



St. Luke's Episcopal Church

## Planning for Your Own or A Loved One's Death

*The Gift the You Give to  
Yourself and Your Loved  
One*

O death, where is thy sting?  
O grave, where is thy victory?  
I Corinthians 15:55

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# A Funeral Handbook

## *Planning for Your Own or a Loved One's Death*

St. Luke's Episcopal Church  
Lebanon, Pennsylvania  
Diocese of Bethlehem

Dear Friend in the Lord,

While it is easy to speak of the gift of life, it is harder to speak of death as a gift. To even think of death as a gift might seem strange to many. But if we believe that life is a gift, then it also makes sense to recognize how the conclusion to life is just as special as its beginning. Christianity itself has always taught that for the believer, at death, "life is changed not ended."

Whether or not you believe that to be true, I can promise you that it is possible to have a holy death: a death that does not seem to be anything other than a pure gift, a natural and sacred transition out of life as we know it.

We spend enormous time planning for a birth. This booklet attempts to reflect the belief that it is also important to plan for death. Whether you wish to make plans for the end of your own life or are dealing with the death of a loved one, I hope you will find the material contained here useful.

Just as we do not all live life the same way, so we do not all deal with death in the same way. But we do all benefit from knowing that we have choices. While not everything in this booklet will fit with your current circumstances, we hope it will help you prepare for what lies ahead.

It is always appropriate for members of the Christian church to inform next of kin and clergy of their wishes regarding the end of their life. We hope this material will also help you start a conversation with your own loved ones about this most important reality.

In the back of this booklet, you will find various lists and some useful suggestions. These are only helpful if you also share your choices with others—family, church, legal or medical professionals. Telling our loved ones about our wishes for the end of our life constitutes a gift all its own; and each of us can try to give those we love, but can no longer see, the gift of carrying out the desires of their heart.

May the blessings of God be upon you in this holy task, and may you always know the length and breadth, and depth of God's love for you and for those you love.

With you as a companion on The Way, I remain,

The Rev. Dr. David A. Zwifka  
*Rector*  
*St. Luke's Episcopal Church*  
*Lebanon, PA*

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## **Introduction - Planning for the Inevitability of Death**

The crisis of death in a family forces sudden, complicated, and far-reaching decisions on those responsible for arrangements. We are faced with many options at a time when we may be least capable of making appropriate decisions. Differences of opinion within the family may arise which, although understandable, may add an extra burden to the grief that the loved ones responsible for these decisions feel.

For these reasons, planning for your *own* death is an act of love. In most states the next of kin bears the legal responsibility for decisions at the time of death. However, you will want to make clear your wishes, beliefs, and values not only to your next of kin but to everyone who may be affected by your choices.

This booklet will help guide you through the planning and discussion. The clergy and lay ministers at St. Luke's are available to help you throughout the process and can even be available to participate in discussions with those who may find the subject painful, uncomfortable, or difficult. The parish is a supportive and healing community, ready always to support those closest to the departed. By our common baptism we have been made one in Christ, and so it is our privilege to share one another's burdens.

To make the best use of this material, we suggest that you:

- Read the entire booklet, obtain, and review our forms, designed to aid in communicating your wishes. Begin your planning process now. If you wish, discuss any questions, or concerns you may have with a member of the clergy or any other trusted advisor.
- Fill in any appropriate forms. Ask your spouse and other family members to complete their own, including an Advance Care Directive Form.
- Keep a copy of all completed forms in your home. Give a second copy to the church office at St. Luke's, and distribute other copies to your next of kin and others who may oversee your funeral arrangements—such as your attorney or funeral director. Ask recipients for feedback; they may have useful concerns or perspectives. Amend the form when necessary.
- If you wish, make pre-funeral arrangements with a funeral director.

When death nears for you or a loved one, notify the parish so that the sacraments may be provided as needed.

When the death of a loved one has occurred, call the clergy immediately, regardless of the hour. They will help in any way they can, including accompanying the person charged with arrangements to the funeral home. In addition, the individual's primary care physician should always be notified as soon as possible.

### **Prolongation of Life Principles of the Episcopal Church**

Human life is sacred. Death is part of life. The *intentional* taking of a human life is morally wrong and unacceptable—even when the act is done by humane means and even when prompted by the desire to relieve suffering caused by incurable illness. The sanctity of life is not disregarded, however, by palliative treatment intended only to relieve the pain of such suffering, even when it is known that such treatment may result in hastening one’s natural death. Moreover, the sanctity of life does not impose a moral obligation to prolong the act of dying by extraordinary means when an ill person is close to death and has no reasonable expectation of recovery.

Those who contemplate withholding or withdrawing life sustaining systems from comatose persons for whom there is no reasonable expectation of recovery are urged to seek the advice and counsel of the church community. The decision to withhold or withdraw life-sustaining treatment should rest with the patient or the patient's designated decision-maker. Where health care providers cannot in good conscience honor the desires of the patient, the patient may be transferred to another facility or physician willing to honor the patient's request, provided that the patient can be readily, comfortably, and safely moved.

Church members are encouraged to prepare advance written directives, or “living wills,” while health and competence permit. Obedience to any such advance written directive by a person responsible for so doing is a loving and moral act.<sup>1</sup>

### **Advance Directives**

Advance directives are legal documents that provide instructions for medical care and only go into effect if you cannot communicate your own wishes. Advance care planning is not just for people who are old or ill. At any age, a medical crisis could leave you unable to communicate your own health care decisions. Planning now for your future health care can help ensure you get the medical care you want and that someone you trust will be there to make decisions for you.

### **Appointment of a Health Care Representative**

A healthcare representative or agent is a person chosen by a loved one or family member, or friend to make healthcare decisions, including end-of-life decisions, in the event a person is unable to make his or her own decisions. A Healthcare agent can be any adult age 18 and over who is a family member (spouse/partner of same sex or opposite sex, domestic partner, parent, child, or sibling), friend, or someone you trust. In Pennsylvania, two doctors are required to determine if a person is unable to make his or her own decisions.

### **Need for a POLST (PA Orders for Life Sustaining Treatment)**

A POLST is a form to clearly communicate the wishes of seriously ill patients to have or to limit medical treatment *as they move from one care setting to another*. It is completed only when it is likely that the person is in the last year to eighteen(18) months of life. There are special rules that govern its use by health care professionals. You and your family should be aware of how such rules have an impact on you and those entrusted with making decisions for you.

### **The Gift of Conversation – The Need to Convey Your Plans to Others**

End of life conversations can be among the most difficult conversations people have with loved ones – usually not for the one who may be facing death but for the ones who may be the ones “left behind. It will be important to prepare everyone for the inevitable. Having “that” conversation may

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<sup>1</sup> These principles are summarized by Judith Emsay from “Established Principles With Regard to the Prolongation of Life,” General Convention, *Journal of the General Convention of...The Episcopal Church, Phoenix, 1991*(New York: General Convention, 1992), p. 383.

not be easy but may be helped by bringing others alongside who are skilled at facilitating such dialogs. St. Luke's offers services like this from time to time. At other times, you can call on clergy or other pastoral team members to help with this most important task. The talk itself is a gift that only you can give to those whom you love.

### **Organ and Tissue Donation**

Out of death may come life. A single organ donor may save as many as eight people. Each day, eighteen people die while waiting for an organ for transplantation. Currently, nearly 120,000 people are on various waiting lists. People of all ages can sign up to be donors. Even people in their eighties can register. Discuss your wish to become an organ donor with your family immediately. If a death is unexpected, it can be exceedingly difficult for a family to make this weighty decision in a timely manner. Registration is easy. Just sign up when you renew your driver's license; or register at <http://www.organdonor.gov>.

A final note: You do not have to die to give the gift of life. Simply donate blood regularly. If you are between 18 and 44, you might also consider signing up on the national bone marrow registry (800) 627-7692.

### **Donation of the Body or Organs for Medical Research**

In this choice, the body or some of its organs are donated for transplant (as above) *or* for medical research. ***Only the donor, that is, the person whose body will be used, can make these arrangements.***

Information on local donation for medical research can be found at the *Humanity Gifts Registry* (<http://www.hgrpa.org/>). Donations given through this registry will be used by medical schools in the Commonwealth of Pennsylvania, including the Penn State College of Medicine at Hershey. Upon completion of studies, the remains will be cremated, and the ashes interred in one of the established cemeteries located in Philadelphia, Hershey, Erie, Scranton, and Pittsburgh (depending on where the donation occurs).

If a family wishes to have the ashes returned for private burial, special arrangements can be made. The Registry office must have a written request from the next of kin at the time *shortly after the death of the donor*. The family should be aware it may take up to two years or longer before the ashes may be available.

It is only under the most unusual circumstances that a donor's body would be rejected; however, the registry reserves the right to refuse a donation. Bodies of persons dying from highly communicable diseases, crushing injuries, whose remains are autopsied, decomposed, embalmed, obese, or have had recent extensive surgery prior to death may not be accepted. A determination is made at death for acceptance of remains. If the Registry is unable to accept a body, it will not be removed from the place of death. Disposition remains the responsibility of the next of kin. So, if you do decide to donate, you need to have made alternative plans in case the body is declined.

## **Burial Options**

Three choices are commonly available for the final disposition of the body after death: (1) traditional full body burial, (2) cremation, and (3) donation of the body to a medical school. Each option includes the possibility of organ and tissue donation.

### **Traditional Full Body Burial**

The national average cost for the full burial services of a funeral home in 2020 ranged between \$7000 and \$12,000. The average for the Lebanon area is approximately \$8,000. This may include funeral home services, removing the body from the place of death, embalming, providing vehicles to and from the funeral home to church and gravesite, a casket, and a vault. You may build your own casket or have one made; the only requirement is that the casket be able to fit into a burial vault. A burial vault is required by law, to prevent the ground from subsiding.

Not included in the \$8,000 average funeral home charges are a burial plot and marker, and the grave opening.

Funeral home staff may assist the family in applying for Social Security death benefits for survivors as well as any veteran's benefits for which survivors may be eligible. Veterans are eligible for an American flag to be draped over the coffin and a free marker for the grave, as well as military honors if requested.

### **Direct Cremation**

In direct cremation, the body is taken from the place of death and cremated without embalming, no sooner than 48 hours after death. There is no need for a casket or vault. The national average cost for this kind of simple cremation is approximately \$2,500. This includes a mid-priced urn (prices ranging from \$225 to thousands of dollars). The cost will be lower if you do not purchase an urn.

The body is cremated in a rigid cardboard box and the remains, now called *cremains*, are presented to the family in a sealed container. The ashes may be buried on any property you own. To bury cremains anywhere else, you need written permission of the property owner.

Cremains may also be dispersed. If you plan to scatter them, you will want to make sure your funeral director knows. (Cremains prepared for burial are in a granulated, coarse form resembling cinders, which are difficult to scatter. If they are to be dispersed, the funeral director will make sure to powder them.)

As of this writing, St. Luke's plans to erect a columbarium on church property. Parishioners who wish to be so interred on church grounds may plan to do so. Until the columbarium is constructed, a "temporary" columbarium is in the church crypt, beneath the high altar. It has also been tradition at St. Luke's to have ashes placed in the ground (without urn or marker) in the designated area of the Memorial Garden between the church and the parish hall. In this case, an entry is made on the memorial plaque just inside the 6<sup>th</sup> Street Auditorium entrance (nearest the Memorial Garden).

### **Cremation with a Traditional Service**

This is a combination of the first two choices. The body is present for a traditional funeral service and is later cremated and the ashes buried or dispersed. The body will be embalmed, and a casket may be purchased or rented. Or you may choose a cremation casket designed for both the service and the cremation.



### **The Rites of Burial – When Death is Imminent / When Death Occurs**

At the center of burial practices are the rites of the Church. These rites accompany the disposition of the body, give dignity and meaning to the end of life, and enable the community to recognize the loss of its members and to provide support for one another. Our rites focus attention on the reality of death and help us sever the relationships which exist in this life. They let us express faith in the promises of the Gospel and to bear witness to the loving presence of God in our midst. To be sure, mourning will continue. The rites cannot fully accomplish these tasks, encompass all the mourning, or express every current thought and feeling. They nonetheless comfort and uplift us in the hope of the Resurrection.

The rites of the Church are appropriate at three junctions in the passage from life into death: the Church's ministry to the dying person and family, the funeral service in the church, and the committal at the final resting place.

#### **Ministry to the Dying**

Although such services are not strictly a part of the funeral, the Episcopal Church provides resources and suggestions for prayer, reflection, and worship prior to the Burial of the Dead. When death is imminent, the family may want to gather. A member of the clergy from St. Luke's should be called so that a priest may be present. Holy Communion may be administered, and prayers offered with and for the dying. The sacraments of Penance/Reconciliation of a Penitent (*Book of Common Prayer*, p. 447) may also be administered.

A priest or layperson or a member of the family may lead those gathered in prayer. A "Litany at the Time of Death" is provided for this purpose in the *Book of Common Prayer* (p. 462). While some think that the dying person should not be confronted with the fact of their imminent death, these beautiful and meaningful prayers can bring assurance, comfort, and confidence in the face of death and so it is most appropriate for the dying person to participate in the prayers, if possible.

#### **Burial of the Dead**

After death, it may be desirable for family and friends to gather for prayer and reflection prior to the funeral. This gathering might provide logistical information, spiritual support, or both; the "Litany at the Time of Death" or "Prayers for a Vigil" (*Book of Common Prayer*, p.465) may be used along with a reading from the Holy Scripture. These may be led by clergy or laypersons. "The death of a member of the Church should be reported as soon as possible to, and arrangements for the funeral should be made in consultation with, the Minister of the Congregation." (*Book of Common Prayer*, p. 490). The time of the service should be made in consultation with the ministers involved and set so that most people who would want to be present can be. If the family wishes, the funeral may be held in the evening with interment (committal) earlier in the day, or even the following day.

"Baptized Christians are properly buried from the church." (*Book of Common Prayer*, p. 490.) The church is where we were baptized and began our eternal life. It is where we were nourished with Holy Communion, and where we met in prayer and fellowship. It is where Christians should be brought as they enter their heavenly inheritance.

#### **Use of the Church**

If bringing the body to the church just before the funeral is considered part of the funeral ceremony, the Celebrant greets the body. The Celebrant may say prayers provided in the *Book of Common Prayer* (pp. 466-467), while designated individuals cover the coffin with the pall. The pall recalls the garment worn by the individual at their baptism and identifies the deceased as a member of the People of God, the Church. If a flag covers the coffin when arrives, it is respectfully removed at this time and the pall placed. Floral sprays should not be placed on the pall.

During the funeral, family and friends are seated in the nave. Seats may be reserved for those closest

to the family or the deceased. In this case, be sure to include the number of people that may be sitting in this reserved section in your planning information.

If a period of visitation (with or without viewing) with the coffin present precedes the service, this takes place at the Mary Altar. After visitation concludes, the family is seated in the nave, the funeral director will close the coffin, if necessary, and the service begins with a solemn procession to the crossing where the coffin is placed and where it will remain throughout the service.

### **The Liturgy**

This rite normally includes Holy Communion. If for some reason communion is not appropriate, the *Book of Common Prayer* provides for a Burial Office in either traditional (Rite I) or contemporary (Rite II) language. The clergy will plan these details in consultation with the family. While the format of the prayer book may seem rigid to some, the rituals outlined can provide comfort and security during a challenging time. Even so, there is a great deal of flexibility and a range of options that may be employed.

### **Readings**

A selection of readings and psalms from Holy Scripture is provided in the prayer book rites, but other lessons may also be chosen. Still more options are provided in the *Book of Lesser Feasts and Fasts*, the *Book of Occasional Services*, and other church resources. The appointed lessons of the day, week, or season may also be used. A member of the family or other lay person, or both, may read the lessons and lead the psalms. (See p. 17 of this booklet for the texts of the readings given in *The Book of Common Prayer*.)

### **Homily**

A funeral homily or sermon is usually preached. The homily proclaims the Gospel's hope in the Resurrection, invokes prayer for the departed and their loved ones, encourages support for one another, and lends courage to move on. The homily/sermon will seek to be personal without being sentimental.

Often family members or significant friends may wish to deliver an address in addition to the homily. This choice should not be taken lightly; it is a challenging task for someone to perform amid grief. When family members speak in this role, their words are "tributes," not eulogies. Such tributes should consider the length of the funeral service, especially if there is to be more than one tribute. It is strongly suggested that individuals write out their remarks to assist in their delivery in such difficult circumstances. If such tributes are desired, they will occur at the end of the liturgy but before the *Commendation*.

### **Music**

Organ and other instrumental music can set the mood for the service. Its tone should be uplifting. Family favorites which are faith affirming may be chosen. A list of suggested hymns may be found in the back of this booklet (see page 14). The parish Director of Music can assist in making such selections.

### **Flowers**

The family may provide church flowers. Two arrangements are allowed, one on either side of the cross at the High Altar. Flowers should not be placed over the coffin. Flowers from the funeral home may be brought to the church. However, please have the funeral director consult with parish staff about the placement of additional flowers. Special arrangements may be made if cremation is chosen, and the urn is present for the funeral.

### **Bulletins**

A printed funeral service bulletin is helpful, especially if a number of those who will be present are

not members of the church. The parish administrator will compose this in collaboration with the family and clergy.

### **Fees**

There is a fee for the services of the Organist and any other musicians deployed. The costs for any additional music personnel remain the responsibility of the family. However, there are no other charges to parish members for the service in the church or for having visitation and or the body lying in state in the church. (By definition, a member of the parish is one whose name appears in the parish directory and who actively supports the parish.)

### **Reception**

You may wish to plan a reception in the parish hall auditorium so that your family can greet people after the service. If food is to be served, the family must arrange for catering services. Please consult with the parish administrator for arrangements. A reception may be scheduled immediately after the rite in the church or when the family returns from the place of committal. An offering is requested for the use of parish facilities for a reception.<sup>2</sup>

### **The Committal**

The *Committal* is the last of the Church's burial rites. It is the final act of giving the body or ashes back to the elements, and of letting go. Thus, the grave, garden, columbarium, sea, or cemetery chapel is the most appropriate place for this part of the service. The *Committal* is short, consisting of an opening anthem, words of committal, prayers, and a dismissal. The *Committal* may be said in the church if circumstances such as inclement weather make the prayers at the gravesite impractical. It may also be said before the service in the church or prior to cremation if circumstances indicate.

Ceremonies by fraternal or other groups are best conducted at a home, funeral home, or meeting place rather than the church. If such groups want to have a graveside ceremony, this precedes the *Committal*. Military honors, however, usually occur at the cemetery after the *Committal* and are not formally part of the Church's rituals. Please consult your funeral director to arrange for military honors.

### **Other Services of the Church**

There are several opportunities for liturgies relating to death. If the burial of a loved one is to take place at such a distance that friends and family are not able to attend, a separate memorial Eucharist might be celebrated. A second reason for an additional service might be the desire for the celebration of a memorial Eucharist before or after the funeral when, for whatever reason, Holy Communion is not celebrated in the context of the funeral.

Another option is a memorial service for the family and close friends later, in addition to the burial rites. For example, after a particularly untimely or tragic death, the family may be more prepared to reflect and celebrate with others later.

It is the custom of St. Luke's Church to celebrate a Solemn Requiem Mass on the Sunday evening nearest the Feast of All Saints (November 1<sup>st</sup>). All members of the parish who die in that year are remembered. Families and friends are encouraged to attend this beautiful tribute.

As you begin to plan, we suggest you examine the burial rites in the *Book of Common Prayer* (pp. 462-507). The Church's rites have both the purpose and flexibility to bring profound meaning to our passage into eternal life.

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<sup>2</sup> Fees and suggested offerings for diverse services are set by the Vestry. For information, please consult the parish administrator.

### **Stewardship in Death**

St. Luke's Church has nurtured the faith and enriched the lives of generations of Lebanon area residents. You are invited to make a planned gift and to become a member of our St. Matthew Society in so doing. Your gift will help secure the church's financial future so it can continue to strengthen and nurture the Christian faith in our community for generations to come.

There are several ways you can make a planned gift. Among these, the most common are a bequest, a life income plan, charitable lead trust, or retained life estate. Regardless of your financial position, all church members can, with careful planning, provide for the future of the parish. In addition, planned gifts can provide improved estate management and important tax benefits. *All arrangements should be made in consultation with trusted legal and financial advisors.* Here are some examples:

#### **Bequests**

An uncomplicated way to make a planned gift is by a provision in your will. It can be changed at any time during your life and is fully tax deductible for estate purposes. A bequest can be for a specific dollar amount or a percentage of your estate; a transfer of assets such as securities, real estate, tangible personal property, or intangible properties such as patents or copyrights; retirement accounts or insurance policy assets; estate residuary after all costs and distributions have been made; and a contingency in which the church becomes the beneficiary only if the named beneficiary is unable to accept the bequest. To include St. Luke's in your will, you may wish to use one of the following: !

I give, devise, and bequeath to St. Luke's Church, South 6th Street, Lebanon, PA 17042, the sum of \$\_\_\_\_, to augment the church's designated endowment funds.

OR

I give, devise, and bequest \_\_\_% of the rest, residue, and remainder of my estate to St. Luke's Church, 22 South 6th Street, Lebanon, PA 17062, to be used for general purposes.

#### **Life Income Plans**

Life income plans offer the opportunity to dedicate a substantial gift to the church while retaining the income from that gift to support you or your loved ones for life. These may include a Charitable Remainder Trust, a Charitable Gift Annuity, or a Pooled Income Fund.

The advantages of a life income plan include payments to you or another for life, an immediate tax deduction, and subsequent annual tax-free distributions, a chance to increase income while reducing tax on appreciated assets and reduced estate taxes.

A congregant with a dual affinity for another church or institution (e.g., a college, university, or hospital) and St. Luke's may set up a Charitable Remainder Trust or Charitable Gift Annuity with that organization but naming a percentage of the remainder to the church and percentage to any partner institution.

#### **Retained Life Estate**

If you own real estate that you do not wish to pass through your estate but prefer to enjoy throughout your life, you may make a gift of the property to the church while retaining the use of it during your lifetime. The property can be your primary residence, a second home, a farm, or undeveloped land. In gifting property, you receive an immediate tax deduction while using and maintaining the property and continuing to pay taxes and insurance premiums. Should you choose to invest monies that will go to the church, St. Luke's Planned Giving advisor can assist you by placing those funds with the Episcopal Church Foundation which manages a large pool of funds.

**Endowed Annual Pledge**

St. Luke's relies on your annual membership pledge. You can assure that your pledge continues in perpetuity by endowing an annual fund gift. Simply multiply your pledge by twenty-five. For example, if you pledge \$1,000 per year, simply make provisions to leave the church \$25,000; every year to perpetuity, you will continue to support your church home. There are many ways to do this including making St. Luke's the beneficiary of a designated life insurance policy.

We are all stewards of God's bounty. For a brief period, we are given time, energy, and resources. What we do with these gifts defines the character of our life and the depth of our spiritual understanding. Gift planning is one expression of the wise use of the personal resources with which God has entrusted us.

For more information about any of these options, contact your legal or financial advisor, or the parish office.

## APPENDICES

### Appendix I - Burial Instruction Form and Burial of the Dead - Liturgy Planning Form

The burial instruction form allows you to give personal information and document your wishes for memorial contributions, funeral, and burial or interment details. The Burial of the Dead Liturgy portion of the planning form helps you to choose which of the two Episcopal Church rites to use, while enabling you to select Scripture lessons and music.

You can download this form from the “[Members Only](#)” section under the Calendar/Resources tab on our parish website (<http://stlukeslebanon.org/members-only/>) or obtain from the parish office. After you complete it, you should sign it and give copies to family, trusted friends, or your attorney, as well as to the church office.

#### Suggested Hymns for the Burial of the Dead

(all from *The Hymnal 1982*)

358 Christ the Victorious, give to your servants (1 Cor 15) (Cantakion) (Commendation)

355 Give rest, O Christ (1 Cor 15)

354 Into paradise may the angels lead you (Rev 7 & Rev 21) (In Paradisum)

357 Jesus, Son of Mary (Communion)

356 May choirs of angels lead you (Rev 7 & Rev 21) (In Paradisum)

671 Amazing grace! How sweet the sound

688 A mighty fortress is our God (Psalm 46) - also 687

665 All my hope on God is founded

208 Alleluia, alleluia, alleluia! The strife is o'er (1 Cor 15)

658 As longs the deer for cooling streams (Psalm 42)

695 By gracious powers so wonderfully sheltered – also 696

487 Come, my Way, my Truth, my Life

669 Commit thou all that grieves thee (Psalm 37)

287 For all the saints, who from their labors rest

151 From deepest woe I cry to thee

326 From glory to glory advancing, we praise thee, O Lord

677 God moves in a mysterious way

379 God is Love, let heaven adore him

690 Guide me, O thou great Jehovah

637 How firm a foundation, ye saints of the Lord – also 636

517 How lovely is thy dwelling place (Psalm 84)

335 I am the bread of life (Jn 6 and Jn 11)

692 I heard the voice of Jesus say

668 I to the hills will lift mine eyes (Psalm 121)

635 If thou but trust in God to guide thee

429 I'll praise my Maker while I've breath (Psalm 146)  
 620 Jerusalem, my happy home (2 Cor 4-5)  
 624 Jerusalem the golden (Rev 7 & Rev 21)  
 194 Jesus lives! thy terrors now (Rom 8 & Jn 14) – also 195  
 526 Let saints on earth in concert sing  
 621 Light's abode, celestial Salem (Rom 8, 1 Cor 15, 2 Cor 4-5, Rev 21) – also 622  
 702 Lord, thou hast searched me and dost know (Psalm 139)  
 691 My faith looks up to thee  
 664 My Shepherd will supply my need (Psalm 23)  
 14 O God, creation's secret force – also 15  
 680 O God, our help in ages past (Psalm 90)  
 448 O love, how deep, how broad, how high – also 449  
 455 O Love of God, how strong and true – also 456  
 623 O what their joy and their glory must be (Rom 8, 2 Cor 4-5, Rev 21)  
 388 O worship the King, all glorious above! (Psalm 104)  
 666 Out of the depths I call (Psalm 130)  
 373 Praise the Lord! Ye heavens adore him (Psalm 148)  
 560 Remember your servants, Lord (Mt 5:3-12)  
 685 Rock of ages, cleft for me  
 492 Sing, ye faithful, sing with gladness (1 Cor 15)  
 679 Surely it is God who saves me (First Song of Isaiah) – also 678  
 447 The Christ who died but rose again (Rom 8)  
 645 The King of love my shepherd is (Psalm 23, Jn 10) – also 646  
 663 The Lord my God my shepherd is (Psalm 23)  
 457 Thou art the Way, to the alone (Jn 14)  
 338 Wherefore, O Father, we thy humble servants  
 625 Ye holy angels bright (Rev 7)  
 618 Ye watchers and ye holy ones (Rev 7)  
*Also see Easter selection:*  
 178 Alleluia, alleluia! Gave thanks to the risen Lord  
 191 Alleluia, alleluia! Hearts and voices heavenward raise (1 Cor 15)  
 174 At the Lamb's high feast we sing  
 181 Awake and sing the song  
 212 Awake, arise, lift up your voice  
 182 Christ is alive! Let Christians sing  
 185 Christ Jesus lay in death's strong bands --- also 186  
 184 Christ the Lord is risen again!

183 Christians, to the Paschal victim  
199 Come, ye faithful, raise the strain (also no. 200)  
205 Good Christians all, rejoice and sing!  
180 He is risen, he is risen!  
207 Jesus Christ is risen today, Alleluia!  
188 Love's redeeming work is done (1 Cor 15) – also 189  
204 Now the green blade riseth from the burial grain  
176 Over the chaos of the empty waters – also 177  
210 The day of resurrection!  
202 The Lamb's high banquet called to share  
211 The whole bright world rejoices now  
192 This joyful Eastertide  
187 Through the Red Sea brought at last, Alleluia!  
209 We walk by faith, and not by sight



## Suggested Readings for the Burial of the Dead

The Burial Rite contained in the *Book of Common Prayer* provides for three readings from Holy Scripture: the first from the Old Testament, the second from the writings of the Apostles, and the third from among the four Gospels. The readings suggested in the Book of Common Prayer follow. You may choose one, two, or three readings. If only one reading is chosen, it must be a gospel reading. If two are chosen, one must be from a gospel and the other may be from either the old or new testaments. If three are desired, then please choose one from each category.

### The Old Testament Lessons

#### OT 1

#### Isaiah 25:6-9

<sup>6</sup> On this mountain the Lord of hosts will make for all peoples  
a feast of rich food, a feast of well-matured wines,  
of rich food filled with marrow, of well-matured wines strained clear.  
<sup>7</sup> And he will destroy on this mountain  
the shroud that is cast over all peoples,  
the sheet that is spread over all nations;  
<sup>8</sup> he will swallow up death for ever.  
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.  
<sup>9</sup> 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.

#### OT 2

#### Isaiah 61:1-3

<sup>1</sup>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 broken-hearted,  
to proclaim liberty to the captives,  
and release to the prisoners;  
<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 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.

#### OT 3

#### Lamentations 3:22-26,31-33

<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 that 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  
reject forever.

<sup>32</sup> Although he causes grief, he will have compassion  
according to the abundance of his steadfast love;

<sup>33</sup> for he does not willingly afflict  
or grieve anyone.

#### OT 4

#### Wisdom 3:1-5,9

<sup>3</sup>But the souls of the righteous are in the hand of God,  
and no torment will ever touch them.

<sup>2</sup> In the eyes of the foolish they seemed to have died,  
and their departure was thought to be a disaster,

<sup>3</sup> and their going from us to be their destruction;  
but they are at peace.

<sup>4</sup> For though in the sight of others they were punished,  
their hope is full of immortality.

<sup>5</sup> Having been disciplined a little, they will receive great good,  
because God tested them and found them worthy of himself;

<sup>9</sup> 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.

#### OT 5

#### Job 19:21-27a

<sup>21</sup> Have pity on me, have pity on me, O you my friends,  
for the hand of God has touched me!

<sup>22</sup> Why do you, like God, pursue me,  
never satisfied with my flesh?

<sup>23</sup> 'O that my words were written down!  
O that they were inscribed in a book!

<sup>24</sup> O that with an iron pen and with lead  
they were engraved on a rock for ever!

<sup>25</sup> For I know that my Redeemer\* lives,  
and that at the last he\* will stand upon the earth,\*

<sup>26</sup> and after my skin has been thus destroyed,  
then in\* my flesh I shall see God,\*

<sup>27</sup> whom I shall see on my side,\*  
and my eyes shall behold, and not another.

My heart faints within me

**New Testament Lessons****NT 1****Romans 8:14-19, 34-35, 37-39\***

<sup>14</sup>For all who are led by the Spirit of God are children of God. <sup>15</sup>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!’ <sup>16</sup>it is that very Spirit bearing witness\* with our spirit that we are children of God,<sup>17</sup>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.

<sup>18</sup>I consider that the sufferings of this present time are not worth comparing with the glory about to be revealed to us. <sup>19</sup>For the creation waits with eager longing for the revealing of the children of God; <sup>34</sup>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. <sup>35</sup>Who will separate us from the love of Christ? Will hardship, or distress, or persecution, or famine, or nakedness, or peril, 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 convinced 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.

**NT 2****I Corinthians 15:20-26,35-38,42-44,53-58**

<sup>20</sup> But in fact Christ has been raised from the dead, the first fruits of those who have died.\* <sup>21</sup>For since death came through a human being, the resurrection of the dead has also come through a human being; <sup>22</sup>for as all die in Adam, so all will be made alive in Christ. <sup>23</sup>But each in his own order: Christ the first fruits, then at his coming those who belong to Christ. <sup>24</sup>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. <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>Fool! What you sow does not come to life unless it dies. <sup>37</sup>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. <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 it is 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 physical body, it is raised a spiritual body. If there is a physical body, there is also a spiritual body. <sup>53</sup>For this perishable body must put on imperishability, and this mortal body must put on immortality. <sup>54</sup>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.’

<sup>55</sup> ‘Where, O death, is your victory?

Where, O death, 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,\* be steadfast, immovable, always excelling in the work of the Lord, because you know that in the Lord your labor is not in vain.

**NT 3****2 Corinthians 4:16-5:9**

<sup>16</sup> So we do not lose heart. Even though our outer nature is wasting away, our inner nature is being renewed day by day. <sup>17</sup>For this slight momentary affliction is preparing us for an eternal weight of glory beyond all measure, <sup>18</sup>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.

5<sup>1</sup>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. <sup>2</sup>For in this tent we groan, longing to be clothed with our heavenly dwelling— <sup>3</sup>if indeed, when we have taken it off<sup>\*</sup> we will not be found naked. <sup>4</sup>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. <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 confident; even though 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 do have confidence, 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.

**NT 4****I John 3:1-2**

<sup>1</sup>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. <sup>2</sup>Beloved, we are God's children now; what we will be has not yet been revealed. What we do know is this: when he<sup>\*</sup> is revealed, we will be like him, for we will see him as he is.

**NT 5****Revelation 7:9-17**

<sup>9</sup> 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. <sup>10</sup>They cried out in a loud voice, saying,

‘Salvation belongs to our God who is seated on the throne, and to the Lamb!’

<sup>11</sup>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 worshipped God, <sup>12</sup>singing,

‘Amen! Blessing and glory and wisdom

and thanksgiving and honor

and power and might

be to our God for ever and ever! Amen.’

<sup>13</sup> Then one of the elders addressed me, saying, ‘Who are these, robed in white, and where have they come from?’ <sup>14</sup>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.

<sup>15</sup> 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.

<sup>16</sup> They will hunger no more, and thirst no more;

the sun will not strike them,

nor any scorching heat;

<sup>17</sup> 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.’

**NT 6****Revelation 21:2-7**

<sup>2</sup>And I saw the holy city, the 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,

‘See, the home<sup>\*</sup> of God is among mortals.

He will dwell<sup>\*</sup> with them;

they will be his peoples,<sup>\*</sup>

and God himself will be with them;<sup>\*</sup>

<sup>4</sup> 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.'

<sup>5</sup> 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.' <sup>6</sup>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. <sup>7</sup>Those who conquer will inherit these things, and I will be their God and they will be my children.

### **Gospel Lessons**

#### **G1**

#### **John 5:24-27**

<sup>24</sup>Very truly, I tell you, anyone who hears my word and believes him who sent me has eternal life, and does not come under judgement, but has passed from death to life.

<sup>25</sup> '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.<sup>26</sup>For just 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 judgement, because he is the Son of Man.

#### **G2**

#### **John 10:11-16**

<sup>11</sup> 'I am the good shepherd. The good shepherd lays down his life for the sheep. <sup>12</sup>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. <sup>13</sup>The hired hand runs away because a hired hand does not care 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>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.

#### **G3**

#### **John 11:21-27**

<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 God will give you whatever you ask of him.' <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.\* Those who believe in me, even though they die, will live, <sup>26</sup>and everyone who lives and believes in me will never die. Do you believe this?' <sup>27</sup>She said to him, 'Yes, Lord, I believe that you are the Messiah,\* the Son of God, the one coming into the world.'

#### **G4**

#### **John 14:1-6**

<sup>14c</sup>Do not let your hearts be troubled. Believe\* in God, believe also in me. <sup>2</sup>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?<sup>3</sup>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. <sup>4</sup>And you know the way to the place 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.

## **Appendix II - Death Notice and Obituary Outlines**

### **Paid Death Notice Outline**

- Full name of deceased
- Age
- Date of death
- Place (city) of death
- Survivors
- Funeral/funeral home information

### **Sample Paid Death Notice**

A simple, paid death notice may look like this:

Smith, Jane E., 96, on June 5, in Lebanon. Beloved wife of the late James, mother of Linda Jones (Thomas) and John, sister of Harry. Three grandchildren. Visitation Tuesday 7-9 p.m. at the Loving Funeral Home, 534 N. Locust St., Lebanon, PA, and Funeral Wednesday 10 a.m. at St. Luke's Episcopal Church, 6<sup>th</sup> and Chestnut Streets, Lebanon, PA.

### **How to Write an Obituary**

An obituary can constitute a significant piece of social history, a document of the kinds of lives people lived in our time. This is a task best performed by the subject of the obituary. Some people are reluctant to write their own, just as some are reluctant to write a will; but after a death it is sometimes burdensome for the survivors to add to other necessary tasks, a piece of English composition that will do justice to the deceased. Things are even more difficult if survivors must do research to obtain or verify the information. Some news outlets will print a brief notice of death, with "full obituary to appear later," but that merely postpones the work for the survivors.

A draft in prose is best, with spaces to be filled in with dates and with details of the service. Short of that, a C.V., a list of offspring, notes on those activities important in one's life, are invaluable to relatives trying to remind or inform readers of what you have done. Draft obituaries can be left with a dependable relative, a lawyer, a former employer, etc.

Reading a few obituaries will give you the standard outline. The dateline is usually the place of last residence (even if you died in a hospital or care facility in another town). Then follows the announcement of the person's death and the date and place thereof. About the cause of death, some notices are quite specific, some generalized ("after a brief/lengthy illness"), some consider it none of the readers' business. What follows is usually the date and place of birth, the parents' names, the deceased's education, and professional career (which usually involves moves from one town or state to another), public service, and the like. This is the place where special achievements can be noted. Readers do want to learn these things, since they may not have known what you did earlier in your life. Then follow the name of one's spouse and date of marriage, followed by offspring, surviving siblings, etc. You may suggest that people donate in your memory to St. Luke's Church, a college, or other organization. It is customary to close with announcement of the service to be held.

The funeral director can assist your family in placing a death notice or obituary. There is usually a cost involved that will usually be included in the charges from the funeral director. (See the following for some helpful suggestions.)

**Full Obituary Outline**

- Full name of deceased
- Age
- Date of death
- Place (city) of death
- Cause of death
- Place of birth
- Place (city) of residence
- Length of time lived in the Lebanon/Other area
- Previous major places of residence
- Work history
- Military experience
- Colleges and local high schools
- Memberships in organizations
- Volunteer work
- Honors
- Any other interesting facts about the deceased
- Names of all spouses (include previous marriages; if a spouse is deceased, the year of death)
- Names and current cities of residence of survivors, including children, siblings, and parents; number of grandchildren
- Date, time, and location of funeral or other service
- Memorial contributions to be made in lieu of flowers (name and details of charity)

*Forms Available but not included*

- *Burial Instruction Form*
- *Burial of the Dead - Liturgy Planning Form (downloadable; parish office)*