

St. Philip's Episcopal Church
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Funeral Guidelines

The liturgy for the dead is an Easter liturgy. It finds all meaning in the resurrection. Because Jesus was raised from the dead, we too, shall be raised. The liturgy, therefore, is characterized by joy, in the certainty that "neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord." This joy, however, does not make human grief unchristian. The very love we have for each other in Christ brings deep sorrow when we are parted by death. Jesus himself wept at the grave of his friend. So, while we rejoice that one we love has entered into the nearer presence of our Lord we sorrow in sympathy with those who mourn. -Book of Common Prayer, pg. 507

General Overview

St. Philip's Episcopal Church will provide a funeral held in the church with or without Holy Communion. The priest and parish administrator will coordinate the date and time of the funeral with the director of the funeral home that the family has contracted. Funeral services in Funeral Homes are discouraged. The family makes arrangement for a burial plot through the funeral home or St. Philip's Church Office (if interment in the memorial garden). A reception in the parish hall following the funeral service may be arranged, but the family or friends must provide the refreshments or contract with a caterer. The set fees are due to the Organist and Sexton, and offerings to the church and priest are at your discretion.

The following is intended as a step by step Funeral Planning Guide to assist you and your family in planning a funeral service within the liturgy of the Episcopal Church that comforts you and your family.

Step 1- Contact the priest near or immediately after the death.

It is helpful and important to contact the parish priest when a loved one is near death or as soon as possible after the death, so he may pastorally assist the family in responding to the death of the loved one, in making decisions, and to prepare for the funeral service. The rector or assistant rector of St. Philip's is expected to officiate at all services in the church, unless permission is requested and an invitation has been extended to another clergy member.

Step 2 – Make arrangements with the funeral home.

A commitment of the time and place of the service should not be given to the Funeral Home without the express agreement of the Rector/Assistant Rector of St. Philip's Episcopal Church.

Step 3 – Plan the funeral service with the priest.

The Liturgy

The emphasis of the funeral service is on celebrating the life of your loved one in the light of our hope of a resurrected life with Christ. The order of service for funerals is according to the 1979 Book of Common Prayer and the customs and traditions of the Episcopal Church. The Parish Administrator will prepare a bulletin for the service so that the family and congregation may easily follow the service.

Eulogies

Eulogies or family remembrances are discouraged during the Burial Service. A reception or gathering after the service is an appropriate time for remembrances by family and friends.

Scripture Lessons and Readers

Lessons from our Holy Scriptures are read at funeral services. You may choose an Old Testament, Psalm and New Testament reading to be read by a friend or family member or a member of St. Philip's. The Gospel lesson, usually the story of the Resurrection of Jesus, is read by the priest. A list of suggested readings from the Book of Common Prayer is available at the end of this planner.

Hymns

Music at funerals must be sacred in nature. Hymns are normally drawn from the 1982 Hymnal, Lift Every Voice or Wonder, Love and Praise. Hymns not found in these hymnals may on occasion be used if the music can be secured and copyright permission granted. The Organist at St. Philip's has the first right of refusal to play for all funerals at St. Philip's. If the regular organist is not available, a suitable replacement will be suggested by the church office. Do not invite other musicians to play at a funeral at St. Philip's without getting prior permission from the Organist/Choir Director and the Rector/Assistant Rector. A list of suggested hymns can be found at the end of this planner

Altar

The liturgical color for funerals is white. White is the color of great feasts of the church and symbolizes the joy of the Resurrection. The hangings on the altar, the lectern and pulpit, the

pall (covering the casket) or veil (covering an urn), and the priest's vestments are all white. The Paschal Candle, which is lit at Easter, baptisms and funerals, is placed by the casket or ashes to symbolize the presence of Christ and the victory of light over darkness.

Altar flowers

Altar flowers will be arranged by the St. Philip's Church Flower Guild and arranged through the church office and/or flower guild. Two arrangements will be present on the "altar" chancel. All other flowers delivered to the church will be placed in the Narthex area or reception area. No flower coverings are placed on the casket in the church service. No artificial or dried flowers are permitted in the Episcopal Church. Please understand that a casket spray will be removed and replaced with a pall prior to processing into the Sanctuary.

Holy Eucharist

In the Episcopal Church, the Holy Eucharist is frequently celebrated as part of funeral or memorial services. A celebration of the Holy Eucharist as part of a funeral or memorial service reminds us that we also share with Christ in his death and resurrection. In the Eucharist, we also share in the heavenly banquet with the deceased and the saints who have gone before. The celebration of the Holy Eucharist adds an additional 20 minutes to the length of the service. All people are invited to share in Holy Eucharist.

The Body

The body of the deceased is always treated with dignity and respect. When the casket is present for the funeral, it is closed prior to the service and covered with a white cloth called a pall. The pall reminds us of the white garment of baptism and the promises of baptism are fulfilled at our death. The cross and clergy lead the casket into the church. At the conclusion of the service, prayers for the commendation are offered around the casket or ashes. A funeral service without a body present is properly called a Memorial Service. It is conducted in the same way as a funeral service with exception that the prayers of commendation over the body or ashes are not used.

Cremation

This is an acceptable and dignified way of treating the deceased's body. When the ashes are present during the service, they are treated the same way as a body in a casket. They are placed on a table at the front of the church and covered with a small pall. They may be processed in and out of the church or they may be placed on a table before the service begins. The ashes may be interred before or after the funeral service or at a later date.

Reception in the Parish Hall

Following the service, a reception may be arranged for the Celebration of Life in the parish hall. The family and friends must provide the refreshments or contract with a caterer. If over 50 people are expected to attend the reception it is suggested that “finger foods” are used.

Fees

All fees (sexton (\$100), flowers (\$150), organist (\$175), (Extra rehearsal time with soloist \$50.00 for any increment of time up to an hour) and priest honorarium (if desired - \$175 is recommended) should be paid directly to St. Philip’s Church for your convenience. These fees will be forwarded to the appropriate people. There is an additional fee for the use of the hall by non-members (\$150).

Funeral Service Planning Form
(to be completed in consultation with the Priest)

Full Name _____

Date of Birth _____ Date of Death _____

Date of Funeral _____ Time of Funeral _____

Location: Chapel of the Cross _____ St. Philip's Sanctuary _____ Other Name of Funeral Home _____ phone _____

Is the deceased a veteran? _____ Branch of Service _____ Honor Guard _____

Place of Burial/Internment _____

If in St. Philip's Memorial Garden, has reservation been made? _____

_____ Casket _____ Urn _____ Memorial Service

The Service

Rite I _____ or Rite II _____ Burial Office _____

Holy Eucharist – Yes _____ No _____

Flowers – Flower Guild Yes _____ No _____

In lieu of flowers, contributions can be made to _____

Readings

Old Testament

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

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

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

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

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

Psalm(s)

Psalm 23

Psalm 116

Psalm 27

Psalm 121

Psalm 42 (1-7)

Psalm 130

Psalm 46

Psalm 139 (1-11)

Psalm 90 (1-12)

Other _____

Psalm 106 (1-5)

New Testament

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 (Raised in incorruption)

2 Corinthians 4:16 – 5:9 (Things which are not seen are eternal)

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

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

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

Other _____

Gospel

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

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

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

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

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

Readers: _____

Ushers/Greeters: _____

Pall Bearers (if there will be a casket)

Approximate number of family members attending _____

Any other group/individual reserved seating needs _____

Reception:

Will there be a reception at the church following the service? _____

If yes, do you wish to provide finger foods _____ **or use a caterer?** _____

Hymns: Music selections can be favorite hymns or ones that have special meaning. St. Philip’s organist can help with these decisions. The following list of suggestions may be helpful but is not intended to limit your choices.

Suggestions:

<i>“The Strife is O'er, the Battle Done”</i>	#208	<i>“When Morning Gilds the Skies”</i>	#427
<i>“I Come With Joy to Meet My Lord”</i>	#30	<i>“Rejoice Ye Pure in Heart”</i>	#556
<i>“I Want to Walk as a Child of the Light”</i>	#490	<i>“Lift High the Cross”</i>	#473
<i>“The King of Love My Shepherd Is”</i>	#646	<i>“Immortal, Invisible, God Only Wise”</i>	#423
<i>“Let us break bread together...”</i>	#325	<i>“Guide Me, O Thou Great Jehovah”</i>	#690
<i>“Holy, Holy, Holy”</i>	#362	<i>“Love Divine”</i>	#657
<i>“Let All Mortal Flesh Keep Silence”</i>	#324	<i>“For All the Saints”</i>	#287
<i>“Stand up, stand up for Jesus”</i>	#561	<i>“Fairest Lord Jesus”</i>	#383
<i>“A Mighty Fortress is Our God”</i>	#687	<i>“I Am the Bread of Life”</i>	#335
<i>“Praise to the Lord, the Almighty”</i>	#390	<i>“Ye Watchers and Ye Holy Ones”</i>	#618
<i>“Eternal Father”</i>	#608	<i>“For the Beauty of the Earth”</i>	#416
<i>“Almighty Father Strong to Save”</i>	#579		

Alternate hymnals LEVAS (Lift Every Voice and Sing) or WLP (Wonder, Love and Praise) may also be used.

Please indicate selections below.

Opening/Processional: # _____

Sequence/Communion: # _____

Closing/Recessional: # _____

Additional/Offertory # _____

Other _____

Memorial Garden

St. Philip's Memorial Garden was established along the west side of the Chapel of the Cross in 1982. The garden was created to provide an appropriate consecrated place for the interment of cremated remains of St. Philip's members, their families, and Episcopalians in the community. Exceptions to this guideline are to be discussed with St. Philip's rector.

The design of the Memorial Garden allows for the beauty and harmony of a uniform landscape. To preserve the unified design, no individual grave plantings, floral arrangements or other grave decorations are allowed. Small benches within the garden provides a quiet spot for prayer and reflection.

The name and dates of birth and death of the individual interred are inscribed on a bronze plate and attached to a permanent plaque in order of their interment. This is the only monument within the garden. A small, numbered plate, corresponding to the order of interment, identifies each grave. Usually, only the cremains/ashes are placed into the ground. Urns are not used. Any container buried with the ashes must be biodegradable and of a size that fits the burial plot.

A space may be used for more than one family member at the family's discretion. The basic design, planning and arrangement of the cemetery falls under the direction of the Finance and Facilities Ministry Board and is subject to final approval of St. Philip's Vestry. The members of St. Philip's who have devoted themselves to the care of the cemetery are dedicated to keeping the Memorial Garden attractive and inviting in accordance with the intention of its founders. Applications for interment may be made during a person's lifetime. The current fee for interment is \$500.00, payable at the time of application.

Application Form

I wish to reserve interment space in St. Philip's Episcopal Church Memorial Garden Cemetery. I understand the conditions set forth by the Vestry and have explained them to those who will see to the details of my interment.

Full name of person for whom the space is to be reserved.

Address, (City, State, Zip Code)

Date of Birth_____

I have enclosed the total payment of \$500.00 with this application. _____

I wish to make ten equal payments of \$50.00, payable quarterly. _____

The first payment is enclosed with this application.

Signature of Applicant_____Date_____

The Burial of the Dead:

Rite One

All stand while one or more of the following anthems are sung or said

I am the resurrection and the life, saith the Lord;
he that believeth in me, though he were dead, yet shall he live;
and whosoever liveth and believeth in me shall never die.

I know that my Redeemer liveth,
and that he shall stand at the latter day upon the earth;
and though this body be destroyed, yet shall I see God;
whom I shall see for myself and mine eyes shall behold,
and not as a stranger.

For none of us liveth to himself,
and no man dieth to himself.
For if we live, we live unto the Lord.
and if we die, we die unto the Lord.
Whether we live, therefore, or die, we are the Lord's.

Blessed are the dead who die in the Lord;
even so saith the Spirit, for they rest from their labors.

The Celebrant says one of the following Collects, first saying

Celebrant: The Lord be with you.

People: And with thy spirit.

Celebrant: Let us pray.

At the Burial of an Adult

O God, whose mercies cannot be numbered: Accept our prayers on behalf of thy servant *N.*, and grant *him* an entrance into the land of light and joy, in the fellowship of thy saints; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, now
and for ever. *Amen.*

At the Burial of a Child

O God, whose beloved Son did take little children into his arms and bless them: Give us grace, we beseech thee, to entrust this child *N.* to thy never-failing care and love, and bring us all to

thy heavenly kingdom; through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

The people sit

One or more of the following passages from Holy Scripture is read. If there is to be a Communion, a passage from the Gospel always concludes the Readings.

From the Old Testament

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

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

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

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

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

After the Old Testament Lesson, a suitable canticle or one of the following Psalms may be sung or said.

From the New Testament

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 (Raised in incorruption)

2 Corinthians 4:16-5:9 (Things which are not seen are eternal)

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

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

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

After the New Testament Lesson, a suitable canticle or hymn, or one of the following Psalms may be sung or said . The following Psalms are appropriate: 42:1-7, 46, 90:1-12, 121, 130, 139:1-11.

The Gospel

Then, all standing, the Deacon or Minister appointed reads the Gospel, first saying

Deacon or Minister: The Holy Gospel of our Lord Jesus Christ according to John.

People: Glory be to thee, O Lord.

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

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

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

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

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

At the end of the Gospel, the Reader says: The Gospel of the Lord.

People: Praise be to thee, O Christ.

A homily may be preached, the people being seated.

The [Apostle's creed](#) may be said, all standing

If there is not to be a Communion, the Lord's Prayer is said here, and the service continues with the following prayer of intercession, or with one or more suitable prayers (see [pages 487-489](#)).

When there is a Communion, the following serves for the Prayers of the People.

The People respond to every petition with Amen.

The Deacon or other leader says

In peace, let us pray to the Lord.

Almighty God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord: Grant, we beseech thee, to thy whole Church in paradise and on earth, thy light and thy peace. *People: Amen.*

Grant that all who have been baptized into Christ's death and resurrection may die to sin and rise to newness of life, and that through the grave and gate of death we may pass with him to our joyful resurrection. *People: Amen.*

Grant to us who are still in our pilgrimage, and who walk as yet by faith, that thy Holy Spirit may lead us in holiness and righteousness all our days. *People: Amen.*

Grant to thy faithful people pardon and peace, that we may be cleansed from all our sins, and serve thee with a quiet mind. *People: Amen.*

Grant to all who mourn a sure confidence in thy fatherly care, that, casting all their grief on thee, they may know the consolation of thy love. *People: Amen.*

Give courage and faith to those who are bereaved, that they may have strength to meet the days ahead in the comfort of a reasonable and holy hope, in the joyful expectation of eternal life with those they love. *People: Amen.*

Help us, we pray, in the midst of things we cannot understand, to believe and trust in the communion of saints, the forgiveness of sins, and the resurrection to life everlasting.
People: Amen.

Grant us grace to entrust *N.* to thy never-failing love; receive *him* into the arms of thy mercy, and remember *him* according to the favor which thou bearest unto thy people. *People: Amen.*

Grant that, increasing in knowledge and love of thee, *he* may go from strength to strength in the life of perfect service in thy heavenly kingdom.
People: Amen.

Grant us, with all who have died in the hope of the resurrection, to have our consummation and bliss in thy eternal and everlasting glory, and, with [blessed *N.* and] all thy saints, to receive the crown of life which thou dost promise to all who share in the victory of thy Son Jesus Christ; who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever.
People: Amen.

When there is no Communion, the service continues with the Commendation, or with the Committal.

At the Eucharist

The service continues with the Peace and the Offertory.

[Preface of the Commemoration of the Dead](#) *Commemoration of the Dead*

Through Jesus Christ our Lord; who rose victorious from the dead, and doth comfort us with the blessed hope of everlasting life; for to thy faithful people, O Lord, life is changed, not ended; and when our mortal body doth lie in death, there is prepared for us a dwelling place eternal in the heavens.

In place of the usual postcommunion prayer, the following is said

Almighty God, we thank thee that in thy great love thou hast fed us with the spiritual food and drink of the Body and Blood of thy Son Jesus Christ, and hast given unto us a foretaste of thy heavenly banquet. Grant that this Sacrament may be unto us a comfort in affliction, and a pledge of our inheritance in that kingdom where there is no death, neither sorrow nor crying, but the fullness of joy with all thy saints; through Jesus Christ our Savior. *Amen.*

If the body is not present, the service continues with the [blessing and] dismissal.

Unless the Committal follows immediately in the church, the following Commendation is used.

The Commendation

The Celebrant and other ministers take their places at the body.

This anthem, or some other suitable anthem, or a hymn, may be sung or said

Give rest, O Christ, to thy servant(s) with thy saints,
*where sorrow and pain are no more,
neither sighing, but life everlasting.*

Thou only art immortal, the creator and maker of mankind; and we are mortal, formed of the earth, and unto earth shall we return. For so thou didst ordain when thou createdst me, saying, "Dust thou art, and unto dust shalt thou return." All we go down to the dust; yet even at the grave we make
our song: Alleluia, alleluia, alleluia.

*Give rest, O Christ, to thy servant(s) with thy saints,
where sorrow and pain are no more,
neither sighing, but life everlasting.*

The Celebrant, facing the body, says

Into thy hands, O merciful Savior, we commend thy servant *N*. Acknowledge, we humbly beseech thee, a sheep of thine own fold, a lamb of thine own flock, a sinner of thine own redeeming. Receive *him* into the arms of thy mercy, into the blessed rest of everlasting peace, and into the glorious company of the saints in light. *Amen.*

The Celebrant, or the Bishop if present, may then bless the people, and a Deacon or other Minister may dismiss them, saying

Let us go forth in the name of Christ.
Thanks be to God.

As the body is borne from the church, a hymn, or one or more of these anthems may be sung or said

Christ is risen from the dead, trampling down death by death, and giving life to those in the tomb.

The Sun of Righteousness is gloriously risen, giving light to those who sat in darkness and in the shadow of death.

The Lord will guide our feet into the way of peace, having taken away the sin of the world.

Christ will open the kingdom of heaven to all who believe in his Name, saying, Come, O blessed of my Father; inherit the kingdom prepared for you.

Into paradise may the angels lead thee; and at thy coming may the martyrs receive thee, and bring thee into the holy city Jerusalem.

or one of these Canticles

The Song of Zechariah, *Benedictus*

The Song of Simeon, *Nunc dimittis*

Christ our Passover, *Pascha nostrum*

The Committal

The following anthem is sung or said

In the midst of life we are in death; of whom may we seek for succor, but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Savior, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayer; but spare us, Lord most holy, O God most mighty, O holy and merciful Savior, thou most worthy Judge eternal.

Suffer us not, at our last hour, through any pains of death, to fall from thee.

or this

All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

He that raised up Jesus from the dead will also give life to our mortal bodies, by his Spirit that dwelleth in us.

Wherefore my heart is glad, and my spirit rejoiceth; my flesh also shall rest in hope.

Thou shalt show me the path of life; in thy presence is the fullness of joy, and at thy right hand there is pleasure for evermore.

Then, while earth is cast upon the coffin, the Celebrant says these words

In sure and certain hope of the resurrection to eternal life through our Lord Jesus Christ, we commend to Almighty God our *brother N.*; and we commit *his* body to the ground; * earth to earth, ashes to ashes, dust to dust. The Lord bless *him* and keep *him*, the Lord make his face to shine upon *him* and be gracious unto *him*, the Lord lift up his countenance upon *him* and give *him* peace. *Amen.*

* *Or* the deep, *or* the elements, *or* its resting place.

The Celebrant says: The Lord be with you.

People: And with thy spirit.

Celebrant: Let us pray.

Celebrant and People

Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.
Give us this day our daily bread.

And forgive us our trespasses,
as we forgive those who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is the kingdom, and the power, and the glory,
for ever and ever. *Amen.*

Then the Celebrant may say

O Almighty God, the God of the spirits of all flesh, who by a voice from heaven didst proclaim, Blessed are the dead who die in the Lord: Multiply, we beseech thee, to those who rest in Jesus the manifold blessings of thy love, that the good work which thou didst begin in them may be made perfect unto the day of Jesus Christ. And of thy mercy, O heavenly Father, grant that we, who now serve thee on earth, may at last, together with them, be partakers of the inheritance of the saints in light; for the sake of thy Son Jesus Christ our Lord. *Amen.*

In place of this prayer, or in addition to it, the Celebrant may use any of the [Additional Prayers](#).

Then may be said

Rest eternal grant to *him*, O Lord:
And let light perpetual shine upon him.

May *his* soul, and the souls of all the departed, through the mercy of God, rest in peace. *Amen.*

The Celebrant dismisses the people with these words

The God of peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant: Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight; through Jesus Christ, to whom be glory for ever and ever. *Amen.*

The Consecration of a Grave

If the grave is in a place that has not previously been set apart for Christian burial, the Priest may use the following prayer, either before the service of Committal or at some other convenient time.

O God, whose blessed Son was laid in a sepulcher in the garden: Bless, we pray, this grave, and grant that *he* whose body is (is to be) buried here may dwell with Christ in paradise, and may come to thy heavenly kingdom; through thy Son Jesus Christ our Lord. *Amen.*

Additional Prayers : BCP Pgs 487-488

The Burial of the Dead: Rite Two

All stand while one or more of the following anthems are sung or said. A hymn, psalm, or some other suitable anthem may be sung instead.

I am Resurrection and I am Life, says the Lord.
Whoever has faith in me shall have life,
even though he die.
And everyone who has life,
and has committed himself to me in faith,
shall not die for ever.

As for me, I know that my Redeemer lives
and that at the last he will stand upon the earth.
After my awaking, he will raise me up;
and in my body I shall see God.
I myself shall see, and my eyes behold him
who is my friend and not a stranger.

For none of us has life in himself,
and none becomes his own master when he dies.
For if we have life, we are alive in the Lord,
and if we die, we die in the Lord.
So, then, whether we live or die,
we are the Lord's possession.

Happy from now on
are those who die in the Lord!
So it is, says the Spirit,
for they rest from their labors.

Or else this anthem

In the midst of life we are in death;
from whom can we seek help?
From you alone, O Lord,
who by our sins are justly angered.

*Holy God, Holy and Mighty,
Holy and merciful Savior,
deliver us not into the bitterness of eternal death.*

Lord, you know the secrets of our hearts;
shut not your ears to our prayers,
but spare us, O Lord.

*Holy God, Holy and Mighty,
Holy and merciful Savior,
deliver us not into the bitterness of eternal death.*

O worthy and eternal Judge,
do not let the pains of death
turn us away from you at our last hour.

*Holy God, Holy and Mighty,
Holy and merciful Savior,
deliver us not into the bitterness of eternal death.*

When all are in place, the Celebrant may address the congregation, acknowledging briefly the purpose of the gathering, and bidding their prayers for the deceased and the bereaved.

The Celebrant then says : The Lord be with you.

People And also with you.

Celebrant Let us pray.

Silence may be kept; after which the Celebrant says one of the following Collects

The people sit.

One or more of the following passages from Holy Scripture is read. If there is to be a Communion, a passage from the Gospel always concludes the Readings.

The Liturgy of the Word

From the Old Testament

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.

From the New Testament

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.

The Gospel

Then, all standing, the Deacon or Minister appointed reads the Gospel,

first saying

The Holy Gospel of our Lord Jesus Christ according to John.

People Glory to you, Lord Christ.

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

John 6:37-40 (All that the Father gives me will come to you)

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)

At the end of the Gospel, the Reader says

The Gospel of the Lord.

People Praise to you, Lord Christ.

Here there may be a homily by the Celebrant, or a member of the family, or a friend.

The [Apostles' Creed](#) may then be said, all standing. The Celebrant may introduce the Creed with these or similar words

In the assurance of eternal life given at Baptism, let us proclaim our faith and say,

Celebrant and People

I believe in God, the Father almighty,
creator of heaven and earth.

I believe in Jesus Christ, his only Son, our Lord.

He was conceived by the power of the Holy Spirit
and born of the Virgin Mary.

He suffered under Pontius Pilate,
was crucified, died, and was buried.

He descended to the dead.

On the third day he rose again.

He ascended into heaven,
and is seated at the right hand of the Father.

He will come again to judge the living and the dead.

I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,

the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

If there is not to be a Communion, the [Lord's Prayer](#) is said here, and the service continues with the [Prayers of the People](#), or with one or more suitable prayers (see [pages 503-505](#)).

When there is a Communion, the following form of the [Prayers of the People](#) is used, or else the form on page [465](#) or [480](#).

For our brother (sister) *N.*, let us pray to our Lord Jesus Christ who said, "I am Resurrection and I am Life."

Lord, you consoled Martha and Mary in their distress; draw near to us who mourn for *N.*, and dry the tears of those who weep.

Hear us, Lord.

You wept at the grave of Lazarus, your friend; comfort us in our sorrow.

Hear us, Lord.

You raised the dead to life; give to our brother (sister) eternal life.

Hear us, Lord.

You promised paradise to the thief who repented; bring our brother (sister) to the joys of heaven.

Hear us, Lord.

Our brother (sister) was washed in Baptism and anointed with the Holy Spirit; give *him* fellowship with all your saints.

Hear us, Lord.

He was nourished with your Body and Blood; grant *him* a place at the table in your heavenly kingdom.

Hear us, Lord.

Comfort us in our sorrows at the death of our brother (sister); let our faith be our consolation, and eternal life our hope.

Silence may be kept.

The Celebrant concludes with one of the following or some other prayer

Lord Jesus Christ, we commend to you our brother (sister) *N.*, who was reborn by water and the Spirit in Holy Baptism. Grant that *his* death may recall to us your victory over death, and be an occasion for us to renew our trust in your Father's love. Give us, we pray, the faith to follow where you have led the way; and where you live and reign with the Father and the Holy Spirit, to the ages of ages. *Amen.*

or this

Father of all, we pray to you for *N.*, and for all those whom we love but see no longer. Grant to them eternal rest. Let light perpetual shine upon them. May *his* soul and the souls of all the departed, through the mercy of God, rest in peace.

Amen.

When there is no Communion, the service continues with the Commendation, or with the Committal.

At the Eucharist

The service continues with the Peace and the Offertory

[Preface of the Commemoration of the Dead](#) *Commemoration of the Dead*

Through Jesus Christ our Lord; who rose victorious from the dead, and comforts us with the blessed hope of everlasting life. For to your faithful people, O Lord, life is changed, not ended; and when our mortal body lies in death, there is prepared for us a dwelling place eternal in the heavens.

In place of the usual postcommunion prayer, the following is said

Almighty God, we thank you that in your great love you have fed us with the spiritual food and drink of the Body and Blood of your Son Jesus Christ, and have given us a foretaste of your heavenly banquet. Grant that this Sacrament may be to us a comfort in affliction, and a pledge of our inheritance in that kingdom where there is no death, neither sorrow nor crying, but the fullness of joy with all your saints; through Jesus Christ our Savior. *Amen.*

If the body is not present, the service continues with the [blessing and] dismissal.

Unless the Committal follows immediately in the church, the following Commendation is used.

The Commendation

The Celebrant and other ministers take their places at the body.

This anthem, or some other suitable anthem, or a hymn, may be sung or said

Give rest, O Christ, to your servant(s) with your saints,
*where sorrow and pain are no more,
neither sighing, but life everlasting.*

You only are immortal, the creator and maker of mankind; and we are mortal, formed of the earth, and to earth shall we return. For so did you ordain when you created me, saying, "You are dust, and to dust you shall return." All of us go down to the dust; yet even at the grave we make our song: Alleluia, alleluia, alleluia.

*Give rest, O Christ, to your servant(s) with your saints,
where sorrow and pain are no more,
neither sighing, but life everlasting.*

The Celebrant, facing the body, says

Into your hands, O merciful Savior, we commend your servant *N*. Acknowledge, we humbly beseech you, a sheep of your own fold, a lamb of your own flock, a sinner of your own redeeming. Receive *him* into the arms of your mercy, into the blessed rest of everlasting peace, and into the glorious company of the saints in light. *Amen.*

The Celebrant, or the Bishop if present, may then bless the people, and a Deacon or other Minister may dismiss them, saying

Let us go forth in the name of Christ.
Thanks be to God.

As the body is borne from the church, a hymn, or one or more of these anthems may be sung or said.

Christ is risen from the dead, trampling down death by death, and giving life to those in the tomb.

The Sun of Righteousness is gloriously risen, giving light to those who sat in darkness and in the shadow of death.

The Lord will guide our feet into the way of peace, having taken away the sin of the world.

Christ will open the kingdom of heaven to all who believe in his Name, saying, Come, O blessed of my Father; inherit the kingdom prepared for you.

Into paradise may the angels lead you. At your coming may the martyrs receive you, and bring you into the holy city Jerusalem.

or one of these Canticles,

The Song of Zechariah, *Benedictus*

The Song of Simeon, *Nunc dimittis*

Christ our Passover, *Pascha nostrum*

The Committal

The following anthem or one of those on [pages 491-492](#) is sung or said

Everyone the Father gives to me will come to me; I will never turn away anyone who believes in me.

He who raised Jesus Christ from the dead will also give new life to our mortal bodies through his indwelling Spirit.

My heart, therefore, is glad, and my spirit rejoices; my body also shall rest in hope.

You will show me the path of life; in your presence there is fullness of joy, and in your right hand are pleasures for evermore.

Then, while earth is cast on upon the coffin, the Celebrant says these words

In sure and certain hope of the resurrection to eternal life through our Lord Jesus Christ, we commend to Almighty God our *brother N.*, and we commit *his* body to the ground; * earth to earth, ashes to ashes, dust to dust. The Lord bless *him* and keep *him*, the Lord make his face to shine upon *him* and be gracious to *him*, the Lord lift up his countenance upon *him* and give *him* peace. *Amen.*

** Or the deep, or the elements, or its resting place.*

The Celebrant says: The Lord be with you.

People And also with you.

Celebrant Let us pray.

Celebrant and People

Our Father in heaven,
hallowed be your Name,
your kingdom come,
your will be done,
on earth as in heaven.

Give us today our daily bread.

Forgive us our sins
as we forgive those
who sin against us.

Save us from the time of trial,
and deliver us from evil.

For the kingdom, the power,
and the glory are yours,
now and for ever. Amen.

Other prayers may be added.

Then may be said

Rest eternal grant to *him*, O Lord;
And let light perpetual shine upon him.

May *his* soul, and the souls of all the departed, through the mercy of God, rest in peace. *Amen.*

The Celebrant dismisses the people with these words

Alleluia. Christ is risen.

People The Lord is risen indeed. Alleluia.

Celebrant Let us go forth in the name of Christ.

People Thanks be to God.

or with the following

The God of peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of the eternal covenant: Make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight; through Jesus Christ, to whom be glory for ever and ever. *Amen.*

The Consecration of a Grave

If the grave is in a place that has not previously been set apart for Christian burial, the Priest may use the following prayer, either before the service of Committal or at some other time.

O God, whose blessed Son was laid in a sepulcher in the garden: Bless, we pray, this grave, and grant that *he* whose body is (is to be) buried here may dwell with Christ in paradise, and may come to your heavenly kingdom; through your Son Jesus Christ our Lord. *Amen.*

Additional Prayers : BCP pgs 504-505