

FUNERAL PLANNING GUIDE

A close-up photograph of a funeral arrangement. The arrangement features several white calla lilies with long, slender green stems and white, trumpet-shaped flowers. Interspersed among the calla lilies are white roses and clusters of small white baby's breath flowers. Several stalks of wheat are also included in the arrangement, adding a natural and symbolic element. The background is a solid, dark brown color, which makes the white and green of the flowers stand out.

CHURCH OF THE MESSIAH
SANTA ANA, CALIFORNIA

Name _____
Date _____
Signature _____

This is not a legally binding document. Church of the Messiah will offer this record of your expressed wishes as a starting place for the planning of your funeral or memorial service.

A copy of this planning document will be retained in Church of the Messiah office. Please, consider providing copies of it to:

- The Funeral Home with whom you have made arrangements.
- The individual(s) you name to be responsible for decisions regarding the funeral arrangements.
- Your spouse/partner and children, as may be appropriate.

As Christians, we live in the real and certain hope that nothing can separate us from the love of God in Jesus Christ – nothing in life; nothing in death. Still, one of the hardest things we face in this life is the death of a loved one.

The clergy, staff and people of Church of the Messiah offer their caring support and expertise to individuals and families through those first difficult days. This care begins with the planning of the funeral to celebrate the life of your loved one, while still leaving space for grief and sorrow. We believe that all people are a gift from our Creator, and all people are received into the arms of our loving God when they die.

For good reason the liturgical color of every Christian funeral is white. For every Christian funeral is always a re-celebration of Easter. We enter into that “house of mourning” with the triumphant certainty that death does not have the last word. No, the risen Lord does. And He has pronounced and demonstrated his utter victory over death. And in his triumph over death, Christian are assured of their own ultimate victory.

The purpose of these funeral planning guidelines is twofold:

- to urge us to give these matters some thought now so that we might better learn to live with our end in view and
- to provide suggestions to those who will plan and preside at your funeral.

These suggestions are not binding instructions to those who will actually design and conduct the service, but rather as reminders of some of the things which were important to you during your life.

We hope this booklet will guide you through the planning of a funeral at Church of the Messiah.



PLANNING A FUNERAL SERVICE

Filling out this form and filing a copy of it with Church of the Messiah will help ensure that your wishes will be taken into consideration when planning your Funeral/Memorial Service. It will also assist your family, friends and parish in a stressful time. Please use the form as completely as you feel appropriate to your situation.

FULL NAME _____

DATE AND PLACE OF BIRTH _____

DATE SUBMITTED _____

PERSON(S) RESPONSIBLE FOR MAKING FUNERAL ARRANGEMENT *(Please provide three names, if possible)*

NAME	RELATIONSHIP	PHONE NUMBER
1.		
2.		
3.		

Have you made Pre-Funeral Planning Arrangements with a funeral home?

Funeral Home _____ City, State _____

Phone _____

Is your funeral to be held in another church? Yes No

If so, please provide contact information:

If your body is cremated, what is your desire regarding the disposition of your ashes?

- In the Columbarium at Church of the Messiah*
- Other
- Left at the discretion of whoever is making the arrangements

Is the final resting place of your ashes in another church or state?

If so, please provide contact information:

*** Please turn to page 21 of this booklet to complete the portion pertaining to the Columbarium.**

OBITUARY

It will be a great help if you prepare at least the outline of your obituary.

Date and Location of Birth:

Predeceased by (Parents, spouse/partner, siblings, children):

Career:

Military/Civic/Hobby/Special Interests:

Married to, Children, etc:

MEMORIAL DONATIONS

Do you have a preference to where memorial donations should be directed?

Church of the Messiah

Other

THE LITURGY

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.’ 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, p. 507*)

FUNERAL / MEMORIAL SERVICE

Normally the current Rector of Church of the Messiah presides and preaches at funerals. However, we are open to considerations including guest clergy from other churches or denominations.

Do you desire that your Funeral or Memorial Service be held at:

- Church of the Messiah
 Funeral Home
 Elsewhere. If so, where? _____

Do you desire that the service includes Communion? Yes No

I would like the service to be: **Rite One** (BCP 469)
Traditional language **Rite Two** (BCP 491)
Contemporary language

It is often customary for family and friends to gather after the Funeral or Memorial Service for a time of refreshment and the sharing of memories. Do you desire to host at the church a Funeral Reception, following the service? Yes No

I would like the following people invited to assist in the service as ushers, readers, if they are available:

Name _____ Contact Information _____

Name _____ Contact Information _____

THE SERMON

At your funeral a priest will deliver a sermon. We trust that God will direct him/her in prayers and reflections upon the chosen texts toward some appropriate thoughts. The preacher would benefit from having you answer these questions:

What themes of your life, of your experience of God's grace and love would you like to see emphasized in the funeral homily?

In what areas of life have you felt most challenged and in need of growth?

In what areas of life have you felt the most alive?

THE PREACHER

I would like the current Rector to preach at my funeral.

I would like the following priest to preach at my funeral.

Name _____

Contact Information _____

He/She has already agreed to preach.

THE EULOGY

It is the custom in some families and communities to also include the Eulogy that offers stories regarding your life. Will you or your survivors desire that an eulogy be a part of your service?

Yes

No

Left to the discretion of the person making the arrangements.

If yes, who do you desire to deliver the Eulogy? (No more than 3 persons)

If Veteran, do you desire the service to include military honors?

Yes

No

If yes, please provide details: _____

THE MUSIC

Many of us have been profoundly moved by music during our lives. Musical selections, other than sacred music, may be considered, although the lyrics must be concurrent with scripture, and the tone and mood of the music must be in keeping with the occasion. The use of any music from a source other than a hymnal used in the Episcopal Church must be approved by the Rector.

- A. Are there pieces of music so important to you that you would like to include?
Please indicate the music you would like for the service.

Prelude _____

Hymn before the Gospel _____

Communion Hymn _____

Communion Hymn _____

Recessional Hymn _____

Postlude _____

- C. Would you like to hire soloists for your service? Yes No

- D. Would you like to hire a full choir, if possible? Yes No

- F. Any music chosen by the Rector and Director of Music or family will be fine.

Yes No

THE MUSIC

SUGGESTED HYMNS FOR FUNERALS AND MEMORIALS

THE HYMNAL 1982:

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. (Prayer Book, p. 507)

Burial Of The Dead

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)

Also see:

671 Amazing grace! how sweet the sound

688 A mighty fortress is our God (Psalm 46)...also Hymn 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 Hymn 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 Hymn 636

517 How lovely is thy dwelling place (Psalm 84)

335 I am the bread of life (Jn 6 & 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 Hymn 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 Hymn 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 Hymn 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 thee 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 section:

174 At the Lamb's high feast we sing
176 Over the chaos of the empty waters
178 Alleluia, alleluia! Give thanks to the risen Lord
180 He is risen, he is risen!
181 Awake and sing the song
182 Christ is alive! Let Christians sing
183 Christians, to the Paschal victim
184 Christ the Lord is risen again!
185 Christ Jesus lay in death's strong bands
187 Through the Red Sea brought at last, Alleluia!
188 Love's redeeming work is done (1 Cor 15)
191 Alleluia, alleluia! Hearts and voices heavenward raise (1 Cor 15)
192 This joyful Eastertide
199 Come, ye faithful
202 The Lamb's high banquet called to share
204 Now the green blade riseth from the buried grain
205 Good Christians all, rejoice and sing!
207 Jesus Christ is risen today, Alleluia!
209 We walk by faith, and not by sight
210 The day of resurrection!
211 The whole bright world rejoices now
212 Awake, arise, lift up your voice

THE PSALTER

The Psalms play a special role in the burial service in the Anglican Tradition. These are the prayers which have guided and shaped us throughout our lives. Please identify one to three Psalms which seem appropriate for your service. Here are some Psalms often used as part of a funeral service.

Psalm 21 – The King shall rejoice in their strength, O Lord...

Psalm 23 – The Lord is my shepherd...

Psalm 27 – The Lord is my light and my salvation...

Psalm 42 – Like as the hart desireth the water-brooks, so longeth my soul...

Psalm 46 – God is our hope and strength...

Psalm 90 – Lord, thou hast been our refuge...

Psalm 106 – O give thanks unto the Lord, for he is gracious...

Psalm 116 – My delight is in the Lord...

Psalm 121 – I will lift up mine eyes unto the hills...

Psalm 130 – Out of the deep have I called unto thee, O Lord...

Psalm 139 – Lord, thou hast searched me out and known me...

THE READINGS

The Episcopal burial includes readings from the Holy Scripture. Please list Bible passages you would like included as a part of your funeral service.

One of the readings must be a Gospel lesson. The full text of the readings is found on later pages of this booklet. One or two readings should be selected. The use of any reading not from scriptures must be approved by the Rector.

I have chosen the readings I would like to have read.

I would like my family to choose the readings.

I would like to leave the choice of the scriptures to the discretion of the preacher.

Would you like to explain why certain passages have been meaningful to you?

Many people have found these readings appropriate for funerals:

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

New Testament

- ___ Romans 8:14-19, 34-35, 37-39 (The glory that shall be revealed)
- ___ I Corinthians 15:20-26, 35-38, 42-44, 53-58 (Raised in incorruption)
- ___ II Corinthians 4:16-5:9 (Things which are not seen are eternal.)
- ___ I 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.)

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 the life.)
- ___ John 14:1-6 (In my Father's house are many dwelling places.)

Non-biblical readings or poems that I would like the Rector to consider:

Author:
Book:
Selection:

Author:
Book:
Selection:

Could you explain about why these readings have been meaningful to you?

OLD TESTAMENT READINGS

ISAIAH 25:6-9

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 God will destroy on this mountain the shroud that is cast over all peoples, the sheet that is spread over all nations; God will swallow up death forever. Then the Lord God will wipe away the tears from all faces, and the disgrace of the people God 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 God so that we might be saved. This is the Lord for whom we have waited; Let us be glad and rejoice in God's salvation.

Isaiah 61:1-3

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.

Lamentations 3:22-26, 31-33

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.

Job 19:21-27a

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."

NEW TESTAMENT READINGS

Romans 8:14-19, 34-35, 37-39

For 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.

1 Corinthians 15:20-26, 25-38, 42-44, 53-58

But in fact 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.

2 Corinthians 4:16-5:9

So 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.

1 John 3:1-2

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.

Revelation 7:9-17

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.'

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.'

Revelation 21:2-7

I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband. And I heard a loud voice from the throne saying, "Look! God's dwelling place is now among the people, and he will dwell with them. They will be his people, and God himself will be with them and be their God. 'He will wipe every tear from their eyes. There will be no more death'[a] or mourning or crying or pain, for the old order of things has passed away.'" He who was seated on the throne said, "I am making everything new!" Then he said, "Write this down, for these words are trustworthy and true." 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 without cost from the spring of the water of life. Those who are victorious will inherit all this, and I will be their God and they will be my children."

GOSPEL READINGS

John 5:24-27

Very truly, I tell you, anyone who hears my word and believes him who sent me has eternal life, and does not come under judgment, but has passed from death to life. ‘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. For just as the Father has life in himself, so he has granted the Son also to have life in himself; and he has given him authority to execute judgment, because he is the Son of Man.

John 6:37-40

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.’

John 10:11-16

‘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.

John 11:21-27

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.’

John 14:1-6

‘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.

OTHER CONSIDERATIONS REGARDING FUNERALS

FEE

There is no fee for a funeral at Church of the Messiah. If desired, a donation may be made to *Church of the Messiah* to support the ministry of the parish.

COSTS ASSOCIATED WITH THE SERVICE

The cost of sexton's overtime for cleaning and setup is \$150-\$200, depending on the number of rooms utilized. The cost to help absorb the printed liturgies with color pictures is 50/100/150 liturgies for \$50/\$100/\$150.

RECEPTION

If you choose to have a reception, the Parish Hall is available for Messiah members at no charge. The person making arrangements for the reception is responsible for purchasing the food, refreshments and paper goods. Dee Tucker, the Funeral Coordinator oversees the logistics of the reception. The space fee for the Reception for non-members is \$200. The Parish Hall space will be reserved for a maximum of two hours, after the funeral/memorial service ends.

ALTAR FLOWERS

If the service is to be on a Monday or Tuesday and there are Altar flowers from Sunday, the family is welcome to use them and no charge. However, if that is not the case, then the family is responsible for the cost. The flower arrangement for two bases cost \$150. The Rector will contact the church's florist, who is knowledgeable on the specifics arrangements that could fit in the church and its proper location. If the funeral/memorial service takes place on Saturday, the flowers remain in the church after the service. The family donation will be acknowledged in the Sunday liturgies. No extra adornment of flowers, pictures or mementoes are allowed at the Altar.

If the family wishes the altar to be bare with no flowers at all, that is also an option.

OTHER FLOWERS

Other flowers, not specifically arranged for use on the altar, are permitted as long as they don't interfere with the space and flow of the service. Other flowers, pictures or mementoes could be accommodated depending on the space available. They may also be placed for the Reception on the stage in the Parish Hall.

MUSIC FEE

Music enhances the richness and meaning of the service. Music in the service will be addressed as part of the intake meeting to plan the Funeral / Memorial Service with the Rector. The Church Choir is composed of volunteer parishioners who, depending upon availability may be arranged for \$75 each. The Organist, Director of Liturgy and Music can be arranged for \$200 each.

WORSHIP LITURGIES

If you wish to have pictures or color pages printed in the liturgy, provide pictures to the Rector at least one week in advance.

THE PALL OR A FLAG

The casket is never open at the church or during the services. The Book of Common Prayer prescribes that the coffin or urn be covered with a pall (an embroidered cloth provided by the parish) during the service. The use of the pall symbolizes a great truth at the heart of the Christian faith: that we are all equal in God's sight.

For persons who have served in the armed forces: If flowers or a flag is covering the casket when it arrives in the Narthex, the Altar Guild respectfully removes the covering for the service and replaces it with a white pall as the casket is taken into the Church. It is preferable that the flag be folded and presented to the family and that the coffin be covered with the white pall provided by the church.

CLERGY

Episcopal clergy and clergy from other denominations are welcome to assist at funerals at Church of the Messiah. The Rector will extend the proper invitation and make the visiting clergy welcome and comfortable.

INTERMENT

A Columbarium (a space for ashes) is available here at Church of the Messiah. Details related to acquiring a space in the columbarium appears page 21-22.

ABOUT OUT SPACES AVAILABLE FOR THE RECEPTION AND FOR FAMILY GATHERING.

Parish Hall: An open space that can be configured for different group sizes. There is direct access to a catering kitchen and a separate outside entrance. Furniture can be arranged to suit with matching tables and chairs. Has an individual lighting and temperature control. The room has a small stage for easier program viewing. Wheelchair ramp allows full access. Seating for 100 persons.

Patio: The completely enclosed outdoor space with historical charm and versatility – that provides a fun space for a reception or celebratory event. Several choices of furniture are available. Seating for 75-90 persons. Kitchen access can be added.

Kitchen: Institutional kitchen with large work space, large refrigerator and stove with oven. There is direct access to Parish Hall. Can be accessed from Patio as well.

Parking: Parking space may be available upon request on evenings and weekends at Hands Together Preschool, directly across the street and at the Sukarne building next door on Sundays only and upon request. On the street meters are monitored from 8:00 am until 8:00 pm. Please be aware of times and cost for each meter. Church is not liable in any way for vehicles left on the street.

Upper Room: An intimate space to receive the family before the funeral starts. The Funeral Coordinator will direct to the Upper Room the closest family members of the deceased upon their arrival at the church. The Funeral Coordinator will be the point person for any need or accommodation the family might have. Family member, guided by the Funeral Coordinator will enter the sanctuary right before the service starts. Pews will be reserved.

THE COLUMBARIUM

BACKGROUND INFORMATION

The word *Columbarium* is derived from the Latin word *columba* which means the dwelling place of a dove. This name may have been chosen because of the resemblance of the burial niches to dovecotes, or because the dove also is a symbol of the Holy Spirit whose presence is associated with the resting place of the faithful departed.

The Columbarium at Church of the Messiah is a wall with niches for urns or boxes containing the cremated remains of the dead. The Church has traditionally been the natural repository and final resting-place of the deceased members of the Christian community. Burial inside the church was once reserved for noteworthy clerics, nobles and citizens. The church grounds often contained the cemetery for the parish members. As cities grew and land became less available the church often set up central cemeteries, which served many parishes. Cremation makes it possible, since it has become the accepted alternative to burial, to return to the parish with a Memorial Garden. Currently there are thousands of columbaria throughout the land.

Establishing a permanent memorial for a family member or loved one helps us to remember, and to be remembered. The quiet atmosphere of our sanctuary and design of our columbarium invites solitary contemplation as well as the gathering of family and friends for prayer and remembrance.

RESERVATION INFORMATION

The Columbarium niches are reserved for members or former members of Church of the Messiah and their immediate families or those others who have had a special relationship to Church of the Messiah over the years. Requests for exceptions to this policy must be approved by the Columbarium Committee and the Rector.

USE OF NICHE

Each niche may be used for one or two persons designated by the permit holder.

MAKING AN APPOINTMENT

We have an intake application for those interested in the Columbarium at Messiah. This appointment provides an opportunity to answer any question you may have. Please respond to the following:

Would you like the Rector to contact you to discuss the purchasing of a niche or to learn more about the Columbarium?

Yes No

NICHE RESERVATIONS AND FEES

Each niche may be used for one or two persons designated by the permit holder.

COST PER DOUBLE NICHE

\$2000 (Individual)

\$2500 (Couple)

PAYMENT OPTIONS (INDIVIDUALS)

Paid in Full \$2000 / \$2500

or Paid in installments (\$500 down plus \$500/for three quarters)

\$500 down payment

\$500 quarterly payment (first)

\$500 quarterly payment (second)

\$500 quarterly payment (third)

PAYMENT OPTIONS (COUPLE)

Paid in Full \$2500

or Paid in installments (\$500 down plus \$500/for three quarters)

\$500 down payment

\$500 quarterly payment (first)

\$500 quarterly payment (second)

\$500 quarterly payment (third)

\$500 quarterly payment (fourth)

PLAQUE & URN COST PAID AT THE TIME OF PURCHASE OR ADDED TO PAYMENT INSTALLMENT

Engraving \$280.00* per engraving (Approximately)

Drop off and Pick up of Plaque \$200.00

Urn \$100.00

\$580.00

INVESTING IN THE FUTURE

Has Church of the Messiah touched your life? Have you found inspiration, challenge, community here? In gratitude for God's many blessings in your life and through the varied programs of the church, we invite you to help ensure that Messiah continues to be a beacon of healing, love and community for future generations. Here are some ways you can make provision for the church through some form of planned gift.

CHURCH OF THE MESSIAH REVENUE POLICY

(Approved by the Vestry 7/23/2014)

The primary concern in receiving and disbursing financial gifts to Church of the Messiah is to strengthen the vitality and generosity of Messiah as a faith community whose mission is to love and serve God and our neighbor.

Church of the Messiah considers financial gifts to be of several types:

(1) **General Operating Monies.** Tithes and offerings are received for use in the fiscal year in which they are made. Examples are open plate offerings received at liturgies and gifts paid against annual stewardship pledges. The intent of these gifts is understood to be that during the year in which they are received, they will be expended for the strengthening of Messiah's mission and the spread of God's reign in accordance with an annual budget approved by the Vestry. In those years when the amount of General Operating Monies received is greater than the amount expended by the end of the fiscal year, the differential remaining at the end of the year may be applied by the Rector and the Vestry to the General Operating Budget for the following year or to the Church's cash reserves.

(2) **Undesignated Gifts.** Gifts that are received with no donor designation or restriction regarding use may be applied or retained in reserve, as determined by the Rector and Vestry to be most beneficial to the Church. These funds may be utilized for current or long-term projects, or may be held for use in the future. These gifts provide the Rector and Vestry the ability to respond to opportunities and challenges, or hold funds in reserve, based on circumstances that exist at the time the gift is received. In the case of unrestricted gifts from a bequest, thirty-five percent of the total gift will be allocated to the Endowment Fund described below.

(3) **Special Short-Term Gifts.** Special Gifts stimulated by a donor's gift of generosity, separate and apart from gifts paid against annual stewardship pledges, are considered to be Short-Term if solicited by the Rector or Vestry for, or given by the donor with the express understanding that the gift will be applied toward, special needs in the Church's budget for a particular year or years no later than three years after the gift is received. Special Short-Term Gifts are reported to the Vestry and expended at the Rector's discretion subject to the requirement that the Vestry is informed generally about the manner in which such funds are expended.

(4) **Endowment and Quasi-Endowment Funds.** The Vestry has adopted Endowment Policies & Guidelines that govern the treatment of gifts and bequests of endowment funds and quasi-endowment funds.

(a) Endowment funds are funds with respect to which donors have stipulated, as a condition of the gift instrument, that the principal is to be maintained inviolate and in perpetuity and invested for the purpose of producing present and future income which may either be expended or added to principal as specified.

(b) Quasi-endowment funds are funds with respect to which donors have placed no restrictions or limitations as a condition of the gift instrument and which the Vestry, rather than a donor, has determined to be retained and invested. As provided in the Endowment Policies & Guidelines, principal balance transfers out of the quasi-endowment fund require a two-thirds vote of the Vestry.

(5) Restricted Gifts

(a) A Restricted Gift is one made with binding restrictions placed by the donor. These monies may not be used in ways other than the restrictions in effect at the time the gift is accepted. Examples of such Restricted Gifts include monies given for one of Messiah's endowment funds (to which the Endowment Policies & Guidelines apply) and bequests conditioned on being used only for a particular purpose, ministry, or programmatic area.

(b) Acceptance of any Restricted Gift in an amount of \$5,000 or more requires formal action (e.g., motion or resolution) of acceptance by the Vestry. Any Restricted Gift of less than \$5,000 shall be disclosed to the Vestry and may be accepted or declined in the Rector's discretion. The Rector and Vestry may see fit not to accept a gift if they deem its restrictions incompatible with the mission of Church of the Messiah.

(6) Designated Gifts

(a) A Designated Gift is one made with no binding restrictions or conditions, but with a non-binding preference expressed by the donor or a donor's trust/will that the funds be used for a certain purpose, ministry, or programmatic area, and which the Vestry or Rector designates to be expended in a manner consistent with the spirit of the donor or bequest.

(b) Acceptance of a gift or bequest in an amount of \$5,000 or more made with no binding restrictions or conditions, but with a non-binding preference from the donor or a donor's trust/will that the funds be used for a certain purpose, ministry, or programmatic area, requires formal action (e.g., motion or resolution) of acceptance by the Vestry. At the discretion of the Vestry, such a gift may be designated upon acceptance as a Designated Gift to be expended in a manner consistent with the spirit of the donor or bequest. If such a gift is not so designated by the Vestry upon acceptance, it shall be treated as quasi-endowment without specific Vestry action in accordance with the Endowment Policies & Guidelines.

(c) A gift or bequest of less than \$5,000 made with no binding restrictions or conditions, but with a non-binding preference from the donor or a donor's trust/will that the funds be used for a certain purpose, ministry, or programmatic area, shall be disclosed to the Vestry and may be accepted or declined in the Rector's discretion. Any such gift accepted may be placed in either the general operating funds of the Church, quasi-endowment, or a fund designated to be expended in a manner consistent with the spirit of the donor or bequest, pursuant to the recommendation of the Rector.

