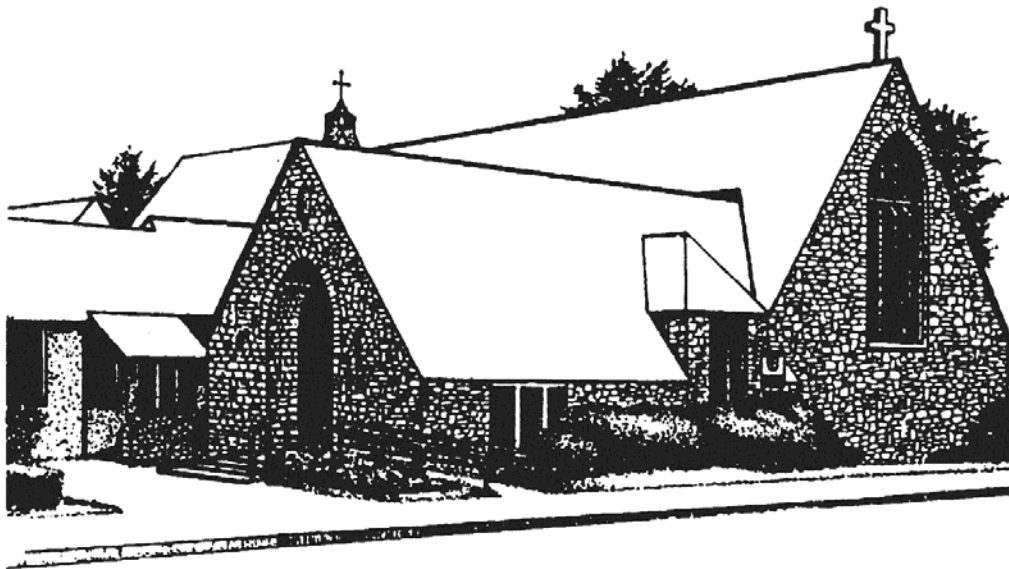


Guide to Worship and Planning for Funeral Services and Time of Death



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Forward

O God, whose days are without end, and whose mercies cannot be numbered: Make us, we pray, deeply aware of the shortness and uncertainty of human life; and let your Holy Spirit lead us in holiness and righteousness all our days; that, when we shall have served you in our generation, we may be gathered to our ancestors, having the testimony of a good conscience, in the communion of the Church throughout the world, in the confidence of a certain faith, in the comfort of a religious and holy hope, in favor with you, our God, and in perfect charity with all creation. All this we ask through Jesus Christ our Lord. Amen.

—*Book of Common Prayer, page 504*

This booklet has been prepared by the Lay Pastoral Care Team and Staff of St. Andrew's Episcopal Church for members and friends of the congregation. We are indebted to the Board of Deacons and Staff of the Wellesley Congregational Church for allowing us to modify their publication, *Worship and Planning for the Time of Death*, for our use in this parish.

For most of us the subjects of dying, death and funerals are difficult. We tend not to discuss them; yet a part of us knows that we must accept their reality. We hope that by providing this material we may reduce apprehensions and help each other to plan for our own deaths and funerals. In addition, we hope this material will help us to reflect on death and dying and make us more aware of the resources our faith and our community have to offer each other.

We provide this booklet as a resource for understanding the purpose and practices of worship at the time of death and as a guide for planning funerals and memorial services with our families and pastors. This booklet can also

help those who are called upon to make decisions about funeral arrangements for family members or close friends. Also included is information about the more practical aspects of death such as the living will, anatomical gifts and transplants, and the choice between cremation and earth burial.

We ask that you take the time to read this booklet now. Think about the questions it raises and discuss them with your family and friends. We urge you to specify your wishes for worship at the time of your death, knowing this will help your family.

We do realize that some may not wish a service at the time of death, perhaps believing that this will be a burden to others. Our experience has been that worship and other forms of the church's ministry at the time of death help people to grieve, express gratitude and face their own mortality within the context of faith.

No matter what your situation, we hope that you can find strength, peace and guidance from the following ideas and suggestions.

The Role of the Church at the Time of Death

“We do not live to ourselves, and we do not die to ourselves.” —Romans 14:7

The apostle Paul affirms here that in death as in life, we belong to God, and we are part of the church, the community of faith. And so the congregation has a role to play at the time of death and in dealing with grief and loss. Church members are encouraged to attend such a service and offer their very visible and concrete support at this time. In addition to remembering the person who has died, worship at the time of death allows others to recall their own losses and helps prepare them for their own deaths.

The congregation may provide very practical help. If the family wishes, members of the church may host a reception in the parish hall following the funeral or memorial service. Meals may also be brought in to help take care of visiting family and friends.

The congregation may also help the bereaved to grieve and make the transition to a

new stage of life. This may happen in informal as well as formal ways, including visits, participation in support groups, or invitations by church members to join others in social gatherings when they feel ready to do so. Also each year on All Saints’ Sunday (the first Sunday in November) names of church members who have died are included in worship. Families and friends may also remember their loved ones by offering flowers for Sunday worship, or at Christmas and Easter.

These gestures are offered in the belief that grief borne alone is heavier than grief shared. In sharing our own experience, we learn from others who have faced similar challenges and we provide an example for those who have not yet been faced with this crisis.

Worship at the Time of Death

Jesus said, ‘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 take you to myself, so that where I am, there you may be also.’ —John 14:1-3

Funerals and memorial services are significant occasions for worship in the Christian Church. Worshipping in the midst of

sadness allows us to hear anew the promises of God that are for all of us in death, as in life. In the face of death we remember together that

“nothing in all creation will be able to separate us from the love of God in Christ Jesus our Lord.” [Romans 14:8] We gather in the protective shelter of God’s love, free to express the myriad of emotions that are a natural part of the grieving process—shock, sorrow, pain, relief, even numbness and anger. Together we can feel the strength, support and companionship of other mourners, for death is an experience that touches not only the life of family and friends, but the community of faith as well. Worshipping at the time of death helps us to celebrate and give thanks to God for the life of the one who has died, and to commend that life to God.

Words of remembrance, sermons, pastoral words, readings from Scripture, prayers and the singing of hymns are all a part of this experience. These can take many forms, and we encourage you to share with the pastors the ideas you may have for your own service or for your loved one who has died. Included in this booklet is a planning checklist that addresses these options in detail. You should feel free to suggest Scripture lessons and hymns you would like along with other songs or readings, special passages, poems or letters. Remembrances from family members and close friends also may be meaningful contributions as well. Pastors and the music director are able to help you with some of these selections.

We call a worship service at the time of death a **funeral** if the casket is present and **memorial service** if it is not. Often funeral and memorial services are preceded by a time

of visitation, during which the casket is present. Many choose to have the casket open at this time. This may seem unnecessary, but grief studies indicate that viewing the body of the person who has died is a most helpful way to accept the reality of death, not only on an intellectual level but on an emotional level as well.

In the presence of God and a loving community, a funeral or memorial service can bring peace and healing, strength and hope to those who grieve. It can provide a certain amount of closure to the acute experience of loss. It can offer a “sacred” place and time to mourn, to remember, to give thanks and to proclaim our Easter faith for the one who has died and for ourselves as well.

A Note about the Burial Liturgies in the Book of Common Prayer, p. 507:

The liturgy for the dead is an Easter liturgy. It finds all meaning in the resurrection. Because Jesus was raised from the dead, we too, shall be raised.

The liturgy, therefore, is characterized by joy, in the certainty that “neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.”

This joy, however, does not make human grief unchristian. The very love we have for each other in Christ brings deep sorrow when we are parted by death. Jesus himself wept at the grave of his friend. So, while we rejoice that one we love has entered into the nearer presence of our Lord, we sorrow in sympathy with those who mourn.

Ministry at the Time of Death

"I am the resurrection and the life," says the Lord. "Those who believe in me, even though they die, will live, and everyone who lives and believes in me will never die."—John 11:25

The Christian faith calls us to witness, even in death, the new life that God gives in Christ through his death and resurrection. Christian burial is marked by three characteristics. First and foremost, it is an act of worship wherein we glorify God for the gift of eternal life in Jesus Christ, our Lord. Second, it is a time when members of the Body of Christ gather to comfort one another and to offer mutual assurance of God's abiding love. Third, it is a liturgy of celebration whereby we give thanks for a deceased loved one and commend that person to the care of Almighty God.

There are three different services that may be held when death occurs. Many persons and families will want to choose one or all three of these services, as each is helpful for different needs and stages of the grieving process.

1. Ministration at the Time of Death

(Book of Common Prayer, page 462)

When a person is near death, a brief service of prayer and Scripture reading may be offered. We may assume that the person near death is able to hear the spoken prayers and feel the gentle touch on hand, forehead or shoulder, even if he or she seems unresponsive. It may also be very meaningful for family and close friends to be present at this time. Sacramental ministry to a dying Christian may include confession and absolution, laying on of hands, anointing (extreme unction), and communion. The Prayer Book also provides a form of worship that includes a litany and prayers for a vigil. Such services may provide an opportunity for

reconciliation and assures the dying person and loved ones that God is present.

2. A Service of Thanksgiving for the Life of One Who has Died

The Burial of the Dead: Rite One

(Book of Common Prayer, page 469)

The Burial of the Dead: Rite Two

(Book of Common Prayer, page 491)

This kind of service may be either a funeral (where the body is present) or a memorial service (where the body is not present). In either case the service gives thanks for the earthly life which is now over and offers this loved one to God's eternal care and keeping. The burial office is an Easter liturgy. The liturgical color is appropriately white, and the Paschal candle is lighted as a visible reminder of Jesus' resurrection and our hope of life everlasting in Christ. Because it is a service of thanksgiving for all the gifts God has given to us, the sacrament of Holy Communion is often celebrated at a funeral or memorial service. Such worship is usually held in the church, either in the nave or the chapel, but other arrangements can and should be made to accommodate different situations and needs.

3. A Service of Committal

Rite One (Book of Common Prayer, page 484)

Rite Two (Book of Common Prayer, page 501)

This service, which is part of the Burial Office, may take place before or after a funeral or memorial service. It is a brief service of Scripture and prayer which bears witness to the Easter faith. The Committal may be adapted for a graveside burial, burial at sea, scattering of ashes or giving of the body to research.

Suggested Passages from the Bible

In times of deepest sorrow and grief, many of us have found comfort and hope in the promises of God that are within the words of Scripture. There is great value in knowing that we are not alone, that we stand in the company of generations throughout time who

have written these words, prayed and sung them, or read them together. These suggested passages are among the most familiar. There may well be others that hold special meaning for you.

From the Old Testament

Isaiah 25:6-9 *He will swallow up death for ever*
Isaiah 61:1-3 *To comfort those who mourn*
Lamentations 3:22-26, 31-33 *The Lord is good to those who wait for him*
Wisdom 3:1-5, 9 *The souls of the righteous are in the hands of God*
Job 19:21-27a *I know that my Redeemer lives*
Ecclesiastes 3:15 *To everything there is a season*

From the Psalms

Psalms 23 *The Lord is my shepherd*
Psalm 27 *The Lord is my light and my salvation*
Psalm 42 *As the deer longs for the water-brooks*
Psalm 46 *God is our hope and strength*
Psalm 90 *Lord, you have been our refuge*
Psalm 106:1-5 *O give thanks to the Lord for he is gracious*
Psalm 116 *I love the Lord, because he has heard the voice of my supplication*
Psalm 121 *I will lift my eyes to the hills*
Psalm 130 *Out of the depths have I called to you, O Lord*
Psalm 139 *Lord, you have searched me out and known me*

From the New Testament

Romans 8:14-19, 34-35, 37-39 *The glory that shall be revealed*
1 Corinthians 15:2-26, 35-38, 42-44, 53-58 *The imperishable body*
2 Corinthians 4:16-5:9 *Things that are unseen are eternal*
1 John 3:1-2 *We shall be like him*
Revelation 7:9-17 *God will wipe away every tear*
Revelation 21:2-7 *Behold, I make all things new*

From the Gospels

John 5:24-27 *(He who believes has everlasting life)*
John 6:37-40 *(All that the Father gives me will come to you)*
John 10:11-16 *(I am the good shepherd)*
John 11:21-27 *(I am the resurrection and the life)*
John 14:1-6 *(In my Father's house are many rooms)*

Hymns for Funerals and Memorial Services

Here are a few suggestions for familiar hymns from the 1982 Hymnal that others have found to be meaningful and appropriate expressions of consolation, hope, strength

and joy in a funeral or memorial service. There may be others that are favorites of yours and have special meaning. Please share your suggestions with your family and pastor.

- 24 The day thou gavest, Lord, is ended (*St. Clement*)
 - 203 O sons and daughters, let us sing (*O filii et filiae*)
 - 207 Jesus Christ is risen today (*Easter Hymn*)
 - 208 The strife is o'er (*Victory*)
 - 287 For all the saints who from their labors rest (*Sine Nomine*)
 - 376 Joyful, joyful, we adore thee (*Hymn to Joy*)
 - 397 Now thank we all our God (*Nun danket alle Gott*)
 - 488 Be thou my vision (*Slane*)
 - 544 Jesus shall reign (*Duke Street*)
 - 657 Love divine, all loves excelling (*Hyfrydol*)
 - 662 Abide with me (*Eventide*)
 - 671 Amazing grace (*New Britain*)
 - 680 O God, our help in ages past (*St. Anne*)
 - 688 A mighty fortress is our God (*Ein feste Burg*)
 - 699 Jesus, Lover of my soul (*Aberystwyth*)
-

Vocal Solo Suggestions

- The Call, R. Vaughan Williams
- Then Shall the Righteous Shine Forth, F. Mendelssohn
- Shall We Gather at the River?, Arr. Aaron Copland
- I Know That My Redeemer Liveth, G. F. Handel
- Comfort Ye, G. F. Handel

Memorials and Commemoration

“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.”—Revelation 7:15

Memorials

There are many meaningful ways to honor the memory of a loved one who has died. Flowers are a beautiful way to express sympathy and symbolize ongoing life. A simple bouquet or even an arrangement from the woods or garden can be special at a funeral or memorial service. Many choose to keep flower displays simple, so that they might also dedicate memorial gifts to a favorite charity or make a contribution to a memorial gift fund of the church.

St. Andrew’s also offers the opportunity to create a Named Endowment Fund in memory or in honor of a loved one. These designated funds can be set up with a minimum gift of \$25,000 and the annual interest income will be restricted to an area of the parishioner’s interest. Named Endowment Funds can also be added to at any time.

If you have particular wishes regarding memorial gifts, you may make those wishes known to your family and note them in the planning checklist included in this booklet. Your wishes should also be included in your obituary.

Commemoration

We use the word commemoration to describe the way we might choose to honor and remember someone who has died. Some commemorations are as formal as the funding of a scholarship or other special interest. Others might be a book donation, or the planting of a special tree or perennial flowers, or participating in events in the name and memory of the person who died. Other commemorations can be informal activities, such as children putting together a memory book, or choosing or making a special ornament to hang on the family Christmas tree in memory of someone.

Sometimes it is very easy to think of an appropriate way to remember someone, other times it is more difficult. Thoughts and ideas may simply emerge as one’s daily life continues. There is no time limit to commemoration. Whatever and whenever you do decide, remember to include in your commemoration the family and friends of the person who died, perhaps by writing them to tell them of your intentions, or inviting them to take part in some way. In your planning, take into consideration such things as the person’s own interests. For example, you might plant a red rose bush in honor of the person’s favorite color. If you choose to remember someone by planting a tree or flowers, be sure to choose something that will thrive in that climate. Choosing a commemoration appropriate to the age of the one who died is also important. One group of church friends chose to honor the memory of a child who died by choosing a new crib for the nursery room in their church.

Other commemorations can offer hope and healing to others for the pain and grief of a tragic death. These might be contributions to support programs and organizations that seek solutions to such difficult issues as addiction, murder and suicide.

Commemorations often have benefits to friends and family for many years to come. Just as a tree, planted in honor of someone who has died, bears new leaves each spring, the ongoing cycle of life also carries hope and promise for those who remember.

Cremation and Earth Burial

One's decision about cremation or earth burial is a personal one, and there are no inherent religious tenets that support one over the other.

For some, earth burial in a cemetery can be a meaningful link to a special place, or community, or people. It can provide a place for family and friends to gather in memory of a loved one. Having such a sacred place to go to can offer both comfort and solace for those who grieve.

Cremation remains can also be interred in a cemetery or other special place. They may also be distributed or scattered in other places that have meaning and significance.

The Memorial Rose Garden

The Memorial Rose Garden at St. Andrew's Church was created in 1998 to be a resource for members of the parish, their family, and friends who wish to use it for the interment of cremated human remains. The Staff, Wardens and Vestry of St. Andrew's Church take responsibility for maintaining the Memorial Rose Garden. The church requests a small fee for interment in the Memorial Rose Garden to cover the costs of grounds maintenance and administration (maintaining burial records). The fee includes the cost of a brass name plaque, which is affixed to the side of the church. Please speak to the Staff if you want to know more about the Memorial Rose Garden.

Making Arrangements for Funerals and Receptions at St. Andrew's

Members of the Staff are available to help families plan funerals and memorial services. Arrangements can also be made for hosting receptions following a funeral or memorial service in the parish hall.

A Word about Flowers

Arrangements for altar flowers for funerals and memorial services can be made by calling the parish office. The church prefers to limit the number of floral arrangements at the altar to one or two.

Grief

“The Lord God will wipe away the tears from all faces.”— Isaiah 25:8

Grief is the natural and normal process of experiencing all of the emotions associated with loss, including sadness, anger, fear, guilt, denial, and even relief. There are no wrong or right emotions. Grief is very individual. It can be greatly influenced by a person’s age, experience, and the nature of the loss being experienced. The emotions (and their intensity) associated with a sudden death can be very different from those of a death after a long illness. Often such physical symptoms as body aches, headaches, sleep disturbance and agitation are present after experiencing the death of a family member or friend. These reactions are normal. Be kind to yourself and know that, while you will always miss the person who died, you will feel better again. Holidays, birthdays and anniversaries can be stressful for several years because they bring all of one’s grief emotions back to the surface.

A Special Word about Children

A child’s grief can be very different from an adult’s. Children tend to grieve sporadically over a longer period of time. They have a wonderful coping mechanism that allows them to experience the loss only when they are able. This is often confusing for adults. They think that the child is being irreverent or is “all better.” A child’s grief can be angrier. Children may think that the person who died had a choice and that they have been left alone. Their grief can be filled with guilt: “If only I had . . . this wouldn’t have happened.” Children need lots of reassurance that they and the people around them will feel better again. They need

to be reminded of the people in their life that care about them and that will keep them safe. Children learn through repetition so they will ask specific questions over and over again. Because young children are concrete thinkers it is important to use correct vocabulary with them. The expression, “died in his sleep,” may result in many sleepless nights for a young child. Young children are “magical thinkers.” If we don’t answer their questions honestly they will make up their own answers. Young children also have difficulty understanding the permanency of death. They think it is reversible, “heaven” is a place to be visited, and that life goes on in that “box under the ground.”

Should a Child Attend a Funeral or Memorial Service?

The answer to this question is very individual, but there are a few things to keep in mind when making the decision. Children like to be part of family events—weddings, reunions, baptisms and graduations. A funeral or memorial service is another family event. If we shield children from experiencing this event we may deny them the opportunity to demystify it. If you decide to let children make the choice whether to attend or not, be sure first to “paint” an accurate picture of what they will see and hear. Many families find it helpful to bring someone along such as a favorite baby-sitter who can take a child outside or to another room if the service becomes too long for him or her.

In Preparation for Death

Jesus said, '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.'—John 5:24

There are a number of ways in which we as Christians and as responsible family members can prepare ourselves for death. Such preparation will avoid hurried and painful “last minute” decision-making at this most difficult time. Many of the following legal forms can be found at this following Massachusetts website <http://www.lawlib.state.ma.us/subject/forms/formsf-1.html>

Wills

The Book of Common Prayer (p. 455) states: “The Minister of the Congregation is directed to instruct the people, from time to time, about the duty of Christian parents to make prudent provision for the well-being of their families, and to all persons to make wills, while they are in good health, arranging for the disposal of their temporal goods, not neglecting, if they are able, to leave bequests for religious and charitable uses.

The most obvious and most important instrument in an orderly preparation for death is a will. A will should be made as soon as a person takes on the responsibility for others in his or her mature years. A will can be a simple instrument available even without the use of legal services but in an increasingly complex and litigious society, the services of a lawyer in will preparation are almost a necessity.

Advance Directives

As part of a person’s right to self-determination, every adult may accept or refuse any recommended medical treatment. Unfortunately, during serious illness people are often unable to communicate their wishes at

the very time when many critical decisions need to be made.

Advance Directives, such as Health Care Proxies and Living Wills, allow people to retain control over medical decisions. Massachusetts law allows people to make their own Health Care Proxies, but does not officially recognize Living Wills. A Health Care Proxy designates another person to make medical decisions should you be unable to do so, and a Living Will allows you to list medical treatments that you would or would not want if you became terminally ill and unable to make your own decisions.

The Massachusetts Health Care Proxy Law (Massachusetts General Laws, Chapter 201D) permits people to appoint a Health Care Proxy (called an “Agent” in the law) using the Health Care Proxy Form. Health care providers and facilities are bound to follow your Agent's decisions as if they were your own. You are free to choose almost anyone as an Agent, but it is important that you discuss your treatment preferences with your Agent. You may also write on the form certain treatments that you do or do not want, or limit the authority of your Agent. You may also appoint an Alternate Agent, in case your Agent is unavailable or unable to make decisions regarding your care.

The Proxy becomes effective when your doctor determines that you are unable to make or communicate health care decisions. Your doctor then must record in the chart the cause and nature of your incapacity as well as its extent and probable duration. In order to appoint an Agent, you must be at least 18 years of age. You do not need a lawyer to fill out the form and make it legally binding. In order for it

to be binding, you must sign the form in the presence of two adult witnesses, neither of whom are either your Agent or your Alternate Agent.

Once you have signed the form, it is recommended that you make at least four copies. Keep the original yourself, and give copies to your Agent, Alternate agent, your physician, and anyone else who may be involved in treatment decisions if you ever become unable to make decisions for yourself. Copies of the form are as legally valid as the original. You may designate anyone over 18 years of age to be your Agent or Alternate Agent, except the administrator, operator or employee of a health care facility, such as a hospital or nursing home where you are a patient or resident, unless that person is related to you by blood, marriage or adoption.

The form remains valid unless you revoke it by: signing another Health Care Proxy form at a later date; legally separating from or divorcing your spouse and your spouse is named as your Agent; notifying your Agent, your doctor, or other health care provider, orally or in writing, that you want to revoke your Health Care Proxy, or doing anything else that clearly shows that you want to revoke the Proxy, for example, tearing up or destroying the Proxy, crossing it out, etc.

Massachusetts is one of only three states that recognizes Health Care Proxies but does not recognize Living Wills. Living Wills are still potentially useful because they guide Agents and physicians about the types of choices a person would make.

The Health Care Proxy

A health care proxy provides for the naming of a person to make health care decisions when you are unable to make those decisions for yourself. This health care agent can make these decisions only after discussions with the health professionals involved in your care. In situations where life is being sustained

only by mechanical means the health care agent is a profoundly important decision-maker.

The health care proxy should be filed with your physician who in turn is responsible for filing the proxy in your medical record. You may ask one of the clergy at the church for a copy of a health care proxy, you may write to: Massachusetts Health Decisions, PO Box 417, Sharon, MA 02067; or download a PDF here: <http://www.massmed.org/AM/Template.cfm?Section=Home6&TEMPLATE=/CM/ContentDisplay.cfm&CONTENTID=36596>

A Living Will

To avoid the situation of sustaining life by mechanical means only, a so-called “living will” has been proposed. This basic will could simply say the following:

To my family, my physician and my hospital: If there is not reasonable hope for my recovery either physically or mentally, I request that I not be kept alive by artificial means or heroic measures. I ask that medication be administered to me for terminal suffering, even if it hastens the moment of death. Please accept this request as a moral commitment on your part to act in accordance with my expressed wishes.

Signed _____

Dated _____

Witness _____

In order to cover a more complete list of treatments that you may or may not want, download this more complete PDF: http://www.betterending.org/downloads/PW_Sfinal.pdf

This document can be given to your doctor, your minister **and** your lawyer. It is important to remember that although a living will has no legal standing in Massachusetts, it does express one’s intent and desire.

Do Not Resuscitate Orders

An order not to resuscitate has to be established with an appropriate hospital and can be an important instrument to be considered in planning for death. By law, this order must be renewed every six months. Download a PDF using this URL: <http://www.mass.gov/eohhs/docs/dph/emer-gency-services/comfort-care-bracelet.pdf>

Pre-need Funeral Planning

Advance funeral contracts can be completed in cooperation with a funeral director. Payment for these contracts can be made in a variety of ways. Generally, these contracts will cover about 90% of funeral costs. A few plans will cover 100%.

Detailed information about pre-need funeral planning is available in a useful brochure from the Funeral Service Consumer Assistance Program (FSCAP) published by The National Research and Information Center, 2250 E. Devon Avenue, Suite 250, Des Plaines, IL 60018. (Many lawyers also have this information.)

Tissue and Organ Donation

Massachusetts law authorizes the donation of the whole or part of the human body. For those who choose this kind of donation, there is the deep religious knowledge that death can continue the gift of life for those in need of organs or can benefit physicians training in our medical schools.

The Registry of Motor Vehicles will provide donor cards identifying you as a donor and a sticker to be attached to your driver's license. This card and sticker are valuable but the donation of a body after death can only be done by completing the Instrument of

Anatomical Gift signed by two witnesses. This instrument should be sent to the medical school chosen by the donor.

Generally, organ donations preclude body donations for medical education. Addresses for organ donations or for further information:

- **For Organ Donations:** New England Organ Bank, 138 Harvard Street, Brookline, MA 02446. Telephone 617/277-6200 or 800/446-6362 (24 hours).
- **For Skin Donations:** Shriners' Burn Institute, 51 Blossom Street, Boston, MA 02114. Telephone 617/722-3000.

Medical School addresses **for whole body donations:**

- Boston University School of Medicine, 72 E. Concord Street, Boston, MA 02118. Telephone 617/638-4245 (638-1414 nights, weekends and holidays).
- Harvard Medical School, 260 Longwood Avenue, PMEC 158, Boston, MA 02115. Telephone 617/432-1735 (432-1379 nights, weekends and holidays).
- Tufts University School of Medicine, 136 Harrison Avenue, Boston, MA 02111. Telephone Sharon Belding 617/636-0837 or John Gentile 617/387-3311.

Conclusion

There are many ways to celebrate the lives of those who die. The funeral service helps those who grieve to accept the reality of death. It also reaffirms the eternal life with our Lord, Jesus Christ as an inspiration for the living. The further reaffirmation of our belief in the eternal life can come from organ and anatomical gifts which give continued life to those on earth.

Selected Bibliography on Grief and Bereavement

“There are no books that will do it for us and there are no magic ‘right’ words to say. It’s the trying, the sharing, and the caring—the wanting to help and the willingness to listen—that says ‘I care about you.’ When we know that we do care about each other, then, together, we can talk about even the most difficult things and cope with even the most difficult times.” —Hedda Bluestone Sharapan

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Especially for Children, or Parents and Children

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- Viorst, Judith. *The Tenth Good Thing about Barney*. Atheneum Books for Young Readers, 1987. Honoring the death of a pet.
- Weigelt, Udo. *Bear's last journey*. North-South Books March 1, 2003. This gentle picture book succeeds in articulating the sense of loss and confusion that children may feel when a loved one dies.
- White, E. B. *Charlotte's Web*. HarperCollins, 1952. Classic story of a pig and the death of his best friend, a spider.

Funeral Planning Checklist

Name: _____

Date: _____

Do you wish (circle one or more)?

- Ministration at the Time of Death
 - Visiting/calling hours for friends and family
 - Service at the Church
 - Service at the Funeral Home
 - A funeral (body in casket or ashes are present)
 - A memorial (body is not present)
 - A graveside service (interment or burial)
 - Leave up to family
 - Other
- _____
- _____

Do you wish?

Burial Office, Rite One	With Holy Communion	Without Holy Communion
Burial Office, Rite Two	With Holy Communion	Without Holy Communion
Leave up to family		

Do you wish (circle one)?

Burial (before or after service) Cremation (before or after service) Leave up to family

I have made plans with _____ for (circle one)

A casket A vault A cremation urn Giving of body to research

Other instructions _____

For approximate cost of _____

Location of burial or scattering of ashes at _____

Have you discussed your wishes for worship services at the time of death with (circle one)

Family Pastor Other (friend, executor)

Names _____

Service location (check one or more)

St. Andrew's Church-Nave St. Andrew's Church-Chapel Funeral Home

Other _____

Service to be conducted by (if possible) _____

Persons to offer words of remembrance _____

Specific wishes for hymns and other music for worship service _____

Specific wishes for readings for worship service _____

In lieu of flowers, suggest gifts be made to

Recipients for memorial gifts

Names and addresses of closest living relatives

Will (name and address of attorney for estate)

Other (health care proxy, power of attorney)

Anything you would like included in your own obituary?

Please make your wishes known to your family and loved ones. We suggest keeping a copy of this document in your personal file and submitting a copy to the church office.