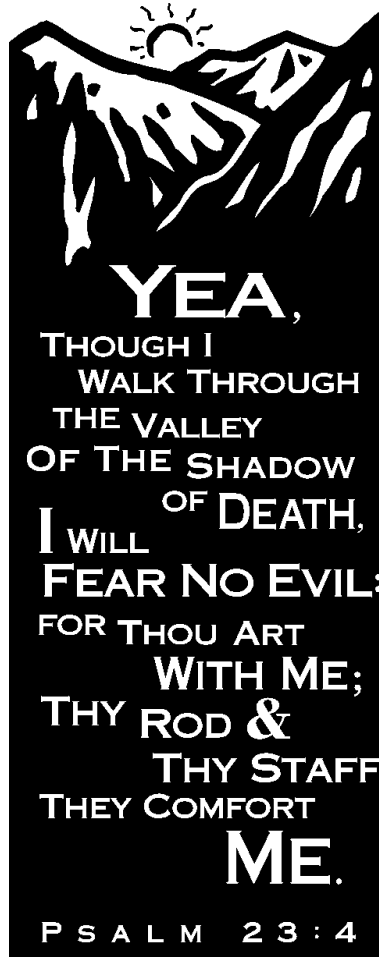


✠ RESURRECTION AND LIFE ✠

A guide to planning a funeral at Trinity



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Introduction:

If you are reading through this booklet, it is likely because someone you love has died. The Church shares your sorrow and stands ready to help. It is our hope and prayer that you will find a measure of consolation and comfort in the rites and sacraments available to you at this difficult time.

Planning a funeral is an overwhelming task, but it can also be a deep and immensely gratifying experience. What's more, you need not go it alone. There are people to help – friends and family, of course, and also your church family. We offer this booklet as a token of our pledge to offer you our support as you prepare a service to remember a loved one whom you entrust to the everlasting love of God.

The basic form of a funeral service is provided for us in our *Book of Common Prayer* (BCP). The Prayer Book sets the tone of a funeral in a footnote to the service:

The liturgy for the dead is an Easter liturgy. It finds all its 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

As these words make clear, a funeral intends to be a celebration – both of the life of the departed and of the hope that is ours with them. At the same time, these words go on to affirm that the time of death is naturally and inevitably also a time of sorrow. Both joy and grief are appropriate to the occasion and a funeral service should not emphasize one emotion to the exclusion of the other.

Because the funeral is a celebration of our Christian hope, it is essentially an Easter celebration. The vestments that adorn the altar and that are worn by the clergy, therefore, are those used throughout the Easter season. If there is a casket or urn present, the "pall" which covers the casket in the church is of the same colors of Easter and/or decorated with symbols of Easter. The Paschal Candle, first lit at the Easter Vigil, is prominently displayed. Hymns are often chosen for their connection to the Easter season.

At the same time, because this service is a funeral, it is also a time marked with grief and sorrow. Indeed, the Prayer Book's description suggests that it would be profoundly unchristian **not** to care enough to grieve the loss to us of one who was given to us for a time to love and cherish. So it is that the readings and prayers used in the service make room for mourning the loss of someone dear to us.

If you are not planning a funeral for a loved one, but are using this booklet, instead, to think about or to plan your own funeral, the dual nature of the service should still be kept in mind. It can be tremendously helpful – both for ourselves and for our loved ones left behind – to give thought to our own funerals and to make our wishes known to others. Family members will almost certainly be profoundly grateful and respectful of our desires, but we will still want to allow those left behind the freedom to change our plans. In spite of our good intentions, for example, it can be unhelpful to tell them we want our funeral to be joy-filled without a hint of the sadness they need to feel and express. (And it's worth noting that, in the end, the service will be more necessary for them at that time than it will be for us who have gone before them.)

PART ONE: PLANNING THE SERVICE

Any service requires preparation. This is especially true for a service like a funeral. And it is especially challenging as well. While clergy, of course, make the final plans for church services, a funeral is typically planned in consultation with loved ones who are not normally involved in this kind of process. Working together, the service can be both a personal remembrance as well as a faithful expression of our Christian hope.

Time constraints will often add a challenge to the need for careful preparation and the details of logistical coordination. Again, the clergy and others at Trinity – both staff and volunteers – can help work through these challenges.

An Episcopal funeral is normally intended to be fairly simple. Extra wreaths and floral arrangements, therefore, are generally discouraged in the Episcopal Church. This is also part of the reason behind the use of a funeral pall, the cloth which covers the casket or urn – thereby obscuring either the plainness or the grandeur of the casket or urn – and redirecting our hope to God in order to assert our common hope and our equal status before God.

Nevertheless, even the simplest of services entails a surprising number of decisions. This booklet is designed to help you make some of those decisions. If you are not an Episcopalian, some of the words used in the Prayer Book (e.g., "collect" or "homily") may not be familiar to you. The officiating minister (usually a priest) is available to clarify anything that is not clear and to help guide you through this difficult, but powerful, planning process.

What follows is not intended to be comprehensive, but merely suggestive of some of the issues that need to be considered in planning a funeral. Your priest will want to go through this booklet with you as you prepare for the specific service of which you will be a part.

The church office will prepare bulletins for a funeral. These bulletins are tailored to reflect the particular options selected and will assist the congregation who will gather for the service.

Funeral Homes/Gravesides or Trinity Episcopal Church

Our Prayer Book is clear to say that "*Baptized Christians are properly buried from the church*" (BCP, p. 468, 490). There may be reasons for a service to be held elsewhere – lack of involvement in a local congregation, for example, or the expected presence of people from different faith backgrounds – but the bias favors a funeral to be celebrated in the same place as the other celebrations of the Church. (And presumed obstacles can usually be overcome with some sensitive planning with your priest.)

It is worth noting that the rites and sacraments of the Church are not tied to a local priest or congregation; they are the property of the whole Church. We are not baptized into a local congregation so much as we are baptized into the Communion of Saints; so, too, we are not buried from a particular congregation so much as we are buried from the Church. Inasmuch as the mystery of a human life lies hid with God, the Church's sacramental expression of God's care encompasses the mystery of the whole of our lives, from beginning to end, from baptism to burial.

Eucharist

The liturgies of the Prayer Book assume the celebration of the Holy Eucharist, although (again) there may be reasons – including whether or not the service is held in the church – for not including communion. As with the question of where to hold the service, the perceived obstacles can usually be overcome. Even with communion, the service rarely lasts much more than one hour. Indeed, without communion the brevity of the service (perhaps not more than 30 minutes) may seem abrupt.

The celebration of the Eucharist within the context of a funeral can be a powerful source of comfort. For those who regularly partake of communion, it is a participation in the sacrament in which God sustains and feeds us throughout all our days. More to the point, it is the sacrament in which people of faith have claimed for 2,000 years to experience the risen Christ as present among them. And even for those who do not regularly partake of communion, it can be seen as a participation in that heavenly banquet that transcends time and space – including all those we love but see no longer. It is, therefore, a sacrament of our ongoing connections – with God, with one another, and with the whole Communion of Saints.

Rite I or Rite II

For those not familiar with the current *Book of Common Prayer*, a brief clarification may be helpful. The Prayer Book provides a choice between “Rite I” and “Rite II” forms. The Rite I form (beginning on page 469) intends to be more in keeping with the 1928 *Book of Common Prayer*; the language used will feel more reverential to many hearers. The Rite II liturgy (beginning on page 491), on the other hand, is designed to be more contemporary; the language used will feel more accessible to those not familiar with the older *Book of Common Prayer*.

There are other differences between these two forms of the service. The Rite I service prints the Psalms in the body of the text of the service, for example, making it somewhat easier to follow in this regard. The Rite II service allows more choices in the forms of the prayers used, making it somewhat easier to personalize.

Music

Music is a powerful element of worship, adding a profound mood and drawing people into the liturgy in ways that words alone often fail to do. Personalizing the service by using favorite hymns or other music can be poignant. We try to be sensitive to the needs of family at a time of sorrow. In keeping with our heritage, however, we ask you to choose music which is derived from Christian worship. (A few possible hymns are noted on page 23 of this booklet.)

When included, music is typically played before and after the service itself and during other parts of the service. Congregational hymns can be added at various points in the service. If hymns will be sung by the congregation, care should be taken to choose hymns that will be familiar to members of the congregation and others in attendance.

All services celebrated at the church involve the parish staff, including the Director of Music/ Organist. Our parish organist will play for the service and, if unavailable, will arrange for the associate organist or someone from the area to play. We *may* be able to provide vocal and/or instrumental soloists or a choir (if enough members are available to form a choir) for special music. Vocalists, instrumentalists, etc., will involve an additional fee. If the choir is part of your service, you might consider a donation to the Ruth Halligan Music Memorial Fund.

Opening Procession: Anthems and/or Hymns?

The service begins with an opening "anthem" (typically said by the officiant as the casket or urn, if present, is borne into the church) or, alternatively, with a processional hymn. The Rite I service provides the text of the anthem (BCP, p. 469) prescribed for the entrance rite. The Rite II liturgy provides both a more contemporary rendering of the same anthem as well as an alternative suggestion – with responses to involve the gathered congregation – for the entrance rite (BCP, pp. 491-492).

Opening Collect

A short prayer (or "collect") brings the entrance rite to an end. The Rite II service offers three options for the burial of an adult (BCP, p. 493) and an alternative collect for the burial of a child (BCP, p. 494). Again, the Rite I service does not provide for the same range of options, suggesting only one collect to be used for the burial of an adult in addition to the collect used for the burial of a child (BCP, p. 470).

Readings

Three readings are usually chosen. The Prayer Book suggests readings that could be appropriately used, one passage from the Old Testament, one passage from the New Testament (i.e., an Epistle or the Revelation to John, as distinct from a Gospel reading) and a reading from the Gospel according to John. (It is appropriate for lay persons to read the Old and New Testament readings, while an ordained person typically reads the Gospel.) The text of these suggested readings is provided later in this booklet.

Specific Psalms are also recommended for use following one or more of the readings. Alternatively, a canticle or hymn might follow one or both of the first two readings.

As you decide which readings to use, be prepared to tell the presiding priest your reasons for your particular decisions – perhaps a word or phrase that caught your attention or a general theme that you felt ought to be a part of the service. From time to time, other readings may be used in place of the suggested readings. These changes should be discussed with the priest beforehand.

Sermon/Homily or Eulogy

A sermon (or “homily”) is a response to the readings used in a given service. The intention is to remind the congregation of the hope that any of us has at the time of death: *“Because Jesus was raised from the dead, we, too, shall be raised”* (BCP, p. 507).

For this reason, “eulogies” are usually discouraged – in order to clarify the hope we have for those who have died, a hope not grounded in what any of us has done in our lives (nor diminished by what any of us has failed to do), but in the God who claims us. Appropriate comments and connections between the life of the person and the readings, however, can often be worked into the service in consultation with the priest.

Apostles' Creed

The service allows the option of saying the Apostles' Creed following the homily. This particular creed finds its origins in the ancient Church's baptismal practices. Its use at a funeral underscores the point that the God who claims us at baptism is the same God who holds us at the time of our death.

The Rite II service goes so far as to include the full text of this ancient affirmation of our faith within the text of the liturgy itself (BCP, p. 496). Although not written out in the Rite I service, the text of the Apostles' Creed can be added into the service bulletin.

Prayers of the People

The forms for the Prayers are provided in the respective rites. Both forms allow for some measure of personalization by the inclusion of the person's name. The Rite II form further allows for the choice of one of two options for the collect to be said at the end of the prayers (BCP, p. 498).

The Eucharistic Prayer

If the Eucharist is to be used as part of the service, you will want to consider which form to use for the Eucharistic Prayer itself. If you have opted to use the Rite I form of the burial office, you will probably want to continue with one of two Rite I Eucharistic Prayers. Of the two, Prayer I (BCP, pp. 333ff.) is more in keeping with the version used in previous Prayer Books and, so, is probably the more familiar choice.

The Rite II liturgies provide four different Eucharistic Prayers to choose from. A couple of comments are worth bearing in mind. Of these four prayers, Prayer A (BCP, pp. 361ff.) is the shortest and easiest to follow for those not familiar with Episcopal services, since page changes are not required. (Additionally, a “proper preface” appropriate to the occasion is provided for use in both Prayers A and B, but not in Prayers C and D.) Your priest can best help you decide among these options.

Concluding Rites

After Communion (or after the prayers if Communion is omitted), the service continues with the Commendation or the Committal. The Commendation, as the title suggests, is the prayer in which we commend our loved one into God's hands. The prayer is brief; the process is much longer – arguably a lifelong process.

The Committal is the "graveside" service, almost a separate (albeit very brief) liturgy of its own. As in the Commendation (above), in the committal, we commend our loved one to God one as we also commit their remains to their final resting place.

In addition to burial in cemeteries, provision is made for alternatives, including burial at sea or cremation. In point of fact, cremation is not only an allowed option, it is becoming an increasingly popular one. Partly, this is due to current concerns about land use. At Trinity, we have a dedicated place to inter cremated remains (called a columbarium) within the confines of church property. This is often seen as a way to connect with an older tradition of churchyards that included a cemetery – thus emphasizing the Christian assertion that we are forever bound to God within the life of the Church.

Participation of family/friends

The most obvious way we recognize the close relationships of certain individuals in the life of someone who has died is to ask them to serve as a pall-bearer. As it turns out, however, there are a number of liturgical roles that can be helpfully filled by other family members and friends. (And as cremation has become increasingly common, the need for pall-bearers has become increasingly less common.)

Although it may be emotionally difficult to read at a service for someone you love, it can also be deeply gratifying. Even younger children can often be given a job to do that tells them they are an important part of a family that grieves.

At the very least, someone will need to read the scripture passages selected and to lead the prayers. In addition, you may want to select those who will help administer communion. Others may be needed to serve as acolytes and ushers.

The priest will help you determine what roles need to be filled and who might best be able to fill them. If you would prefer not to ask family or friends to assume these roles, the priest will undoubtedly be in a position to make the necessary arrangements.

Reception

Members of the congregation are available to help organize a reception for friends and family. If you would be interested, please discuss whether such arrangements are possible with the priest and/or church office.

Flowers

Beyond an altar arrangement, flowers are not generally used to "dress up" a funeral in the Episcopal Church. Family members will want to advise friends and other family members that additional flowers will not be necessary. It is usually possible to publicize the family's wishes to support a specified charitable organization *in lieu* of flowers. Such a recommendation may – but need not – include donations to Trinity (either to the memorial fund or towards a particular ministry or identified project).

The church office can arrange to have a standard altar arrangement delivered to the church if the family would prefer not to make its own selection. Please check with the priest to see if there are any restrictions on suppliers or types of arrangements before finalizing these decisions.

Fees and Suggested Donations

The Organist is not paid by the church for extra services, including funerals. We ask that the family pay her/him for playing at a funeral. If this cost is a problem, however, please advise the priest, as other arrangements can be made. (Using an organist or other musician other than our regular staff requires consultation and may require additional fees.) **

The rites and sacraments of the Church are part of our ministry. For this reason, we do not offer any of our services on a "fee-for-service" basis and there is no requirement that you pay anything for these services (beyond the fee for the musician(s) involved).

You may feel that it would be appropriate to offer an honorarium to the officiating clergy and/or to make a donation to Trinity as an expression of appreciation for the ministry of the congregation and/or to support our ongoing life and ministry. **

In addition to the ministry of the congregation as a whole, you may want to remember specific groups and organizations within the church who assume special tasks specific to a funeral – such as the Altar Guild, in appreciation of their efforts to prepare the church for worship services, and/or the hospitality team, for their efforts (and the associated costs) in providing a reception (and in support of their ongoing ministries).

If you would like to make such donations, you should speak with the priest about any suggested amounts. But always remember that none of these donations should be considered costs owed to the church for our ministry.

** As of 2015, the base fee for the organist is \$150 (with added costs for special/added music). A typical honorarium for clergy, if appropriate, would be in the \$150-200 range.

PART TWO: THE READINGS

The readings listed below are suggested for use at a funeral:

Old Testament (pages 14-16)

Isaiah 25:6-9 (*He will swallow up death for ever*)

Isaiah 61:1-3 (*To comfort those who mourn*)

Lamentations 3:22-26, 31-33 (*The Lord is good to those who wait for him*)

Wisdom 3:1-5, 9 (*The souls of the righteous are in the hands of God*)

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

A suitable psalm, hymn, or canticle may follow. The following Psalms are appropriate: 42:1-7, 46, 90:1-12, 121, 130, 139:1-11.

New Testament (pages 17-20)

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

1 Corinthians 15:20-26, 35-38, 42-44, 53-58 (*The imperishable body*)

2 Corinthians 4:16-5:9 (*Things that are unseen are eternal*)

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

Revelation 7:9-17 (*God will wipe away every tear*)

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

A suitable psalm, hymn, or canticle may follow. The following Psalms are appropriate: 23, 27, 106:1-5, 116. (Any of the Psalms may be used above.)

Gospel (pages 21-22)

John 5:24-27 (*He who believes has everlasting life*)

John 6:37-40 (*All that the Father gives me will 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 rooms*)

Typically, one reading is chosen from each of the three sections. The complete text of each passage is printed on the following pages.

Select one of the following Old Testament readings. It may be helpful for you to circle a word or phrase as it strikes you and/or to make notes in the margins below.

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.

Wisdom 3:1-5, 9

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

Job said,

"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."

The Epistle

Select one of the following New Testament readings. It may be helpful for you to circle a word or phrase as it strikes you and/or to make notes in the margins below.

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

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

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.

2 Corinthians 4:16—5:9

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.

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.

Revelation 7:9-17

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

I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more. 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."

Select one of the following Gospel readings. It may be helpful for you to circle a word or phrase as it strikes you and/or to make notes in the margins below.

John 5:24-27

Jesus said, "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

Jesus said to the people, "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

Jesus said, "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, Lazarus, 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

Jesus said, "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."

ADDENDUM ON MUSIC

Readings for a funeral/memorial are suggested by our Prayer Book, but there is no equivalent list of recommended hymns officially offered. You should note that we use the approved hymnal for the Episcopal Church, *Hymnal 1982*, at Trinity. While other options are possible, choosing from other hymnals is more difficult and will require extra coordination (and possibly payment of copyright fees).

The following hymns from these respective hymnals may be especially appropriate for your consideration:

Hymnal 1982: Burial Hymns: (354), 355, 356, 357, 358; or
Easter hymns: 174-213

One of several settings of Psalm 23 may be very appropriate (though you may not want to sing a setting to this Psalm if it is to be said during the service):

Hymnal 1982 645, 646: The King of love my Shepherd is
663: The Lord my God my shepherd is
664: My shepherd will supply my need
708: Savior, like a shepherd lead us

Additionally, a short list of favorite/popular funeral/memorial hymns would include:

Hymnal 1982 680: O God our help in ages past
671: Amazing Grace
287: For All the Saints
665: All my hope on God is founded
687/88: A mighty fortress is our God
208: The strife is o'er
690: Guide me, O thou great Jehovah

This list should not be considered comprehensive. Other hymns should be considered that may be far more appropriate in your particular circumstance.

NOTES

The space below can be used for additional notes/comments.
