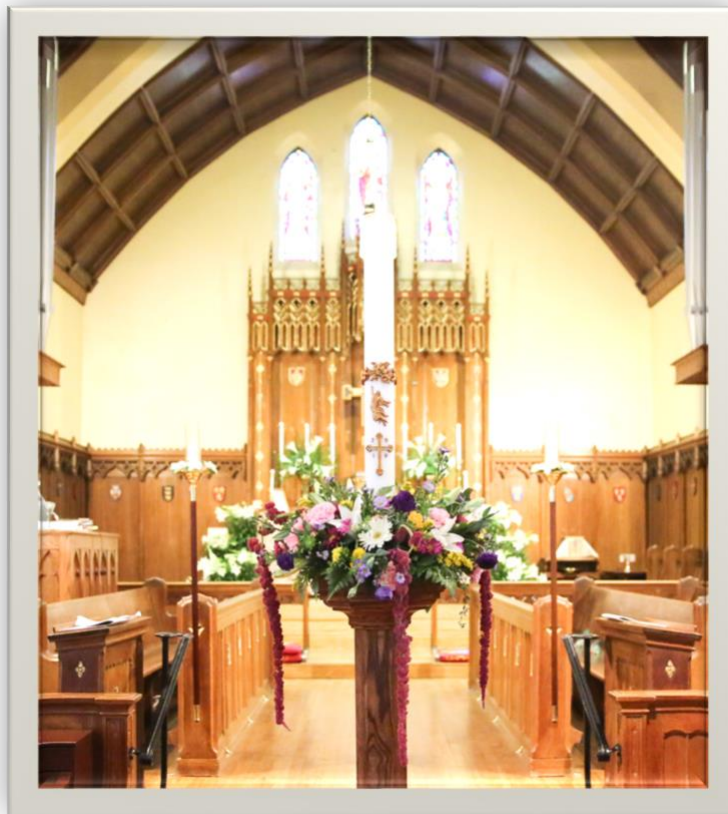


**Funerals**  
**at**  
**The Church of the Ascension**

*Rockville Centre, NY*



*A Planning Workbook*

Your Name: \_\_\_\_\_

Date Completed: \_\_\_\_\_



The Church of the Ascension  
Rockville Centre, New York

## Funeral Policies at The Church of the Ascension

1. The priest should always be notified in cases of grave or serious illness so that appropriate prayers and anointing may be offered prior to death.
2. The priest must be notified and consulted **BEFORE** any funeral arrangements are made. Please **DO NOT** schedule or plan any service with the funeral home until the priest has been consulted.
3. The funeral service will conform to the approved liturgy of the Book of Common Prayer and the readings will be taken from a translation of the Holy Bible approved for use by the Episcopal Church. The liturgy will follow the customs and practices of the Church of the Ascension as outlined in this guide. Options for customization are noted. Non-Christian customs and traditions may be refused.
4. Please review the fee schedule at the end of this document. Please note that there are separate fee schedules for \*active, pledging members of the congregation and for non-members or inactive members.  
  
*\*Active members are those who have been physically present in worship at least 3 times in the past year, and have a recorded pledge over the same period. Those who have been unable to be present due to physical infirmity but have otherwise maintained an active link to the parish may be counted as active members.*
5. The priest of the parish has final approval of all liturgies.
6. Flowers for the altar should be arranged through: **Art Flower and Gift Shop, 41 N Village Ave, Rockville Centre, NY 516-766-2461.** Please note that there is not room in our worship space for large floral tributes; these

should be reserved for the funeral home or the graveside. Flowers are not permitted to rest upon the casket.

7. Eulogies and personal remembrances are properly offered during the visitation and a service of vigil prayers and personal remembrances can be offered then. If a visitation is not being held, then one representative of the family may offer a brief (no more than 5 minute) tribute immediately following the homily. Long eulogies and multiple personal tributes will not be offered during the funeral liturgy.

8. The casket may be open during visiting hours, but it will be closed during the funeral service.

9. The preferred funeral is a full mass in church with either the body present in a casket, or the cremated remains present in an urn, followed by a committal at an appropriate final resting place (a cemetery or columbarium). The Burial Office may be said (without communion) for those that wish and this may be done at the funeral home or at the graveside if the family desires. It is perfectly respectable and beautiful to simply say the prayers of the Burial Office without any extra homily or personal tributes, and this should be considered as a minimum for the death of any Christian.

10. If use of the parish hall is desired for a communal meal after the funeral (repast), this must be arranged separately.

11. The Church of the Ascension has a columbarium for the placement of cremated remains in our chapel. Niches may be purchased by contacting the parish office.

12. All fees must be paid either before or at the time of the service.

## **Why the funeral service matters: *Some basics of traditional Christian belief and practice***

*“And the third day he rose again...”*

At the very heart of the Christian faith is the belief that after Jesus was crucified and died on the cross, three days later he rose bodily from the grave and appeared to his disciples. This event is not only celebrated every year on Easter Sunday, but is remembered and proclaimed in some way at every service in this church. When Christians stand to affirm our faith in either the Nicene or Apostle’s Creeds, we say “the third day he rose again” as a reminder that a fundamental part of the Christian faith is the belief that Jesus of Nazareth miraculously rose from the dead three days after he was buried. Along with our belief in Jesus’s resurrection, Christians also proclaim that we “look for the resurrection of the dead, and the life of the world to come.” Not only do we believe that Jesus Christ rose from the dead, we proclaim that someday his resurrection will be our resurrection too. We, who have united ourselves to Christ in life through baptism and belief, will also be united to Christ in death and resurrection. His resurrection was a foretaste, or a glimpse, of our own resurrection and our own destiny. Christianity proclaims that there is a future life and a future world beyond this one and that both the proof and the promise of that world to come are given to us through the death and resurrection of Jesus Christ.

These beliefs are not incidental to Christianity, they are the very heart of the faith. More than anything else, it is these beliefs that must shape how Christians approach death and the rituals we observe when a Christian dies. The Christian funeral, more than any other liturgy or service, must boldly and confidently proclaim our belief, not only in Christ’s victory over death, but also in our own victory over death as members of Christ’s body. In no way does this mean that we gloss over or ignore the reality and pain of death, but instead Christians are called to confront and face death head on with the faith and conviction that God has promised us a future beyond death. Not only do Christian rituals surrounding death offer hope and consolation to a grieving family, they also offer the larger church family, as well as the outside world, an important ongoing proclamation of our core beliefs.

So Christian funerals need to be planned with great care to ensure that what we *do* when a loved one dies actually reflects what we *believe* and *teach*. Death is not unique to Christians. The world and popular society have many ways of coping with death that on the surface may seem harmless, but often, even in subtle ways, undermine important Christian beliefs. The Christian funeral always has a story to tell, and it is *never primarily* the story of the person in the casket or the urn; a Christian’s funeral must always *first and foremost* tell the story of the death and resurrection of Jesus Christ. While we may certainly mourn and remember the individual that has died, to do so as Christians and in a Christian worship service, means that we must mourn while at the same time remembering the future that this person has in Christ. It is a future, and a hope, that we as Christians collectively share. The preface to the Eucharistic Prayer we use at funeral services may say it best:

*It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God. Through Jesus Christ our Lord; who rose victorious from the dead, and doth comfort us with the blessed hope of everlasting life; for to thy faithful people, O Lord, life is changed, not ended; and when our mortal body doth lie in death, there is prepared for us a dwelling place eternal in the heavens.*

# Funeral Planning Worksheet

Name:

Date of Birth:

Address:

Next of kin, or person likely to execute these arrangements:

Address:

Phone number:

Email:

Do you have a will? Yes / No

If yes, where is it located and/or who is your attorney?

Do you have a preferred funeral home?

Are you a veteran of the U.S. Military? Yes / No

Please list any specific individuals that you would like contacted upon your death:

## Plans for Visitation

Do you wish to have visiting hours with an open casket (if possible)? Yes / No

Where would you like the visitation held? In the Church / Funeral Home

Would you like vigil prayers and personal remembrances to be offered during the visitation? Yes / No

## Plans for the Funeral Service

Please select the basic liturgy you would prefer:

Funeral Mass (communion) in church

Burial Office (no communion) in church

Burial Office (no communion) at the funeral home

It is customary at The Church of the Ascension to use Rite One (traditional language) at our services. You may, however, request Rite Two (contemporary language) if that is your preference. Please note that here.

As funerals are first and foremost a celebration of Our Lord's Resurrection, they are considered an Easter service and therefore white or coronation vestments and altar frontals are typically used. However, there is also an ancient custom of using black vestments as a symbol of sorrow and mourning. If you would prefer black vestments, please note that here.

How will your remains be present during this service?

Full body in casket

Cremated remains in urn

### Opening Hymn:

*Note: Please review our guidance under "Music" for hymn suggestions*

**Old Testament Reading (select one):**

Isaiah 25:6-9 (He will swallow up death in victory)

Isaiah 61:1-3 (To comfort all that mourn)

Daniel 12:1-3 (Many of those who sleep in the dust of the earth shall awake)

Lamentations 3:22-26, 31-33 (The Lord is good unto them that wait for him)

Wisdom 3:1-5,9 (The souls of the righteous are in the hand of God)

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

Other selection:

**Psalm (select one):**

23, 27, 42, 46, 84, 90, 91, 106, 116, 121, 130, 139

Other Psalm:

**New Testament Reading (select one):**

Romans 6:3-11 (United with him in a resurrection like his)

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

Romans 14:7-9 (We die in the Lord)

1 Corinthians 15:20-26, 35-38, 42-44, 53-58 (Raised in incorruption)

2 Corinthians 4:16-5:9 (Things which are not seen are eternal)

1 Thessalonians 4:13-18 (We shall stay with the Lord for ever)

2 Timothy 2:8-13 (If we have died with him, we shall live with him)

1 John 3:1-2 (We shall be like him)

1 Peter 1:3-9 (He has given us a new birth)

Revelation 7:9-17 (God shall wipe away all tears)

Revelation 21:2-7 (Behold, I make all things new)

Other selection:

**Hymn before the Gospel:**

**Gospel Reading (select one):**

Matthew 5:1-12a (The Beatitudes)

Matthew 11:25-30 (Come to me)

Matthew 25:1-13 (The bridegroom comes. Go out to meet him)

Matthew 25:31-46 (Come, you whom my Father has blessed)

Luke 23:33-43 (Today you will be with me in paradise)  
Luke 24:1-12 (He is not here, but has risen)  
Luke 24:13-35 (The road to Emmaus)  
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 mansions)  
John 20:11-18 (Mary encounters risen Christ)

***If communion is to follow:***

***Offertory Hymn or Anthem:***

***Sanctus and Agnus Dei setting:***

***Communion Hymn(s):***

**Commendation Hymn (optional):**

Will the commendation be said or sung (Hymn 355)?

If a committal is to take place immediately in the columbarium a hymn may be sung here:

The Our Father at the Committal may be said or sung.

**Closing Hymn:**

Where will your remains be interred?

Other instructions or requests:



## Music at a Funeral

*“yet even at the grave we make our song: Alleluia, alleluia, alleluia”*

Music can be one of the most powerful and healing elements of a funeral service, and it plays a significant role in proclaiming the message of our faith. While full-throated congregational singing is encouraged and glorious, experience has shown that very often visitors at a funeral are reluctant to sing along. For this reason, if a funeral is going to include any music at all, we strongly encourage you to hire at least one soloist in addition to the organist and choirmaster. The best practice would be to hire all four section leaders. *Please note: secular music is not used in our funeral services. If there are secular songs that are meaningful to the deceased, please have them played during the visitation at the funeral home.*

Below is a list of suggested and approved hymns which may be sung either by the congregation, or by a soloist. Other hymns or sacred songs may be used with the approval of the priest of the parish.

### 1982 Hymnal

Father, we praise thee	1 or 2	
The day thou gavest, Lord, is ended	24	
Hark! the sound of holy voices	275	
Who are these like stars appearing	286	
For all the saints	287	
I sing a song of the saints	293	
I come with joy	304	
And now, O Father	337	
Into paradise	354	[In paradisum]
Give rest, O Christ	355	[Kontakion]
May choirs of angels	356	
Jesus, Son of Mary	357	
Christ the Victorious	358	
Holy God, we praise thy name	366	
I bind unto myself today	370	
King of glory, King of peace	382	
I'll praise my Maker while I've breath	429	
What wondrous love is this	439	
In the cross of Christ I glory	441, 442	
My song is love unknown	458	
Alleluia! sing to Jesus!	460, 461	
Be thou my vision	488	
I want to walk as a child	490	
Breathe on me, Breath of God	508	
How lovely is thy dwelling place	517	
Blessed city, heavenly Salem	519, 520	

Glorious things of thee are spoken	522, 523
Let saints on earth	526
Jesus calls us; o'er the tumult	549, 550
Fight the good fight	552, 553
Faith of our fathers!	558
Lead us, heavenly father	559
Stand up, stand up	561
Onward, Christian soldiers	562
Lord, make us servants of your peace	593
Ye watchers and ye holy ones	618
Jerusalem, my happy home	620
Light's abode, celestial Salem	621, 622
O what their joy and their glory must be	623
The King of love	645, 646
I know not where the road will lead	647
Abide with me	662
My Shepherd will supply my need	664
Amazing grace!	671
There is a balm	676
Rock of ages	685
Guide me, o thou great Jehovah	690
I heard the voice of Jesus say	692
Just as I am	693
Jesus, Lover of my soul	699

### **Lift Every Voice And Sing (LEVAS)**

I Want To Be Ready	7
Deep River	8
We're Marching to Zion	12
Soon and Very Soon	14
Climbin' Up d'mountain	15
Swing Low, Sweet Chariot	18
Wayfaring Stranger	19
When We All Get to Heaven	20
Near The Cross	29
He Will Remember Me	34
The Old Rugged Cross	38
Because He Lives	43
Nearer, My God, to Thee	54
How Great Thou Art	60
In the Garden	69
I Want Jesus to Walk with Me	70
Just a Closer Walk with Thee	72
My Faith Looks up to Thee	88
My Jesus, I Love Thee	89

Give Me Jesus	91
Softly And Tenderly Jesus is Calling	101
Steal Away	103
Take My Hand, Precious Lord	106
What a Friend We Have in Jesus	109
Fix me, Jesus	125
Glory, Glory Hallelujah	130
Pass Me Not, O Gentle Savior	139
Higher Ground	165
Ain'-a That Good News	180
Blessed Assurance	184
Farther Along	187
It Is Well	188
Great Is Thy Faithfulness	189
He'll Understand and Say "Well Done"	190
His Eye Is on The Sparrow	191
I Need Thee Every Hour	192
We're Climbing Jacob's Ladder	220



## The Church of the Ascension

Rockville Centre, New York

### Funeral Fees at The Church of the Ascension

Please review the following fees associated with Christian burial at the Church of the Ascension. Please note that the hiring of the organist and musicians (if requested) is handled by the church office. Music fees are the same for members and non-members. Payment is expected either before or at the time of the service. **If payment is to be made by check, please follow the instructions below carefully. DO NOT write one check to the church for the full amount.** These fees are subject to change.

#### Active, Pledging Members\*

No church usage fee

No clergy fee (an honorarium may be offered at the discretion of the family)

*If the priest of the parish is not available and a supply priest is required, there will be a \$300 fee paid in cash to the supply priest.*

#### Non-Members or Inactive Members

Church usage fee: \$325 –checks may be made payable to “The Church of the Ascension.”

Clergy fee: \$300 –cash or check made payable to “Cash.”

#### Music Fees

Organist fee: \$250 – cash or check made payable to “Cash.”

Soloist: \$125 – cash or check made payable to “Cash.”

Quartet (4 section leaders): \$500 – cash or 4 \$125 checks made payable to “Cash.”

#### Travel Fee

Any graveside service outside of Nassau County will require an extra \$50 travel fee for the clergy.

**\* Active members are those who have been physically present in worship at least 3 times in the past year, and have a recorded pledge over the same period. Those who have been unable to be present due to physical infirmity but have otherwise maintained an active link to the parish may be counted as active members.**