm.

Lara: One thing that I've heard, and I think it, it's a really, really good way of sort of thinking about this, is that. What makes a good funeral? And I've heard it said that a good funeral is about the dead, for the living. And I think that is exactly what you, you're talking about the, the balance between making sure that, that the funeral, the service, reflects accurately, sort of is a representation of the deceased person.

As in, I'd like to think of it like, oh. Is this something that the deceased would like to attend themselves? Is this like a party that they would like to show up at?

Ligeia: Mm-hmm.

Lara: Um, would they recognize that this is actually about them, but it's also more important of a ritual for the, for the living person because they're the one that's got to go on with that and legally speaking, you only need, as I think you said, the, the body disposal.

Leraje: Mm-hmm.

Lara: Technically is, that's the only legal part that you need to do. You need to be buried or cremated, which are the only methods at the moment legal in the UK like traditional cremation, like flame cremation, but that there is, there are also other ways that potentially coming in, so there's this human composting, which is something somewhere in America that does it.

I think it might be coming over here as well. And aquamation, which is water cremation, and they're put forward as alternatives than traditional cremation just for environmental impact. So all of those things are, it's a practicality issue just in, um, like the legal aspect. You have to dispose of this body, but it's a cost issue, you know, there's a more and more move to direct cremations and stuff, which are a lot cheaper. You don't have a funeral service, what people may think of as a, as a funeral service. Um, and then you're left to sort of do the memorialization, I guess, which I think is what we're talking about here, is that, you know, you have the actual body disposal aspect of it, which is completely separate to the funeral or the memorialization, which can happen afterwards, or it can happen before, you know, whatever.

And I think it's, it's that bit which, yeah, you don't have to just have one. You know, you can have one that's for, for the masses, for everyone, and then your own, whether it just be you, yourself, individually, or like for the satanists in their life, like to come together and have something that is unique to that person.

Like rather than there being a, a one size fits all service or way that it looks like. Yeah. I had two deaths in my family last year when one was a cremation that was, was a humanist celebrant at a crematorium and you only have about half an hour. And the celebrant had never actually met my family before this.

But you wouldn't have thought that by the time that they, you know, the service that they gave, it was, it was wonderful. And that's yep, that's something that they do, meet with the family, make everything about you've got to distill this person's life down into half an hour. Which is quite, quite a challenge. And then I had another relative who had a traditional Catholic church service, which is obviously incredibly different, and the vibe was just completely different as well. But it's something that she would've wanted. Did I, I'd hate to say, enjoy it,

but you know what I mean? If like it was very different, I could say which one I preferred and which one I would like to have for myself.

But in terms of coming away and going, would this person have liked that? She would've. So yeah, it's very much about the difference between practicality and personality to the person, I think.

Leraje: Yeah, I mean, I, we, we do say as Satanists that all the rituals that we do are not set in stone and can be utilized, built on, changed by anybody else.

So why should this one be any different? At the end of the day, it's just another ritual.

Lithos: Yeah, that's a great point. And the one thing to remember is that certainly all Satanists will, although their close family or whatever, will not know they're Satanists necessarily, they will know by now that they're atheists.

You know, that they're not religious, that they, you know, they don't believe in God. So you can have an actual humanist ceremony for the burial or whatever, and then afterwards have a celebration with Satanists, which is entirely satanic, kind of thing. If I, if that's the kind of thing I, I, I understand from what you just said, Lara, the, the, the public facing one and then the private one, which is to the person whose death is being celebrated more than whatever. The one that's more important would be the Satanic one for a Satanist, but then you can also have the humanist one for everyone else because there's no reason to make a big point here and go, well, everyone else, I'm, now I'm dead, I'm gonna piss everyone else in the family off by having them stand around and listen to a load of Hail Satans and people in black robes.

Leraje: I mean, you could sort of, one of the things that we all sort of like constantly say is that sort of like one of the core things that we say is consent and, you know, autonomy and informed consent.

You could sort of like have a ceremony where, where you could say, if you're a Satanist, follow this bit of the script. If you're not, or you just don't want to, follow this bit of the script. I, I do, I guess, I don't know. I mean, I don't wanna make people feel uncomfortable, but neither would, if I was going to have a sort of like specifically Satanist memorial, I wouldn't wanna compromise on it for the Satanists who were there.

I would sort of like, I mean, I like Lara, I went to a Catholic funeral last year. I didn't do all the responses 'cause I'm not a Catholic, but, but the rest of it, you

know, it was nice to be there and, that sounds awful. I don't mean it was nice to be there 'cause I was glad the person was dead. I mean...

Lithos: I know.

Leraje: It was nice to sit with everybody else who knew her and the family and everything and sort of like share that moment. But I didn't feel any particular need to go and take a swig of the wine, do the responses and all that kind of stuff that the rest of them did. So I think it, it should be possible for a Satanist or a Satanic ritual public ritual to, to be similar to that.

Lithos: You're, you're not allowed the wine or the communion wafer, mate.

Leraje: You're not?

Lithos: You're fucking, you've gotta be a Catholic for that. You've gotta have had your first communion, otherwise you're not allowed to touch any of that shit.

Leraje: Oh, there you go.

Lara: Yeah. I've not been excommunicated, but I, I still technically have that, but like, I wouldn't.

Lithos: Well, apparently it's quite hard to get excommunicated. I've heard of someone who tried to, um, at least get unregistered as a Catholic and even ended up writing to the Vatican about it, and they went no, sorry. You're on our books.

Ligeia: Yeah.

Leraje: Jesus.

Ligeia: But then, you know, the question is, do I care because it doesn't mean anything to me.

Lithos: Mm-hmm. Well, in terms of...

Ligeia: It's their problem. If I'm still in their books, I'm not, because who cares?

Lithos: Yeah. True.

Ligeia: You know what I mean?

Lithos: Yep.

Ligeia: It's made up.

Lithos: But on the other hand, having a bunch of weirdos in the Vatican have records of me, I'm, as, as far as the Catholic Church is concerned, I'm still a Catholic, I'm...

Leraje: A Catholic for life!

Ligeia: Yes.

Lithos: Yeah, you are. You are. Unless apparently...

Lara: You are a sheep, Lithos! Sorry.

Lithos: Apparently the worst sin in Catholicism certainly is to renounce the, the Holy Ghost, to actually say, blaspheme against the Holy Ghost. Renounce the power of the Holy Ghost.

Ligeia: Are they not equal? The Trinity?

Lithos: I have no fucking idea. I never understood it.

It seems like, you know, and they spent so much time arguing about it in various councils of Nicaea.

Lara: Is there specific like wording you need to use? Is it like what, what...

Ligeia: Yeah, I wanna know.

Lara: Does it need to be on camera? Does...

Leraje: I renounce the Holy Ghost. Ah, done! Safe from Catholicism.

Ligeia: Where are you?

Lithos: I've never understood that, and please folks, if one of you wants to email in and explain it to me, don't bother. I won't read it.

Ligeia: Also again, who cares because it's all made up so they can tell you whatever they want.

Leraje: Yeah.

Lithos: Well, yeah.

Leraje: Yeah.

Ligeia: What?

Lithos: And then there's the Unitarians who do not believe in the Holy Trinity.

Ligeia: Yeah.

Lithos: At all. So, but we're, we're moving off onto religions here, other religions.

I mean, I think the same would apply to any ceremony, be it birth, marriage, whatever you, you're gonna hit the same problem as a Satanist, which is how to please everyone and yourself.

Lara: I have been to a, I say Satanist, wedding. There were definitely parts of the wedding that if you knew, if you're a Satanist and you know, you heard some of the things that were said and some of the iconography and other things, and it was like, I know what that is.

And it was done brilliantly because to other people who were there, they wouldn't have a clue. It wouldn't have been important. And I think that was, it's a stunning wedding, but I think that like could also be another way of, you know, just looking at it like having little nods to things that are just in plain view that are only for the people who who know.

Leraje: Mm-hmm.

Ligeia: Yeah.

Lithos: I think I know the one you're talking about. I've seen the pictures, but that's, that's <BEEPED> and <BEEPED> where <BEEPED> did the, the officiating.

Lara: Yeah.

Lithos: It did look great.

Lara: Yeah. It was the, the bits that rings who it is were just like, oh, it was great. But Yeah. But there are ways of doing it.

Leraje: Yeah.

Lara: No need to scream in your face.

And I don't think it necessarily has, has to.

Ligeia: Yeah.

Lithos: Mm.

Ligeia: I do prefer that just for those who know they would know.

Lara: Yeah.

Lithos: That, that was a really clever way of doing it. Which is, like you said, the, the people who knew, knew, and the people who didn't, it was kind of obfuscated from them. Um, yeah.

Leraje: Is there a, is there a, I've kind of like wondered this to myself, sort of like listening to some of the things I've said to family and friends.

Is there a part of us that quite likes the fact that we can code things in a way? That is only understandable to people like us. Is that quite a nice thing?

Lara: Mm-hmm.

Ligeia: Yes.

Leraje: Yeah.

Lara: Yeah. Like a secret handshake.

Leraje: Secret handshake. Yeah.

Ligeia: Absolutely. Absolutely. And I love the, the...

Leraje: Or it's turned us into the fucking Masons.

Ligeia: Innocent reactions, you know, like they don't know.

Lithos: I mean there, there's things like the sigil of, um, Lilith and the sigil of Lucifer, which I have worn all over the place at various occasions, and it's like, no one... If you, if you don't know, you don't know what that is.

Ligeia: Yeah. Like...

Lithos: You, you have no idea.

Leraje: I have had somebody say to me once looking at the badges on my jacket, oh, your, your star's upside down.

Let me just sort that out for you. No, like, oh, well, okay. I'll change it back. I'll change back once we're done.

Ligeia: Don't touch my star!

Leraje: I think the only I'm, I was just thinking, this is just literally just popped into my mind. We've talked about death and funerals and touched on weddings. Birth would be difficult because we are all about consent, autonomy. I would not want to have...

Ligeia: Well, unless you are Rosemary's baby.

Leraje: Yeah, that's true.

Ligeia: What was his name? Adrian.

Leraje: Hail Adrian!

Lithos: Hail Adrian!

Ligeia: And it's clearly, the tiny hooves...

Leraje: Well, you know, I mean, yes, if it literally is the devil, then it may be different, but I don't think any of us would want, want to sort of impose an

opinion, a belief system, a religion on a child that's just literally just come into the world until they're old enough to sort of like figure it out for themselves.

I, I don't think any of us would want that. Yeah.

Lithos: But you can have a celebration of the birth, so you can have a satanic celebration of the creation of a new life without imposing it on the child. And this was, this name was mentioned earlier. And we are not LaVeyan Satanists.

Leraje: No.

Lithos: Right. In no way. There are various problems with Laveyan Satanism, and one of them was that he did bang on about consent and don't impose your religion on your children, and then he did Satanic baptisms and on his own daughter amongst others, and you're going well, no, you, you just have imposed your religion on your daughter by performing a Satanic baptism. So I'd say that kind of thing is a no-no, because it goes completely against the consent thing. It's like, let your kids decide for themselves what religion or non-religion they want to adhere to when they're old enough to make up their own mind.

But I don't see any reason why you shouldn't be able to celebrate as parents with friends in, in the Satanic manner, the fact that there's a new life and not associate that new life in any way, shape or form with your Satanic beliefs.

Ligeia: Mm-hmm.

Lithos: If that makes sense.

Ligeia: Yeah. I would also, I dunno, a few days ago I have watched some silly videos of like cringy gender reveals and I was...

Lithos: Sorry. No, just, you just said gender reveals and I nearly choked on my tea there.

Ligeia: Yeah.

Lithos: Yes.

Ligeia: Because that made me, made me think of like, imagine, imagine you go through the whole thing, you invite all your family and friends and there are

families where this is really a big deal and usually the father has the strongest reaction.

I don't know, maybe these are, obviously these are selected for the, exactly that. The videos I've seen, but like there're usually unhappy with the girl and happy with a boy and then I'm thinking, okay, let's say it's a boy and just you wait 14, 15 years. The child might be trans. So where are we? Hello? You know, so that just made me think about this.

I have never done that because I didn't care about the gender of my children. I love them for who they are, whatever. But this might be something that is quite connected to some specific beliefs and religions. Because I don't think we think like this.

Leraje: No.

Ligeia: We celebrate. If you want to have a child, you are a parent.

You celebrate the happiness that this is, you know, such a big thing. You have a baby. You have a child, you're happy and that's it.

Leraje: Mm-hmm.

Ligeia: I think there is a big difference.

Lithos: You can have a Satanic one. Satanic gender reveal, which is non-gendered. If the balloons are black, it's a boy.

Ligeia: Exactly.

Lithos: If the balloons are black, it's a girl.

Ligeia: Yeah, yeah. You know, like I would be very careful because this is going with that child for like 15 years or whatever, and the pressure is unbelievable.

Leraje: Well, we didn't have a gender reveal when my daughter was born. 'Cause I don't think they were even a thing back then. But we, I do, I, I will admit that I was very, very happy that we'd had a girl.

'Cause it was the first girl born into the family in about 85, 90 years. So it was, it was kind of a big deal for us. Hmm.

Ligeia: Okay.

Leraje: But, uh, I, I know what you mean. This, you straight away placing on expectations of who they are gonna be when they get older.

Ligeia: Yeah. I have a trans child, so maybe this is, you know, constantly on my mind and I was thinking if we have done that to my child, I think they would feel pressured to still like, maintain that for longer and like, feel like this would be disappointing. Uh, so it's just a, you know, little thought.

Leraje: Mm.

Lara: I think there's also something to be said, like about how a lot of things now are obviously posted online and these, all of these things that we're talking about just in general, like they, they live online forever. And even if you wanted to take it back, it's, it's not gonna go away.

And it's the, you know, I know there's a lot of conversations between people and I'm not a parent, but, um. Even just posting videos of their children online, like having their face on parents' Instagram or Facebook or TikTok or whatever like that. And it's, yeah, the idea that the, the kids should have privacy or like have a choice in social media participation at some point.

And it's, yeah, a lot of these, like say a lot of these gender reveals or things like that. All done very, very publicly as well. And I think that's another side of it, which is really like icky as well. Especially when you have the videos you were talking about, like the bad reaction videos. Yeah. Mm. Could you imagine saying that as the, as the child when they're older?

Leraje: Yeah.

Ligeia: Yeah.

Lara: Like that would be pretty terrible.

Leraje: God, yeah.

Ligeia: It's so painful. I, I couldn't watch more than three of them because I was really angry with those people, 'cause like...

Leraje: Just as a side note, just as a side note, and this is completely off the topic, but it's related to what you were just saying. I watched a couple of videos a few years ago of, and it was from family YouTubers and they did like videos where they pretended they hadn't got their kids anything for Christmas and things like that.

Ligeia: Yes.

Leraje: Like what the fuck is wrong with you people? I mean, your children are...

Ligeia: Yeah. I've seen that.

Leraje: Upset you are recording them being upset and posting it on YouTube for everyone's entertainment.

Ligeia: Yeah.

Leraje: What's wrong with you? Mm.

Lara: Yeah. As like carrying on from that. As, as a complete aside, this, I think I saw something online that was, was talking about how some of these, like family Tiktokers or YouTubers or whatever, um, you know, the people who are including their children in, in their, that it's their job apparently to be content creators.

They're moving to other states because, I dunno if it's in California. Yeah, I'll have to check that. But there's some states in America where, I dunno if it's payment or consent. There's, there's something surrounding the children in the videos...

Leraje: Oh yes!

Lara: ...need to either give their consent or they need to get paid.

There's, there's something around that. So there was some families who are moving out of the state to somewhere else...

Leraje: To avoid it.

Lara: So that they could bypass it.

Ligeia: They don't have to follow that law.

Lara: Yeah.

Lithos: Mm.

Ligeia: Jeez.

Leraje: Yeah.

Ligeia: How messed up.

Lithos: With all of these things it is literally the parents going, it's all about us.

Fuck the kids. It's literally a tiny bit of thought being put into how the kids are going to feel about it in future. And it's like, I'd say beware. If you wanna do something like that. Don't be surprised if when the kids are grown up and you are old and you are losing your mind and you're in bed shitting yourself, they put that online.

Leraje: Let's create some content.

Lithos: And it's revenge.

Leraje: Yeah.

Ligeia: Exactly.

Lithos: Yes. You know, it's like

Ligeia: That's a good point.

Lithos: It is, it is effectively the equivalent of that kind of thing. You know, it is horrendous.

Ligeia: Well because they can't give any consent when they're babies, toddlers, and they're making the money for the family. They don't even know, or, you know, pre-teens, even teens.

Lara: So once I wanted to broach, um, with everyone is. I was at a meeting not too long ago and the Law Commission were there, and they were discussing how they're looking into the potential for solidifying in law people's funeral wishes, or what aspects of certain things that happen after someone's death can be actually made a law.

So, for example, if you once said that you wanted to have a cremation versus a burial or you wanted to have, you know, be buried or have your last resting place in this place compared to this place. But that is made a, an actual legal, legally binding choice. So I just kind of want to throw that out there of where do you think that the, the, your wishes for after death should be followed?

So, yeah, and they were, they were just talking about how, you know, sort of, uh, funeral wishes. One of them like was a big one of how much can you make someone's funeral wishes legally binding. And like, so if you say that you know just now, like what you would like to happen after your death, um, how much do you think just you guys now think that people should be compelled to follow your wishes?

Leraje: Mm-hmm. That's difficult.

Lithos: Mm-hmm.

Ligeia: I mean, a part of me wants to say it's my human right.

Lara: Mm-hmm.

Ligeia: But also. There are people who might have really extravagant, crazy wishes.

Lara: Hmm. Yeah.

Ligeia: And it might drain the whole family or something.

Lara: Exactly. Yeah.

Ligeia: So this is...

Lara: And there was another point that they brought up was, or that was brought up in the room, was who would be, who would be taken to court over this? Like who would you...

Ligeia: Legally responsible for following?

Lara: Yeah, who would you sue if something wasn't followed? Who would know? Who would...

Ligeia: Everybody!

Lara: Yeah, like would it be the executor? Would it be like the, yeah. Like, yeah. So there's, as much of these things sound like quite, when I say sensible, like, oh yeah.

That would be like, yeah, my, my last wishes should be respected and it should be a legal, legally binding thing. The actual practicalities of doing it are very, very different. And, but yeah, that was just one of the things that, that came up that that's been talked about, about, um, end of like after death wishes.

Ligeia: Mm-hmm.

Leraje: I think compelling people to do something that you want in law, I don't see how I could do that with a kind of like clear conscience. I mean, I, I do understand that like you say, Lara, there's the kind of like, the thought behind it is that people get the, the funeral that they want. And I can see why people, that might have been abused in the past, if someone who's an atheist has a very strongly Christian family and they're therefore forced to have a Christian funeral against their own wishes, I can see why people might want to, might think that law is a good thing, but I don't know. It just feels rife for potential abuse, that sort of thing. To me.

Lithos: Mm. Yeah. I would agree. I think the problem is that is in a way, again, the issue with consent. It is kind of forcing your view, you, your, yeah, forcing your view on others and, and making it legally binding, which I think is problematic in itself.

You should be able to say, this is what I want, and trust people to do that. If they don't, then they are at fault. They have gone against you. If, but by the same token, if you're forcing it on other people, then it's then yes, you are the asshole in this kind of thing.

Ligeia: And as we don't believe in the afterlife, it's not about me as the dead one anymore because I'm not there anymore.

Leraje: Yeah, that's a good point. I mean, if someone's forced a Christian burial on me. At the end of the day, who gives a fuck?

Ligeia: It doesn't affect me.

Leraje: I'm dead.

Ligeia: It's not what I want. Yeah?

Leraje: Yeah.

Ligeia: But...

Lithos: Yeah, absolutely. And that is, you know, from the, the Satanic point of view, it is like once you are dead, you cease to exist in every way, shape or form.

You are essentially just slowly decaying organic matter.

Leraje: Yeah.

Lithos: You know, um, so, you know, there, there's no, oh my God, am I going to go to the afterlife or not? You know, you're not.

Ligeia: We don't have that fear or pressure, whatever. If there is afterlife and I will be buried in a way I don't like, they will know the poltergeists. You know.

Leraje: Where is your your complaints department.

Ligeia: I'll be everywhere. Like you fuckers.

Lara: Yeah, I was, I think, I think another one of the things that was kind of brought up in the way that they were talking around this was the idea that what people may not quite realize is that a next of kin, when someone dies isn't actually something that exists. So when we talk about things like, oh, who is your next of kin or anything like that, it kind of only really applies in life. And it's things like that, like medical decisions or anything like that after death, that doesn't actually, that's not a thing.

Leraje: Oh, I didn't know that. Yeah.

Lara: Yeah.

Ligeia: I didn't know that.

Lara: So that's a kind of another reason what was, what was being looked at in, or is being explored in this.

Because one big thing, for example, that happens is you, you look at trans people, or you know, non-binary, gender non-conforming people.

Ligeia: Yeah.

Lara: And being dead named or being misgendered.

Leraje: Yeah.

Lara: After death.

Lithos: Ooh yeah.

Lara: And so could this potentially be a way of saying that their wishes could be upheld?

Leraje: Yeah, that's a good point.

Lara: And that's how it could be used, for example. So rather than it just being as simple as burial versus cremation or this is how I want a ceremony to happen, but actually something quite important. Like, like that and how could that necessarily be secured after?

Leraje: I think it should be possible to, to sort of have, I don't know, something like an independent ombudsman or something like that.

Some kind of, some kind of authority figure. I mean, yeah?

Lara: The, the sensible way around this is obviously having more protection of trans people in life rather than waiting until someone's died.

Lithos: Yeah absolutely.

Lara: Without that...

Ligeia: While they're here.

Lara: ...now, then, and with all the, you know, hoops you have to jump through for all that, then your funeral wishes could be taken over by people who don't have your best interests at heart.

Mm-hmm. Because like I said, you, you could say that I want this person, or I expect this person to do the funeral, but then someone else comes in and swoops in when they can, yeah, they just do what they want.

Leraje: It's difficult.

Lithos: I mean, talking about the same legal kind of quagmire that the, the assisted dying bill currently...

Lara: mm-hmm.

Lithos: ...Has, which is what, you know, I, I don't think I could argue against the fact that everyone has the right to their own, determine their own life and death. However, the way it's being implemented is problematic and we can, yeah, you're talking about the same kind of like difficulties in putting a legal framework around that.

Leraje: Yeah, I think in all of these things, it's sort of, we're obligated to look at the people who could be most negatively affected by, like, Lara's example of non-gender conforming people or, uh, in terms of the assisted dying bill, disabled people, both groups of people whose lives are constantly devalued by, uh, the public, either consciously or subconsciously.

I don't know what, I dunno what the answer is, but there should be one.

Ligeia: And how much binding is when you have, when you leave, like a legally signed last will or whatever, does that change anything?

Lara: Not, not really. 'cause a will's more to do with your estate. Like, it, it, it's not really to do with, yeah, and this is, this is kind of the whole point that it's like when...

Ligeia: Yeah.

Lara: ...You can pay for your own funeral. You, there are plans that you can set yourself up for, like in life. You can pay into a funeral plan and, and make your arrangements now, but whether or not your family or, or whoever it is, enact that is a little bit, a little bit different. Just the same as you can sign up to be an organ donor and your family can, they still have to consent even though theoretically...

Ligeia: Really?

Lara: Yeah. Yeah.

Ligeia: Even that?

Lara: Yeah. They, they can, even though now it's presumed consent where you have to withdraw rather than join...

Ligeia: Yes.

Lara: ...The organ donation list. Your family are still, still get asked and you still, they still get to change essentially what...

Ligeia: Okay.

Lara: ...what you wish for. So things like that about being legally binding, and it's the whole, they're, like they're looking at a lot of things. It's not saying that things will necessarily actually change in law, but it's sort of going, for example.

Ligeia: Mm-hmm.

Lara: These are the things that could be looked at but it's never ever so simple, 'cause there's so many other little things that come, that come up. And like I said, you know, the whole a funeral or things are about the dead but for the living. And it's when I'm dead, I believe I'm dead. And I don't, I won't know any of this. I won't know if my wishes have been followed, but the people who are still alive will have to live with their, their decision on me.

Leraje: Mm-hmm.

Lara: And that may be, it may be easier for them knowing what I wanted, and they can say, you know what? I feel good that I did what she wanted in her funeral, and I feel good about that. Other people may feel a bit more pressure of

like, well, I, I don't feel like I can do that because this person wants to be buried or be cremated or somewhere else, but it means that I won't have somewhere to see them or I won't be able to fulfill that wish because it will cause me too much pain to do that or be too expensive to do that. So having such strict wishes can also be a negative. But yeah.

Leraje: Difficult. Difficult.

Lithos: Mm-hmm.

Leraje: I think...

Lithos: Yeah, it is. There is no way of currently, I mean, Ligeia, you mentioned the will, I think.

Ligeia: Yeah.

Lithos: And it's like, yeah it is. Like Lara said, that's your estate. That's...

Ligeia: Yes.

Lithos: ...you know, you leave this to people. You can put comments in your will or requests or things you would like to be done. However, that is not legally binding and, and whatever funeral arrangements you make, essentially, to my understanding, that just means that whoever you've made those arrangements with, you know, your funeral's paid for, and the organization will cover the costs.

But what goes on there is not, again, it's open, it's open to whoever deals with it.

Ligeia: Mm-hmm. What their options are. What there's, yeah, I get it.

Lithos: That's very interesting. Wow.

Leraje: If there's no next, I mean, so if there's no next of kin, as Lara explained to us a minute ago, who is currently responsible for implementing, is, is there an even a legal responsibility for implementing someone's funeral wishes?

Lara: The, the legal thing that you have to satisfy is the disposal of the body.

Leraje: Yeah.

Lara: Which is the burial, cremation, Like that, that's a legal requirement. And who deals with that? Essentially what we, we have what we call sort of in the Human Tissue Act, which is highest qualifying relationship.

Leraje: Mm-hmm.

Lara: Which functionally is the next of kin as people understand it.

Leraje: Yeah.

Lara: So you're talking a spouse, a parent, a child, and it goes on and on. For example, if you, if you are someone and you have two children, they're both seen as equal. Like the eldest one isn't the one that makes the decision. It's they're both on equal footing. And it's, you've gotta hope that they're in agreement. We, we do encounter things in work where there are families and you can, you know, there are blended families, there are step parents, et cetera, et cetera. And you can have one set of children, for example, who are completely against another set of children.

Lithos: Mm-hmm.

Lara: But they're both at the same level and it, it's not up to us to kind of try and wade through that. They have to come to an agreement and essentially it's who gets to register the death essentially is the person who's gonna take responsibility for doing the funeral. And sadly, you do sometimes find that these warring families come out of the woodwork and it's all about control and who wants to be able to have the, the final control and final say over this person.

Lithos: Mm-hmm.

Lara: But when they actually realize, oh, well you do realize that that means you'll have to organize a funeral and spend money, then they kind of back away a bit.

Leraje: Mm-hmm.

Lara: Sometimes, and it can be very, very messy. So as well, if the family doesn't have money or there is no family, if there is no living person that can take responsibility of the funeral, it will end up being a local authority funeral and it'll just, just end up being that, which is a very standard cremation, and that can take a long, long time to happen. So yeah, it's, the disposal needs to happen. And essentially it's who is willing to put their hand up and their hand in their

pocket and say, yeah, that will be me. And usually it is the person who is the closest relative to that person. But families are a lot more complicated.

Leraje: Yeah. Oh yeah. I mean, even after, yeah. I mean, I, I know someone who fairly recently had a situation where a family member came out of the woodwork and said they wanted to alter someone's tombstone, the gravestone, you know, and this was like months after they were buried and it's like, what the fuck?

I mean, you can't, surely you can't just, but they can. I mean, there's, there's, there seems to be a whole mess, or, or even a whole missing set of something, possibly not legislation, but something that gives someone the kind of like the right to sort of like look after what it is the, the, the, the deceased actually wanted.

Lara: Yeah. And then we go into the whole thing again of, yeah. Should that be legally defined in an legally binding, like, yeah. It, it, it's, it's an entire mess. And I think Ligeia as you said, like when you mentioned that was my human, it's my human rights to have it done this way when you are dead, your human rights end.

Leraje: Yeah.

Ligeia: Right.

Lithos: Mm.

Lara: So there, there's so much that you think that, you know, oh, this should be a thing, or that, you know, it, it sounds like it would be quite just intuitive for this to happen, but so much that isn't. One very, sort of, very messy one, for example, um, that we've encountered before is things like children or adults who are in care. Or are in, in fostered or in any other way, the legal guardianship or, or legal responsibilities of, of the living people involved. And when someone dies, and in the case of a child, parental responsibility, if that is still with the, the birth parent

Ligeia: mm-hmm.

Lara: Then it reverts back to them in terms of highest qualifying relationship and, and the foster family situation or whatever it may be. Um, and just like if someone has been...

Leraje: Jeez.

Lara: ...an adult and they have someone of, like a power of attorney like medical Power Of Attorney who maybe isn't a relative for whatever reason, that ends on death. And again, sort of highest qualifying relationship reverts back to bloodlines.

Leraje: Mm-hmm.

Lara: And people may not realize that.

Leraje: How arbitrary the whole system is.

Lara: Mm-hmm.

Leraje: Yeah.

Lithos: Yeah. Wow.

Leraje: I, I do think that I would trust any one of you as Satanists or Satanists in general to respect wishes that I might have. Rather than someone who might have an agenda based on a relationship that we had, I don't know, 10, 20 years ago.

Lithos: Well, I mean, it is part of our creed, isn't it? I mean, and, and it would be nice if you could just be able to say, well, respect people's wishes, even when they're dead. That's the basis of, of being a decent human being. But unfortunately there's, yeah, death often brings the worst out in some people, and I've seen it happen and you go, you know, families fall apart and because there's one asshole who's either trying to get more than they're due or thinks things should be done in a certain way.

And it's like, really? At this point, that's what you are going to do?

Ligeia: Mm-hmm. Yeah.

Leraje: God.

Ligeia: Yeah. But you know, people who couldn't control you...

Lithos: No no no, don't mention, don't mention him here.

Leraje: I'm blaspheming. God, it's a mess.

Lithos: Yeah.

Leraje: The whole system's an absolute mess.

Lara: Mm.

Ligeia: It is.

Lithos: It is, it's not good. Yes.

Ligeia: Let's not die yet. Okay.

Lithos: You mentioned that, that there was other points you wanted to raise, Lara, did you?

Lara: Oh, no. It, it, it was just, it was just all kinds. I, I always have like thoughts around sort of death and dying and rights and everything and just, just general discussion points, but I think, I think that was it, sort of for now. But there's so much more to say, just generally I think about about grief. And how a lot of rituals aren't, or a lot of grief isn't reserved just for death. There's so many ways that people will feel grief, endings and new beginnings aren't, you know, just for death and birth and marriage, et cetera.

So it's just how we erm, we choose to mark them. And what rituals serve us and, and what, what doesn't, and do you need one?

Leraje: I think a lot of things are, are rituals, whether we call them rituals or not. As you know, Lara, David Lynch died last year and yes, it hit me really hard, a lot harder than I thought it was going to 'cause, it's, and, and the rational part of your brain is like, I never met this guy. I don't know him. Why am I so upset by the fact that this man has died? And, and sort of like, you know, watching old episodes of Twin Peaks or watching Blue Velvet or listening to a piece of music that he composed that was, I wouldn't call it a ritual, but it was really, 'cause it was a way of helping me accept the fact that someone who was important to me was gone.

Lara: Mm.

Leraje: And I think as Satanists, we are uniquely placed in that we say our rituals are flexible and uh, can be adapted for whatever a particular person wants or doesn't want. And there is no set, you know, we're not the Catholic church. We don't have call and response. We don't do this. And then some people say that we don't hold up the crucifix at this point.

We don't, you know, we can do pretty much what we want to honor the person concerned.

Ligeia: Mm-hmm.

Lithos: Mm-hmm. Essentially, and, and this has been said before, we at least, we are honest enough to say we're making this up as we go along.

Leraje: And that's a strength. That's not, that's not a weakness.

Ligeia: It is.

Lithos: Mm-hmm.

Leraje: Yeah. God, we're great.

Lithos: Absolutely.

Leraje: Just basically we're great and everyone else is shit, really.

Lithos: This is, uh, I, I mean, it's a, it's a massive subject and I think there is plenty more to discuss and maybe we should move this on to another episode, actually have another one.

Lara: Yeah. I think, I think one of my, my interests through, through my work, um, like my day job is the intersection of social justice and death.

Leraje: Mm-hmm.

Lara: And how there are certain issues that show up in death and mortality statistics, for example, or rituals that you know have, have an effect on the living. So like saying before about, you know, trans people and their wishes after death and their identity being respected and that it shouldn't just be left to, to the death rituals for that to be an issue that is fixed.

It reflects like on people's lives, socioeconomic, you know, race, all kinds, gender. It's all, it's all related and it's just they, they show up so, so much in, in my work, someone who works with death and how we can sort of make people's living lives better.

Leraje: Mm-hmm. Well thank you for coming on Lara. 'cause you've opened my eyes to a lot that I didn't know apart from anything else.

Ligeia: Yeah.

Lithos: Yeah.

Ligeia: This was very good.

Lithos: Yeah.

Ligeia: Hopefully we can have you in the future.

Lara: Oh, absolutely.

Lithos: Oh yes. That would be great.

Ligeia: There's so many things we still need to talk about.

Lara: Yes.

Lithos: Yeah. And I think if we could get you and Leo on another episode to talk.

Lara: Oh yeah. I'm, I'm . I'm gutted Leo couldn't, couldn't be here.

Ligeia: Yeah, yeah, how much time do we have?

Lara: It probably would've just been me and Leo just yelling, like in agreement with each other over over all of this.

Lithos: Leo, Leo is, is, um, yeah, is in authority on rituals. But it's, it's a really fascinating topic and we're definitely gonna come back to this one.

Leraje: Mm-hmm.

Lithos: So does anyone else have any further thoughts or anything to add? Because we're coming up to the hour mark now.

Leraje: Maybe just to sort of like say that because we do have an international audience, everything we've talked about has been kind of like UK based. I'd be interested if any of the people who might hear this have, are aware of different legislation in their particular area.

Lara: And, and it's not even UK based. Um, but rules in Scotland are different to England and Wales.

Leraje: Bloody hell.

Lara: And, yeah. And Ireland. So in, in terms if you look like law and, and certain things like, I mean just the general talk, you know, about sort of belief. No, that is, is one thing, but the actual practical legal systems are actually like quite different.

Leraje: God.

Lara: So this is very much just England and Wales, when we're talking about the legality side of things as well, it's, it's that.

Leraje: Oh jeez.

Lithos: Wow.

Lara: Yeah.

Ligeia: More confusion.

Lara: Yeah. If I, if I was to just like talk about like the actual sort of just legal and like practical issues of care after death in England and Wales and Scotland and Republic Ireland and everything like that, then that will be an hour in itself.

Leraje: Blimey.

Lithos: These are all topics we will definitely cover. And yeah, we've, I think we've kind of got a bit more than scratching the surface, but I feel like there's just so much more on this subject, uh, to talk about. And yes, if anyone out there

listening does have any particular comments on the, the specific things that happen in their country, the email to write to is in the show notes, as always.

Leraje: I've been Leraje, Hail Satan.

Ligeia: I'm Ligeia, Hail Satan.

Lara: I'm Lara, Hail Satan.

Lithos: And I'm Lithos. Hail Satan, and thank you for listening.