



Funeral Guidelines
For
St. Luke Lutheran Church~
Posen Township
Wood Lake, MN

(Revised and Edited 2014)



Funeral Guidelines

When Jesus arrived in Bethany, Lazarus had already been in the tomb for four days. Martha went out to meet Jesus and said, “Lord, if you had been here, my brother would not have died. But I know that even now God will give you whatever you ask.” The comforting words which Christ said to Martha were, “Your brother will rise again... I am the resurrection and the life” (John 11:21-25 ESV). So, too, will all rise who, by the grace of God, leaving Jesus Christ as their Savior and Lord.

In a spirit of this promise of our Lord these guidelines have been prepared for: the bereaved family, who may have questions with the preparations for a Christian funeral and other related subjects; the Christian community as they serve the bereaved and assist them in their grief; and for the pastor who herald the message of the resurrection to the people of God.

These guidelines then are prepared with this fivefold purpose:

- 1) to benefit the bereaved by giving them the assurance of the promise of eternal life in Jesus;*
- 2) to clearly define that a funeral is a service of worship, and explain those elements that are significant in this worship;*
- 3) to help those who have experienced the death of a loved one understand the necessary preparations for a funeral and to explain what will take place during the time that leads up to the funeral worship;*
- 4) to provide some information on caring for the bereaved;*
- 5) to provide liturgical guidelines, orders of worship, and appropriate music for funerals.*

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What Is A Christian Funeral Service?

The six topics that follow in this document will help us come to a clear understanding of the Worship that takes place at a Christian Funeral.

A Christian Funeral Is A Service of Worship

The word “worship” means “worthy.” God the Heavenly Father is worthy of our praise at death because He created the person who died. God the Son is worthy for He has redeemed this person. God the Holy Spirit is worthy since by holy baptism He has sanctified this created, redeemed person. The Triune God gave physical life to this person and gives eternal life even now (John 11:25). So God is to be the center of our worship at this service, as at any worship service, for He is worthy of it.

Because this service is clearly Worship of God, we must be careful not to over emphasize the life of the Christian with special eulogies, floral arrangements, memorial gifts, or musical renditions, especially if we do so at the expense of God’s word and the prayers we offer Him. Several sections of Scripture concerning death and God’s worthiness are Matthew 22:29-32, Luke 9:59-62, and Acts 10:39-43.

A Christian Funeral Is A Service of Clear Proclamation

A Christian funeral service centered around God’s word states very significant aspects about the Christian life. We are to announce with clarity God’s wrath and judgment upon sin and the love, peace, and forgiveness we receive on account of Jesus’s sacrifice on the cross. We are to announce our hope for eternal life in the resurrection of the dead. We want to say this gospel message clearly—“Jesus saves. Let everyone know it.”

A Christian Funeral Is
A Public Worship Service

The Christian funeral service is a public act of the church. Even if the service is “private” with only the pastor and a few family members, it is still subject to the public ministry of God’s word.

As part of the public ministry, the church has the responsibility to see that the service is carried out for the praise and worthiness of the Lord. Appropriate hymns, scripture lessons, and prayers, are to be used in consultation with the pastor.

A Christian Funeral Is
A Corporate Service

The Christian funeral service is not for the deceased but in praise to God. With angels and archangels and with all the company of heaven, we are united in worshiping God. The service is corporate. Corporate means United in the body of Christ. All in attendance are present to worship the Lord for saving this soul. All are to pray, praise, and give thanks. All are to bear witness of our hope for eternal life in the resurrection at the end of time. For these reasons, no member of the spiritual family, the Christian congregation, should be excluded. Together fellow Christians want to honor God for his grace, bear witness of his glory, and pray for the bereaved.

A Christian Funeral Is
A Time To Mourn

A Christian funeral service is a time to mourn. We cannot hide the fact that in death there is a separation; there is a need to say a final farewell. But we do not mourn as those who have no hope as the apostle Paul says in 1 Thessalonians 4:13. We have hope that a Christian soul is now in the realms of heaven. Though a body rests in the earth, a soul is with the angels, archangels, and all the saints in heaven, praising God. So, although we experience grief, we have the assurance of the forgiveness and salvation of Jesus Christ.

A Christian Funeral Is
A Time of Celebration

A Christian funeral service is a time to celebrate God's faithfulness to his people. It is a time to lift up the resurrection of Jesus Christ and the victory He has won for us over sin and death. The apostle Paul writes, "When the perishable puts on the imperishable, and the mortal puts on immortality, then shall come to pass the saying that is written: 'Death is swallowed up in victory.' 'O death, where is your victory? O death, where 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." (1 Corinthians 15:54-57) So with all of God's children, we confess and celebrate the forgiveness of sin, the resurrection of the body and the life everlasting. Amen.

Issues Concerning The Christian Funeral

Pastoral Care Of The Dying

Whenever a serious illness occurs, specifically when the illness is life-threatening, the pastor should be notified immediately. The pastor will offer the comfort and aid the Lord provides us in His Word and Sacrament. The family members, out of consideration for their loved one, will give the pastor opportunity for personal and private counseling. A very useful meditational tool the pastor may use at this time is called *The Commendation of the Dying*. This brief devotional can be found in the Lutheran Service Book Agenda or the Pastoral Care Companion. Extra copies of this right can be obtained from Pastor.

Arranging The Funeral

Following the death of one of God's loved children, we might ask, "What should be done?" or, "What is appropriate?" These are not empty questions. Everyone who experiences the death of someone they love considers them. To help us in this endeavor, we must remember a few important things.

First, we remember that the love of God in Jesus Christ guides and directs our words and actions. This is significant to remember as we make the arrangements for the funeral and plan those things that surround the service of worship and praise to our risen Lord.

Secondly, it is not always appropriate to spend vast sums of money on the funeral of one whom we love. It is easy to be moved by the feelings of love or guilt and overcompensate after death. As in many things in the life of God's child, our feelings of loss can be laid at the foot of the cross of Jesus whose forgiveness and love frees us.

Finally, there are many who can and will help you in those things that are necessary as well as appropriate.

Specifically, the family should notify the pastor and the funeral director as soon as possible. The pastor will meet with the

family and comfort members. They will select the time and place of the Christian funeral service together with the funeral director.

The family and the funeral director will decide on specific hours when friends may come for visitation.

Public Visitation

When a body of a child of God is presented for public visitation, there are many ways that we can celebrate his/her faith in Christ. It is of no little significance to acknowledge before the world, the Christ who loves His child. A cross or crucifix attached to the casket lid, a Bible, appropriate music, a lighted candle, meditational aids, will highlight the God who has brought life and immortality to light for all people, and especially for the loved one whose body lies before us.

A Service Of Prayer And The Word

It is possible to hold a brief devotional service to close the time of public visitation. This service serves the purpose of bringing the comfort of God's word, and encouragement of prayer, to those who are grieving. It is an appropriate way to close this day of mourning.

Memorial Gifts

Today many families are designating worthy agencies to receive Memorial gifts instead of flowers. This practice may be encouraged by the pastor and congregation. Many worthy organizations can be suggested by the pastor. Also an approved list of items for Memorial monies on behalf of the church, may be attained from him and the Council. Memorials should meet the needs of the living and avoid glorifying the dead, and must be approved by the Council of the church.

Flowers

Flowers are symbolic of the resurrection since they come from a seed or bulb and sprout up from the ground. Their presence

at a funeral service gives witness to the hope we have and ruling with our risen Lord Jesus Christ. However, extravagant floral arrangements distract from the service and should be avoided. Also a small amount of flowers at the service should in no way imply a weak faith upon the bereaved. Perhaps a memorial gift was given instead. Flowers used in moderation is a good rule to follow.

Concerning The Care Of The Body Of God's Child

Throughout the life of the Christian church great consideration and thoughtfulness has been given to the care of the bodies of those whose souls know rest in God's keeping. Excessive displays of grief where lavish funeral displays are not an outgrowth of our understanding of the Christian's final service. Likewise we do not encourage the other extreme of using the least bothersome way of disposing of the dead.

We will not rise as Jesus our Lord, within three days. Yet, encouraged by the Scriptures, we do confess our belief in the resurrection of the body.

Because of our faith and confession we will naturally give careful consideration to the care we give the bodies of our loved ones. Our faith also realizes that we will have a restored body at the Last Day, a glorified, holy body, made pure and whole by our Lord and God.

With our understanding of this gift of God's everlasting love, we are not interested in all manner of techniques or procedures which bring about long-lasting preservation of the present body. On the other hand, since God takes such good care of the soul and death, should we not also take good care of the body, the only thing he leaves us to care for? Without excesses, but with loving care, we lay the bodies of loved ones in the earth and there they shall remain until they are given new life on the day of the resurrection of all flesh.

Cremation

Cremation, as a form of care for the body of the dead, does not violate our principles of faith **as long as the resurrection of the body is not denied by implication or intention.**

Medical Research

For those who desire to give their bodies to qualified institutions for medical research or for those that desire to donate their bodily organs for transplantation, we give our commendation. Such practices do not conflict with our faith but rather our means of sharing the gift of life and health of others. This stewardship of tissue donation can be the Christians faith filled response to health and befriend the neighbor even after death.

Children Attending A Funeral Service

Parents often wonder if a young child should ever participate in such a worship service. In general, this depends on the circumstances of the loved one's death, age of the child, and the child's attitude. Parents know their own children better than anyone else and they must prayerfully decide what to do. Perhaps, the funeral service may be the best time for parents to express their faith in Jesus to their children, explain how will see our loved ones again, and illuminate the fear of death. Remember "death has been swallowed up in victory" (1 Cor. 15:54). Share the victory we have in Jesus Christ with your children.

Expressing Christ's Compassion

Christians will want to make use of the time surrounding a funeral to give spiritual comfort and strengthen the bereaved with a brief call. We as believers come with love and empathy to encourage the bereaved with the comfort of Christ's love and the promise of eternal life. We, through our words and actions, can reflect God's love and compassion to those who mourn. Some Scripture passages first to consider at this time are: Psalm 46:1; Psalm 55:22; Psalm 116:15; Isaiah 41:10; Romans 5:1-11; Romans 8:28; John 5:24; John 6:40; John 10:27-28; John 14:1-6.

To Officiate Or Not To Officiate

The relationship of a person to the Lord Jesus Christ determines, as far as humans can know, whether a pastor may or may not officiate. A pastor will officiate at the funeral service for

faithful members of the congregation. The funeral service is the privilege of the elect who have crossed over into heaven. *A pastor does not officiate merely to please the bereaved but to minister to the living.*

However, he may officiate for nonmembers of the congregation who called him during their illness, confessed their sins and their faith in Christ, and gave reason to assume they were Christian. The pastor may also officiate any suicide or for inactive members, depending on the circumstances. Such situations require a full inquiry by the pastor and demand putting the best construction on everything. Nevertheless, he should politely decline services which:

- 1) Involve clergy from other denominations [see Synod's Constitution Article VI 2b.]
- 2) Involve lodges or secret societies
- 3) glorify people rather than God, and
- 4) when after careful consideration it becomes evident that his service would sanction the life of unbelief of the person who has died to the detriment of the church and its confession of Christ.

Concerning Lodge Ceremonies

Lodge ceremonies or other practices of secret societies, have no place in a Christian funeral service. They do not have a clear proclamation of the Triune God in whom we believe. Such organizations do not center on Jesus Christ as the way the truth and the life (John 14:6). In reality, they deny the Christian religion by promoting a generic God versus our risen Lord. The Christian church has the responsibility of publicly proclaiming the one true God over such false teachings. The Holy Scriptures are not to be distorted by any means lest the proclamation of the gospel becomes lost.

The Service Of Worship & Praise At The Church

1. It is appropriate for the family to encourage others to consider giving memorial gifts, designated for religious and charitable endeavors, rather than flowers. Following the worship service the family may request that the flowers used during the service begins at the church, nursing home, or the local hospital in honor of the resurrection of Jesus that those flowers symbolize.
2. A funeral pall covers the casket while it is in the church. It is used to recall Holy Baptism. The funeral pall is placed over the casket before the funeral service. Other paraments (e.g. the altar cloth) should not be altered for the funeral of any congregational member. The color of the church season takes precedence over any other color use. The Christian's life, even death, circles around the seasons of the church. In certain cases an American flag for service men or women may be used. More information regarding the Military funerals can be found in Appendix B, pgs. 25-26.
3. The pastor should have a short service or prayer for the immediate family before the service.
4. Communication between the pastor and the musicians is necessary so that all might be done in good order during the worship service.
5. The funeral director will notify the pastor, or church office, as to when they will arrive at the church for the worship service.
6. The casket may be placed in an appropriate location in the church for a time of viewing. Before the service begins the casket shall be closed and placed in the rear of the church for the processional. This is done so that during worship all glory can be given to God. This practice is appropriate for services that take place in the funeral home as well.

7. The pallbearers and the family shall enter the church for worship immediately behind the casket. The order of procession is the processional cross, the candle lighter, the pastor (and any assistants), the casket, pallbearers, the family, and other honored guests.
8. The order of service calls for active participation of the congregation. This gives the opportunity for all worshipers to offer their thanks and praise to our Savior and Lord.
9. The final service for a child of God is the final confession of faith for that child, and as such, it is a service of thanksgiving and praise. Hymns and songs expressing the joyful confidence of salvation in the hope of everlasting life should be chosen. A list of these hymns and songs can be found in Appendix A at the end of this booklet.
10. The sermons and meditations that are done at the final service are proclamations of what God in his love for us has done for His children. As the message is centered in Christ, you will not hear a eulogy on the person who has died. There are many passages from the Scriptures that can be used at this time. You may find that the confirmation verse of the deceased makes an excellent passage.
11. Following the worship service, the casket will be taken out of the church to the funeral car. The order of procession to the funeral car, and to the grave site, is the same as the procession into the church. It is led by the processional cross, the pastor (and his assistants), the casket and the pallbearers, the family and those wishing to attend the committal service.
12. After the committal service. The pastor remains with the casket at the graveside until all the bereaved have left the cemetery as a sign of the eternal presence of Christ with the departed.

13. The funeral service and the committal service is complete in itself. It is desirable that God's benediction would conclude the rights. The committal service may follow the funeral service in the church as extreme climactic or extenuating circumstances dictate.
14. If the child of God who has been called to glory has been a member of the armed services of the United States, it would be appropriate to have the pastor confer with the military commander or chaplain prior to the committal service. More information concerning military funerals is contained in Appendix B at the end of this booklet.
15. To assist those involved in the preparation surrounding a funeral is helpful to have an idea of what might be helpful to the pastor and funeral director. The form in appendix C gives you a general overview of those things which would be appropriate.

The Care Of The Bereaved By The Christian Congregation

Defining Time And Scope

Dr. Glen Davidson describes mourning as a complex set of emotions by which we adapt to the disorientation of major change in our lives.¹ death, and especially death of a loved one, brings about this effect to its greatest degree. For the mourning family member, this means that significant emotional, physical, and spiritual adjustments and adaptations are required, and that the application of these adjustments and adaptations into new habits of life will require time. The *generally suggested timeframe* for the formation and implementation of these new habits is:

18 to 24 months

This is usually true. Some of the exceptions are the following:

If death results from an accident, then on average three years;

If a suicide in the family occurs, then four years:

A homicide, five years;

If the loss is your own child, it may be indefinite.

It is in these time frames that pastoral and Christian (laity) care are needed so as to help and assist the bereaved toward reorientation.

¹ Dr. Glen Davidson, *Understanding Mourning* (Minneapolis, MN: Augsburg Fortress Press, 1984), 6.

Aftercare

Aftercare is framed specifically in the context of reorientation rather than recovery. Recovery possesses therapeutic traits which suggests that within a specific timeframe, the life of the bereaved is returned to full normalcy with fully emotional acceptance of the death of the deceased. That may occur in some cases. But when the bereaved was quite close to the deceased, thoughts, feelings, and emotions experienced at specific times and events (i.e. holidays, birthdays, anniversaries, etc.) can still vary with the intensity of previous disorientation (i.e preference for the old habits of life prior to the significant death). Thus mourning may very well continue throughout the life of the closely affected bereaved. Full recovery will only occur when sin has lost all of its power, death is swallowed up forever, and the dead are raised to life eternal. In short, what we live with now is reorientation-in life coping with sin and death by hoping in Christ Jesus our Lord who will, one day, bring about the revelation of the sons of God and the complete restoration of creation. (Romans 8:19-21)

Mourning And Repentance

Mourning is more than simply a matter of expressing the emotions of sorrow, grief and anger, but also a recognition of our own mortality and sin. The people of God in the Old Testament do this well. The words of the prophet Ezekiel rang out, “the person who sins shall die” (Ezekiel 8:20). These words are reminiscent of the Creator’s warning to Adam and Eve regarding the forbidden fruit, “when you eat of it you will surely die” (Genesis 2:17). In response to death, the people of God in the Old Testament wept, beat their breasts, lifted up their hands, wore sackcloth, and fasted as signs of repentance.

One of the troubling aspects of a funeral which makes mourners apprehensive toward death is not simply the death of the deceased; it is the recognition that each of us too shall die. Our sin places us under the same judgment of God as that of the deceased. Understanding that we too shall stand before the Almighty Judge, a

response is that of repentance - a confession of our own sinful nature and the faith that believes we are forgiven for Christ's sake. It is by no accident that one of the prayers in the Lutheran Service Book Agenda

to be spoken at a funeral reads, "Grant that all who have been baptized into Christ's death and resurrection may die to sin and rise to newness of life and so pass with Him through the gates of death and the grave to our joyful resurrection."

Motivation

All care toward the bereaved flows from God's love and care toward us. We imitate what he has done for our benefit. Love becomes the motivation for all action among the bereaved. Thus "love your neighbor as yourself" is more than a prescription to us (Law); it is a description of what God is doing through us (Gospel). God has entered into our world in the person of Jesus Christ to manifest to us his love toward us. Likewise, as imitators of Christ, we enter the lives of the bereaved to show them our Lord's love through ours.

Word And Sacrament

Pastoral care is chiefly seen in offering the mourner "the peace of God which passes all understanding." The Holy Scriptures, God's promises to His people in Baptism, the Lord's Supper, and prayer serve as priorities in the kind of care the pastor will give. The forgiveness of sins in Christ Jesus, the resurrection of the dead without a trace of sin or death, life eternal with our risen Lord, and the unending reunion with all the saints in heaven, is the message that alone can give consolation and hope to the bereaved. Only this can be the answer to the questions of, "Where is God?", "Does He care?" and "What about His judgments?"

Discernment

This is not to suggest that the needs of the bereaved are only spiritual or that the church should only and exclusively offer aid to the same. The needs of the bereaved vary in degree and kind.

Some may need financial help, emotional support or basic encouragement. It requires of the caregiver to discern what the need is and whether the bereaved actually seeks or wants help. Sometimes the bereaved simply wishes to work on his/her grief in a much more private fashion. A desire for privacy is not necessarily unhealthy. The caregiver must be reminded that care ceases to be just that when one's concern is no longer with the mourner but rather the-doing-of-something simply to show concern. Discernment as to when, how, or not to act, is of great importance.

Support & Encouragement Listening & Vocation

While the pastor's ministry of Word and Sacrament continues, close family and friends of the bereaved are well-suited for the ongoing and necessary daily, weekly, and monthly support and encouragement to those experiencing loss. For the caregiver this means, at its most basic level, that two very significant and important acts of care are to take place:

- 1) active listening to the story of the bereaved, and
- 2) encouraging the bereaved to a full participation in the activities of life.

First, the caregiver must actively listen to the story of the mourner. In other words, let the bereaved talk about his/her loss. The bereaved may speak of the deceased in very personal terms and how the events of the day may have triggered particular memories. The bereaved may share intimate feelings about the deceased and/or the difficulties and challenges each day brings with it. Thus the caregiver ought to listen to the story, and encourage the bereaved to express his/her thoughts and emotions in an honest and God-pleasing manner.

Secondly, at the appropriate time, the caregiver is to encourage the bereaved to carry on his/her daily tasks of life. God has still called the bereaved to a number of activities and locations. The death of a spouse, parent, or child may alter one's station in life, (i.e. when a spouse dies, the bereaved is no longer married) but death has not terminated the remainder of the other callings. A

Christian's basic calling is still to serve God and his fellow man. The bereaved may be tempted to wallow in self-pity or self-righteousness but it must remain just that—a temptation. As difficult as it may sound, life goes on. This is not a statement of disrespect for the deceased but rather an affirmation of Christian life—a life lived under the grace of God which seeks to serve him in the midst of great distress. In short, as Norman Hutton writes, “a sorrowful soul is therefore helped... By being strengthened to bear what he has to bear, and you face life again with fresh courage and renewed hope.”

Dealing With Grief

Linda Shepherd has written on the subject of how Christian people can help and assist others who are grieving. She writes of five major hindrances that keep Christians from reaching out to the bereaved. They are:²

Their Grief Makes Us Feel Vulnerable

“Some Christians are under the mistaken assumption that bad things don't happen to good people. When calamity struck my family, these people suddenly faced their own vulnerability.”

Their Tragedy Revives Our Unresolved Pain

“Some family friends avoided our trauma because of unresolved pain in their own lives—grief over a still-born or the death of a parent. Barely coping themselves, exposure to our tragedy drag them back into unbearable feelings of despair.”

Their Profound Struggles Shake Our Faith

“When some of our friends did face our tragedy, they asked, ‘How can a loving God do this?’ Others coped with this unanswered question by avoiding us and anyone who reminded them of what they saw as God's failure.” God does not call Christians to explain away tragedy. In fact He may call us to

² Linda Shepherd, “Helping Friends Through Deep Water Of Grief,” *Virtue*, September/October (1994), pp. 37-39.

struggle through tragedy. The struggle calms when we learn to relax and trust our Heavenly Father. (Romans 8:28, 31-32)

Their Pain Tries Our Patience

“Some people lose patience with a friend caught in the grief process. Tired of seeing their friend hurting, they just want to push past the pain.” Instant recovery and lessening of that pain is what many seek because the pain of the grief process unsettles them.

Anger And Blame Are A Setup For Separation

People in grief may fasten blame on others in the family. Blaming behaviors detour the grieving process from reorientation. What is more helpful is to trust God and ‘let go’ on the need to strike back and to lay blame. In trusting God we use tragic situations to make us better, not bitter.

Some Practical Advice

As difficult as bereavement is, for all those who experience it and those who witness it, as Christian people, we are called upon to act compassionately toward the bereaved. It is not a common or shared pain that binds us together with the bereaved but rather our common baptism in Christ our Lord. St. Paul admonishes the baptized to, “rejoice with those who rejoice and to mourn with those who mourn.” (Romans 12:15) In light of such advice, the following are some helpful suggestions any member of the church can do for the bereaved.

- ❖ Pray for the bereaved and their family.

- ❖ Invite to the bereaved out for dinner or to some event. There is always the tendency to become a recluse especially of a surviving spouse. Couples do things together as couples. When one in a marriage has died, there is less chance of going out with old friends and enjoying those kinds of activities as once before.

- ❖ Send a card letting the bereaved to know you are thinking of him or her.

- ❖ Stop at the house for a visit.
- ❖ Establish a widow's or widower's care program with the widows and widowers of the congregation as the basis of the group. Support and encouragement is their task.
- ❖ Make a phone call to the bereaved.
- ❖ Always be ready to listen.
- ❖ Offer practical examples when offering help. Not just offering general help, also offer specific examples (i.e. providing or preparing meals, caring for children, household chores, transportation, shopping or running errands, caring for pets and other animals, making phone calls, staying with an ill family member so the primary caregiver can attend to other business, etc.)

What Is Before Us

In short, what is before the entire church is an enduring task, a task grounded in our Lord's love, a love mediated by the eternal promises of our Lord in Word and Sacrament, promises which are received by faith, a faith assured in the resurrection of the body and life everlasting. Thomas Oden sums up the task well, "The fabric of effective pastoral work [and Christian care] involves the constant interweaving of the scriptural wisdom, historical awareness, constructive theological reasoning, situation discernment, and personal empathy."³ May God grant us his grace in Christ, our Lord, to confront by faith the death of friends, family members and our own.

³ Thomas C. Oden, *Care of Souls in the Classic Tradition*, (Fortress Press: Philadelphia, 1984), p. 12.

Appendix A

Hymns & Other Music

**This is not meant to be an exhaustive list, just a place to start.*

- 438 A Lamb Goes On Complaining Forth
- 878 Abide With Me
- 596 All Christians Who Have Been Baptized
- 753 All For Christ I Have Forsaken
- 601 All Who Believe And Are Baptized
- 477 Alleluia, Alleluia! Hearts To Heaven
- 633 At The Lambs High Feast We Sing
- 467 Awake, My Heart, With Gladness
- 697 Awake, O Sleeper, Rise From Death
- 676 Behold A Host, Arrayed In White
- 725 Children Of The Heavenly Father
- 509 Christ Is Surely Coming
- 458 Christ Jesus Lay In Death's Strong Bands
- 420 Christ, The Life Of All The Living
- 605 Father Welcomes
- 677 For All The Saints
- 742 For Me To Live Is Jesus
- 607 From Depths Of Will I Cry To Thee
- 594 God's Own Child, I Gladly Say It
- 740 I Am Jesus' Little Lamb
- 461 I Know That My Redeemer Lives
- 486 If Christ Had Not Been Raised From Death
- 724 If God Himself Before Me
- 748 I'm But A Stranger Here
- 745 In God, My Faithful God
- 938 In Peace And Joy I Now Depart
- 755 In The Very Midst Of Life
- 672 Jerusalem The Golden
- 741 Jesus Christ, My Sure Defense
- 490 Jesus Lives! The Victory's Won
- 743 Jesus, Priceless Treasure
- 708 Lord, Thee I Love With All My Heart
- 484 Make Songs Of Joy

747 On Earth Lives Life To Self Alone
880 Now Rest Beneath Night's Shadow
552 O Christ, Who Shared Our Mortal Life
395 O Morning Star, How Fair And Bright
449/450 O Sacred Head, Now Wounded
679 Oh, How Blessed Are They
675 Oh, What Their Joy
598 Once In The Blast Baptismal Waters
671 Sing With All The Saints In Glory
508 The Day Is Surely Drawing Near
709 The King Of Love My Shepherd Is
710 The Lord's My Shepherd, I'll Not Want
758 The Will Of God Is Always Best
762 There Is A Time For Everything
482 This Joyful Easter Tide
516 Wake, Awake, For Night Is Flying
760 What God Ordains Is Always Good
730 What Is The World To Me
764 When Aimless Violence Takes Those We Love
763 When Peace, Like A River
483 With High Delight Let Us Unite

During Advent, Christmas, and Epiphany, seasonal hymns such as the following may also be appropriate:

397 As With Gladness Men Of Old
364 Away In A Manger
347 Comfort, Comfort Ye My People
349 Hark The Glad Sound
380 Hark! The Herald Angels Sing
386 Now Sing We, Now Rejoice
334 O Lord, How Shall I Meet You
355 O Savior, Rend The Heavens Wide
376 Once In Royal David's City
348 The King Shall Come When Morning Dawns
402 The Only Son From Heaven

Choir Music

Go Now In Peace What A Friend The Old Rugged Cross
The Lord's My Shepherd All Not Want Beautiful Savior
Walk With Us Lord

Appendix B

Military Funerals

[Taken from the RELIGIOUS SUPPORT TO CASUALTIES, MEMORIAL AND FUNERAL SERVICES, training circular, December 1991, Headquarters, Department of the Army]

The Order Of Service

The funeral service in a Lutheran church is a Lutheran service, and the order of the service using the congregation for the burial of the dead is ordinarily used for the funeral service of the service member.

Uniforms And Vestments

Weapons are not worn or carried in the sanctuary. Soldiers may wear empty pistol belts and doing so fulfills the requirements of being under fire arms while simultaneously showing respect for the sanctuary. All military personnel except active pallbearers (those actually carrying the casket) uncover (remove their hats) inside the chapel and cover outside the chapel.

Seating Family Members

Before the casket is taken into the chapel, the family, relatives, and friends are asked to enter the chapel. The family is seated in the right front pews

Arrival Of The Casket

When the casket arrives at the church, the officer in charge/noncommissioned officer in charge checks the casket to ensure that the flag has been properly placed with the Bluefield covering the left shoulder of the deceased. At no time will flowers be placed on the casket while it is flag draped.

Entrance Into The Church

The active pallbearers handle the casket in a dignified, reverent, a military manner, ensuring that the movement of the casket is feetfirst at all times. When the casket reaches the curb or the church door, the pastor leads the procession into the church.

When honorary pallbearers are present, they form two ranks, each facing the other, creating an aisle from the hearse to the entrance of the church.

Positions Inside The Church

After the casket has been placed on the church truck, the casket will be prepared for movement into the chancel. The flag will be checked for proper placement and alignment. If a funeral pall will be used, the flag will be removed, folded and placed on a shelf or table. The pall will then be placed on the casket. Once this is accomplished, two of the pallbearers pushed the truck to the front of the church. The pastor leads the processional, and the processional follows the same as it would for other funerals.

Exiting The Church

After the service, the funeral director or ushers come forward and signaled the pallbearers to take their positions outside the church. The honorary pallbearers again take their positions outside the church. The honorary pallbearers again form and I'll from the entrance of the church to the hearse and uncover or salute. The pastor moves to the end of the casket near the door and faces the casket. The ushers/pallbearers turned the casket. Pastor turns and leads the procession from the church. When the church truck is used, the pastor stops in the vestibule/narthex, turns and faces the casket. This allows the pallbearers to get into position in the ushers to remove the church truck and replace the flag (if a funeral Paul has been used prior to bearing the casket to the front of the sanctuary). The family follows the casket. The pastor turns and leads the procession out of the church. Outside the church, the pastor resumes his original position.

The Procession To The Cemetery

The procession to the cemetery will follow the same processional guidelines as any regular funeral of the church. The military participants who wish to include a firing party and/or a bugler, are to be pre-positioned at the graveside, awaiting the

arrival of the hearse and the family. These military events will not be allowed to take place until after the committal service itself has ended with the benediction.

Appendix C
General Information Sheet

I. THE FUNERAL SERVICE DETAILS

A. Visitation (check one) Church_____ Funeral Home_____

B. Funeral (check one) Church_____ Funeral Home_____

C. Confirmation Verse:

D. Hymns (select 3)

1. _____

2. _____

3. _____

E. Special Music:

F. Organist:

II. THE BURIAL DETAILS

A. Location (cemetery)

B. Funeral Home

C. Pall Bearers (normally 6)

Honorary Pall Bearers (If any)

_____	_____
_____	_____
_____	_____

III. OBITUARY INFORMATION

A. Full Name: _____

B. Date and Place of Birth:

C. Father's full name:

D. Mother's full name:

E. Baptism: date, location, Pastor's name:

F. Confirmation: date, location, Pastor's name:

G. Marriage: date, location, Pastor's name:

H. City of Residence:

I. Vocation(s):

J. Survivors (at this time)

1. Children: _____

2. Brother(s): _____

3. Sister(s): _____

4. Grandchild(ren): _____

5. Others: _____

K. Additional Information

1. Military

Honors: _____

2. Memorial

Requests: _____

**ALLELUIA! CHRIST IS RISEN!
HE IS RISEN INDEED! ALLELUIA!**



**LET US GO FORTH IN PEACE
IN THE NAME OF THE LORD!
AMEN!**

The Lord bless you and keep you.

*The Lord make His face shine upon you and be gracious unto
you.*

The Lord lift up His countenance upon you and give you peace.

Amen