

FUNERAL PLANNING GUIDE



St. Andrew's Episcopal Church

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CONCERNING THE SERVICE

The liturgy for the dead is an Easter liturgy. It finds all meaning in the resurrection. Because Jesus was raised from the dead, we too, shall be raised.

The liturgy, therefore, is characterized by joy, in the certainty that “neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, 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.” This joy, however, does not make human grief unchristian. The very love we have for each other in Christ brings deep sorrow when we are parted by death. Jesus himself wept at the grave of his friend. So, while we rejoice that one we love has entered into the nearer presence of our Lord, we sorrow in sympathy with those who mourn. (*BCP p. 507*)

Setting the date and time of the funeral

Although funeral directors may ask you when you would like the funeral to take place, only the Rector (or during a time of an interim, the Senior Warden), in consultation with the family, can set the date and time of the funeral. Obituaries and other announcements that include the date and time of the funeral should not be released until after the church confirms the availability of the church and the ministry team for the service. Sometimes families need additional time to finalize their plans. Releasing “tentative” dates and times can result in confusion if for some reason the family needs to schedule a different date or time. The obituary or the church office will have the most accurate information on the date and time of a funeral.

Before the funeral

The Rector (or supply priest), and occasionally, the Music Director (David Houston), will meet with family members to discuss the funeral, including the music and hymns that will be used. Family members have a choice of readings and hymns. The service typically follows the rubrics of *The Book of Common Prayer*, but may also include prayers from other liturgical sources in use throughout the Anglican Communion. Including a service of Holy Communion in the funeral can be very meaningful if the individual, or the individual’s family, have had a strong association with this church, or any church with a liturgical tradition that emphasizes the Eucharist. *St. Andrew’s welcomes people of all faiths to participate in the service of Holy Communion to the extent they feel comfortable.* In cases where the deceased may not have felt strongly about Communion, but his or her survivors do, it is recommended that family members have the kind of service that will best serve their spiritual needs. When considering funeral options, we counsel families to weigh the needs of the family and the larger community along with what their loved one might have wanted: funerals are for the living. What will help us celebrate our loved one’s life, and also help us go on without him/her? During the conversation with the Rector, the family will also be asked to provide information on the deceased person’s date of birth, date and place of death, and when/where they are to be buried. If the burial is to take place in St. Andrew’s Columbarium, the Columbarium Custodian (Mary Marshall Levy) will help with those arrangements. If the burial is to take place in a local cemetery immediately following the funeral, the Parish Administrator (Dave Carpenter) will work with the funeral director in advance so that the funeral director can direct the hearse (and limousine, if used) to their assigned places. If the burial is to take place at a later date, we ask that the family provide the information to us, as soon as it is available.

Reception/Repast

If the family desires, a reception or repast can be scheduled in either the Parish Hall or the Rectors' Lounge following the service. We are glad to any assistance possible with set up, but our capacity is limited, so we provide the following options: families can bring their own food, employ a caterer (we have several we can recommend), or have friends and associates organize the reception. Members of St. Andrew's are sometimes able to organize and assist with receptions, either as a supplement to, or a substitute for, the service of caterers. We welcome your questions about funeral receptions and would be glad to discuss them with you at the time we schedule the funeral service. Anyone scheduling a reception/repast is asked to sign an agreement that covers the use of the Parish Hall or Rectors' Lounge, including clean up.

Fees

There is no fee for the use of the sanctuary for services conducted by the clergy of St. Andrew's. Members and their families are not charged for the use of the Parish Hall or Rectors' Lounge for a reception/repast following a funeral conducted by the clergy of St. Andrew's. The Music Director receives a fee that conforms to the guidelines of the Episcopal Diocese of Washington, currently \$200. Episcopal clergy who preside at the funeral of a member do not charge for their services. Those who wish to may contribute to the clergy member's discretionary fund, which can be made by check to St. Andrew's Episcopal Church, with the words "discretionary fund" written on the memo line. The Episcopal Diocese of Washington guidelines suggest \$250 for this purpose, but any amount is gratefully accepted. Columbarium niches can be purchased ahead of time or before the funeral by contacting the Columbarium Custodian or the Office. Those who wish to may want to consider making a memorial or a contribution to one of St. Andrew's Endowment Funds.

Flowers

Altar flowers may be purchased at a florist and delivered to St. Andrew's, or prepared by the St. Andrew's Flower Guild. Additional flower arrangements can be accommodated in the welcoming space at the rear of the sanctuary. A casket spray may be used as the casket is brought into and taken out of the church. During the service, the spray (or flag) will be removed and replaced with a white pall (large cloth), a symbol of baptism and new life.

Child Care

If you or your family and friends have small children and would like to discuss child care options for the funeral and reception, please let us know when you call to arrange a funeral, or when you meet with the rector to discuss the service. We will do our best to arrange child care in our nursery for families with small children, and to care for the needs of older children in any way we can.

On the day of the funeral: Arrival

Please instruct the funeral director to call the Rector or Office when the hearse arrives, so that she can greet the casket and walk with it into the church. Pall bearers and family members who wish to escort the casket gather at the hearse for special prayers. In case of inclement weather, family members gather in the breezeway while the priest and pall bearers escort the casket; special prayers will be said in the breezeway.

Visitation

If it is the family's wish, Visitation may be scheduled the hour before the service. Visitors may greet the family, sign the guest book, and pay their last respects to the departed. The family may decide to have an open casket visitation (the casket will be closed approximately 10 minutes before the service starts) or a closed casket. Cremains may also be present during the Visitation. Pictures may be placed near the casket or cremains during visitation, but will need to be removed for the service.

The Funeral Service

Whether there is a period of visitation or not, family members often desire a few moments of privacy before the service starts. The Rectors' Lounge is available for that purpose. A few minutes before the service starts, one or more members of the ministry team will come to the Rectors' Lounge to pray with the family, and to lead them into the church. Family members may process behind the casket or cremains, or go directly to their seats before the service begins.

The service begins with the tolling of bells and a procession from the rear of the church. All stand as the anthems are read. Following the opening prayers, a hymn may be sung. The readings follow. Additional hymns may be sung between the readings and/or after the homily. If arranged ahead of time, 1-2 short (5-minute) remembrances may be offered by designated family members or friends before the homily. Then come the prescribed prayers. If there is to be a Holy Communion, it will take place at this point in the service. The service concludes with special prayers of commendation, including these words, taken from an ancient liturgy: "all we go down to the dust; yet even at the grave we make our song: Alleluia, Alleluia, Alleluia!"

Conclusion

Few days are as difficult, or as meaningful to us as the day we celebrate and remember the life of a loved one. Funerals give us a chance to remember the person as he or she was in life, with all the complex feelings and experiences that were part of that life. As we share our stories, we learn things about the person we didn't know. Hopefully we share a laugh or two in the process. Our faith, and the faith of the community of mourners who've come out for this funeral, helps to lighten the weight of this day. Through our sharing—of prayer, time, and story—we realize we are not alone, and that our lives, however burdened by sorrow, do not end here. We see through our tears the truth that's right in front of us—that even though the departed is no longer with us, the love we shared has not ended. Death cannot take that away from us. Our faith tells us that death does not have the final say. Love does. That is what a funeral service affirms, and what a community of faith helps us remember, as we travel on.

Please note:

*Baptized Christians are properly buried from the church. The service should be held at a time when the congregation has opportunity to be present.

*If there is a coffin, it is to be closed before the service, and it remains closed thereafter. It is appropriate that it be covered with a pall or other suitable covering.

*If necessary, or if desired, all or part of the service of Committal may be said in the church. If preferred, the Committal service may take place before the service in the church. It may also be used prior to cremation.

*A priest normally presides at the service. It is appropriate that the bishop, when present, preside at the Eucharist and pronounce the Commendation.

*It is desirable that the Lesson from the Old Testament, and the Epistle, be read by lay persons.

*When the services of a priest cannot be obtained, a deacon or lay reader may preside at the service.

*At the burial of a child, the passages from Lamentations, 1 John, and John 6, together with Psalm 23, are recommended.

*It is customary that the celebrant meet the body and go before it into the church or towards the grave.

*The anthems at the beginning of the service are sung or said as the body is borne into the church, or during the entrance of the ministers, or by the celebrant standing in the accustomed place.

(Book of Common Prayer page 490)

SUGGESTED READINGS

One or more passages from Holy Scripture is read during the service. The following readings are only suggestions. Other readings from Scripture or other sources may be suggested to the clergy. If there is to be communion, a passage from the Gospel always concludes the readings.

SUGGESTED OLD TESTAMENT READINGS

Isaiah 25:6-9

On this mountain the LORD of hosts will make for all peoples a feast of rich food, a feast of well-aged wines, of rich food filled with marrow, of well-aged wines strained clear. And he will destroy on this mountain the shroud that is cast over all peoples, the sheet that is spread over all nations; he will swallow up death forever. Then the Lord GOD will wipe away the tears from all faces, and the disgrace of his people he will take away from all the earth, for the LORD has spoken.

It will be said on that day, Lo, this is our God; we have waited for him, so that he might save us. This is the LORD for whom we have waited; let us be glad and rejoice in his salvation.

Isaiah 61:1-3

The spirit of the Lord GOD is upon me, because the LORD has anointed me; he has sent me to bring good news to the oppressed, to bind up the brokenhearted, to proclaim liberty to the captives, and release to the prisoners; to proclaim the year of the Lord's favor, and the day of vengeance of our God; to comfort all who mourn; to provide for those who mourn in Zion-- to give them a garland instead of ashes, the oil of gladness instead of mourning, the mantle of praise instead of a faint spirit. They will be called oaks of righteousness, the planting of the LORD, to display his glory.

Lamentations 3:22-26,31-33

The steadfast love of the LORD never ceases, his mercies never come to an end; they are new every morning; great is your faithfulness. "The LORD is my portion," says my soul, "therefore I will hope in him." The LORD is good to those who wait for him, to the soul that seeks him. It is good that one should wait quietly for the salvation of the LORD. For the Lord will not reject forever. Although he causes grief, he will have compassion according to the abundance of his steadfast love; for he does not willingly afflict or grieve anyone.

Job 19:21-27

Have pity on me, have pity on me, O you my friends, for the hand of God has touched me! Why do you, like God, pursue me, never satisfied with my flesh?

"O that my words were written down! O that they were inscribed in a book! O that with an iron pen and with lead they were engraved on a rock forever! For I know that my Redeemer lives, and that at the last he will stand upon the earth; and after my skin has been thus destroyed, then in my flesh I shall see God, whom I shall see on my side, and my eyes shall behold, and not another. My heart faints within me!

Wisdom 3:1-9

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;
like gold in the furnace he tried them,
and like a sacrificial burnt offering he accepted them.
In the time of their visitation they will shine forth,
and will run like sparks through the stubble.
They will govern nations and rule over peoples,
and the Lord will reign over them forever.
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.

SUGGESTED PSALMS

- 23** The Lord is my shepherd
- 27** The Lord is my light and my salvation; whom then shall I fear?
- 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, for he is good
- 116** I love the Lord, because he has heard the voice of my supplication
- 121** I lift up my eyes to the hills, from where is my help to come?
- 130** Out of the depths have I called to you, O Lord, Lord, hear my voice
- 139:1-11** Lord, you have searched me out and known me

SUGGESTED NEW TESTAMENT READINGS

Romans 8:14-19,34-35,37-39

For all who are led by the Spirit of God are children of God. For you did not receive a spirit of slavery to fall back into fear, but you have received a spirit of adoption. When we cry, 'Abba! Father!' it is that very Spirit bearing witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ—if, in fact, we suffer with him so that we may also be glorified with him. I consider that the sufferings of this present time are not worth comparing with the glory about to be revealed to us. For the creation waits with eager longing for the revealing of the children of God; Who is to condemn? It is Christ Jesus, who died, yes, who was raised, who is at the right hand of God, who indeed intercedes for us. Who will separate us from the love of Christ? Will hardship, or distress, or persecution, or famine, or nakedness, or peril, or sword? No, in all these things we are more than conquerors through him who loved us. For I am convinced that neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, 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.

1 Corinthians 15:20-26,35-38,42-44,53-58

But in fact Christ has been raised from the dead, the first fruits of those who have died. For since death came through a human being, the resurrection of the dead has also come through a human being; for as all die in Adam, so all will be made alive in Christ. But each in his own order: Christ the first fruits, then at his coming those who belong to Christ. Then comes the end, when he hands over the kingdom to God the Father, after he has destroyed every ruler and every authority and power. For he must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death.

But someone will ask, 'How are the dead raised? With what kind of body do they come?' Fool! What you sow does not come to life unless it dies. And as for what you sow, you do not sow the body that is to be, but a bare seed, perhaps of wheat or of some other grain. But God gives it a body as he has chosen, and to each kind of seed its own body. So it is with the resurrection of the dead. What is sown is perishable, what is raised is imperishable. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a physical body, it is raised a spiritual body. If there is a physical body, there is also a spiritual body. For this perishable body must put on imperishability, and this mortal body must put on immortality. When this perishable body puts on imperishability, and this mortal body puts on immortality, then the saying that is written will be fulfilled: 'Death has been swallowed up in victory.' 'Where, O death, is your victory? Where, O death, is your sting?' The sting of death is sin, and the power of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ.

Therefore, my beloved, be steadfast, immovable, always excelling in the work of the Lord, because you know that in the Lord your labor is not in vain.

1 John 3:1-2

See what love the Father has given us, that we should be called children of God; and that is what we are. The reason the world does not know us is that it did not know him. Beloved, we are God's children now; what we will be has not yet been revealed. What we do know is this: when he is revealed, we will be like him, for we will see him as he is.

2 Corinthians 4:16-5:9

So we do not lose heart. Even though our outer nature is wasting away, our inner nature is being renewed day by day. For this slight momentary affliction is preparing us for an eternal weight of glory beyond all measure, because we look not at what can be seen but at what cannot be seen; for what can be seen is temporary, but what cannot be seen is eternal.

For we know that if the earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heavens. For in this tent we groan, longing to be clothed with our heavenly dwelling— if indeed, when we have taken it off we will not be found naked. For while we are still in this tent, we groan under our burden, because we wish not to be unclothed but to be further clothed, so that what is mortal may be swallowed up by life. He who has prepared us for this very thing is God, who has given us the Spirit as a guarantee. So we are always confident; even though we know that while we are at home in the body we are away from the Lord— for we walk by faith, not by sight. Yes, we do have confidence, and we would rather be away from the body and at home with the Lord. So whether we are at home or away, we make it our aim to please him.

Revelation 7:9-17

After this I looked, and there was a great multitude that no one could count, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, robed in white, with palm branches in their hands. They cried out in a loud voice, saying, 'Salvation belongs to our God who is seated on the throne, and to the Lamb!' And all the angels stood around the throne and around the elders and the four living creatures, and they fell on their faces before the throne and worshiped God, singing, 'Amen! Blessing and glory and wisdom and thanksgiving and honor and power and might be to our God forever and ever! Amen.'

Then one of the elders addressed me, saying, 'Who are these, robed in white, and where have they come from?' I said to him, 'Sir, you are the one that knows.' Then he said to me, 'These are they who have come out of the great ordeal; they have washed their robes and made them white in the blood of the Lamb. For this reason they are before the throne of God, and worship him day and night within his temple, and the one who is seated on the throne will shelter them. They will hunger no more, and thirst no more; the sun will not strike them, nor any scorching heat; for the Lamb at the center of the throne will be their shepherd, and he will guide them to springs of the water of life, and God will wipe away every tear from their eyes.'

Revelation 21:2-7

And I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from the throne saying, 'See, the home of God is among mortals. He will dwell with them as their God; they will be his peoples, and God himself will be with them; he will wipe every tear from their eyes. Death will be no more; mourning and crying and pain will be no more, for the first things have passed away.' And the one who was seated on the throne said, 'See, I am making all things new.' Also he said, 'Write this, for these words are trustworthy and true.' Then 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 water as a gift from the spring of the water of life. Those who conquer will inherit these things, and I will be their God and they will be my children.'

SUGGESTED GOSPEL READINGS

John 5:24-27

Very truly, I tell you, anyone who hears my word and believes him who sent me has eternal life, and does not come under judgment, but has passed from death to life. 'Very truly, I tell you, the 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. For just as the Father has life in himself, so he has granted the Son also to have life in himself; and he has given him authority to execute judgment, because he is the Son of Man.

John 6:37-40

Everything that the Father gives me will come to me, and anyone who comes to me I will never drive away; for I have come down from heaven, not to do my own will, but the will of him who sent me. 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. This is indeed the will of my Father, that all who see the Son and believe in him may have eternal life; and I will raise them up on the last day.'

John 10:11-16

'I am the good shepherd. The good shepherd lays down his life for the sheep. The hired hand, who is not the shepherd and does not own the sheep, sees the wolf coming and leaves the sheep and runs away—and the wolf snatches them and scatters them. The hired hand runs away because a hired hand does not care for the sheep. I am the good shepherd. I know my own and my own know me, just as the Father knows me and I know the Father. And I lay down my life for the sheep. I have other sheep that do not belong to 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

Martha said to Jesus, 'Lord, if you had been here, my brother would not have died. But even now I know that God will give you whatever you ask of him.' Jesus said to her, 'Your brother will rise again.' Martha said to him, 'I know that he will rise again in the resurrection on the last day.' Jesus said to her, 'I am the resurrection and the life. Those who believe in me, even though they die, will live, and everyone who lives and believes in me will never die. Do you believe this?' She said to him, 'Yes, Lord, I believe that you are the Messiah, the Son of God, the one coming into the world.'

John 14:1-6

'Do not let your hearts be troubled. Believe in God, believe also in me. In my Father's house there are many dwelling places. If it were not so, would I have told you that I go to prepare a place for you? And if I go and prepare a place for you, I will come again and will take you to myself, so that where I am, there you may be also.

And you know the way to the place where I am going.' Thomas said to him, 'Lord, we do not know where you are going. How can we know the way?' Jesus said to him, 'I am the way, and the truth, and the life. No one comes to the Father except through me.

SUGGESTED MUSIC

The music at funerals should be appropriate for the occasion. The music serves to support, clarify, and complement the action and words of the liturgy at all times. It should suggest ideas of triumph, resurrection, strength, comfort, thanksgiving and repose; Easter hymns are especially appropriate. When the family of the deceased meets with the clergy, suitable hymns and music can be discussed. It is appropriate to sing hymns or have instrumental or choral music according to the wishes of the family.

The following hymns are only suggestions. Other favorite hymns of the deceased or family may be suggested to the clergy and music director. Hymns recommended for one category may be used in another.

Entrance or Processional Hymn

This hymn helps the congregation move from the experience of the daily world into a frame of mind open to the spiritual. It sets the tone of worship for the service. Suitable hymns include:

8	Morning has broken	397	Now thank we all our God
287	For all the saints	518	Christ is made the sure foundation
388	O worship the King, all glorious above!	657	Love divine, all loves excelling

The Sequence Hymn

The sequence hymn, when used in a service, occurs just before the Gospel reading. It provides a transition from the previous readings and may reflect them or it prepares the heart for the hearing of the Gospel. This hymn tends to be briefer and often contains deep emotion.

379	God is Love, let heaven adore him	WLP 810	You who dwell in the shelter
662	Abide with me, fast falls the eventide	LEVAS 106	Precious Lord, take my hand
608	Eternal Father, strong to save	LEVAS 103	Steal away

Offertory Anthems

If there is a guest making a musical contribution to the service, it is often appropriate to have the selection sung or played as the Eucharistic elements are being offered and the table of the Lord is being set for communion. Alternately, a hymn may be played or sung. If there is no communion, a special musical offering may take place at another point in the service.

Communion Hymns

These or other hymns may be sung during the Eucharist by those seated in the pews.

325	Let us break bread together	645	The King of love my shepherd is
335	I am the bread of life	671	Amazing grace
593	Lord make us servants of your peace	LEVAS 188	When peace like a river

Recessional Hymns

The recessional hymn often is sung as the family leaves the church behind the remains as they are carried out. At memorial services, the family may recess during this hymn so that they are able to form a receiving line and accept condolences following the hymn.

207	Jesus Christ is risen today	690	Guide me, O thou great Jehovah
287	For all the saints	680	O God, our help in ages past
473	Lift high the cross	618	Ye watchers and ye holy ones

FUNERAL ARRANGEMENTS

This document is to be filled out in consultation with the parish clergy.

Full Name: _____

Date of Birth: _____ Place of Birth: _____

Person(s) responsible for arrangements: _____

Phone: _____ Email: _____

Family members and others to be contacted: _____

I prefer: Rite I (*Book of Common Prayer p. 469*) _____ Rite II (*BCP p. 491*) _____

Holy Eucharist: yes _____ no _____

Scripture Readings

Old Testament _____ Reader _____

Psalm Number _____ (said together)

Epistle _____ Reader _____

Gospel _____ (read by clergy)

Remembrances (Optional) to be shared by _____

*Although the burial services in the Book of Common Prayer do not provide a time for personal memories to be shared outside of the homily, many families may wish to have one or two people speak briefly about the deceased. If remembrances are shared, they take place between the first lesson(s) and the gospel, and they may be followed by a hymn or anthem. A **maximum of three people** may be invited to speak for two to three minutes each. Speakers are strongly encouraged to write their remarks out beforehand and to practice in order to gauge length.*

Hymns during the service: _____

Music selections will be approved by the clergy and music director.

Other Music you wish to be included in the service, i.e. prelude, postlude, solos, etc.:

ADDITIONAL INSTRUCTIONS

Name of Funeral Home: _____

Address of Funeral Home: _____

Telephone of Funeral Home: _____

Visitation Instructions: _____

___ I do ___ I do not wish to have the coffin open at the funeral home.

___ I do ___ I do not plan to be cremated.

Cremation Instructions: _____ Before Funeral _____ After Funeral

Place of Burial: _____

Location: _____

Instructions for donation of organs: _____

Names of Ushers and/or Pall Bearers: _____

Flower wishes for the two altar arrangements: _____

In lieu of flowers, please send donations to: _____

My Will is located: _____

The Executor of my Will is: _____

Address: _____ Telephone: _____

Your Signature: _____ Date: _____

Witness: _____ Date: _____

*A copy of these instructions should be given to the clergy to be kept on file in the church office.
A duplicate copy should be placed with your will and kept in an appropriate place.
These instructions may be changed at any time.*

OTHER NOTES:

FUNERAL RECEPTIONS

St. Andrew's offers its parish hall for funeral receptions. The reception can also be fully or partially catered. The family is responsible for making their own arrangements in consultation with the clergy.

_____ We wish for a simple reception or _____ We will arrange for a caterer

Name of caterer preferred:

Caterer Contact Information:

Should the family choose a caterer, please let the church know so that times and details can be finalized.