

Burial at St. Aidan's: An Introduction

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)

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.

If you are pre-planning your funeral, use this guide in consultation with Father Rob, and turn it a copy to him for the church files. If you are planning for an imminent funeral, the details of a burial service can be somewhat difficult, especially if a loved one did not leave a list of favorite lessons and/or hymns. This outline is intended to give you the information and time you need to pray through the optional sections of the service. Fr. Rob will go through the service with you, or you may choose to review it and then make plans with him. Some portions are standard, like the opening anthem. Others, like the readings, are your choice.

Please choose from the selections on the following pages and note your choices below:

- An opening Hymn (*optional*) _____
- one Old Testament lesson (*optional*) _____
- A Hymn or Psalm (*optional*) _____
- one New Testament lesson _____
- Hymn (*optional*) _____
- One Gospel Lesson _____ (read by the priest)
- Holy Eucharist: _____ no _____ yes _____ Rite I or Rite II
- Recessional Hymn _____

John Sabine, our organist, will discuss music for prelude and postlude choices. If you wish, he will select those two pieces. Please email or call the church with questions.

God bless you,
The Rev. Robert Wood, Rector, St. Aidan's Episcopal Church

A prayer for those who mourn—

Most merciful God, whose wisdom is beyond our understanding, deal graciously with those who mourn. Surround them with your love, that they may not be overwhelmed by their loss, but have confidence in your goodness, and strength to meet the days to come; through Jesus Christ our Lord. Amen.

Note: Fees associated with burials are usually only for music and altar flowers. The organist fee is \$150, and flowers may be from \$50-\$100. They may also come at the time of the service as a gift from family or parish friends. For parishioners, building usage for visitation and/or the funeral and clergy services are part of normal parish life, so there is no charge. Gifts to the church are welcome, and it may be that a person has made provision for a gift to St. Aidan's in his or her will.

A Planning Guide for the Burial of the Dead: Rite II

An Entrance Hymn may be used, like

- *God Our Help in Ages Past (680),*
- *How Firm a Foundation, Ye Saints of the Lord (636), or*
- *Ye Watchers and Ye Holy Ones (618).*

Or, the service may begin as the following anthem is recited during the procession. *(If the service begins with a sung hymn, the following anthem is still said from the chancel steps.)*

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.

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 opening prayers.
The people sit.

A Reading from the Old Testament:

Directions: The family may choose one Old Testament Lesson; it can be read by a family member or friend or lector or priest. You may also just choose a New Testament and Gospel and omit an Old Testament.

Isaiah 25:6-9 **[He will swallow up death forever]**

On this mountain the Lord of hosts will make for all peoples a feast of rich food, a feast of well-aged wines, of rich food filled with marrow, of well-aged wines strained clear. And he will destroy on this mountain the shroud that is cast over all peoples, the sheet that is spread over all nations; he will swallow up death forever. Then the Lord God will wipe away the tears from all faces, and the disgrace of his people he will take away from all the earth, for the Lord has spoken. It will be said on that day, Lo, this is our God; we have waited for him, so that he might save us. This is the Lord for whom we have waited; let us be glad and rejoice in his salvation.

or this

Isaiah 61:1-3 **[To comfort those who mourn]**

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

or this

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

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

or this

Wisdom 3:1-5, 9 **[The souls of the righteous are in the hand of God]**

The souls of the righteous are in the hand of God, and no torment will ever touch them. In the eyes of the foolish they seemed to have died, and their departure was thought to be a disaster, and their going from us to be their destruction; but they are at peace. For though in the sight of others they were punished, their hope is full of immortality. Having been disciplined a little, they will receive great good, because God tested them and found them worthy of himself; those who trust in him will understand truth, and the faithful will abide with him in love, because grace and mercy are upon his holy ones, and he watches over his elect.

Or this

Job 19:21-27a [I know that my Redeemer lives]

Job answered, "Have pity on me, have pity on me, O you my friends, for the hand of God has touched me! Why do you, like God, pursue me, never satisfied with my flesh? O that my words were written down! O that they were inscribed in a book! O that with an iron pen and with lead they were engraved on a rock forever! For I know that my Redeemer lives, and that at the last he will stand upon the earth; and after my skin has been thus destroyed, then in my flesh I shall see God, whom I shall see on my side, and my eyes shall behold, and not another."

A suitable psalm, hymn, or canticle may follow, or it may be omitted until after the New Testament Reading. The following Psalms are appropriate: 42:1-7, 46, 90:1-12, 121, 130, or 139:1-11.

A Second Lesson—from the New Testament (**choose one**; can be read by a friend or family member or priest, or a lector)

Romans 8:14-19, 34-35, 37-39 [The glory that shall be revealed]

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

or this

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

Christ has been raised from the dead, the first fruits of those who have died. For since death came through a human being, the resurrection of the dead has also come through a human being; for as all die in Adam, so all will be made alive in Christ. But each in his own order: Christ the first fruits, then at his coming those who belong to Christ. Then comes the end, when he hands over the kingdom to God the Father, after he has destroyed every ruler and every authority and power. For he must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death. But someone will ask, "How are the dead raised? With what kind of body do they come?" Fool! What you sow does not come to life unless it dies. And as for what you sow, you do not sow the body that is to be, but a bare seed, perhaps of wheat or of some other grain. But God gives it a body as he has chosen, and to each kind of seed its own body. So it is with the resurrection of the dead. What is sown is perishable, what is raised is imperishable. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a physical body, it is raised a spiritual body. If there is a physical body, there is also a spiritual body. For this perishable body must put on imperishability, and this mortal body must put on immortality. When this perishable body puts on imperishability, and this mortal body puts on immortality, then the saying that is written will be fulfilled: "Death has been swallowed up in victory." "Where, O death, is your victory? Where, O death, is your sting?" The sting of death is sin, and the power of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ. Therefore, my beloved, be steadfast, immovable, always excelling in the work of the Lord, because you know that in the Lord your labor is not in vain.

or this

2 Corinthians 4:16-5:9 **[Things that are unseen are eternal]**

We do not lose heart. Even though our outer nature is wasting away, our inner nature is being renewed day by day. For this slight momentary affliction is preparing us for an eternal weight of glory beyond all measure, because we look not at what can be seen but at what cannot be seen; for what can be seen is temporary, but what cannot be seen is eternal. For we know that if the earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heavens. For in this tent we groan, longing to be clothed with our heavenly dwelling—if indeed, when we have taken it off we will not be found naked. For while we are still in this tent, we groan under our burden, because we wish not to be unclothed but to be further clothed, so that what is mortal may be swallowed up by life. He who has prepared us for this very thing is God, who has given us the Spirit as a guarantee. So we are always confident; even though we know that while we are at home in the body we are away from the Lord—for we walk by faith, not by sight. Yes, we do have confidence, and we would rather be away from the body and at home with the Lord. So whether we are at home or away, we make it our aim to please him.

or this

1 John 3:1-2 [We shall be like him]

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

or this

Revelation 7:9-17 [God will wipe away every tear]

After this I looked, and there was a great multitude that no one could count, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, robed in white, with palm branches in their hands. They cried out in a loud voice, saying, "Salvation belongs to our God who is seated on the throne, and to the Lamb!" And all the angels stood around the throne and around the elders and the four living creatures, and they fell on their faces before the throne and worshiped God, singing, "Amen! Blessing and glory and wisdom and thanksgiving and honor and power and might be to our God forever and ever! Amen." Then one of the elders addressed me, saying, "Who are these, robed in white, and where have they come from?" I said to him, "Sir, you are the one that knows." Then he said to me, "These are they who have come out of the great ordeal; they have washed their robes and made them white in the blood of the Lamb. For this reason they are before the throne of God, and worship him day and night within his temple, and the one who is seated on the throne will shelter them. They will hunger no more, and thirst no more; the sun will not strike them, nor any scorching heat; for the Lamb at the center of the throne will be their shepherd, and he will guide them to springs of the water of life, and God will wipe away every tear from their eyes."

or this

Revelation 21:2-7 [Behold, I make all things new]

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

A suitable psalm, hymn, or canticle may follow. Hymns could be

- *Jerusalem, My Happy Home*, (620),
- *The King of Love my Shepherd Is* (645), or
- *Amazing Grace* (671),
- *Lord of all Hopefulness* (482),
- *O love of God, How Strong, How True* (455)
- *or others from the Hymnal 1982*

The following Psalms may be substituted if a hymn is not desired: 23, 27, 106:1-5, 116.

The Gospel: Read by a priest/deacon only. [choose one]

John 6:37-40 [All that the Father gives me will come to me]

Jesus said, "Everything that the Father gives me will come to me, and anyone who comes to me I will never drive away; for I have come down from heaven, not to do my own will, but the will of him who sent me. And this is the will of him who sent me, that I should lose nothing of all that he has given me, but raise it up on the last day. This is indeed the will of my Father, that all who see the Son and believe in him may have eternal life; and I will raise them up on the last day."

or this

[I am the good shepherd]

John 10:11-16

Jesus said, "I am the good shepherd. The good shepherd lays down his life for the sheep. The hired hand, who is not the shepherd and does not own the sheep, sees the wolf coming and leaves the sheep and runs away—and the wolf snatches them and scatters them. The hired hand runs away because a hired hand does not care for the sheep. I am the good shepherd. I know my own and my own know me, just as the Father knows me and I know the Father. And I lay down my life for the sheep. I have other sheep that do not belong to this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd."

or this

John 11:21-27 [I am the resurrection and the life]

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

or this

John 14:1-6 **[In my Father's house are many rooms]**

Jesus said to his disciples, "Do not let your hearts be troubled. Believe in God, believe also in me. In my Father's house there are many dwelling places. If it were not so, would I have told you that I go to prepare a place for you? And if I go and prepare a place for you, I will come again and will take you to myself, so that where I am, there you may be also. And you know the way to the place where I am going." Thomas said to him, "Lord, we do not know where you are going. How can we know the way?" Jesus said to him, "I am the way, and the truth, and the life. No one comes to the Father except through me."

The Homily

(A member of the family or a close friend may speak, followed by the priest.)

The Apostles' Creed will then be said, all standing.

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.

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. (People) *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 our Passover, *Pascha nostrum* (BCP, pg 83)

Hymn choices: if not used above—

- *God Our Help in Ages Past* (680),
- *How Firm a Foundation, Ye Saints of the Lord* (636), or
- *Ye Watchers and Ye Holy Ones* (618).
- Or *Joyful, Joyful, We Adore Thee* (376)

The Committal [graveside]

The Celebrant says

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 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.*

The Lord's Prayer is prayed by all.

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 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.

Please contact Fr. Rob with any questions about the service. 770-521-0207.