

A photograph of a modern church interior. In the background, a large wooden cross is centered above a semi-circular stained glass window. Flanking the cross are four tall, narrow wooden frames, each containing several vertical silver pipes, resembling a modern organ. The foreground features a curved wooden altar with a white cloth and a chalice. In front of the altar, on a small wooden stand, is a silver bowl. The floor is made of light-colored wood.

A SERVICE OF
*Witness to the
Resurrection*

AT FIRST PRESBYTERIAN
CHURCH OF FRANKLIN

THE PROMISE OF RESURRECTION

"The resurrection is the central doctrine of the Christian faith and shapes Christians' attitudes and responses to the event of death. Death brings loss, sorrow, and grief to all. In the face of death Christians affirm with tears and joy the hope of the gospel. Christians do not bear bereavement in isolation but are sustained by the power of the Spirit and the community of faith. The Church offers a ministry of love and hope to all who grieve." (Book of Order, W-4.10001)

A Presbyterian funeral is first and foremost a worship service. Although the service should comfort those who mourn, we come primarily to recall our profound gladness and joy in Christ, our living Lord, emphasizing life lived in trust and service to God. Within the Christian faith we offer God both praise and thanksgiving for the hope of eternal life we know in Jesus Christ and for the life of the person we remember.

ARRANGEMENTS AT TIME OF DEATH

When Death Occurs:

When death is imminent or has occurred, we appreciate the family notifying the minister(s) or church office promptly. The church office will notify the elders of the church. The minister(s) are available to meet with the family and funeral director during the process of making arrangements to ensure harmonious coordination of events and details.

Disposition of the Body:

Interment, cremation, or donation of the body for medical purposes are all legitimate Christian methods for disposition of the body. When placed in the sanctuary, the casket will be closed at all times and covered with the church pall.



THE FUNERAL SERVICE

Where:

"The service on the occasion of death ordinarily should be held in the usual place of worship (the sanctuary) in order to join this service to the worshipping community's continuing life and witness to the resurrection." (Book of Order, W-4.10.003)

The service shall be under the direction of the minister(s), who will plan the service and deliver the sermon on behalf of the congregation. Others may be invited to participate as leaders in the service at the invitation of the minister(s) through consultation with the family.

When:

The worship service may take place before or after burial and committal of the body. No services should be scheduled on Sunday due to other activities in the church.

How:

The service is to be a reflection of the love and hope offered by the promise of resurrection to those who grieve. In the Reformed Tradition, the funeral service is always a witness to the resurrection. The service will be conducted with dignity and simplicity and may contain the following elements: scriptural sentences, prayers, psalms, and music appropriate for worship which affirms God's power over death, the promise of resurrection, and the assurance of the communion of the saints. Scriptures will be read, the Word proclaimed, and affirmation of faith by the people. Gratitude to God for the life of the one who has died may be expressed in various ways.

A WORD ABOUT EULOGIES

Eulogies, poems, readings, and other expressions of thanksgiving for the life of the deceased are most appropriately shared during the time of visitation either before or after the worship service. Normally these kinds of reflections are most meaningful in smaller gatherings of intimate family and friends. Should the family desire a eulogy as part of the service, it should be limited to one person and should take no longer than five minutes. The eulogy will occur at the beginning of the worship service.

BEFORE THE SERVICE

The family may receive visitors and guests in the church parlor or Wilson Hall. Shortly before the service begins, guests will be asked to proceed to the sanctuary in order for the family to have some moments of privacy. At the designated time when worshippers are gathered, the family will be escorted by the minister(s) to the sanctuary. The entrance of the minister(s) signals the congregation to stand while the family enters the sanctuary. The family is seated in a designated section of reserved pews. The elders process after the family and sit together in reserved pews.

DURING THE SERVICE

"In order that attention in the service be directed to God, when a casket is present it ordinarily is closed" (Book of Order, W410005)

If a casket is present, it should be placed in the center of the sanctuary. The church pall will be placed on the casket upon arrival at the sanctuary. It may also be used at the funeral home prior to the service if requested. The pall has historic significance in the tradition of the church. It affirms our equality in Christ. It is also symbolic of our baptism in which we are *"buried with Christ in death...so that we may be resurrected with Christ into life everlasting."* A pall is also used when an urn is present in the same location. A flower arrangement may be used in the chancel. The pall will be used in place of a spray in the sanctuary. Other flowers may be in the fellowship hall, church parlor, the narthex, or at the gravesite. The service concludes with prayer or a hymn and a benediction. When a casket is present, the recessional consists of the minister(s) preceding the casket/urn followed by the pallbearers, honorary pallbearers, the family, and the remainder of the congregation.

Because this is a service of worship, we ask that no cameras be used during the service.

AFTER THE SERVICE

"Members and friends of the family of the one who has died may gather at the graveside or crematorium for a service of farewell, which is to be conducted with simplicity, dignity, and brevity" (Book of Order, W-410006)

If burial has preceded the memorial service, friends may be received afterward in the church parlor or fellowship hall if the family requests.

"Any fraternal, civic, or military rites should be conducted separately" (Book of Order, W-410005)

The church at the request of the family will work with these organizations to set aside time for observance of these rites as appropriate.

MEMORIAL GARDEN

A Memorial Garden is part of the church grounds. The church speaks to us and ministers to us in special ways at all significant turning points in our lives - birth, baptism, marriage, times of crisis, and sickness. It is also a sacred responsibility of the church to minister to the people at the last significant point in the cycle of life here on earth. It is altogether fitting, then, that those who have been part of the community of faith at First Presbyterian Church be buried at the church as well.

The Memorial Garden has been placed in the courtyard of the church beyond the large Celtic cross and marks the location as a "special place" conducive to quiet reflection. A circular garden landscaped with groundcover is the central feature. Hidden from sight by ground cover is a stainless steel grid system, creating interment spaces for the placement of the ashes of the dead in a biodegradable container, which is required. Alongside is a memorial wall. The name of each person interred is memorialized with dates of birth and death on a nameplate attached to a cast bronze background plaque. Floral arrangements are not permitted in the Memorial Garden.



COST AND PERPETUAL CARE

The Memorial Garden is self-supporting. The Memorial Garden is administered by a separate subcommittee of the Session's Worship Committee. The cost is \$1,000 per interment space or niche. In addition to the space, there are extra charges for the biodegradable urn (\$150) and the nameplate (\$200). We can also provide a guestbook (\$35) if requested.

MAKING ARRANGEMENTS FOR INTERMENT

Interested persons are encouraged to pay \$1,000 for a space. An agreement will need to be executed by the person reserving space with the signature notarized.

Cremation may occur through a funeral home or directly through a crematory. Working directly with a crematory is the most cost-effective of these options.
Alternative Cremation and Funeral Services: (615) 567-6969
Williamson Memorial Funeral Home and Cremation Services: (615) 794-2289
Austin Funeral and Cremation Services: (615) 377-0775

The service and facilities of First Presbyterian Church are available to members without charge. Furthermore, the minister(s), organist, and sexton consider their participation a regular part of the ministry provided by the church. If there are guest musicians, their expense is to be borne by the family. In the event that lengthy travel by the minister is required, the family may wish to defray this expense.

In the event that the church facilities are used by individuals or groups who are not members of First Presbyterian Church, the following fees apply:

USE OF SANCTUARY	\$ 1 5 0
ORGANIST FEE	\$ 3 0 0
SEXTON FEE	\$ 1 5 0

A check should be made payable to First Presbyterian Church totaling \$600.

MEMORIALS

Gifts to the church or to other charitable causes are appropriate.

PERSONAL PREFERENCE FORM

1. The name(s) and address(es) of my next-of-kin are: _____

2. I (do) (do not) have a law firm already engaged to settle my affairs. The name of the lawyer/ law firm is: _____

3. I (have) (have not) made a will. My will is at _____
Or, the person who knows where it is: _____

4. I (have) (have not) already selected a funeral director.
The name of the director selected is _____
Or, I prefer _____

Note: In many cases, the use of funeral directors for church services is not necessary.

5. My remains are to be disposed of as follows (check all that are applicable):

☐ My organs may be used for transplant. Legal documents authorizing such use are situated at _____

☐ My entire body may be used for medical research.

☐ I prefer burial in _____ cemetery.

☐ I prefer cremation. In that case, the following disposition of the ashes may be made: _____

Note: Please see the information about church Memorial Garden in this brochure.

6. I prefer: ☐ Immediate burial/interment with a service following.
☐ A service, followed by burial/interment.

7. As an alternative to flowers, I request that contributions be made to _____

8. The following passages of Scripture have been especially meaningful to me: _____

9. The following musical selections have been especially meaningful to me: _____

10. I (have) (have not) written a brief statement of faith.
It is located _____

11. Other preferences: _____

12. A copy of this document (has) (has not) been given to _____

13. I (would) (would not) like to speak with a pastor or a designated person by the church about an end-of-life gift to the Church.

Signed: _____ Dated: _____

A WORD FROM THE SESSION

The Session, on behalf of the congregation, very much wants to offer sympathy and help during a time of bereavement. Regardless of circumstances, one is never completely prepared for the loss of a loved one. The elders of the church wish to provide comfort and help. The bereaved should know that they and their loved ones will be in our thoughts and in our prayers. We affirm the faith of the ancient church that "in life and death, we belong to our faithful Savior Jesus Christ."

It is the prayer of the Session that these guidelines will be helpful to the family. Their purpose is to provide a sense of order and direction during a time of loss, sorrow, and grief.



FIRST PRESBYTERIAN CHURCH FRANKLIN

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