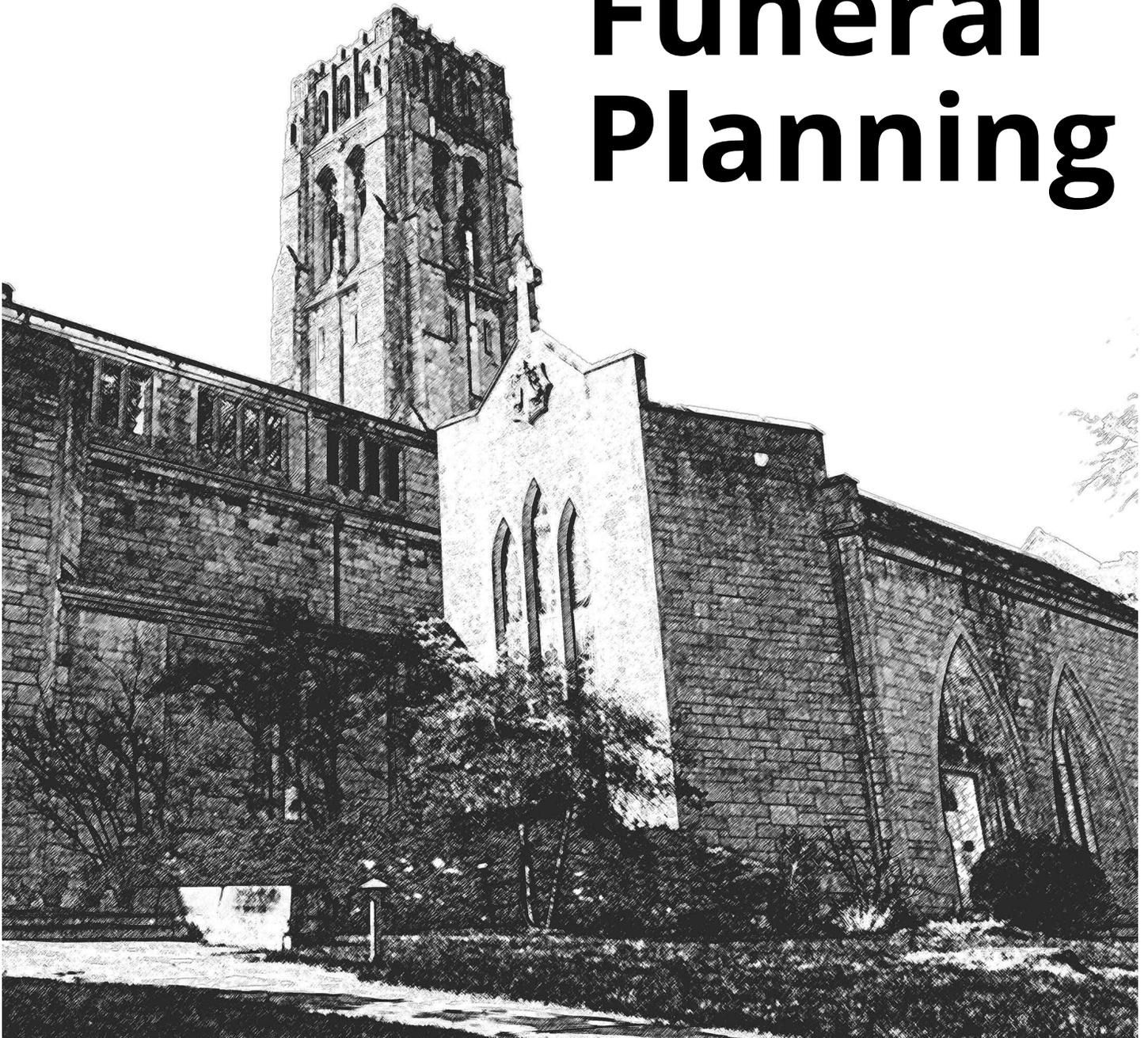




ST. PAUL'S
EPISCOPAL CHURCH

A GUIDE FOR

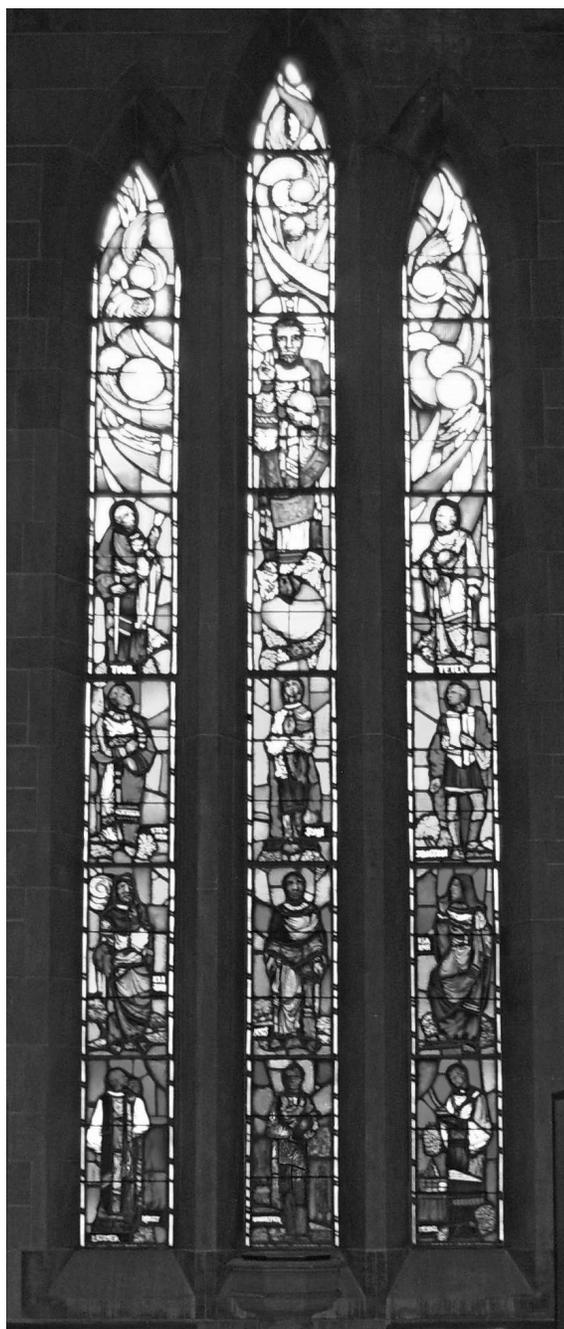
Funeral Planning



2747 Fairmount Blvd Cleveland Heights OH 44106 www.StPaulsCLE.org (216) 932-5815

It is an honor to be able to journey with you and your family to plan this sacred service together. We know that these days of grief can be busy and filled with a complex combination of emotions and logistics. This guide is intended to help walk you through all the choices that need to be made in advance of the service. Rest assured that our clergy and staff are here to support you in this time. We will walk each step of this journey with you, helping you to plan a service that gives honor to your loved one and proclaims the hope of Christ's resurrection.

In Christ's peace,
St. Paul's clergy and staff



Index

Funeral fees.....	4
Funerals in the Episcopal church.....	4
St. Paul's service choices.....	5
St. Paul's internment.....	5
Order of service.....	6
Flowers.....	7
Receptions.....	7
Suggested instrumental music.....	8
Suggested hymns.....	8
Readings & Eulogies.....	9
Suggested readings, Old Testament.....	9
Suggested readings, New Testament.....	10
Suggested Gospels.....	12
Suggested Psalms.....	13
Planning worksheet.....	15

St. Paul's Clergy and Staff

Parish office: (216) 932-5815

The Rev'd T.J. Freeman *SMMS*, Rector

The Rev'd Patricia Rose, Assistant Rector

Ms. Pam O'Halloran, Director of Operations

Mr. Kevin Jones, Director of Music

Funeral Fees

In consideration of staff time and effort and facilities usage, the following payments are requested at the time of a funeral or memorial service. If in any instance these payments represent a family hardship, requests may be made to the clergy for discretionary adjustment.

CHURCH FEES

(payments made to St. Paul's Episcopal Church)

Church Fee: \$500

Clergy (optional): a donation will be directed to the Clergy Discretionary Fund which is used to support people in need (suggested range \$150–500).

Reception Fee: \$200

Livestreaming of service (if requested): **\$200**

Contingent on the availability of a livestream operator.

Gift for the Church (optional)

Additional gifts in thanksgiving for the service of the church and God's many blessings go to the St. Paul's Memorial Fund to provide for the ongoing mission and ministry of the church. This is a tax-deductible gift.

OTHER FEES

Organist \$250 *payable to organist*

Vocal or Instrumental Soloist *by arrangement*

Florists and outside caterers are contracted directly by the family. See page 7 of this guide.

Funeral Planning

We are an Easter people. The Christian liturgy for the dead is an Easter liturgy. Because God raised Jesus from the dead, we too shall be raised. "I am Resurrection and I am life," says Christ.

Therefore, in the Church's burial service the principal theme is of joyous expectation 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." Nonetheless, we also grieve for our dead because the love we have for one another in Christ brings deep sorrow when we are parted. Jesus wept at the grave of his friend, Lazarus. So, while we rejoice that the one we love has entered into the nearer presence of our Savior, our tears are shed in sympathy with those who mourn. Funerals provide opportunities to express the mixture of these feelings.

Funeral rites, in contrast to many other liturgical observances, often consist of a number of distinct liturgical events, and can be spread out over several days, weeks, or months. Prayers in the home, prayers in the presence of the body (whether in the home, in the church, in a funeral home, or elsewhere in cases of "lying in state"), "visitations" or "wakes," the reception of the body into the church, the public service (which may include the Eucharist), the committal of the body to the ground, the flames or the sea, the scattering or interring of ashes and/or the dedication of a marker at the place of burial, or prayers of remembrance at the anniversary of death, are all possible elements whereby the living mark the transition of one who has lived among us to the nearer presence of God.

From ancient times, the primary ministers of rites for the dead were family and loved ones of the deceased. Early in the history of the Church, Christians broadened this sense of family to include the congregation. Today, clergy and funeral directors serve and support the bereaved so that culturally appropriate pastoral rituals preceding public rites may be honored and protected.

Many cultures practice ancient customs like the visitation, or “wake,” in which friends of the deceased call on those closest to her or him, praying in the presence of the body and offering consolation or reminiscences of the deceased. This part of the ritual process may be an appropriate context for eulogies. In contrast, the burial liturgy rehearses Christ’s saving work by which death was overcome for us. This Good News reminds us not only of the individual who has died but of the fact that all humanity must die. Through Christ’s breaking the bonds of death we are confident that we will be raised in him. “Celebrations of a life” or personal anecdotes about the deceased, properly belong to the visitation or wake, or to a gathering after the burial. The sermon, in the burial liturgy, is a proclamation of the Gospel of the Resurrection.

Because of our Christian belief in Christ’s incarnation and the bodily resurrection of the dead, it is most appropriate that the body (or cremated remains) be present during all rites for the dead, except in cases where the corporal remains have been lost at sea or in similar accidents. In cases where the body (or cremated remains) cannot be present, prayers for the committal rite should be part of the burial liturgy. The proper locus for all public rites is the parish church except in unusual circumstances.

Through both the burial rite and the pastoral rituals surrounding death and burial, we acknowledge that the living are on this same journey toward the heart of the holy and undivided Trinity. As the ancient Eastern Orthodox memorial service proclaims, *Give rest, O Christ, to your servants with your saints, where sorrow and pain are no more, neither sighing, but life everlasting. All of us go down to the dust; yet even at the grave we make our song: Alleluia, alleluia, alleluia.*

- *Enriching Our Worship*, Vol. 3

There are three types of services for the departed:

A **funeral** is the liturgy for the Burial of the Dead with the body present, either in a coffin or as ashes in an urn. It is usually held within a few days of the person’s death. It can be held in the church, graveside, or the funeral home. A funeral liturgy can also be in the absence of a body or ashes, such as when the body is willed to science or there are no remains. This is to be distinguished from a memorial service.

A **committal** is a brief liturgy that usually follows the funeral directly at the place where the body or ashes are to be interred. It can also be a stand-alone event.

A **memorial service** is a liturgy without either the body or ashes. It can be held at a stated time from a few days up to a year after death such as an anniversary, or in a place other than where the funeral is being held.

Interment at St. Paul’s

St. Paul’s offers three options for interment of ashes within the church grounds.

St. Martin’s Columbarium The columbarium is located at the back of St. Martin’s Chapel under the “Te Deum Laudamus” stained glass window. Niches are available for \$800 for one urn or \$1,200 for two. Names of those interred are embossed on the bronze cover plates with the dates of birth and death.

The Undercroft The undercroft is the area below the nave altar; this space is not accessible for viewing or visiting. The names of those interred, along with the years of birth and death, are engraved in wood plaques at the side entrance to the nave. The fee for engraving is currently \$275 though is subject to change.

The Taylor Memorial Garden The Taylor Memorial Garden was established for the purpose of receiving ashes of loved ones into the garden beds (“...and to dust thou shall return”). A bronze plaque displays the names of those interred along with the dates of birth and death. The fee for garden interment is \$600.

Urns St. Paul’s has a supply of urns that fit in the St. Martin’s columbarium niches. We offer them at our cost, therefore the price is subject to change. Those currently in stock are \$355 each.

If you wish to supply your own urn please note the following dimensions:

The Columbarium niche measures 8”w x 12”d x 12”h, however the opening to the niche is 6 3/8”w x 10 3/8”h.

In the Undercroft niche urns must be no taller than 9 3/4”h.

Service Bulletin

The church will provide service bulletins. Many families choose to include a photo of the deceased on the cover. If you wish to do so, please supply a high-resolution digital (or physical) copy of the photo. We will send you a draft of the service bulletin for review before printing.

The Funeral Liturgy

The Episcopal Church recognizes three liturgies for funerals. Burial Rite I and Rite II, from the Book of Common Prayer, are differentiated primarily by language – Rite II is more contemporary, while Rite I is the “old.” The third option includes liturgy from *Enriching Our Worship*, a supplement to the Book of Common Prayer.

Order of Service

In general, the public liturgy follows the order of the Sunday Eucharist:

- **Gather in the Name of God.** Anthems are recited, drawing the congregation together as they remember God’s love, mercy, and judgment, and the hope of resurrection with Christ. The gathering concludes with the collect of the day, joining the congregation in prayer for the one who has died and for those who mourn.
- **Proclaim and Respond to the Word.** One or more passages of scripture are read, including a reading from a Gospel if the Eucharist is to follow. The sermon proclaims the Gospel, bearing witness to the power of Christ’s resurrection. After the sermon, the Apostles’ Creed may be said, the baptismal proclamation of faith that unites the congregation with Christians of every time and place.
- **Pray for the World and the Church.** The Prayers of the People give thanks for the life of the one who has died, ask God’s continuing mercy for the dead and the living, and remember those who mourn. If desired, a Confession of Sin and Absolution may follow.
- **Exchange of the Peace.** All present may greet one another in the name of Christ.
- **Go forth in the name of Christ.** The congregation goes forth in God’s peace. This may take different forms, depending on the circumstance.
- **Participate in the Sacrament of Christ’s Body and Blood.** The celebration of the Eucharist offers a foretaste of the heavenly banquet as well as comfort and healing in the time of mourning. All baptized persons present are invited to receive the sacrament. A proper preface and postcommunion prayer emphasize hope and joy in Jesus Christ.
- **The Commendation** allows the congregation to entrust the deceased into God’s merciful care. This is suitable when the body (or cremated remains) is present and the Committal does not follow immediately in the church. The Commendation concludes with a blessing and dismissal, and the body is carried from the church as a hymn or anthem is sung or recited.
- **The Committal** is appropriate when the cremated remains are interred in St. Paul’s columbarium. In this ritual, the congregation commits the body to its resting place and to God’s love. The Committal concludes with a blessing and dismissal.
- **A Blessing and Dismissal** enable the congregation to depart in peace, blessed by God, on those occasions where the body (or cremated remains) is not present.

Suggested Hymns

At a typical funeral liturgy, hymns may be sung in the following places: at the entrance, between the lessons, at the “offertory” (preparing the altar for Communion; no money offering is taken), during/after Communion (before the Commendation) and after the Dismissal.

Suggested hymns from The Hymnal 1982:

- | | | | |
|-----|--|-----|-------------------------------------|
| 208 | The strife is o’er, the battle done | 287 | For all the saints |
| 388 | O worship the King, all glorious above | 482 | Lord of all hopefulness |
| 517 | How lovely is thy dwelling place | 526 | Let saints on earth in concert sing |

Suggested Instrumental Music

Organ Prelude

- | | | | |
|--|---------------------------------|-----|--|
| Schmücke dich, o liebe Seele, BWV 654
(Restore thyself, my soul, with gladness) | J.S. Bach | 618 | Ye watchers and ye holy ones |
| An Wasserflüssen Babylon, BWV 653
(By the waters of Babylon) | J.S. Bach | 620 | Jerusalem, my happy home |
| Jesu, Joy of our desiring, BWV 147
Adagio for Strings | J.S. Bach
Samuel Barber | 625 | Ye holy angels bright |
| Chorale Preludes, Op. 122
Nimrod | Johannes Brahms
Edward Elgar | 637 | How firm a foundation, ye saints of the Lord |
| Largo (Xerxes) | G.F. Handel | 645 | The King of love my shepherd is |
| Rhosymedre | Ralph Vaughan Williams | 665 | All my hope on God is founded |
| | | 671 | Amazing grace, how sweet the sound |
| | | 680 | O God, our help in ages past |
| | | 688 | A mighty fortress is our God |
| | | 690 | Guide me, O thou great Jehovah |

Organ Postlude

- | | |
|---------------------------------------|-----------------|
| Fugue in E-flat (“St. Anne”), BWV 552 | J.S. Bach |
| Fantasia in G Minor, BWV 542 | J.S. Bach |
| Grave (Pièce d’Orgue, BWV 572) | J.S. Bach |
| Concertato on “A Mighty Fortress” | Vaclav Nelhybel |

Piano Prelude or Postlude

- | | |
|---|-----------------|
| Aria (Goldberg Variations) | J.S. Bach |
| Jesu, Joy of Our Desiring, BWV 147 | J.S. Bach |
| Intermezzo in A Major, Op. 118, No. 2 | Johannes Brahms |
| Passacaglia | John Carter |
| Prelude in D-flat Major, Op. 28, No. 15 | Frederic Chopin |
| Clair de lune (Suite Bergamasque) | Claude Debussy |
| Gymnopodie No. 1 | Erik Satie |

Suggested hymns from Lift Every Voice and Sing II:

- | | |
|----------|-------------------------|
| LEVAS 54 | Nearer, my God, to thee |
| LEVAS 60 | How great thou art |

Suggested Readings

A word on non-Biblical readings:

Technically, the Prayer Book liturgy does not make provisions for any non-scriptural readings. However, it is often permitted for a poem or other beloved reading to be read at the funeral. If there is something that was particularly loved by the deceased, it might be good to have someone read it (or a portion of it). Another appropriate option is to include a portion of a non-Biblical reading on the back of the service bulletin.

Who will read the lessons?

For each family, this is different. Some can't imagine trying to get up in front of the crowd. They merely wish to sit quietly. For some, however, reading at the service is a healing thing to do. Family and friends are encouraged to read the Scripture lessons and lead the Prayers of the People, if they wish.

Eulogy/Speakers/Remembrances

In the Episcopal Church, eulogies are discouraged because of how we understand the purpose of the funeral. The funeral is the place to lift the deceased up to God and to cast our cares at God's feet. In short, the funeral is all about where God is in the midst of death and mourning. Exceptions can be made for pastoral reasons, so this is not a hard and fast rule, but multiple speakers are discouraged. It is appropriate to make time a space available for friends to share their experiences of the deceased, since this is a healthy and healing activity. A luncheon or reception following the funeral is well suited for this.

From the Old Testament

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 matured wines, of rich food filled with marrow, of well-matured 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 for ever. 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.

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 broken-hearted, 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 for ever. 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.

Wisdom 3:1-5, 9

But 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.

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 for ever! 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. My heart faints within me!'

Daniel 12:1-3

At that time Michael, the great prince, the protector of your people, shall arise. There shall be a time of anguish, such as has never occurred since nations first came into existence. But at that time your people shall be delivered, everyone who is found written in the book. Many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. Those who are wise shall shine like the brightness of the sky, and those who lead many to righteousness, like the stars forever and ever.

Wisdom of Solomon 1:13-15

God did not make death, and he does not delight in the death of the living. For he created all things so that they might exist; the generative forces of the world are wholesome, and there is no destructive poison in them, and the dominion of Hades is not on earth. For righteousness is immortal.

Job 14:7-9 (10-12)

For there is hope for a tree, if it is cut down, that it will sprout again, and that its shoots will not cease. Though its root grows old in the earth, and its stump dies in the ground, yet at the scent of water it will bud and put forth branches like a young plant. (But mortals die, and are laid low; humans expire, and where are they? As waters fail from a lake, and a river wastes away and dries up, so mortals lie down and do not rise again; until the heavens are no more, they will not awake or be roused out of their sleep.)

From the New Testament

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.

Romans 6:3-9 (10-11)

Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? Therefore we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life. For if we have been united with him in a death like his, we will certainly be united with him in a resurrection like his. We know that our old self was crucified with him so that the body of sin might be destroyed, and we might no longer be enslaved to sin. For whoever has died is freed from sin. But if we have died with Christ, we believe that we will also live with him. We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. (The death he died, he died to sin, once for all; but the life he lives, he lives to God. So you also must consider yourselves dead to sin and alive to God in Christ Jesus.)

Romans 14:7-9

We do not live to ourselves, and we do not die to ourselves. If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's. For to this end Christ died and lived again, so that he might be Lord of both the dead and the living.

1 Corinthians 15:20-26, 35-38, 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.

1 Corinthians 15:51-58

Listen, I will tell you a mystery! We will not all die, but we will all be changed, in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we will be changed. 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.

2 Corinthians 5:1-9

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.

1 Peter 1:3-9

Blessed be the God and Father of our Lord Jesus Christ! By his great mercy he has given us a new birth into a living hope through the resurrection of Jesus Christ from the dead, and into an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you, who are being protected by the power of God through faith for a salvation ready to be revealed in the last time. In this you rejoice, even if now for a little while you have had to suffer various trials, so that the genuineness of your faith--being more precious than gold that, though perishable, is tested by fire--may be found to result in praise and glory and honor when Jesus Christ is revealed. Although you have not seen him, you love him; and even though you do not see him now, you believe in him and rejoice with an indescribable and glorious joy, for you are receiving the outcome of your faith, the salvation of your souls.

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 worshipped God, singing, ‘Amen! Blessing and glory and wisdom and thanksgiving and honor and power and might be to our God for ever 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, not 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.'

Revelation 21:2-7

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; 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

The Gospel

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

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.

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.

John 20:11-18

But Mary stood weeping outside the tomb. As she wept, she bent over to look into the tomb; and she saw two angels in white, sitting where the body of Jesus had been lying, one at the head and the other at the feet. They said to her, 'Woman, why are you weeping?' She said to them, 'They have taken away my Lord, and I do not know where they have laid him.' When she had said this, she turned round and saw Jesus standing there, but she did not know that it was Jesus. Jesus said to her, 'Woman, why are you weeping? For whom are you looking?' Supposing him to be the gardener, she said to him, 'Sir, if you have carried him away, tell me where you have laid him, and I will take him away.' Jesus said to her, 'Mary!' She turned and said to him in Hebrew, 'Rabbouni!' (which means Teacher). Jesus said to her, 'Do not hold on to me, because I have not yet ascended to the Father. But go to my brothers and say to them, "I am ascending to my Father and your Father, to my God and your God."' Mary Magdalene went and announced to the disciples, 'I have seen the Lord'; and she told them that he had said these things to her.

Matthew 11:25-30

At that time Jesus said, 'I thank you, Father, Lord of heaven and earth, because you have hidden these things from the wise and the intelligent and have revealed them to infants; yes, Father, for such was your gracious will. All things have been handed over to me by my Father; and no one knows the Son except the Father, and no one knows the Father except the Son

and anyone to whom the Son chooses to reveal him. ‘Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light.’

Luke 24:13-16 (17-35)

Now on that same day two of them were going to a village called Emmaus, about seven miles from Jerusalem, and talking with each other about all these things that had happened. While they were talking and discussing, Jesus himself came near and went with them, but their eyes were kept from recognizing him. (And he said to them, ‘What are you discussing with each other while you walk along?’ They stood still, looking sad. Then one of them, whose name was Cleopas, answered him, ‘Are you the only stranger in Jerusalem who does not know the things that have taken place there in these days?’ He asked them, ‘What things?’ They replied, ‘The things about Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people, and how our chief priests and leaders handed him over to be condemned to death and crucified him. But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since these things took place. Moreover, some women of our group astounded us. They were at the tomb early this morning, and when they did not find his body there, they came back and told us that they had indeed seen a vision of angels who said that he was alive. Some of those who were with us went to the tomb and found it just as the women had said; but they did not see him.’ Then he said to them, ‘Oh, how foolish you are, and how slow of heart to believe all that the prophets have declared! Was it not necessary that the Messiah should suffer these things and then enter into his glory?’ Then beginning with Moses and all the prophets, he interpreted to them the things about himself in all the scriptures. As they came near the village to which they were going, he walked ahead as if he were going on. But they urged him strongly, saying, ‘Stay with us, because it is almost evening and the day is now nearly over.’ So he went in to stay with them. When he was at the table with them, he took bread, blessed and broke it, and gave it to them. Then their eyes were opened, and they recognized him; and he vanished from their sight. They said to each other, ‘Were not our hearts burning within us while he was talking to us on the road, while he was opening the scriptures to us?’ That same hour they got up and returned to Jerusalem; and they found the eleven and their companions gathered together. They were saying, ‘The Lord has risen indeed, and he has appeared to Simon!’ Then they told what had happened on the road, and how he had been made known to them in the breaking of the bread.

The Psalms

Psalm 23 (Rite I)

The LORD is my shepherd; *
therefore can I lack nothing.
He shall feed me in a green pasture, *
and lead me forth beside the waters of comfort. ...

Psalm 23 (Rite I, King James Version)

The LORD is my shepherd; *
I shall not want.
He maketh me to lie down in green pastures; *
he leadeth me beside the still waters. ...

Psalm 23 (Rite II)

The LORD is my shepherd; *
I shall not be in want.
He makes me lie down in green pastures *
and leads me beside still waters. ...

Psalm 27 (Rite I)

The LORD is my light and my salvation;
whom then shall I fear? *
the LORD is the strength of my life;
of whom then shall I be afraid?
One thing have I desired of the LORD, which I will require, *
even that I may dwell in the house of the LORD all the
days of my life,
to behold the fair beauty of the LORD, and to visit his
temple. ...

Psalm 27 (Rite II)

The LORD is my light and my salvation;
whom then shall I fear? *
the LORD is the strength of my life;
of whom then shall I be afraid?
When evildoers came upon me to eat up my flesh, *
it was they, my foes and my adversaries, who
stumbled and fell. ...

Psalm 42 (Rite I)

Like as the hart desireth the water-brooks,
so longeth my soul after thee, O God.
My soul is athirst for God, yea, even for the living God;
when shall I come to appear before the presence of God? ...

Psalm 42 (Rite II)

As the deer longs for the water-brooks, *
so longs my soul for you, O God.
My soul is athirst for God, athirst for the living God; *
when shall I come to appear before the presence of God? ...

Psalm 46 (Rite I)

God is our hope and strength,
a very present help in trouble.
Therefore will we not fear, though the earth be moved,
and though the hills be carried into the midst of the sea; ...

Psalm 46 (Rite II)

God is our refuge and strength, *
a very present help in trouble.
Therefore we will not fear, though the earth be moved, *
and though the mountains be toppled into the
depths of the sea; ...

Psalm 90:1-12 (Rite I)

LORD, thou hast been our refuge,
from one generation to another.
Before the mountains were brought forth, or ever the earth
and the world were made,
thou art God from everlasting, and the world without end.
Thou turnest man to destruction;
again thou sayest, Come again, ye children of men. ...

Psalm 90:1-12 (Rite II)

LORD, you have been our refuge *
from one generation to another.
Before the mountains were brought forth,
or the land and the earth were born, *
from age to age you are God.
You turn us back to the dust and say, *
“Go back, O child of earth.” ...

Psalm 106:1-5 (Rite I)

Praise the LORD!
O give thanks to the LORD, for he is good;
for his steadfast love endures for ever.
Who can utter the mighty doings of the Lord,
or declare all his praise? ...

Psalm 106:1-5 (Rite II)

Hallelujah!
Give thanks to the LORD, for he is good, *
for his mercy endures for ever.
Who can declare the mighty acts of the LORD *
or show forth all his praise? ...

Psalm 116 (Rite I)

My delight is in the LORD,
because he hath heard the voice of my prayer;
Because he hath inclined his ear unto me,
therefore will I call upon him as long as I live.
The snares of death compassed me round about,
and the pains of hell gat hold upon me. ...

Psalm 116 (Rite II)

I love the LORD, because he has heard the voice of
my supplication, *
because he has inclined his ear to me whenever
I called upon him.
The cords of death entangled me;
the grip of the grave took hold of me; *
I came to grief and sorrow. ...

Psalm 118:14-29 (Rite II)

The LORD is my strength and my song, *
and he has become my salvation.
There is a sound of exultation and victory *
in the tents of the righteous:
“The right hand of the LORD has triumphed! *
the right hand of the LORD is exalted!
the right hand of the LORD has triumphed!” ...

Psalm 121 (Rite I)

I will lift up mine eyes unto the hills;
from whence cometh my help?
My help cometh even from the LORD,
who hath made heaven and earth.
He will not suffer thy foot to be moved,
and he that keepeth thee will not sleep. ...

Psalm 121 (Rite II)

I lift up my eyes to the hills; *
from where is my help to come?
My help comes from the LORD, *
the maker of heaven and earth.
He will not let your foot be moved *
and he who watches over you will not fall asleep. ...

Psalm 130 (Rite I)

Out of the deep have I called unto thee, O LORD;
LORD, hear my voice.
O let thine ears consider well
the voice of my complaint.
If thou, LORD, wilt be extreme to mark what is done amiss,
O LORD, who may abide it? ...

Psalm 130 (Rite II)

Out of the depths have I called to you, O LORD;
LORD, hear my voice; *
let your ears consider well the voice of my supplication.
If you, LORD, were to note what is done amiss, *
O LORD, who could stand?
For there is forgiveness with you; *
therefore you shall be feared. ...

Psalm 139:1-11 (Rite I)

O LORD, thou hast searched me out, and known me.
Thou knowest my down-sitting and mine up-rising;
thou understandest my long before.
Thou art about my path, and about my bed,
and art acquainted with all my ways.

Psalm 139:1-11 (Rite II)

LORD, you have searched me out and known me; *
you know my sitting down and my rising up;
you discern my thoughts from afar.
You trace my journeys and my resting-places *
and are acquainted with all my ways. ...

A member of the clergy team will walk you through the entire planning process. Use this space to record your preferred readings, music, and service plans.

Selections

SERVICE

Service Type: Rite I ____ Rite II ____ EOW ____

Eucharist? Yes ____ No ____

Opening Anthem: _____

Opening Collect: _____

READINGS

Old Testament Lesson:

Reader: _____

Psalm/Hymn/Anthem: _____

Reader? Yes ____ No ____ or

read by congregation in unison ____ or sung ____

Reader: _____

New Testament Lesson:

Reader: _____

Psalm/Hymn/Anthem: _____

Reader? Yes ____ No ____ or

read by congregation in unison ____ or sung ____

Reader: _____

Third Lesson: (Gospel, if communion is offered)

Reader: (Priest or Deacon if Gospel is proclaimed)

Prayers of the People: _____

Eucharistic Prayer: _____

Post-Communion Prayer: _____

MUSIC

Hymns or specific songs you want to include:

Payment summary

Church fee: \$500 (payable to St. Paul's)

Check # _____

Livestreaming fee: \$200 (payable to St. Paul's)

Check # _____

Reception fee: \$200 (payable to St. Paul's)

Check # _____

Clergy donation (optional, payable to St. Paul's)

Amount/Check # _____

Church donation (optional, payable to St. Paul's)

Amount/Check # _____

Organist (\$250) (payable to organist)

Check # _____

Florist: _____

Caterer: _____

Other: _____

