

FUNERALS

at St. John's Episcopal Church



A Guide to Custom & Practice

Revised 3/25/25 9:22:00 AM

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Introduction

Christian funerals are Easter liturgies, grounded in the hope of the Resurrection. Because Jesus was raised from the dead, we, too, shall be raised.

This hope brings joy—even in sorrow—as we trust that “neither death, nor life . . . nor anything else in all creation will be able to separate us from the love of God in Christ Jesus our Lord” (Romans 8:38-39).

Grief is not unchristian. Jesus wept at the grave of Lazarus. So we, too, grieve the loss of our loved ones even as we rejoice that they have entered into the nearer presence of God.

How to Use This Book

This customary is a guide to help you make thoughtful decisions for your own funeral or that of a loved one. It includes both pastoral guidance and a Planning Form for key liturgical choices.

Once complete, we recommend making four copies of the Planning Form: one for yourself, one for the church office, one for your preferred funeral home, and one for your family.

Review and update it every few years or after any major life change. St. John's clergy are always available to discuss any part of the process with you.

Who May Have Their Funeral at St. John's?

Funerals at St. John's are offered primarily for parishioners, but one need not be a member to receive the rites of Christian burial here.

While we are not a funeral chapel, we welcome those seeking a dignified Episcopal funeral. All services are conducted by St. John's clergy using the *Book of Common Prayer*.

Advance Planning

Planning ahead for death can feel daunting—but it is a gift. By making your wishes known in advance, you spare your loved ones from difficult decisions during a time of grief.

A good plan includes not only funeral and spiritual considerations, but also your legal and estate arrangements.

Planning with the Church

It is the role of the Church to offer funeral services that express the best of our beliefs and traditions as Christian people and to provide for your loved ones' pastoral needs. The majority of this Funeral Customary is designed to help you make decisions regarding your funeral liturgy, or the funeral of a loved one.

Planning with a Funeral Home

The funeral home provides an invaluable service in helping the family handle the logistics of a funeral. However, the funeral itself is the responsibility of the parish clergy. St. John's maintains strong relationships with local funeral homes and can assist you in selecting one if needed.

Decisions About the Body

Cremation v. Embalment

You may choose embalming, cremation, or donation to scientific research—each is fully consistent with Episcopal teaching. The Church encourages decisions that align with your family traditions, values, and financial considerations. Whatever your choice, all remains should be treated with dignity, honoring the person as one made in the image of God.

Final Resting Place

Most people specify where they wish to be laid to rest.

- If embalmed, you may choose a cemetery nearby or one where loved ones are buried. The funeral home can help you purchase a plot.
- If cremated, ashes may be interred in St. John's Memorial Garden, a cemetery, or another meaningful location.

For information about the Memorial Garden, contact the Director of Facilities at (850) 222-2636.

Preparing Important Documents

Last Will & Testament

A will is a legal document ensuring your wishes regarding the dispensation of your temporal goods are honored and provides for your family after your death. It need not be complex and can be prepared with a lawyer at modest cost.

We encourage you to remember the St. John's Foundation in your planned giving. Unlike schools or universities with multiple funding sources, St. John's relies solely on the generosity of its members. A bequest creates a lasting legacy and helps sustain our ministry for generations to come.

Advance Directive & Living Will

An advance directive outlines the medical care you want if you cannot speak for yourself. A living will—one type of advance directive—focuses on your wishes regarding life-sustaining treatment if death is near. These decisions should be made in consultation with your doctor and loved ones.

Durable Power of Attorney for Healthcare

This authorizes someone you trust to make medical decisions on your behalf in an emergency.

Even with a living will, not every situation can be anticipated. A healthcare proxy can act on your behalf when circumstances fall outside your written instructions.

Memorial Gifts

Many families choose to invite memorial gifts to churches or charities in lieu of flowers. St. John's encourages you to consider a gift to the church. The St. John's Foundation can assist you in learning more: *saint-john.org/about/foundation*.

When Death Is Imminent

Notifying the Priest

If death is near, please call a priest—regardless of the hour. A priest can visit the home, hospital, or facility if nearby. Do not notify by text, email, or social media. Please use the phone.

Withdrawal of Life-Sustaining Treatment

If life-sustaining treatment is to be withheld or withdrawn, we encourage you to call a priest. Our clergy are available for prayer, support, and pastoral counsel during this sacred time. A special litany of prayers may be offered at the bedside.

At the Time of Death

When a priest is present at the moment of death, they may anoint the body and offer the Ministration at the Time of Death (BCP p. 462)—prayers formerly known as “Last Rites.”

Notifying the Parish of a Death

The church office typically sends a parish-wide email when a St. John's parishioner has died. Out of respect for the family, no notice will be sent until they have confirmed it is appropriate to do so.

- If funeral plans are ready, one notice will include both the death and service details.
- If plans are still unfolding, the church will first send a death notice, followed later by a separate announcement with funeral information.

The Visitation, Wake or Vigil

Many cultures observe customs such as a visitation or wake, where friends gather with the bereaved to pray, remember, and offer consolation.

Visitation or Wake

A visitation usually takes place at a funeral home the day before the funeral, though some families may choose to host it at home. The body may be present or not.

This is an appropriate time for eulogies, since the funeral homily is meant to proclaim the Resurrection, not to recount accomplishments.

Vigil

A vigil is a time of prayer for the deceased held before the funeral. It may take place in the sanctuary, at home, or in a funeral home chapel, with the body or ashes typically present.

Vigil prayers can be found in *The Book of Common Prayer* (pp. 465–466) or *Enriching Our Worship* (pp. 13–17). If the body is

brought into the church the night before, parishioners may choose to keep watch in prayer through the night.

The Funeral

Role of the Funeral Home

Please see page 2.

Location & Time

Baptized Christians are most fittingly buried from the sanctuary—the sacred space where we are baptized, confirmed, married, and fed by Word and Sacrament. What better place to commend our loved ones to God’s eternal care?

In some cases, a funeral home chapel or graveside may be appropriate, but these require careful coordination with clergy and the funeral director. Please consult with the priest before making any decisions.

Scheduling should be arranged in consultation with the priest, taking into account the availability of family, clergy, funeral staff, musicians, and lay ministers.

Officiant(s)

St. John’s Clergy

The Rector normally officiates at funerals at St. John’s. Other parish clergy may officiate at the Rector’s and the family’s request.

Guest Clergy

Guest clergy may occasionally assist, but only with advance coordination and approval from the officiating priest. Please consult the priest before extending any invitations.

The Body or Ashes

Presence of the Body or Ashes

Scripture and the Creeds affirm that our bodies matter to God and will be raised on the Last Great Day, just as Jesus was raised (Job 19:25–27; Romans 8:22–24; Philippians 3:20–21; 1 Corinthians 15:51–52; Apostles' Creed).

For this reason, the funeral rite assumes the body or ashes will be present—typically placed before the chancel steps prior to the service.

While it is possible for various pastoral reasons to hold a service without the presence of a body or ashes, it is not normative. Except in the rarest of circumstance, burial or interment should not precede the funeral.

Closed Casket

The Book of Common Prayer directs that the casket be closed before the service and remain closed, keeping the focus on the Resurrection.

Funeral Pall or Flag

The casket or urn is covered with a pall—a sign of our equality before God. St. John's provides this. For veterans, the American flag may be used instead. Other flags representing states or organizations are not used.

The Bulletin

Funeral bulletins at St. John's follow a standard format to support congregational worship. Photos, obituaries, and personal tributes are not included but may be shared in separate materials from the family or funeral home.

Flowers

Sanctuary flowers should follow St. John's worship norms. Two large arrangements may be placed on either side of the cross behind the altar.

White flowers are encouraged, as white is the color of Resurrection, though other colors may be used. Artificial flowers are not permitted.

While outside florists are allowed, we encourage using St. John's Flower Guild. They know our space well and provide beautiful, affordable arrangements. The family is responsible for ordering and paying for the flowers.

Additional Tributes

In Episcopal tradition, all who are buried from the church are treated equally, regardless of wealth, rank, or status—for all are equal in the eyes of the Lord.

For this reason, personal tributes such as photos, paintings, flags (except when used as the pall), floral sprays, wreaths, houseplants, and baskets are not permitted in the sanctuary. These may be displayed in Graham Lounge or Alfriend Hall instead.

In lieu of flowers, many families choose to request donations to St. John's Episcopal Church or the St. John's Foundation.

Rite I or Rite II

The Book of Common Prayer offers the funeral service in two forms:

- Rite I is used at 8:00 a.m. on Sundays and employs traditional language (thou, thy, Holy Ghost)
- Rite II is used at all other services at St. John's and employs contemporary language (you, your, Holy Spirit)

Both are appropriate and may be chosen based on personal preference.

Participants

Family Members & Friends

Family typically gather 30–60 minutes before the service in Graham Lounge. At the appropriate time, the priest meets them and leads a procession into the sanctuary, where they are seated together in the front pews. In consultation with the priest, the family may select one or two people to read the appointed scripture readings.

The Congregation

Members of the congregation should make a reasonable effort to attend funerals for fellow parishioners, whether personally known or not. Their presence embodies the central message of Christian faith: that God brings new life out of death through the passion, death, and resurrection of Jesus Christ.

Attendance at funerals is part of our shared ministry of compassion. In most cases, services should be scheduled in a way that allows the congregation to attend.

Military Honors

Military honors may take place indoors just before the Commendation or at the grave before the Committal. Coordinate with your chosen funeral home to make arrangements. A DD Form 214 or other discharge document is typically required.

Civic & Fraternal Organizations

Members of civic or fraternal organizations may serve as pallbearers or honorary pallbearers and sit together in the sanctuary. Rites specific to their order should take place at the visitation, not during the funeral or burial liturgies.

Music

At St. John's, sacred music is meant to uplift and support our worship. Music selected for a funeral should glorify God, be rooted in scripture, and chosen with care. If additional music is desired, it may be shared at the visitation or reception.

Musicians

An **organist** will be provided to offer instrumental selections throughout the service.

If hymns are selected, requesting a **soloist** or **choir** is strongly encouraged. Fees may apply. For a full listing of music fees, please see page 15.

Additional **instrumentalists** (e.g., violin, cello, trumpet) may be arranged by the Director of Music, pending availability. Fees apply.

Invitations to **guest musicians** require prior approval from both the officiating priest and the Director of Music.

Selections

A listing of suggested hymns from the *Hymnal 1982* is available on page 33 of this Funeral Customary.

- For a service with Holy Eucharist, 3-5 hymns are appropriate.
- For a service without Holy Eucharist, 2-3 are recommended.

To support congregational singing, families are encouraged to:

- Choose hymns familiar to those likely to attend
- Consider requesting a soloist or choir (see options below).

Choir Options

Best for unison hymns or small congregations:

- Volunteer Choir
- Soloist (fee applies)

Best for hymns in harmony or large congregations:

- Staff Singer Quartet + Volunteers (fee applies)
- Staff Singer Octet + Volunteers (fee applies)

Service Outline

Funerals at St. John's generally follow the order below, based on the Burial of the Dead, Rite II in the *Book of Common Prayer*. Materials from Rite I or from *Enriching Our Worship* may be used at the discretion of the officiating priest. Musical selections are interwoven throughout the service.

- The Opening Anthem
- The Collect

- Readings
- The Homily
- The Apostles' Creed
- The Prayers
- Holy Eucharist (*if observed*)
- The Commendation
- The Committal (if burial follows immediately)

Several of these components are explained in detail below.

Readings

Suggested Scripture readings are listed on page 17 of this customary. Other Bible passages may be used, but readings from non-biblical sources are not permitted. St. John's uses the NRSV translation.

Old Testament and Epistle readings are read by lay persons. If family or friends will serve as readers, please inform the priest early. Readers unfamiliar with St. John's customs should arrive at least an hour before the service to review their role.

Homily / Eulogies

A eulogy ("a good word") is typically offered by someone who knew the deceased and focuses on their life and accomplishments. A homily is a brief sermon offered by a clergy person—grounded in Scripture, shaped by the life of the deceased, and centered on the hope of the Resurrection. It honors the past while also pointing us toward the future God promises.

Because funerals are first and foremost acts of worship, Episcopal tradition assumes that spoken reflections are normally offered through the clergy's homily. This relieves grieving family and friends from the pressure of speaking publicly and helps maintain the service's tone and timing.

Clergy at St. John's are deeply committed to walking with families in grief—listening with care, gathering stories, and crafting homilies that are gracious, accurate, and full of hope. This is a sacred gift we are honored to offer.

If a family desires to include a eulogy, please consult with the clergy. We are always glad to explore appropriate ways to honor your loved one within the service.

Creed

The Apostles' Creed (BCP p. 496) is an ancient summary of the Christian faith. It is normally included at all funerals of baptized members, though it may be omitted in certain circumstances.

Prayers

A series of prayers is read—either by the priest or by a reader chosen by the family. The form most often used at St. John's is found on page 465 of the *Book of Common Prayer*. Other options include pages 480 or 497 in the Prayer Book, or pages 79–83 in *Enriching Our Worship*.

Eucharist

It is customary to include Holy Eucharist (also called Communion or the Lord's Supper) in the funeral service. Any authorized Eucharistic Prayer may be used; Prayer A is most commonly used at St. John's.

All baptized Christians are invited to receive Communion. St. John's clergy extend this invitation in a way that is gracious, welcoming, and never coercive.

To make the experience more accessible to guests unfamiliar with our practices, Communion is typically offered at floor level in stations rather than at the altar rail.

Commendation

The ministers gather at the body for the prayers of Commendation (BCP p. 499), then bless and dismiss the congregation and process with the body out of the sanctuary.

Livestream

If you would like the service to be livestreamed, please indicate this during planning. St. John's can livestream services from the sanctuary to our YouTube page at no charge. Livestreaming is not available in the chapel, and we are unable to stream to other platforms or personal accounts.

Special Circumstances

In certain cases—such as the death of a child, death by suicide, or the death of one who did not profess the Christian faith—St. John's clergy are prepared to respond with compassion, experience, and appropriate resources. Please be assured that such circumstances will be met with grace and care.

Committal / Interment

Committal

The committal takes place at the grave or final resting place and includes a brief anthem, prayers, blessing, and dismissal. It may follow the service or be scheduled later, but should occur beforehand only in rare cases. For military honors or civic participation, see page 10.

Interment in St. John's Memorial Garden usually follows the closing hymn and may include only the family or the full congregation, depending on the family's wishes.

Funeral Procession

If burial in a cemetery follows immediately, the funeral home will arrange a police escort for the procession.

St. John's Memorial Garden

Contact St. John's Director of Facilities for details about interment in the St. John's Memorial Garden.

Reception

A reception at St. John's may be possible, depending on facility availability. Contact the Director of Facilities for details. If available, the family may hire St. John's Culinary Director to cater at their expense, or may use an outside caterer.

Expenses

There is no charge for the clergy, organist, or Director of Music. Any honorarium is appreciated but wholly unnecessary.

Music Fees

Additional musicians beyond the organist and Director of Music follow the fee schedule below. If a choir is requested, the Director of Music can help determine the best option for the service.

Choral

- **Soloist:** \$100
- **Staff Singer Quartet + Volunteers:** \$300
- **Staff Singer Octet + Volunteers:** \$600

Instrumental

- **Violin, cello, trumpet, etc.:** \$150 per musician

Other Expenses

The following costs are not covered by St. John's:

- **Altar Flowers:** \$250 (sanctuary), \$200 (Carter Chapel)
- **Catering:** Consult the Culinary Director
- **Memorial Garden Niches:** Consult the Facilities Director

Suggested Readings

The following readings are drawn from *The Book of Common Prayer* and may not be altered or shortened. St. John's uses the NRSV translation. Other Bible passages may be used with clergy approval. Readings from non-biblical sources are not permitted.

We recommend:

- **One Gospel reading** (required)
- Up to **three others**—one each from the Old Testament, Epistles, and Psalms

At least two readings should be included, including the Gospel. Clergy are glad to assist with selection..

Gospel Readings

John 5:24-27

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.

"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

Jesus said to the people, "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, Lazarus, 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

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 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."

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 brokenhearted, to proclaim liberty to the captives, and release to the prisoners; to proclaim the year of the Lord's favor, and the day of vengeance of our God; to comfort all who mourn; to provide for those who mourn in Zion—to give them a garland instead of ashes, the oil of gladness instead of mourning, the mantle of praise instead of a faint spirit. They will be called oaks of righteousness, the planting of the Lord, to display his glory.

Lamentations 3:22-26, 31-33

The steadfast love of the Lord never ceases, his mercies never come to an end; they are new every morning; great is your faithfulness. "The Lord is my portion," says my soul, "therefore I will hope in him." The Lord is good to those who wait for him, to the soul that seeks him. It is good that one should wait quietly for the salvation of the Lord. For the Lord will not reject forever. Although he causes grief, he will have compassion according to the abundance of his steadfast love; for he does not willingly afflict or grieve anyone.

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 forever! For I know that my Redeemer lives, and that at the last he will stand upon the earth; and after my skin has been thus destroyed, then in my flesh I shall see God, whom I shall see on my side, and my eyes shall behold, and not another.

Psalms

Psalms are not typically read by a single individual as a standalone reading. Instead, they are usually recited by the whole congregation, often in half-verse alternation led by a reader. A family member or friend may lead the psalm if they are familiar with this format and comfortable leading in our liturgical tradition.

Unlike the other readings, we use the translation of the psalms found in the *Book of Common Prayer*, not the NRSV or other translations of the Bible.

Psalm 23

The Lord is my shepherd, *
I shall not be in want.
He makes me lie down in green pastures;
he leads me beside still waters;
He revives my soul *
and guides me along right pathways for his Name's sake.
Though I walk through the valley of the shadow of death,
I shall fear no evil; *
for you are with me;
your rod and your staff, they comfort me.
You spread a table before me in the presence of those
who trouble me; *
you have anointed my head with oil,
and my cup is running over.
Surely your goodness and mercy shall follow me all the days
of my life,
and I will dwell in the house of the LORD for ever.

Psalm 27

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.
Though an army should encamp against me, *
yet my heart shall not be afraid;
And though war should rise up against me, *
yet will I put my trust in him.
One thing have I asked of the LORD;
one thing I seek; *
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 seek him in his temple.
For in the day of trouble he shall keep me safe in his shelter; *
he shall hide me in the secrecy of his dwelling
and set me high upon a rock.
Even now he lifts up my head *
above my enemies round about me.
Therefore I will offer in his dwelling an oblation
with sounds of great gladness; *
I will sing and make music to the LORD.
Hearken to my voice, O LORD, when I call; *
have mercy on me and answer me.
You speak in my heart and say, "Seek my face." *
Your face, LORD, will I seek.
Hide not your face from me, *
nor turn away your servant in displeasure.
You have been my helper;
cast me not away; *
do not forsake me, O God of my salvation.
Though my father and my mother forsake me, *
the LORD will sustain me.
Show me your way, O LORD; *
lead me on a level path, because of my enemies.
Deliver me not into the hand of my adversaries, *
for false witnesses have risen up against me,
and also those who speak malice.

What if I had not believed
that I should see the goodness of the LORD *
in the land of the living!
O tarry and await the LORD'S pleasure;
be strong, and he shall comfort your heart; *
wait patiently for the LORD.

Psalm 42:1-7

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?
My tears have been my food day and night, *
while all day long they say to me,
"Where now is your God?"
I pour out my soul when I think on these things: *
how I went with the multitude and led them into the
house of God,
With the voice of praise and thanksgiving, *
among those who keep holy-day.
Why are you so full of heaviness, O my soul? *
and why are you so disquieted within me?
Put your trust in God; *
for I will yet give thanks to him,
who is the help of my countenance, and my God.

Psalm 46

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;
Though its waters rage and foam, *
and though the mountains tremble at its tumult.
The LORD of hosts is with us; *
the God of Jacob is our stronghold.

There is a river whose streams make glad the city of God, *
the holy habitation of the Most High.
God is in the midst of her;
she shall not be overthrown; *
God shall help her at the break of day.
The nations make much ado, and the kingdoms are shaken; *
God has spoken, and the earth shall melt away.
The LORD of hosts is with us; *
the God of Jacob is our stronghold.
Come now and look upon the works of the LORD, *
what awesome things he has done on earth.
It is he who makes war to cease in all the world; *
he breaks the bow, and shatters the spear,
and burns the shields with fire.
"Be still, then, and know that I am God; *
I will be exalted among the nations;
I will be exalted in the earth."
The LORD of hosts is with us; *
the God of Jacob is our stronghold.

Psalm 90:1-12

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."
For a thousand years in your sight are like yesterday
when it is past *
and like a watch in the night.
You sweep us away like a dream; *
we fade away suddenly like the grass.
In the morning it is green and flourishes; *
in the evening it is dried up and withered.
For we consume away in your displeasure; *
we are afraid because of your wrathful indignation.

Our iniquities you have set before you, *
and our secret sins in the light of your countenance.
When you are angry, all our days are gone; *
we bring our years to an end like a sigh.
The span of our life is seventy years,
perhaps in strength even eighty; *
yet the sum of them is but labor and sorrow,
for they pass away quickly and we are gone.
Who regards the power of your wrath? *
who rightly fears your indignation?
So teach us to number our days *
that we may apply our hearts to wisdom.

Psalm 106:1-5

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?
Happy are those who act with justice *
and always do what is right!
Remember me, O LORD, with the favor you have
for your people, *
and visit me with your saving help;
That I may see the prosperity of your elect
and be glad with the gladness of your people, *
that I may glory with your inheritance.

Psalm 116

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.

Then I called upon the Name of the LORD: *
 "O LORD, I pray you, save my life."
Gracious is the LORD and righteous; *
 our God is full of compassion.
The LORD watches over the innocent; *
 I was brought very low, and he helped me.
Turn again to your rest, O my soul, *
 for the LORD has treated you well.
For you have rescued my life from death, *
 my eyes from tears, and my feet from stumbling.
I will walk in the presence of the LORD *
 in the land of the living.
I believed, even when I said,
 "I have been brought very low." *
 In my distress I said, "No one can be trusted."
How shall I repay the LORD *
 for all the good things he has done for me?
I will lift up the cup of salvation *
 and call upon the Name of the LORD.
I will fulfill my vows to the LORD *
 in the presence of all his people.
Precious in the sight of the LORD *
 is the death of his servants.
O LORD, I am your servant; *
 I am your servant and the child of your handmaid;
 you have freed me from my bonds.
I will offer you the sacrifice of thanksgiving *
 and call upon the Name of the LORD.
I will fulfill my vows to the LORD *
 in the presence of all his people,
In the courts of the LORD'S house, *
 in the midst of you, O Jerusalem.
Hallelujah!

Psalm 121

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.
Behold, he who keeps watch over Israel *
shall neither slumber nor sleep;
The LORD himself watches over you; *
the LORD is your shade at your right hand,
So that the sun shall not strike you by day, *
nor the moon by night.
The LORD shall preserve you from all evil; *
it is he who shall keep you safe.
The LORD shall watch over your going out and
your coming in, *
from this time forth for evermore.

Psalm 130

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.
I wait for the LORD; my soul waits for him; *
in his word is my hope.
My soul waits for the LORD,
more than watchmen for the morning, *
more than watchmen for the morning.
O Israel, wait for the LORD, *
for with the LORD there is mercy;
With him there is plenteous redemption, *
and he shall redeem Israel from all their sins.

Psalm 139:1-11

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.
Indeed, there is not a word on my lips, *
but you, O LORD, know it altogether.
You press upon me behind and before *
and lay your hand upon me.
Such knowledge is too wonderful for me; *
it is so high that I cannot attain to it.
Where can I go then from your Spirit? *
where can I flee from your presence?
If I climb up to heaven, you are there; *
if I make the grave my bed, you are there also.
If I take the wings of the morning *
and dwell in the uttermost parts of the sea,
Even there your hand will lead me *
and your right hand hold me fast.
If I say, "Surely the darkness will cover me, *
and the light around me turn to night,"
Darkness is not dark to you;
the night is as bright as the day; *
darkness and light to you are both alike.

Epistles

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

All who are led by the Spirit of God are children of God. For you did not receive a spirit of slavery to fall back into fear, but you have received a spirit of adoption. When we cry, "Abba! Father!" it is that very Spirit bearing witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ—if, in fact, we suffer with him so that we may also be glorified with him.

I consider that the sufferings of this present time are not worth comparing with the glory about to be revealed to us. For the creation waits with eager longing for the revealing of the children of God.

Who is to condemn? It is Christ Jesus, who died, yes, who was raised, who is at the right hand of God, who indeed intercedes for us. Who will separate us from the love of Christ? Will hardship, or distress, or persecution, or famine, or nakedness, or peril, or sword?

No, in all these things we are more than conquerors through him who loved us. For I am convinced that neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

1 Corinthians 15:20-26, 35-38, 42-44, 53-58

In fact Christ has been raised from the dead, the first fruits of those who have died. For since death came through a human being, the resurrection of the dead has also come through a human being; for as all die in Adam, so all will be made alive in Christ. But each in his own order: Christ the first fruits, then at his coming those who belong to Christ. Then comes the end, when he hands over the kingdom to God the Father, after he has destroyed every ruler and every authority and power. For he must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death.

But someone will ask, "How are the dead raised? With what kind of body do they come?" Fool! What you sow does not come to life unless it dies. And as for what you sow, you do not sow the body that is to be, but a bare seed, perhaps of wheat or of some other grain. But God gives it a body as he has chosen, and to each kind of seed its own body.

So it is with the resurrection of the dead. What is sown is perishable, what is raised is imperishable. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a physical body, it is raised a spiritual body. If there is a physical body, there is also a spiritual body.

For this perishable body must put on imperishability, and this mortal body must put on immortality. When this perishable body puts on imperishability, and this mortal body puts on immortality, then the saying that is written will be fulfilled:

“Death has been swallowed up in victory.”

“Where, O death, is your victory?

Where, O death, is your sting?”

The sting of death is sin, and the power of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ.

Therefore, my beloved, be steadfast, immovable, always excelling in the work of the Lord, because you know that in the Lord your labor is not in vain.

2 Corinthians 4:16—5:9

We do not lose heart. Even though our outer nature is wasting away, our inner nature is being renewed day by day. For this slight momentary affliction is preparing us for an eternal weight of glory beyond all measure, because we look not at what can be seen but at what cannot be seen; for what can be seen is temporary, but what cannot be seen is eternal.

For we know that if the earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heavens. For in this tent we groan, longing to be clothed with our heavenly dwelling—if indeed, when we have taken it off we will not be found naked. For while we are still in this tent, we groan under our burden, because we wish not to be unclothed but to be further clothed, so that what is mortal may

be swallowed up by life. He who has prepared us for this very thing is God, who has given us the Spirit as a guarantee.

So we are always confident; even though we know that while we are at home in the body we are away from the Lord—for we walk by faith, not by sight. Yes, we do have confidence, and we would rather be away from the body and at home with the Lord. So whether we are at home or away, we make it our aim to please him.

1 John 3:1-2

See what love the Father has given us, that we should be called children of God; and that is what we are. The reason the world does not know us is that it did not know him. Beloved, we are God's children now; what we will be has not yet been revealed. What we do know is this: when he is revealed, we will be like him, for we will see him as he is.

Revelation 7:9-17

I looked, and there was a great multitude that no one could count, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, robed in white, with palm branches in their hands. They cried out in a loud voice, saying, "Salvation belongs to our God who is seated on the throne, and to the Lamb!"

And all the angels stood around the throne and around the elders and the four living creatures, and they fell on their faces before the throne and worshiped God, singing, "Amen! Blessing and glory and wisdom and thanksgiving and honor and power and might be to our God forever and ever! Amen."

Then one of the elders addressed me, saying, "Who are these, robed in white, and where have they come from?" I said to him, "Sir, you are the one that knows." Then he said to me, "These are they who have come out of the great ordeal; they have

washed their robes and made them white in the blood of the Lamb.

“For this reason they are before the throne of God, and worship him day and night within his temple, and the one who is seated on the throne will shelter them. They will hunger no more, and thirst no more; the sun will not strike them, nor any scorching heat; for the Lamb at the center of the throne will be their shepherd, and he will guide them to springs of the water of life, and God will wipe away every tear from their eyes.”

Revelation 21:2-7

I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from the throne saying, “See, the home of God is among mortals. He will dwell with them as their God; they will be his peoples, and God himself will be with them; he will wipe every tear from their eyes. Death will be no more; mourning and crying and pain will be no more, for the first things have passed away.”

And the one who was seated on the throne said, “See, I am making all things new.” Also he said, “Write this, for these words are trustworthy and true.” Then he said to me, “It is done! I am the Alpha and the Omega, the beginning and the end. To the thirsty I will give water as a gift from the spring of the water of life. Those who conquer will inherit these things, and I will be their God and they will be my children.”

Suggested Hymns

The following hymns from the *Hymnal 1982* are especially appropriate for funerals at St. John's. Selections from other sources are discouraged as we may not be able to obtain the music or rights.

178: Alleluia, alleluia! Give thanks to the risen Lord

208: Alleluia! The strife is o'er

287: For all the saints, who from their labors rest

304: I come with joy to meet my Lord

324: Let all mortal flesh keep silence

325: Let us break bread together

390: Praise to the Lord, the Almighty

397: Now thank we all our God

400: All creatures of our God and King

473: Lift high the cross

482: Lord of all hopefulness

487: Come, my Way, my Truth, my Life

488: Be thou my vision

490: I want to walk as a child of the light

517: How lovely is thy dwelling place

522/523: Glorious things of thee are spoken

526: Let saints on earth in concert sing

618: Ye watchers and ye holy ones

620: Jerusalem, my happy home

625: Ye holy angels bright

636/637: How firm a foundation

645: The King of love my shepherd is

662: Abide with me, fast falls the eventide

664: My Shepherd will supply my need

665: All my hope on God is founded

671: Amazing grace

680: O God our help in ages past

686: Come, thou fount of every blessing

688: A mighty fortress is our God

690: Guide me, O thou great Jehovah

Contacts

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Planning Form

Submit this form to the church office. Keep a copy for your records and your loved ones.

Date Submitted: _____

Full Name: _____

Birth Date: _____ **Death Date:** _____

Name of Funeral Home: _____

Funeral Home Contact Name: _____

Funeral Home Phone Number: _____

Preferred Funeral Date: _____ **Time:** _____

Preferred Funeral Location: St. John's Other _____

Family Primary Contact Name: _____

Relationship: _____

Family Primary Contact Phone: _____

Family Primary Contact Email: _____

Holy Eucharist: Include Holy Eucharist? Yes No

Preferred Rite: Rite I Rite II

Readings: A Gospel reading is required. You may also include one reading each from the Old Testament, Psalm, and Epistles. See page 12 for guidance.

Gospel: John 5:24-27 John 6:37-40 John 10:11-16
 John 11:21-27 John 14:1-6

Old Testament: Isa. 25:6-9 Isa. 61:1-3 Lam. 3:22-26, 31-33
 Wisdom 3:1-5,9 Job 19:21-27a

Psalm: 23 27 42:1-7 46 90:1-12 116 121
 130 139:1-11

Epistle: Rom. 8:14-19,34-35,37-39 2Cor. 4:16—5:9
 1Cor. 15:20-26,35-38,42-44,53-58 1John 3:1-2 Rev. 7:9-17
 Rev. 21:2-7

Preferred Readers' Names: _____

Preferred Greeters, Acolytes, Eucharistic Ministers or Vergers:

Preferred Hymns: _____

Flowers: Use St. John's Flower Guild? Yes No

If no, florist name and phone: _____

Livestream (sanctuary only): Yes No

Cremation or Burial: Cremation Burial

Preferred Committal Date: _____ **Time:** _____

Committal Place: Memorial Garden Other: _____

Military Honors: Yes No

Reception: Reception at St. John's? Yes No

If yes, use St. John's Culinary Director? Yes No

If no, caterer name and phone: _____

Parish Email: Notify parish of death and funeral plans? Yes No

Planned Giving: Have you remembered St. John's Foundation in your will or estate plans? Yes No