

The Burial of the Dead

St. Nicholas Episcopal Church (Hamilton, GA)

Prepared by the Rev. Jeff Jackson, Rector (May 12, 2011)

Today's Date:

1. Full Name: _____

2. Date of Birth: _____

3. Date of Death: _____

4. Baptized, Confirmed, Communicant (circle those which apply)

5. Funeral Home: _____ **Phone:** _____

6. Date & Time of Service (to be filled out at time of death): _____

I. Service details

A. Ashes or Casket (circle one)

B. If the service is not to be held at St. Nicholas, please specify where?

C. Interment in St. Nicholas' Memory Garden Yes or No (circle one)

• If yes, Public or Private (circle one)

• Plot # _____ Pre-paid? Yes or No

II. Order of Worship

A. Rite I (Traditional Language, BCP, page 469)

OR Rite II (Contemporary Language, BCP, page 491) (circle one)

B. Communion Yes or No (circle one)*

**Note: Communion is preferred at a Burial liturgy, but it does add length to the service.*

III. Readings (see Suggested readings list, or BCP pages 470-480, or pages 494-495)

A. First Reading _____

Read by: _____

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B. Psalm _____

Led by: _____

C. Second Reading _____

Read by: _____

D. Psalm _____

Led by: _____

OR Sequence Hymn _____

E. Gospel Reading _____

Read by: _____

F. Homily _____

G. Family Remarks _____

IV. Music

Note: If the service is held at St. Nicholas, the Music Director is typically the one to play. Funerals are not included in the salary of the Music Director, so it is customary that the Music Director receives a stipend of \$175.00.

A. Choir Yes or No (choose one)

B. Prelude (if special request) _____

C. Procession: Spoken Anthems page 469 or 491

D. (choose one) Sequence Hymn _____

OR Psalm (see above) _____

E. If Communion:

• Offertory Hymn or Choir Anthem _____

• Communion Hymn _____

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- Additional hymns at communion as needed: _____

F. Hymn at the Dismissal _____

V. Special Instructions

A. Acolyte(s) Yes or No (circle one) If yes, do you have preferences:

B. Usher(s) Yes or No (circle one) If yes, do you have preferences:

C. Lay Eucharistic Minister(s) Yes or No (circle one) If yes, do you have preferences: _____

D. Pallbearers Yes or No (circle one) If yes, do you have preferences:

E. Clergy (besides the Rector) Yes or No (circle one) If yes, do you have preferences: _____

F. Special Music (if any) _____

G. How many rows in the Nave should be reserved for family (6-7 people per row)? _____

7. Flowers:

A. Special flower requests: _____

Note: The only flowers in the Nave should be those set on the retabes behind the altar. Other flowers that people send may be placed outside under the portico, sent directly to the gravesite, or sent directly to the home of family. In lieu of flowers, donations may be made to St. Nicholas or the charity of your choice.

B. Memorials to: _____

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8. Reception details (if any): _____

9. Other Specific Requests (especially if the deceased was in the military or if there are cultural or traditional requests): _____

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“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.” – Book of Common Prayer, page 507

“We prepare for death by celebrating the Paschal mystery. But our preparation must also deal with practical matters. The time of death is the worst time to plan for death. All too often, death catches the survivors unprepared. Grieving, they have to make hurried decisions about the funeral and burial. Decisions made under the pressure of societal and cultural precedents that rarely have the proclamation of Christ in mind often run counter to the wishes of the dead person and the traditions of the Church. The best time to plan for death is long before death. Many of us are careful to review our estates and to make a will. Few of us are careful to plan the disposition of our body and the liturgy of our death.” *(from an Associated Parishes pamphlet)*

The following information may be helpful in making arrangements at the time of death. Please discuss these matters with family members and friends.

Wills:

“The Minister of the Congregation is directed to instruct the people, from time to time, about the duty of Christian parents to make prudent provision for the well-being of their families, and of all persons to make wills, while they are in health, arranging for the disposal of their temporal goods, not neglecting, if they are able, to leave bequests for religious and charitable uses.” (The Book of Common Prayer, page 445)

Please don't forget St. Nicholas in your will! The Rector is willing to talk to you about the different options available for you to leave a legacy at St. Nicholas. A “Living Will” (Advanced Care Directives) would be helpful to the doctor and to family members should one become unable to make decisions for oneself. The Rector can also help with making these decisions.

Cremation:

If you are being cremated, the Memory Garden of St. Nicholas Episcopal Church is open to you for your final resting place. You may have your ashes scattered, or you may purchase a plot for your urn or other container to be buried. The cost of having your ashes scattered is \$100 for members of St. Nicholas, \$200 for others. The cost of internment is \$500 for members, \$1000 for others, which includes the cost of having your name on the placard in the narthex, and upkeep of the garden. You may pre-pay to reserve your space. An application for internment and the policy for the Memory Garden can be picked up in the parish office or by talking to the Rector.

Organ/Tissue Donation:

The Church approves of the utilization of parts on one's body to benefit the living after the death of the donor. It is a very practical expression of Christian love to be an organ/tissue donor or to donate one's body to science after death.

At the time of Death:

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. Baptized Christians are properly buried from the church. The service should be held at a time when the congregation has opportunity to be present. The coffin is to be closed before the service, and it remains closed thereafter.

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What is the best way to understand our burial service?

The words on the page 507 of the Book of Common Prayer say it best:

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.” (Romans 8: 38-39)

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, Lazarus. 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.