



# EMMANUEL

ANGLICAN CHURCH | IGLESIA ANGLICANA

## The Last Things Planner



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# Introduction

The death of a member of Emmanuel Anglican Church (church) should be reported as soon as possible to Fr. Noah Lawson (rector). Baptized Christians are properly buried from the church. The burial of a Christian is an occasion of both sorrow and joy—our sorrow in the face of death, and our joy in Jesus' promise of the resurrection of the body and the life everlasting. As the burial liturgy proclaims, "life is changed, not ended; and when our mortal body lies in death, there is prepared for us a dwelling place eternal in the heavens." The church stands ready to assist you in making decisions for a beautiful and meaningful service. With that in mind, all arrangements for the funeral should be made in consultation with the rector. Final decisions regarding the funeral, liturgy, music, and flowers is vested in the rector of the church. Funeral services held at the church follow The Burial of the Dead liturgy and rubrics in the Book of Common Prayer (1928, 1979, 2019). The following pages are designed to facilitate the thoughtful planning of one's funeral and final affairs. You should plan to fill out this planner completely a keep it for your records. Where directed make copies and distribute.

The readings should always be drawn from the Bible, and the prayers and music from the Christian tradition. A wake preceding the service and a reception following the service are appropriate places for personal remembrances. The funeral service, when thoughtfully planned, is a Christian's final public testimony of their faith in Jesus Christ and their final act of worship on this side of their resurrection. Whenever possible, the burial liturgy is conducted in a church and is celebrated within the context of the Eucharist.

The Book of Common Prayer has always admonished Christians to be mindful of their mortality. This planner provides guidance for planning a service that is a fitting act of worship to Almighty God, provides the deceased with a final opportunity to give their testimony of faith in Jesus Christ, is an encouragement to the faithful gathered, and relieves loved ones of considerable stress and anxiety. This planner provides additional guidance on end-of-life matters including the duty of all Christians, as faithful stewards, to draw up a Last Will and Testament, making provision for the well-being of their families and not neglecting to leave bequests for the mission of the Church. This planner is intended to help the faithful disciple of Jesus Christ prepare for a "holy death".

## *The Body: A Christian View of Burial*

From ancient times, Christian funeral rites, following Jewish precedents, have assumed that the body is present for the funeral service. Members of the family, or the church, bestowed special care on the body because it was the temple of God the Holy Spirit. The body was lovingly washed, anointed, wrapped in a clean linen shroud, and a vigil kept either in the home or the church.

The central proclamation of the Christian gospel is the resurrection, "Christ has been raised from the dead, the first fruits of those who have died" (I Corinthians 15:20). As St. Paul clearly wishes us to understand, the doctrine of the resurrection means that, at death, the physical body indeed perishes ("dust to dust") and is no more. Then in the resurrection, God provides a new spirit-body (soma pneumatikon) which bears "the image of the man of Heaven," i.e., the risen Christ (I Corinthians 15:44, 49; cf. vv. 35-54). In other words, in Christianity, our risen life is based on the new creative act of God as witnessed in the resurrected Jesus Christ. What has happened to Jesus will happen to those who are his

disciples.

The resurrection of the body connotes transformation and new creation; therefore, efforts to preserve and enhance the mortal body, such as are provided by morticians, are not required for Christians. Because of our belief in the resurrection, a Christian's view of burial should properly exclude extreme and costly measures to preserve the body (unless the body must be held or transported some distance), cosmetic enhancement, and expensive caskets. Likewise, Christians should not treat the body of the deceased in a haphazard manner by spreading or dividing the remains of the deceased.

When the resurrection is the foundational belief, the Christian view of burial may also include cremation. The order of service in the Prayer Book, however, suggests that cremation should follow the funeral liturgy. The general rubrics concerning the service emphasize, rightly, the importance of the body's presence and its significance to the liturgy and pastoral needs of the bereaved. If cremation is preferred, a casket may be rented for the service and for transport to the crematorium. For a variety of reasons -- for instance, when the person has died of a severe, wasting disease such as AIDS or cancer -- many families frequently desire that cremation take place immediately after death. However, because Anglican practice is to have a closed casket and no viewing is required, cremation should take place following the liturgy.

Anglicans should bear in mind that the Prayer Book unequivocally states, "The coffin is to be closed before the service, and it remains closed thereafter" (1979 Prayer Book, pp. 468, 490; 2019 Prayer Book, pg. 248). These, therefore are the three possibilities concerning the body and the funeral liturgy:

- The first, and most appropriate choice, is to have the funeral with the uncremated body present.
- A second option is to have the funeral with the cremated remains present.
- Under extraordinary circumstances, the funeral may be held with neither the body nor the cremated remains being present.

# Section 1: Personal Information

(Keep for Your Records)

## 1. Personal Information

---

Full Legal Name

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Maiden Name

Baptized (Circle)      Yes, Date: \_\_\_\_\_      No

Confirmed (Circle)      Yes, Date: \_\_\_\_\_      No

EAC Member (Circle)      Yes, Date: \_\_\_\_\_      No

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Street Address

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Daytime phone: (\_\_\_\_\_) \_\_\_\_\_ Cell: (\_\_\_\_\_) \_\_\_\_\_

Home phone: (\_\_\_\_\_) \_\_\_\_\_

---

Date and Place of Birth

---

Citizenship (if naturalized give date, place, name of court and certificate number)

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Father's Full Name



## 2. Family Information

Parents: *If living, give name, address, and phone. Otherwise, just give name.*

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Father's full name

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Mother's full name

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Address of living parent(s)

Phone of living parent(s): ( \_\_\_\_\_ ) \_\_\_\_\_

### Siblings

---

First Sibling Full name

---

Address

Phone: ( \_\_\_\_\_ ) \_\_\_\_\_

---

Second Sibling Full name

---

Address

Phone: ( \_\_\_\_\_ ) \_\_\_\_\_

---

Third Sibling Full name

---

Address

Phone: ( \_\_\_\_\_ ) \_\_\_\_\_

---

Fourth Sibling Full name

---

Address

Phone: ( \_\_\_\_\_ ) \_\_\_\_\_

Children

---

First Child's name ( \_\_\_\_\_ ) Phone \_\_\_\_\_

---

Address

---

Second Child's name ( \_\_\_\_\_ ) Phone \_\_\_\_\_

---

Address

---

Third Child's name ( \_\_\_\_\_ ) Phone \_\_\_\_\_

---

Address



\_\_\_\_\_  
Fourth Child's name ( ) Phone

\_\_\_\_\_  
Address

\_\_\_\_\_  
Fifth Child's name ( ) Phone

\_\_\_\_\_  
Address

\_\_\_\_\_  
Sixth Child's name ( ) Phone

\_\_\_\_\_  
Address

\_\_\_\_\_  
Seventh Child's name ( ) Phone

\_\_\_\_\_  
Address

Other Kin

\_\_\_\_\_  
Kin's name/relation ( ) Phone

\_\_\_\_\_  
Address

\_\_\_\_\_  
Kin's name/relation ( ) Phone

\_\_\_\_\_  
Address

# Section 2: Obituary Information

**(Turn in a Copy of this Section to the Church Office)**

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Organizations, Associations, or Professional Affiliations

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Places of Employment

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Awards

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Accomplishments

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Passions, Interests

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Surviving Family

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Service Date, Time, & Location

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Memorials):

  √   Memorial contributions should be made to Emmanuel Anglican Church (1300 E. Shaw Avenue, Fresno, CA 93710)

       Memorial contributions should be made to: \_\_\_\_\_  
\_\_\_\_\_

# Section 3: Directives

(Turn in a Copy of this Section to the Church Office)

If there is a choice, I prefer to die (*Circle*):

At home In the hospital In a hospice With hospice care at home or Other:

---

## 1. Funeral Home

Arrangements have been made with a funeral home (*Circle*): Yes No

Arrangements have been prepaid (*Circle*): Yes No

\_\_\_\_\_  
Name ( ) Phone

\_\_\_\_\_  
Address

\_\_\_\_\_  
Location of funeral home paperwork

## 2. Burial Information

Disposition of the body (*Circle*):

Whole-Body Burial Cremation

Donation to Medical Research Donation of Organs or Tissue

**A. Cremation** (check any that apply):

\_\_\_\_ Funeral is to take place with the body present with cremation to follow  
(Traditional Cremation)

\_\_\_\_ Funeral is to take place after cremation with cremains present

\_\_\_\_ Funeral is to take place without cremains (consult with rector)

**B. Donation to Medical Research** (if applicable)

Forms have been filed with:

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Medical School (Name, address, and phone of contact at institution)

**C. Organ or tissue donation** (if applicable)

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Organs or parts to be donated

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Location of signed uniform donor card

**D. Embalming** (Circle if Applicable):

Burial with no embalming   Full embalming by mortician

**3. Body is to lie in state in (Circle):**

Church Funeral Home My home None Other:

---

**4. Casket**

Casket is to be (Circle): Open Closed Open for family and then closed

*Note: Caskets are closed, and remain closed, before the funeral service.*

Has casket already been purchased or rented? (Circle) No Yes (See Below)

---

(Name and contact information of casket provider)

---

Location of receipt and other papers for casket

Casket construction (Circle): Wood Metal Cloth-covered wood Cardboard

Casket quality (Circle): Top of the line Mid-level Least expensive Rented

**5. Vault**

Has vault already been purchased? (Circle) No Yes (see below)

---

(Name and contact information of vault provider)

---

Location of receipt and other papers for vault

Vault Quality (Circle): Top of the line Mid-level Least expensive

**6. Interment** (Include as Applicable):

---

Cemetery or Columbarium (*name and location*)

---

Lot section and number (*if owned*)

---

Location for interment of ashes (and location)

---

Vault or lot number

**7. Friends May Visit My Family at** (Circle):

Church My home Funeral Home Other

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Other location, address and contact information for visiting

**8. Planned Giving**

I have named Emmanuel Anglican Church as beneficiary in my estate (Check All that Apply):

- Appreciated Assets
- Charitable Gift Annuity
- Charitable Remainder Trust
- Life Insurance
- Life Income
- Will

I would like to speak with the rector concerning my interest in making a planned gift.

# Section 4: The Funeral Liturgy

## 1. Preparations for the Service (with the body present)

The rubrics urge that the service be held at a time when the congregation can be present. In some cases, an evening hour for the funeral should be considered. Although it would be highly unusual in view of the restricted hours kept by cemeteries and gravediggers, burial/internment could follow an evening funeral. The Committal should happen immediately following the Commendation or as soon as possible.

The selection of the rite, collects, lessons, and music are made in collaboration with the family with the approval of the rector. Pallbearers should be chosen. It is preferable that the pallbearers, rather than employees of the funeral home, bear or guide the casket into the church.

Since the theology of the Prayer Book service emphasizes the resurrection the color of the vestments is most commonly white or gold. Black or Purple vestments are also appropriate given the somber nature of the liturgy.

It is suggested that no flowers be brought into the body of the church except those designated for the altar. Rather than purchasing additional floral arrangements, the friends and family of the deceased should be encouraged to contribute to the church's memorial fund.

In the rare case where a death is due to suicide, and was clearly intended as an act of unbelief in God, or the faith of the deceased is not known, the service for one who does not profess the faith will be used (see *The Book of Occasional Services*, second edition, p. 156).

While the Prayer Book provides that the Eucharist may or may not be part of the funeral service the celebration of the Eucharist is normative for the funerals of communicants. Exceptions to this norm must be approved by the rector. The Church teaches that the Eucharist provides a bond between those who gather for Holy Communion and those who share in the heavenly banquet in the New Jerusalem.

### Concerning Music at Funerals

The hymns from *The Hymnal* and other sacred music express our belief in the resurrection of the body and life everlasting. Secular and taped music are not allowed, as there is a wealth of beautiful and appropriate sacred music that is suitable for use in the context of the liturgy. The funeral is a service of worship designed to involve the entire congregation, but solo vocal performances may be allowed. Should any outside choirs or instrumentalists be allowed, they must be approved by the church's organist/choirmaster. Hymns from *The Hymnal 1940*, *The Hymnal 1982*, and *Lift Every Voice and Sing II* are acceptable. In the case of choral music, texts must come from the Holy Bible, *The Book of Common Prayer* or the above-mentioned hymnals. The Canons of this Church give the final authority for the music used in any liturgical setting to the rector of the church in which the liturgy occurs.

First consideration should be given to the singing of those parts of the service that are by their very nature songs - the entrance anthems, psalms or canticle, Sanctus, fraction anthem, and the anthem at the commendation (Kontakion). While the funeral is an Easter liturgy, this does not mean, however,



that hymnody should be limited to Easter hymns. Other hymns that speak of Christian hope are also appropriate (See Appendixes A, B, & C for approved music).

In addition to their use at the offertory and communion, hymns may also replace the Prayer Book versions of the psalms. Suitable selections include hymns that are metrical paraphrases of the psalms appointed (See Appendix A).

Careful consideration should also be employed when selecting service music. It is desirable that the setting of the Sanctus and Fraction Anthem be familiar to some of those assembled.

In the selection of congregational and/or choir offertory and communion anthems, attention is called to the rubrics on p. 14 of the 1979 Prayer Book which requires other anthems to be "from Holy Scripture, or from this book, or from texts congruent with them."

In situations where no choir is available, the presence of a cantor can make possible the singing of some of these parts of the service. Also, "On occasion, and as appropriate, instrumental music may be substituted for a hymn or anthem. When it is desired to use music composed for them, previously authorized liturgical texts may be used in place of the corresponding texts in this Book" (1979 Prayer Book, p.14).

### The Funeral Liturgy

**The Entry Rite:** The casket is received at the door, the pall is placed on it, the pallbearers take their places, and the body is brought in feet first. The clergy and acolytes precede the body and the family follows it. Members of the family who are elderly or infirm may be seated prior to the service. The pallbearers, who properly should be family members and friends rather than employees of the funeral establishment, may bear the casket to the head of the nave and then place it on the trestle (or catafalque or dolly), feet facing the altar. If bearing the body into the church is impossible, the pallbearers, one in front and one behind at minimum, wheel the trestle to its place at the head of the aisle. The procession may be led by the cross and torches. A deacon or other designated person may bear the Paschal Candle in procession and place it in its stand near the body where it remains until the end of the service.

**Opening Anthems:** If the body has not been brought to the church previously, the liturgy begins with the burial anthem. If the anthems cannot be sung, they may be recited by the priest or by all present, or a hymn may be sung in their place. If the vigil or wake has been held in the church, a hymn is generally more suitable, because the casket is already in place. The use of the anthem "In the midst of life we are in death..." is especially recommended for a community that has a strong sense of remorse at the death of a person--e.g., in the case of neglect or an accident. The anthem, "I am the resurrection," may be then used at the beginning of the Committal. Music for the entrance anthems appears in the Accompaniment Edition of The Hymnal 1982.

**Announcements:** The Book of Common Prayer allows for necessary announcements after the entering procession and before the collect. If there is to be a reception following the service, an invitation and notice of the location are also appropriately mentioned at this time.

**The Liturgy of the Word:** The rite requires the reading of one or more passages of scripture. If there is communion, the last reading is always from the Gospel. It is desirable that three lessons and at least one

psalm be included. The rubrics do not provide for the inclusion of a non-scriptural reading. The Book of Common Prayer does not allow the singing of an anthem after any of the readings at a funeral. The rubrics allow the singing of a psalm, hymn, or canticle after each of these readings. The passages that precede the Gospel should be read by one or two laypersons. The psalm may be sung by a cantor, or by the choir, or by the entire congregation, or may be read by a layperson. The Prayer Book provides that the Gospel be read by "the deacon or minister appointed". The use of the word "minister" in this rubric was intended to make it possible, when appropriate, for the gospel to be read by an ordained minister of another Christian denomination.

**The Homily:** The homily, which follows the Gospel, is designed to comfort and instruct those present and to recall for them the resurrection of Jesus Christ and the resurrection of the faithful departed by virtue of their baptism. Eulogies per se are not appropriate. However, salient facts that witness to the power of God in the person's life may appropriately be mentioned in the course of the homily. Serial eulogies are a part of funeral practices in many places. However, the rubrics of the Prayer Book prescribe only one homily. The sharing of memories about the deceased is an important pastoral ministry which Christians have for one another; however it is not an appropriate part of a funeral liturgy. Providing for eulogies and reminiscences at a place and time apart from the service is recommended. After the homily, the Apostles' Creed is said.

**The Prayers of the People:** If there will be no Eucharist, the Lord's Prayer is said before the Prayers of the People. The Prayers of the People are led by a deacon or a layperson. The Peace is exchanged in the usual fashion.

**Offertory Procession and Communion:** It is recommended that offering of the bread and wine be brought forward by friends of the deceased. At communion, an usher or server appropriately leads members of the family to receive before the rest of the congregation. Because many persons present may be unfamiliar with parish customs, it is particularly important that a person--such as an usher, acolyte, or a member of the altar guild--indicate to visitors when and where they are to receive communion.

### The Commendation

The purpose of the Commendation is to provide an opportunity for a final farewell by those who will not be present at the graveside or crematorium service. If the committal immediately follows the service in the church, the commendation is omitted.

### The ceremonial for the commendation is as follows:

The priest moves to the foot of the casket facing the congregation. The cross and torch bearers stand in the aisle at the head of the casket facing the priest but far enough away to enable the priest to pass in front of them if there is to be a censuring or sprinkling. If the Paschal Candle is used at the procession from the church, the bearer stands in front of the cross bearer facing the priest. If incense or holy water is to be used, the bearers of these stand on either side of the priest. The singing of the Kontakion ("Give rest, O Christ...") or other song is then begun. During the singing, the priest may sprinkle the casket while walking around it and may then cense it while walking around it. If there is no singing, the sprinkling and/or censuring may take place before, during, or immediately after the spoken Kontakion. The priest, still facing the casket, says the prayer of commendation and may bless the people. The appointed dismissal is then said.

At the Procession from the Church: While the pallbearers turn the body around, the priest, other clergy, and accompanying acolytes move away and take position between the crucifer and the casket, facing the altar. When all is in readiness, the priest turns (which is the cue for others in the procession to turn) and leads the body out. The family follows the body.

As the Body is borne from the Church: A hymn may be sung, instrumental music may be played, or one or more of the appointed anthems may be sung or said. In places where the cemetery is adjacent to the church, the singing or recitation of these anthems or one or more of the appointed canticles is appropriately continued until all are assembled at the grave.

### The Committal

At the Grave: The casket is borne to its final resting place, ideally by the pallbearers and not the gravediggers. The priest takes position at the head of the casket. The cross and torch bearers, if present, take position at the other end. If any announcements are to be made, such as an invitation to those present to assemble for refreshments or for a meal, they are made by the priest, and not by a representative of the funeral home, before the rite begins. Although it requires some persistence to accomplish, in accordance with classical Anglican practice, the body is lowered into the grave while the appointed anthem is said or sung. Alternatively, the gravediggers may lower the casket before the rite begins. At this time, the body may be sprinkled and/or censed. After the anthem, the officiant casts a handful or shovelful of earth upon the casket while saying the appointed words. The mourners may also cast earth upon the casket. Ideally, the family and friends can fill up the grave; however, this usually requires that the vault cover be installed, and most cemeteries are unprepared to make this accommodation. Filling the grave themselves allows the mourners the feeling that they have done all that they can do.

After the prayer of committal, the officiant greets the people with the salutation ("The Lord be with you"), leads the Lord's Prayer, and concludes the service as appointed. If the place of burial is not in consecrated ground, the priest may say the consecratory prayer immediately before the opening anthem of the committal rite.

In the Church: In places where the graveyard is adjacent to the church and burial is to follow immediately, and the weather is sufficiently inclement that it is inappropriate to ask all present to proceed to the grave, the committal rite may take place under the shelter of the church. In such cases, the rite of Commendation is omitted; if desired, the Kontakion may be sung during communion. Also, the casting of earth upon the coffin is omitted, but it is desirable that the actual sentence of committal and the casting of earth be done by the priest at a convenient time after the congregation has departed.

At a Crematorium: The Committal rite is also appropriately used immediately prior to cremation substituting the words "the elements" for "the ground". In these circumstances, the casting of earth is omitted.

At the Interment of Ashes: The Committal is also appropriately used substituting the words "its resting place" for "the ground" if the ashes are to be placed in a columbarium. If the place of interment is the ground, the casting of earth is appropriate.

Burial at Sea: The Committal is also used at the burial of a body or ashes at sea substituting the words "the deep" for "the ground".

### The Funeral Liturgy without a Eucharist

The priest vests in cassock and surplice with a stole or tippet and may wear a cope. Deacons vest in cassock and surplice with stole or tippet, and may wear dalmatics.

The service takes place as described previously except that the lessons need not include a reading from the Gospel. It is strongly recommended that at least one Psalm be included. The rubrics do not provide for the singing of an anthem at such services. It should be noted that the Lord's Prayer is said prior to the Prayers of the People. In place of one of the forms printed, suitable may be used. After the prayers, the service continues with the Commendation (in the absence of the body, with a blessing). This form of service is also appropriate for the burial of Christians who are not Anglicans. Unless there are extraordinary reasons for why the Eucharist should not be celebrated it is expected that the funeral liturgy will include the Eucharist.

## **2. Concerning Visitations, Vigils and Wakes**

In most communities, the vigil or wake takes place in a funeral establishment and, in some communities, includes an act of worship led by the local priest, or a deacon, lay reader, or friend of the family. Such a service normally includes one or two Psalms, a reading from Scripture, and prayers. The Prayer Book suggests the use of Psalms, lessons, and collects drawn from the funeral liturgy, and thus provides an opportunity to use ones which will not be included in the funeral rite itself. The use of the litany at the time of death is specifically recommended.

In some places, the custom of holding the wake in the church has been recovered, and the Prayer Book makes specific recommendations for such a vigil. The vigil begins with the reception of the body. If a priest, the officiant vests in cassock and surplice with stole, and may wear a cope. A deacon vests in cassock and surplice with stole, and may wear a dalmatic. A lay reader vests in cassock and surplice. A deacon, if present, or a server, may carry the lighted Paschal Candle. If there is no server, the lighted Paschal Candle may be placed in its stand between where the body will lie and the altar. Alternatively, lighted candles may be set around the area where the body will be placed.

The officiant and server proceed to the door of the church where they await the arrival of the body. Upon arrival, a pall is placed on the casket, after which the officiant says the biddings and in the Prayer Book.

The body is then borne into the church to the place where it will rest. The procession is led by the deacon or a server, bearing the Paschal Candle. The other ministers, if any are present, then follow; then the officiant, then the persons bearing the body; and, finally, members of the family, if they are not already in the church. During the procession, the officiant may recite a suitable Psalm or anthem; or, if there are singers present, Psalms and anthems may be sung.

The devotions which follow may be very simple, such as an appropriate collect, and the traditional formula: "May his soul and all the souls of the departed through the mercy of God rest in peace. Amen." Or they may be more elaborate and include one or more readings from Scripture, additional psalmody, and the litany at the time of death, or the prayers for a vigil provided in the Prayer Book.

After the devotions, a silent vigil is kept. In our time, there is considerable pressure to display the body; however, in traditional Anglican practice, the casket always remains closed. Holding the vigil or wake in the church has the added advantage of protecting a family that wants the casket closed from being pressured to open it for viewing.

After the vigil service, it is suitable that the family be conducted to a room nearby where they can greet those who come to the church to pay their respects. The provision of refreshments is also recommended.

Well before the beginning of the funeral liturgy, the casket is closed and covered with the pall, and it remains closed thereafter. The closing of the casket before the service permits the mourners to acknowledge the parting caused by death and to commend the deceased to God. When the wake takes place in a chapel rather than in the church, the moving of the casket may be done in either of two ways: (1) During the singing of the entrance anthems, the casket is borne from the chapel into the church. (2) The casket is moved to its place before the altar without formal ceremony at a convenient time prior to the arrival of the congregation.

### **3. Concerning Ashes**

Generally, the treatment of ashes is similar to that of a body in a casket. A pedestal-style catafalque will be placed in the position normally occupied by a casket in the church and covered with a pall of sufficient size to fully cover the container of ashes. A chalice veil is inappropriate for this use. It is suggested that ashes be placed on the catafalque before the service, and that they remain there unless there is to be an immediate procession to a place of interment at the church.

If the commendation is used, the ministers take their places as previously described.

### **4. The Funeral Liturgy in the Church in the Absence of the Body or Ashes**

Although popularly called a "memorial service," this liturgy is the funeral for a person and is to be distinguished from a service which is held at a stated time interval after death, such as an anniversary, or in a place other than where the funeral is being held.

If the body has been willed to science, or if there are no remains, the service includes all the elements given above, with the following exceptions:

A. The Commendation is omitted. Rather, the service concludes with the blessing and dismissal. In order to include it, the Kontakion may appropriately be sung during communion.

B. The Committal may precede the service in these circumstances.

### **5. Other Rites**

Where fraternal rites are desired, that service should precede the church service, either at the home of the deceased, fraternal meeting place, or at the funeral establishment.

If military honors are to be included, the American flag may be placed under the funeral pall. The flag is

removed from the casket prior to the casting of earth. The officer or non-commissioned officer in command of a military detail should confer with the officiant before the committal as to the proper arrangements.

## **6. Memorial Services**

As pointed out above, a memorial service, strictly speaking, is a "service held at a stated interval after death, such as an anniversary or in a place other than where the funeral is being held." If the memorial service is a Eucharist ("requiem"), the rite begins as prescribed for celebrations of the Holy Eucharist.

The opening acclamation "Alleluia. Christ is Risen." is appropriate to the occasion, even during Lent. The circumstances of the person's death, or the needs of the assembled congregation will determine whether the Kyrie Eleison, the Trisagion, or the Gloria in Excelsis is used. The proper collect is Number. As the rubric on those pages indicates, any of the collects for use at the Burial of the Dead may be substituted.

The proper Psalms and readings are those appointed under Number 8. Any of the Psalms and lessons appointed for the funeral liturgy may be used instead. A homily on the appointed scriptures is appropriate.

For the Prayers of the People, any of the usual forms may be used, or one of those appointed for the funeral liturgy. The Proper Preface of the Commemoration of the Dead is used. One of the usual post communion prayers may be used, or the form given to conclude the funeral liturgy in the Prayer Book.

## **7. Other Memorial Services**

A non-Eucharistic memorial service may take the form of a liturgy of the Word. In such cases, the service begins as prescribed for celebrations of the Holy Eucharist but concludes after the Prayers of the People with the singing of a hymn, if desired, the Lord's Prayer, and with the Grace or a blessing, or with the exchange of the Peace.

Historically, memorial services could also employ a special form of Morning or Evening Prayer. While the Prayer Book makes no specific mention of such services, the following form of the office for this occasion is suggested:

- A. Opening Preces and Gloria Patri
- B. Venite (Morning Prayer only)
- C. A suitable Psalm or Psalms, such as those suggested in the funeral liturgy.
- D. One or two lessons, such as those suggested for the funeral liturgy, each followed by an appropriate canticle.
- E. Concluding prayers, which may take either of the following forms: (a) Salutation, Lord's Prayer, and one or more appropriate collects. (b) One of the forms for the Prayers of the People given in the funeral liturgy.

## **8. Participating Clergy**

The rector of the church is the appropriate officiant to perform the burial rites. If an Anglican priest other than one from the church's staff is desired to assist (or officiate), the permission and invitation of

the rector is required according to Canon Law. The location of the funeral other than in the parish church changes nothing; non-parochial priests may only function with the permission and invitation of the rector of the church. Guest clergy (other than Anglican priests and deacons) are invited from time to time to read the lessons, lead prayers, and/or preach. *The Book of Common Prayer*, the guidelines of which each priest at his ordination has sworn to uphold, is very specific about who may do what. These guidelines may not be violated in any way.

*NOTE TO FAMILY AND ATTORNEY: At time of death—or before, if possible—please notify the priest of the church.*

# Section 5: The Funeral Liturgy Planner

(Turn in a Copy of this Section to the Church Office)

## 1. Personal Information

---

Full Legal Name

---

Maiden Name

Baptized (Circle)      Yes, Date: \_\_\_\_\_      No

Confirmed (Circle)      Yes, Date: \_\_\_\_\_      No

EAC Member (Circle)      Yes, Date: \_\_\_\_\_      No

---

Street Address

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Daytime phone: (\_\_\_\_\_) \_\_\_\_\_ Cell: (\_\_\_\_\_) \_\_\_\_\_

Home phone: (\_\_\_\_\_) \_\_\_\_\_

---

Date and Place of Birth

---

Father's Full Name

---

Mother's Maiden Name





Siblings

---

First Sibling Full name

---

Address

Phone: ( \_\_\_\_\_ ) \_\_\_\_\_

---

Second Sibling Full name

---

Address

Phone: ( \_\_\_\_\_ ) \_\_\_\_\_

---

Third Sibling Full name

---

Address

Phone: ( \_\_\_\_\_ ) \_\_\_\_\_

---

Fourth Sibling Full name

---

Address

Phone: ( \_\_\_\_\_ ) \_\_\_\_\_

Children

\_\_\_\_\_  
First Child's name ( ) Phone

\_\_\_\_\_  
Address

\_\_\_\_\_  
Second Child's name ( ) Phone

\_\_\_\_\_  
Address

\_\_\_\_\_  
Third Child's name ( ) Phone

\_\_\_\_\_  
Address

\_\_\_\_\_  
Fourth Child's name ( ) Phone

\_\_\_\_\_  
Address

\_\_\_\_\_  
Fifth Child's name ( ) Phone

\_\_\_\_\_  
Address

\_\_\_\_\_  
Sixth Child's name ( ) Phone

\_\_\_\_\_  
Address

\_\_\_\_\_  
Seventh Child's name ( ) Phone

\_\_\_\_\_  
Address

Other Kin

\_\_\_\_\_  
Kin's name/relation ( ) Phone

\_\_\_\_\_  
Address

\_\_\_\_\_  
Kin's name/relation ( ) Phone

\_\_\_\_\_  
Address

**3. Visitation/Vigil/Wake**

I would like a Visitation/Vigil/Wake before the service (Circle) Yes No

Visitation/Vigil/Wake to be held at (Circle):

Church Home Funeral Home Date: \_\_\_\_\_

I would like the wake to be held (Circle):

Early Evening: \_\_\_\_\_ Late Afternoon: \_\_\_\_\_ Mid-Afternoon: \_\_\_\_\_

\_\_\_\_\_  
Name and address of other location

\_\_\_\_\_  
Scripture Readings (See Appendix D)

---

Music (See Appendixes A,B,C)

**4. Funeral Service to be held at (Circle):**

Church Gravesite Other Location    Date: \_\_\_\_\_

---

Name and address of other location

I would like the funeral to be held (Circle):

Early Evening: \_\_\_\_\_ Late Afternoon: \_\_\_\_\_ Mid-Afternoon: \_\_\_\_\_

**5. Participants**

*Pall Bearer(s)* (bearing the casket or the cremains):

---

Pall Bearer's name and contact information

---

Pall Bearer's name and contact information

---

Pall Bearer's name and contact information

---

Pall Bearer's name and contact information

---

Pall Bearer's name and contact information

*Lector(s)*

---

Old Testament: Lector name and contact information

---

Psalms(s): Lector name and contact information

---

New Testament: Lector name and contact information

*Ushers*

---

Usher name and contact information

---

Usher name and contact information

---

Usher name and contact information

---

Usher name and contact information

*Musician(s)*

---

Organist/Pianist name and contact information

---

Cantor name and contact information

---

Other Musician name and contact information

---

Soloist name and contact information

*Lay Eucharistic Minister(s)*

---

LEM name and contact information

---

LEM name and contact information

*Intercessor (Prayers of the People)*

---

Intercessor name and contact information

*Clergy* (The rector of the church must approve all clergy participants)

---

Celebrant: name and contact information

---

Deacon: name and contact information

---

Homilist: name and contact information

## 6. Liturgy

Burial of the Dead Liturgy (Circle): 2019 1979 Rite I 1979 Rite II 1928

Eucharist? (Circle): Yes No (consult with rector)

*Prelude:*

---

(Name and Composer, See Appendix C)

*Opening Anthem: (Circle)* 2019 1979 Rite I 1979 Rite II 1928

*Hymn:*

---

Hymn number or name and composer of piece (Appendix B)

*First Reading:*

\_\_\_ Isaiah 25:6-9 (He will swallow up death in victory)

\_\_\_ Isaiah 61:1-3 (To comfort those that mourn)

\_\_\_ Lamentations 3:22-26, 31-33 (The Lord is good unto them that wait for him)

\_\_\_ Job 19:21-27a (I know that my Redeemer lives)

---

Lector's name



*Psalm (Choose One):*

- \_\_\_ 23 (The Lord is my shepherd)
- \_\_\_ 27 (The Lord is my light and my salvation)
- \_\_\_ 42:1-7 (As the deer longs for the water-brooks)
- \_\_\_ 46 (God is our refuge and strength)
- \_\_\_ 90:1-12 (Lord, you have been our refuge)
- \_\_\_ 106:1-5 (Hallelujah! Give thanks to the Lord)
- \_\_\_ 116 (I love the Lord, because he has heard the voice of my supplication)
- \_\_\_ 121 (I lift up my eyes to the hills)
- \_\_\_ 130 (Out of the depths have I called to you, O Lord)
- \_\_\_ 139:1-11 (Lord, you have searched me out and known me)

(Appendix A for Sung Versions)

---

Lector's name

*New Testament:*

- \_\_\_ Romans 8:14-19, 34-35, 37-39 (The glory that shall be revealed)
- \_\_\_ I Corinthians 15:20-26, 35-38, 42-44, 53-58 (Raised in incorruption)
- \_\_\_ II Corinthians 4:16-5: 9 (Things which are unseen)
- \_\_\_ I John: 3: 1- 2 (We shall be like him)
- \_\_\_ Revelation 7:9-17 (God shall wipe away all tears)
- \_\_\_ Revelation 21:2-7 (Behold, I make all things new)

---

Lector's name

*2<sup>nd</sup> Psalm (Choose One):*

- \_\_\_ 23 (The Lord is my shepherd)
- \_\_\_ 27 (The Lord is my light and my salvation)
- \_\_\_ 42:1-7 (As the deer longs for the water-brooks)
- \_\_\_ 46 (God is our refuge and strength)
- \_\_\_ 90:1-12 (Lord, you have been our refuge)
- \_\_\_ 106:1-5 (Hallelujah! Give thanks to the Lord)
- \_\_\_ 116 (I love the Lord, because he has heard the voice of my supplication)
- \_\_\_ 121 (I lift up my eyes to the hills)
- \_\_\_ 130 (Out of the depths have I called to you, O Lord)
- \_\_\_ 139:1-11 (Lord, you have searched me out and known me)

(Appendix A for Sung Versions)

---

Lector's name

*Sequence Hymn:*

---

Hymn number or name and composer of piece (Appendix B)

*Gospel:*

- \_\_\_ John 5:24-27 (He that believeth hath everlasting life)
- \_\_\_ John 6:37-40 (All that the Father giveth shall come to me)
- \_\_\_ John 10:11-16 (I am the good shepherd)
- \_\_\_ John 11:21-27 (I am the Resurrection and the life)
- \_\_\_ John 14:1-6 (In my Father's house are many mansions)

---

Gospeler's name

---

Homilist's name:

*The Prayers: (Circle)* 2019 1979 Rite I 1979 Rite II 1928

---

Intercessor's name and contact information

*Offertory Hymn:*

---

Hymn number or name and composer (Appendix B)

*The Great Thanksgiving: (Circle One)*

- 1928
  
- 2019
  - Anglican Standard Text
  - Ancient Renewed
  
- 1979
  - Rite I: Eucharistic Prayer 1 Rite I: Eucharistic Prayer 2
  - Rite II: Eucharistic Prayer A Rite II: Eucharistic Prayer B  
Rite II: Eucharistic Prayer C Rite II: Eucharistic Prayer D

*The Lord's Prayer (Circle):* Traditional Contemporary

*Music to be Played During the Eucharist:*

---

Name and Composer (Appendix B, C)

---

Name and Composer (Appendix B, C)

---

Name and Composer (Appendix B, C)

*Recessional Hymn:*

---

Name and Composer (Appendix B)

*Postlude:*

---

Name and Composer (Appendix C)

**7. Reception**

Reception following the service at the church? (Circle): Yes No

- If yes, do you need assistance from the church? (Circle): Yes No

*Eulogies/Remembrances:*

---

Master of Ceremonies' name

---

eulogist's name

---

eulogist's name

**8. Additional Ceremonies besides the Rites of the Church\*:**

\_\_\_\_ Fraternal Organization (name, address and telephone number of contact)

---

\_\_\_\_ Military (name, address, telephone number of contact)

---

\_\_\_\_ Other

---

Name of ceremony; name and contact information (address, telephone number of contact)

*\*Note: Additional ceremonies are to take place before or after the liturgy outside of the church and need to be approved by the rector.*

**9. Financial Assistance**

Is there a need for financial assistance to cover funeral expenses? If yes, contact the Companions of Saint Stephen (Circle): Yes    No

# Section 6: Authorizations

(Turn in a Copy of this Section to the Church Office)

## Attorney and Executor

\_\_\_\_\_  
Attorney's name ( ) \_\_\_\_\_  
Phone

\_\_\_\_\_  
Address

\_\_\_\_\_  
Executor's name ( ) \_\_\_\_\_  
Phone

\_\_\_\_\_  
Address

I authorize the following person or persons to make final decisions about funeral details with the rector. I also authorize this person or persons to make any necessary changes in the other details above, in accordance with their own best judgment, the circumstances which surround my death, the rubrics and customs of the church, and the approval of the rector.

\_\_\_\_\_  
Name and contact information of authorized person

\_\_\_\_\_  
Signature Date

Witnesses

\_\_\_\_\_  
Signature Date

\_\_\_\_\_  
Signature Date

**Copies of these instructions have been given to:**

\_\_\_\_ Rector: \_\_\_\_\_

\_\_\_\_ Church Office: \_\_\_\_\_

\_\_\_\_ Spouse: \_\_\_\_\_

\_\_\_\_ Children: \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_ Parents: \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_ Siblings: \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_ Attorney: \_\_\_\_\_

\_\_\_\_ Executor: \_\_\_\_\_

\_\_\_\_ Other: \_\_\_\_\_

# Section 7: Documents

(Keep for Your Records)

## 1. Insurance Policy(ies)

---

Company

---

Policy number

---

Location of policy

---

Company

---

Policy number

---

Location of policy

---

Company

---

Policy number

---

Location of policy

## 2. Safe Deposit Boxes (Do not keep your will or burial instruction in safe deposit boxes)

---

Location of safe deposit box keys

---

Box location

---

Box number



**3. Last Will & Testament**

(Circle): I have made a will OR I have not made a will

---

Copy location

---

Copy location

---

Copy location

---

Copy location

**4. Disposition of Personal Property Not Included in the Will**

*(Who gets certain jewelry, collections, china, etc.)*

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# Section 8: Appendices

## Appendix A: Hymn Options from the 1982 Hymnal for Psalm Paraphrases

645, 646 The King of Love My Shepherd Is (Ps 23)  
151 From Deepest Woe I Cry to Thee (Ps 130)  
658 As Longs the Deer for Cooling Streams (Ps 42)  
666 Out of the Depths I Call (Ps 130)  
668 I to the Hills Will Lift Mine Eyes (Ps 121)  
680 O God, Our Help in Ages Past (Ps 90)  
687, 688 A Mighty Fortress Is Our God (Ps 46)

## Appendix B: Hymns Options for the Burial of the Dead from the 1982 Hymnal

### Burial of The Dead

354 Into paradise may the angels lead you (Rev 7 & Rev 21) (In Paradisum)  
355 Give rest, O Christ (1 Cor 15)  
356 May choirs of angels lead you (Rev 7 & Rev 21) (In Paradisum)  
357 Jesus, Son of Mary (Communion)  
358 Christ the Victorious, give to your servants (1 Cor 15) (Cantakion) (Commendation)

### Also see:

14 O God, creation's secret force also 15  
151 From deepest woe I cry to thee  
194 Jesus lives! thy terrors now (Rom 8 & Jn 14) also 195  
208 Alleluia, alleluia, alleluia! The strife is o'er (1 Cor 15)  
287 For all the saints, who from their labors rest  
326 From glory to glory advancing, we praise thee, O Lord  
335 I am the bread of life (Jn 6 & Jn 11)  
338 Wherefore, O Father, we thy humble servants  
373 Praise the Lord! ye heavens adore him (Psalm 148)  
379 God is Love, let heaven adore him  
388 O worship the King, all glorious above! (Psalm 104)  
429 I'll praise my Maker while I've breath (Psalm 146)  
447 The Christ who died but rose again (Rom 8)  
448 O love, how deep, how broad, how high also 449  
455 O Love of God, how strong and true also 456  
457 Thou art the Way, to thee alone (Jn 14)  
487 Come, my Way, my Truth, my Life  
492 Sing, ye faithful, sing with gladness (1 Cor 15)  
517 How lovely is thy dwelling place (Psalm 84)  
526 Let saints on earth in concert sing  
560 Remember your servants, Lord (Mt 5:3-12)

618 Ye watchers and ye holy ones (Rev 7)  
620 Jerusalem, my happy home (2 Cor 4-5)  
621 Light's abode, Celestial Salem (Rom 8, 1 Cor 15, 2 Cor 4-5, Rev 21) also 622  
623 O what their joy and their glory must be (Rom 8, 2 Cor 4-5, Rev 21)  
624 Jerusalem the golden (Rev 7 & Rev 21)  
625 Ye holy angels bright (Rev 7)  
635 If thou but trust in God to guide thee  
637 How firm a foundation, ye saints of the Lord also 636  
645 The King of love my shepherd is (Psalm 23 & Jn 10) also 646  
658 As long the deer for cooling streams (Psalm 42)  
663 The Lord my God my shepherd is (Psalm 23)  
664 My Shepherd will supply my need (Psalm 23)  
665 All my hope on God is founded  
666 Out of the depths I call (Psalm 130)  
668 I to the hills will lift mine eyes (Psalm 121)  
669 Commit thou all that grieves thee (Psalm 37)  
671 Amazing grace! how sweet the sound  
677 God moves in a mysterious way  
679 Surely it is God who saves me (First Song of Isaiah) also 678  
680 O God, our help in ages past (Psalm 90)  
685 Rock of ages, cleft for me  
688 A mighty fortress is our God (Psalm 46) also 687  
690 Guide me, O thou great Jehovah  
691 My faith looks up to thee  
692 I heard the voice of Jesus say  
695 By gracious powers so wonderfully sheltered also 696  
702 Lord, thou hast searched me and dost know (Psalm 139)

Also see Easter section:

174 At the Lamb's high feast we sing  
176 Over the chaos of the empty waters also 177  
178 Alleluia, alleluia! Give thanks to the risen Lord  
180 He is risen, he is risen!  
181 Awake and sing the song  
182 Christ is alive! Let Christians sing  
183 Christians, to the Paschal victim  
185 Christ Jesus lay in death's strong bands  
186/184 Christ the Lord is risen again!  
187 Through the Red Sea brought at last, Alleluia!  
188 Love's redeeming work is done (1 Cor 15) also 189  
191 Alleluia, alleluia! Hearts and voices heavenward raise (1 Cor 15)  
192 This joyful Eastertide  
199 Come, ye faithful, raise the strain also 200  
202 The Lamb's high banquet called to share  
204 Now the green blade riseth from the buried grain  
205 Good Christians all, rejoice and sing!  
207 Jesus Christ is risen today, Alleluia!

209 We walk by faith, and not by sight  
210 The day of resurrection!  
211 The whole bright world rejoices now  
212 Awake, arise, lift up your voice

### **Appendix C: Prelude, Postlude, Communion Options**

#### The Prelude

Johann Sebastian Bach Jesu, Joy of Man's Desiring  
Johann Sebastian Bach Arioso  
Flor Peeters Aria  
Harold Drake In Green Pastures  
Healey Willan Soliloquy  
Healey Willan Prelude on "St. Anne"  
Gordon Young Prelude on "Slane"

#### The Postlude

Gordon Young Recessional on "St. Anne"  
George Frederick Handel Air in F

## Appendix D: Scripture Readings

### Old Testament

#### **Isaiah 25:6-9 (He will swallow up death in victory)**

- <sup>6</sup> On this mountain the LORD of hosts will make for all peoples  
a feast of rich food, a feast of well-aged wine,  
of rich food full of marrow, of aged wine well refined.
- <sup>7</sup> And he will swallow up on this mountain  
the covering that is cast over all peoples,  
the veil that is spread over all nations.
- <sup>8</sup> He will swallow up death forever;  
and the Lord GOD will wipe away tears from all faces,  
and the reproach of his people he will take away from all the earth,  
for the LORD has spoken.
- <sup>9</sup> It will be said on that day,  
“Behold, this is our God; we have waited for him, that he might save us.  
This is the LORD; we have waited for him;  
let us be glad and rejoice in his salvation.”

#### **Isaiah 61:1-3 (To comfort all that mourn)**

- The Spirit of the Lord GOD is upon me,  
because the LORD has anointed me  
to bring good news to the poor;  
he has sent me to bind up the brokenhearted,  
to proclaim liberty to the captives,  
and the opening of the prison to those who are bound;
- <sup>2</sup> to proclaim the year of the LORD's favor,  
and the day of vengeance of our God;  
to comfort all who mourn;
- <sup>3</sup> to grant to those who mourn in Zion—  
to give them a beautiful headdress instead of ashes,  
the oil of gladness instead of mourning,  
the garment of praise instead of a faint spirit;  
that they may be called oaks of righteousness,  
the planting of the LORD, that he may be glorified.

#### **Lamentations 3:22-26, 31-33 (The Lord is good unto them that wait for him)**

- <sup>22</sup> The steadfast love of the LORD never ceases;  
his mercies never come to an end;
- <sup>23</sup> they are new every morning;  
great is your faithfulness.
- <sup>24</sup> “The LORD is my portion,” says my soul,  
“therefore I will hope in him.”
- <sup>25</sup> The LORD is good to those who wait for him,  
to the soul who seeks him.
- <sup>26</sup> It is good that one should wait quietly  
for the salvation of the LORD.

<sup>31</sup> For the Lord will not  
cast off forever,  
<sup>32</sup> but, though he cause grief, he will have compassion  
according to the abundance of his steadfast love;  
<sup>33</sup> for he does not afflict from his heart  
or grieve the children of men.

**Wisdom 3:1-5, 9 (The souls of the righteous are in the hand of God)\* *from the Apocrypha***

But the souls of the righteous are in the hand of God,  
and no torment will ever touch them.  
In the eyes of the foolish they seemed to have died,  
and their departure was thought to be a disaster,  
and their going from us to be their destruction;  
but they are at peace.  
For though in the sight of others they were punished,  
their hope is full of immortality.  
Having been disciplined a little, they will receive great good,  
because God tested them and found them worthy of himself.  
Those who trust in him will understand truth,  
and the faithful will abide with him in love,  
because grace and mercy are upon his holy ones,  
and he watches over his elect.

**Job 19:21-27a (I know that my Redeemer liveth)**

<sup>21</sup> Have mercy on me, have mercy on me, O you my friends,  
for the hand of God has touched me!  
<sup>22</sup> Why do you, like God, pursue me?  
Why are you not satisfied with my flesh?  
<sup>23</sup> “Oh that my words were written!  
Oh that they were inscribed in a book!  
<sup>24</sup> Oh that with an iron pen and lead  
they were engraved in the rock forever!  
<sup>25</sup> For I know that my Redeemer lives,  
and at the last he will stand upon the earth.  
<sup>26</sup> And after my skin has been thus destroyed,  
yet in my flesh I shall see God,  
<sup>27</sup> whom I shall see for myself,  
and my eyes shall behold, and not another.  
My heart faints within me!

New Testament

**Romans 8:14-19, 34-35, 37-39 (The glory that shall be revealed)**

<sup>14</sup> For all who are led by the Spirit of God are sons of God. <sup>15</sup> For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by whom we cry, “Abba! Father!” <sup>16</sup> The Spirit himself bears witness with our spirit that we are children of God, <sup>17</sup> and if children, then heirs—heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him.

<sup>18</sup> For I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us. <sup>19</sup> For the creation waits with eager longing for the revealing of the sons of God.

<sup>34</sup> Who is to condemn? Christ Jesus is the one who died—more than that, who was raised—who is at the right hand of God, who indeed is interceding for us. <sup>35</sup> Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword?

<sup>37</sup> No, in all these things we are more than conquerors through him who loved us. <sup>38</sup> For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, <sup>39</sup> nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

### **I Corinthians 15:20-26, 35-38, 42-44, 53-58 (Raised in incorruption)**

<sup>20</sup> But in fact Christ has been raised from the dead, the firstfruits of those who have fallen asleep. <sup>21</sup> For as by a man came death, by a man has come also the resurrection of the dead. <sup>22</sup> For as in Adam all die, so also in Christ shall all be made alive. <sup>23</sup> But each in his own order: Christ the firstfruits, then at his coming those who belong to Christ. <sup>24</sup> Then comes the end, when he delivers the kingdom to God the Father after destroying every rule and every authority and power. <sup>25</sup> For he must reign until he has put all his enemies under his feet. <sup>26</sup> The last enemy to be destroyed is death.

<sup>35</sup> But someone will ask, “How are the dead raised? With what kind of body do they come?” <sup>36</sup> You foolish person! What you sow does not come to life unless it dies. <sup>37</sup> And what you sow is not the body that is to be, but a bare kernel, perhaps of wheat or of some other grain. <sup>38</sup> But God gives it a body as he has chosen, and to each kind of seed its own body.

<sup>42</sup> So is it with the resurrection of the dead. What is sown is perishable; what is raised is imperishable. <sup>43</sup> It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. <sup>44</sup> It is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual body.

<sup>53</sup> For this perishable body must put on the imperishable, and this mortal body must put on immortality. <sup>54</sup> When the perishable puts on the imperishable, and the mortal puts on immortality, then shall come to pass the saying that is written:

“Death is swallowed up in victory.”

<sup>55</sup> “O death, where is your victory?

O death, where is your sting?”

<sup>56</sup> The sting of death is sin, and the power of sin is the law. <sup>57</sup> But thanks be to God, who gives us the victory through our Lord Jesus Christ.

<sup>58</sup> Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain.

### **II Corinthians 4:16-5:9 (Things which are not seen are eternal)**

<sup>16</sup> So we do not lose heart. Though our outer self is wasting away, our inner self is being renewed day by day. <sup>17</sup> For this light momentary affliction is preparing for us an eternal weight of glory beyond all



comparison, <sup>18</sup>as we look not to the things that are seen but to the things that are unseen. For the things that are seen are transient, but the things that are unseen are eternal.

For we know that if the tent that is our earthly home is destroyed, we have a building from God, a house not made with hands, eternal in the heavens. <sup>2</sup>For in this tent we groan, longing to put on our heavenly dwelling, <sup>3</sup>if indeed by putting it on we may not be found naked. <sup>4</sup>For while we are still in this tent, we groan, being burdened—not that we would be unclothed, but that we would be further clothed, so that what is mortal may be swallowed up by life. <sup>5</sup>He who has prepared us for this very thing is God, who has given us the Spirit as a guarantee.

<sup>6</sup>So we are always of good courage. We know that while we are at home in the body we are away from the Lord, <sup>7</sup>for we walk by faith, not by sight. <sup>8</sup>Yes, we are of good courage, and we would rather be away from the body and at home with the Lord. <sup>9</sup>So whether we are at home or away, we make it our aim to please him.

### **I John 3:1-2 (We shall be like him)**

See what kind of love the Father has given to us, that we should be called children of God; and so we are. The reason why the world does not know us is that it did not know him. <sup>2</sup>Beloved, we are God's children now, and what we will be has not yet appeared; but we know that when he appears we shall be like him, because we shall see him as he is.

### **Revelation 7:9-17 (God shall wipe away all tears)**

<sup>9</sup>After this I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands, <sup>10</sup>and crying out with a loud voice, "Salvation belongs to our God who sits on the throne, and to the Lamb!" <sup>11</sup>And all the angels were standing around the throne and around the elders and the four living creatures, and they fell on their faces before the throne and worshiped God, <sup>12</sup>saying, "Amen! Blessing and glory and wisdom and thanksgiving and honor and power and might be to our God forever and ever! Amen."

<sup>13</sup>Then one of the elders addressed me, saying, "Who are these, clothed in white robes, and from where have they come?" <sup>14</sup>I said to him, "Sir, you know." And he said to me, "These are the ones coming out of the great tribulation. They have washed their robes and made them white in the blood of the Lamb.

<sup>15</sup>"Therefore they are before the throne of God,  
and serve him day and night in his temple;  
and he who sits on the throne will shelter them with his presence.

<sup>16</sup>They shall hunger no more, neither thirst anymore;  
the sun shall not strike them,  
nor any scorching heat.

<sup>17</sup>For the Lamb in the midst of the throne will be their shepherd,  
and he will guide them to springs of living water,  
and God will wipe away every tear from their eyes."

### **Revelation 21:2-7 (Behold, I make all things new)**

<sup>2</sup>And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. <sup>3</sup>And I heard a loud voice from the throne saying, "Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with

them as their God. <sup>4</sup> He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away.”

<sup>5</sup> And he who was seated on the throne said, “Behold, I am making all things new.” Also he said, “Write this down, for these words are trustworthy and true.” <sup>6</sup> And he said to me, “It is done! I am the Alpha and the Omega, the beginning and the end. To the thirsty I will give from the spring of the water of life without payment. <sup>7</sup> The one who conquers will have this heritage, and I will be his God and he will be my son.

## Psalms

### **Psalm 23 (The Lord is my shepherd)**

The LORD is my shepherd; I shall not want.

<sup>2</sup> He makes me lie down in green pastures.

He leads me beside still waters.

<sup>3</sup> He restores my soul.

He leads me in paths of righteousness  
for his name's sake.

<sup>4</sup> Even though I walk through the valley of the shadow of death,

I will fear no evil,

for you are with me;

your rod and your staff,

they comfort me.

<sup>5</sup> You prepare a table before me

in the presence of my enemies;

you anoint my head with oil;

my cup overflows.

<sup>6</sup> Surely goodness and mercy shall follow me

all the days of my life,

and I shall dwell in the house of the LORD

forever.

### **Psalm 27 (The Lord is my light and my salvation)**

The LORD is my light and my salvation;

whom shall I fear?

The LORD is the stronghold of my life;

of whom shall I be afraid?

<sup>2</sup> When evildoers assail me

to eat up my flesh,

my adversaries and foes,

it is they who stumble and fall.

<sup>3</sup> Though an army encamp against me,

my heart shall not fear;

though war arise against me,

yet I will be confident.

<sup>4</sup> One thing have I asked of the LORD,

that will I seek after:

that I may dwell in the house of the LORD

all the days of my life,  
to gaze upon the beauty of the LORD  
and to inquire in his temple.  
<sup>5</sup> For he will hide me in his shelter  
in the day of trouble;  
he will conceal me under the cover of his tent;  
he will lift me high upon a rock.  
<sup>6</sup> And now my head shall be lifted up  
above my enemies all around me,  
and I will offer in his tent  
sacrifices with shouts of joy;  
I will sing and make melody to the LORD.  
<sup>7</sup> Hear, O LORD, when I cry aloud;  
be gracious to me and answer me!  
<sup>8</sup> You have said, "Seek my face."  
My heart says to you,  
"Your face, LORD, do I seek."  
<sup>9</sup> Hide not your face from me.  
Turn not your servant away in anger,  
O you who have been my help.  
Cast me not off; forsake me not,  
O God of my salvation!  
<sup>10</sup> For my father and my mother have forsaken me,  
but the LORD will take me in.  
<sup>11</sup> Teach me your way, O LORD,  
and lead me on a level path  
because of my enemies.  
<sup>12</sup> Give me not up to the will of my adversaries;  
for false witnesses have risen against me,  
and they breathe out violence.  
<sup>13</sup> I believe that I shall look upon the goodness of the LORD  
in the land of the living!  
<sup>14</sup> Wait for the LORD;  
be strong, and let your heart take courage;  
wait for the LORD!

**Psalm 42:1-7 (As the deer longs for the water-brooks)**

As a deer pants for flowing streams,  
so pants my soul for you, O God.  
<sup>2</sup> My soul thirsts for God,  
for the living God.  
When shall I come and appear before God?  
<sup>3</sup> My tears have been my food  
day and night,  
while they say to me all the day long,  
"Where is your God?"  
<sup>4</sup> These things I remember,  
as I pour out my soul:

how I would go with the throng  
and lead them in procession to the house of God  
with glad shouts and songs of praise,  
a multitude keeping festival.

<sup>5</sup> Why are you cast down, O my soul,  
and why are you in turmoil within me?

Hope in God; for I shall again praise him,  
my salvation <sup>6</sup> and my God.

My soul is cast down within me;  
therefore I remember you  
from the land of Jordan and of Hermon,  
from Mount Mizar.

<sup>7</sup> Deep calls to deep  
at the roar of your waterfalls;  
all your breakers and your waves  
have gone over me.

#### **Psalm 46 (God is our refuge and strength)**

God is our refuge and strength,  
a very present help in trouble.

<sup>2</sup> Therefore we will not fear though the earth gives way,  
though the mountains be moved into the heart of the sea,

<sup>3</sup> though its waters roar and foam,  
though the mountains tremble at its swelling. *Selah*

<sup>4</sup> There is a river whose streams make glad the city of God,  
the holy habitation of the Most High.

<sup>5</sup> God is in the midst of her; she shall not be moved;  
God will help her when morning dawns.

<sup>6</sup> The nations rage, the kingdoms totter;  
he utters his voice, the earth melts.

<sup>7</sup> The LORD of hosts is with us;  
the God of Jacob is our fortress. *Selah*

<sup>8</sup> Come, behold the works of the LORD,  
how he has brought desolations on the earth.

<sup>9</sup> He makes wars cease to the end of the earth;  
he breaks the bow and shatters the spear;  
he burns the chariots with fire.

<sup>10</sup> "Be still, and know that I am God.  
I will be exalted among the nations,  
I will be exalted in the earth!"

<sup>11</sup> The LORD of hosts is with us;  
the God of Jacob is our fortress. *Selah*

#### **Psalm 90:1-12 (Lord, you have been our refuge)**

Lord, you have been our dwelling place  
in all generations.

<sup>2</sup> Before the mountains were brought forth,

or ever you had formed the earth and the world,  
 from everlasting to everlasting you are God.  
<sup>3</sup>You return man to dust  
 and say, "Return, O children of man!"  
<sup>4</sup>For a thousand years in your sight  
 are but as yesterday when it is past,  
 or as a watch in the night.  
<sup>5</sup>You sweep them away as with a flood; they are like a dream,  
 like grass that is renewed in the morning:  
<sup>6</sup>in the morning it flourishes and is renewed;  
 in the evening it fades and withers.  
<sup>7</sup>For we are brought to an end by your anger;  
 by your wrath we are dismayed.  
<sup>8</sup>You have set our iniquities before you,  
 our secret sins in the light of your presence.  
<sup>9</sup>For all our days pass away under your wrath;  
 we bring our years to an end like a sigh.  
<sup>10</sup>The years of our life are seventy,  
 or even by reason of strength eighty;  
 yet their span is but toil and trouble;  
 they are soon gone, and we fly away.  
<sup>11</sup>Who considers the power of your anger,  
 and your wrath according to the fear of you?  
<sup>12</sup>So teach us to number our days  
 that we may get a heart of wisdom.

**Psalm 106:1-5 (Hallelujah! Give thanks to the Lord)**

Praise the LORD!  
 Oh give thanks to the LORD, for he is good,  
 for his steadfast love endures forever!  
<sup>2</sup>Who can utter the mighty deeds of the LORD,  
 or declare all his praise?  
<sup>3</sup>Blessed are they who observe justice,  
 who do righteousness at all times!  
<sup>4</sup>Remember me, O LORD, when you show favor to your people;  
 help me when you save them,  
<sup>5</sup>that I may look upon the prosperity of your chosen ones,  
 that I may rejoice in the gladness of your nation,  
 that I may glory with your inheritance.

**Psalm 116 (I love the Lord, because he has heard the voice of my supplication)**

I love the LORD, because he has heard  
 my voice and my pleas for mercy.  
<sup>2</sup>Because he inclined his ear to me,  
 therefore I will call on him as long as I live.  
<sup>3</sup>The snares of death encompassed me;  
 the pangs of Sheol laid hold on me;  
 I suffered distress and anguish.

<sup>4</sup> Then I called on the name of the LORD:  
    "O LORD, I pray, deliver my soul!"  
<sup>5</sup> Gracious is the LORD, and righteous;  
    our God is merciful.  
<sup>6</sup> The LORD preserves the simple;  
    when I was brought low, he saved me.  
<sup>7</sup> Return, O my soul, to your rest;  
    for the LORD has dealt bountifully with you.  
<sup>8</sup> For you have delivered my soul from death,  
    my eyes from tears,  
    my feet from stumbling;  
<sup>9</sup> I will walk before the LORD  
    in the land of the living.  
<sup>10</sup> I believed, even when I spoke:  
    "I am greatly afflicted";  
<sup>11</sup> I said in my alarm,  
    "All mankind are liars."  
<sup>12</sup> What shall I render to the LORD  
    for all his benefits to me?  
<sup>13</sup> I will lift up the cup of salvation  
    and call on the name of the LORD,  
<sup>14</sup> I will pay my vows to the LORD  
    in the presence of all his people.  
<sup>15</sup> Precious in the sight of the LORD  
    is the death of his saints.  
<sup>16</sup> O LORD, I am your servant;  
    I am your servant, the son of your maidservant.  
    You have loosed my bonds.  
<sup>17</sup> I will offer to you the sacrifice of thanksgiving  
    and call on the name of the LORD.  
<sup>18</sup> I will pay my vows to the LORD  
    in the presence of all his people,  
<sup>19</sup> in the courts of the house of the LORD,  
    in your midst, O Jerusalem.  
Praise the LORD!

**Psalm 121 (I lift up my eyes to the hills)**

I lift up my eyes to the hills.  
    From where does my help come?  
<sup>2</sup> My help comes from the LORD,  
    who made heaven and earth.  
<sup>3</sup> He will not let your foot be moved;  
    he who keeps you will not slumber.  
<sup>4</sup> Behold, he who keeps Israel  
    will neither slumber nor sleep.  
<sup>5</sup> The LORD is your keeper;  
    the LORD is your shade on your right hand.

- <sup>6</sup>The sun shall not strike you by day,  
nor the moon by night.
- <sup>7</sup>The LORD will keep you from all evil;  
he will keep your life.
- <sup>8</sup>The LORD will keep  
your going out and your coming in  
from this time forth and forevermore.

**Psalm 130 (Out of the depths have I called to you, O Lord)**

- Out of the depths I cry to you, O LORD!
- <sup>2</sup> O Lord, hear my voice!  
Let your ears be attentive  
to the voice of my pleas for mercy!
- <sup>3</sup>If you, O LORD, should mark iniquities,  
O Lord, who could stand?
- <sup>4</sup>But with you there is forgiveness,  
that you may be feared.
- <sup>5</sup>I wait for the LORD, my soul waits,  
and in his word I hope;
- <sup>6</sup>my soul waits for the Lord  
more than watchmen for the morning,  
more than watchmen for the morning.
- <sup>7</sup>O Israel, hope in the LORD!  
For with the LORD there is steadfast love,  
and with him is plentiful redemption.
- <sup>8</sup>And he will redeem Israel  
from all his iniquities.

**Psalm 139:1-11 (Lord, you have searched me out and known me)**

- O LORD, you have searched me and known me!
- <sup>2</sup>You know when I sit down and when I rise up;  
you discern my thoughts from afar.
- <sup>3</sup>You search out my path and my lying down  
and are acquainted with all my ways.
- <sup>4</sup>Even before a word is on my tongue,  
behold, O LORD, you know it altogether.
- <sup>5</sup>You hem me in, behind and before,  
and lay your hand upon me.
- <sup>6</sup>Such knowledge is too wonderful for me;  
it is high; I cannot attain it.
- <sup>7</sup>Where shall I go from your Spirit?  
Or where shall I flee from your presence?
- <sup>8</sup>If I ascend to heaven, you are there!  
If I make my bed in Sheol, you are there!
- <sup>9</sup>If I take the wings of the morning  
and dwell in the uttermost parts of the sea,  
<sup>10</sup>even there your hand shall lead me,  
and your right hand shall hold me.

<sup>11</sup> If I say, "Surely the darkness shall cover me,  
and the light about me be night,"

### Gospel

#### **John 5:24-27 (He that believeth hath everlasting life)**

<sup>24</sup> Truly, truly, I say to you, whoever hears my word and believes him who sent me has eternal life. He does not come into judgment, but has passed from death to life.

<sup>25</sup> "Truly, truly, I say to you, an hour is coming, and is now here, when the dead will hear the voice of the Son of God, and those who hear will live. <sup>26</sup> For as the Father has life in himself, so he has granted the Son also to have life in himself. <sup>27</sup> And he has given him authority to execute judgment, because he is the Son of Man.

#### **John 6:37-40 (All that the Father giveth me shall come to me)**

<sup>37</sup> All that the Father gives me will come to me, and whoever comes to me I will never cast out. <sup>38</sup> For I have come down from heaven, not to do my own will but the will of him who sent me. <sup>39</sup> And this is the will of him who sent me, that I should lose nothing of all that he has given me, but raise it up on the last day. <sup>40</sup> For this is the will of my Father, that everyone who looks on the Son and believes in him should have eternal life, and I will raise him up on the last day."

#### **John 10:11-16 (I am the good shepherd)**

<sup>11</sup> I am the good shepherd. The good shepherd lays down his life for the sheep. <sup>12</sup> He who is a hired hand and not a shepherd, who does not own the sheep, sees the wolf coming and leaves the sheep and flees, and the wolf snatches them and scatters them. <sup>13</sup> He flees because he is a hired hand and cares nothing for the sheep. <sup>14</sup> I am the good shepherd. I know my own and my own know me, <sup>15</sup> just as the Father knows me and I know the Father; and I lay down my life for the sheep. <sup>16</sup> And I have other sheep that are not of this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd.

#### **John 11:21-27 (I am the resurrection and the life)**

<sup>21</sup> Martha said to Jesus, "Lord, if you had been here, my brother would not have died. <sup>22</sup> But even now I know that whatever you ask from God, God will give you." <sup>23</sup> Jesus said to her, "Your brother will rise again." <sup>24</sup> Martha said to him, "I know that he will rise again in the resurrection on the last day." <sup>25</sup> Jesus said to her, "I am the resurrection and the life. Whoever believes in me, though he die, yet shall he live, <sup>26</sup> and everyone who lives and believes in me shall never die. Do you believe this?" <sup>27</sup> She said to him, "Yes, Lord; I believe that you are the Christ, the Son of God, who is coming into the world."

#### **John 14:1-6 (In my Father's house are many mansions)**

"Let not your hearts be troubled. Believe in God; believe also in me. <sup>2</sup> In my Father's house are many rooms. If it were not so, would I have told you that I go to prepare a place for you? <sup>3</sup> And if I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also. <sup>4</sup> And you know the way to where I am going." <sup>5</sup> Thomas said to him, "Lord, we do not know where you are going. How can we know the way?" <sup>6</sup> Jesus said to him, "I am the way, and the truth, and the life. No one comes to the Father except through me.