

FUNERAL LITURGY PLANNING GUIDE



CHRIST CHURCH, GEORGETOWN
WASHINGTON, DC

- Revised Summer 2019 -

INTRODUCTION

The liturgy for the dead is an Easter liturgy. It finds all its meaning in the resurrection.

Because Jesus was raised from the dead, we, too, shall be raised.

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

This joy, however, does not make human grief unchristian.

The very love we have for each other in Christ brings deep sorrow when we are parted by death.

Jesus himself wept at the grave of his friend. So, while we rejoice that one we love has entered into the nearer presence of our Lord, we sorrow in sympathy with those who mourn.

- The Book of Common Prayer, p. 507

The Burial of the Dead is among the most important liturgies of the Church, for in it we live out the last of the Seven Corporal Acts of Mercy: to feed the hungry, to offer drink to the thirsty, to clothe the naked, to give shelter to the homeless, to visit the sick, to care for prisoners and captives, to bury the dead. In this service, we mourn those whom we love but see no longer, offer comfort to those who are in sorrow, and proclaim the Resurrection of Jesus Christ in the sure and certain hope of the life of the world to come.

The first step in planning and preparing for the funeral liturgy of a loved one is to meet with a member of the parish clergy, who will serve as your primary point of contact at Christ Church and guide you through this document. You will then meet with the Organist and Choirmaster, and a representative of the Flower Committee.

Early in the process, you will be asked to decide if the liturgy for your loved one will take place within the context of the Holy Eucharist, also known as the Mass and Holy Communion. The Eucharist is particularly appropriate for, in it, we see the gateway between this world and the next. In the consecrated bread and wine, the risen Christ is present in our midst; the promise of the heavenly banquet in our Father’s house is proclaimed.

Just as sacred music plays an integral role in the day to day life of Christ Church, so, too, can and should it play a vital role in the funeral liturgy for your loved one. To this end, the clergy and Choirmaster request that you engage the services of at least four members of the Choir of Christ Church – a quartet of soprano, alto, tenor, and bass, who will not only offer choral music, but also lead the congregation in singing hymns and service music.

In terms of the spoken word, you will be asked to choose between the Rite One (traditional language/BCP, p. 469) and Rite Two (contemporary language/BCP, p. 491) versions of the liturgy. At Christ Church, we use the Revised Standard Version (RSV) or the King James Version (KJV) during Rite One liturgies, and the New Revised Standard Version (NRSV) during Rite Two liturgies.

The clergy, staff, and people of Christ Church assure you of our love and prayers at this difficult time. We promise to do all in our power to assist you as you prepare to celebrate and give thanks for the life of your loved one.

V. Rest eternal grant unto them, O Lord.

R. May light perpetual shine upon them.



CONTACT INFORMATION

■ Clergy

The parish priest who will serve as Celebrant/Officiant at the funeral liturgy of your loved one is your primary point of contact at Christ Church. The clergy encourage you to reach out with questions about liturgical and logistical planning, and when you or others who grieve are in need of pastoral care.

- The Reverend Timothy A. R. Cole, *Rector* | rector@christchurchgeorgetown.org
- The Reverend Andrew A. Kryzak, *Associate Rector* | andrew@christchurchgeorgetown.org

■ Music

All musical planning is made in conjunction with the Organist and Choirmaster, who will assist with the selection of hymns, anthems, and other music, and contract additional musicians as needed.

- Thomas P. Smith, *Organist and Choirmaster* | tom@christchurchgeorgetown.org

■ Flowers

All questions and requests regarding altar flowers for the funeral liturgy should be directed to the head of the Flower Committee.

- Jane Matz, *Co-head*, Flower Committee | janematz@mac.com

■ Parish Office

All questions about funeral fees and payment should be directed to the Parish Office. If the ashes of the deceased are to be present at the funeral liturgy, they must be hand-delivered by a representative of the funeral home or a family member/friend prior to the funeral liturgy. To make arrangements for delivery, contact the Parish Office.

- Tonika Hilliard, *Parish Coordinator* | tonika@christchurchgeorgetown.org

■ Catering

If you are planning to hold a reception in Keith Hall, we strongly recommend you engage the services of one of the following catering firms due to their knowledge of and experience working in Keith Hall and the attached kitchen.

- The Party Bee | kimberly@partybeeevents.com | 202-548-0088
- Design Cuisine | above@designcuisine.com | 703-979-9400
- Occasions Caterers | info@occasionscaterers.com | 202-546-7400
- Meriwether Godsey | partner@merig.com | 434-384-3663



FUNERAL FEES AND PAYMENT INFORMATION

■ Music

The base fee for the services of the Organist and Choirmaster is \$350. This amount increases incrementally depending on the number of additional musicians who will participate in the funeral liturgy and/or the complexity of the music that is selected. The fees for additional musicians are as follows:

- Four choristers (quartet): \$1,000
- Eight choristers (octet): \$2,000
- Twelve choristers (the full Choir of Christ Church): \$3,000
- Instrumentalists (e.g. trumpet, oboe, violin, bagpipes, etc.): \$350 per musician

■ Flowers

The base fee for floral arrangements at the altar is \$325. Members of the Flower Committee make every attempt to honor the wishes of the deceased and his/her loved ones. Accordingly, this amount may be adjusted as needed.

■ Other

- One sexton without a reception: \$150
- One sexton with a reception: \$200
- Printing of service leaflets: \$50
- Use of Keith Hall: \$200 per hour

Within one week *after* a funeral liturgy, Tonika Hilliard, Parish Coordinator, will present the primary point of contact with an invoice for all funeral-related fees. Checks should be made payable to Christ Church, Georgetown, and the name of the deceased should be listed on the check's memo line.





GENERAL INFORMATION

This page will be retained by the Parish Office. Please print clearly.

Date and time of funeral liturgy: _____ CHURCH CHAPEL

Full name of the deceased: _____

Date of birth of the deceased: _____

Place of birth of the deceased: _____

Date of death of the deceased: _____

Place of death of the deceased: _____

Age at time of death: _____

Cause of death: _____

Last known address of the deceased: _____

Was the deceased a parishioner of Christ Church, Georgetown? : YES NO

If not a parishioner, are any of his/her family members parishioners? : YES NO

If not a parishioner, what if any was his/her church affiliation? : _____

Where will the deceased be interred? : _____

Date and time of interment: _____

Who is the primary point of contact for funeral arrangements? : _____

What is the primary point of contact's relationship to the deceased? : _____

Point of contact home address: _____

Point of contact home phone: _____

Point of contact mobile phone: _____

Point of contact email address: _____



ADDITIONAL INFORMATION

This page will be retained by the Parish Office. Please print clearly.

Please specify the estimated number of attendees at the funeral liturgy: _____

Will the body or ashes of the deceased be present at the funeral liturgy? : YES NO

If so, please specify which. BODY ASHES

Name of funeral home (if applicable): _____

Funeral home address (if applicable): _____

Funeral home phone number (if applicable): _____

Will you provide a guest book to be signed by attendees? : YES NO

Will there be a reception in Keith Hall after the funeral liturgy? : YES NO

If so, do you plan to engage the services of a catering firm? : YES NO

If so, what is the name of the catering firm you intend to engage? : _____

NOTES:



LITURGY PLANNING SHEET

The Burial of the Dead without the Holy Eucharist

Please check one.

- The Burial of the Dead: Rite One** (traditional language), which begins on p. 469 in *The Book of Common Prayer* (BCP)
- The Burial of the Dead: Rite Two** (contemporary language), which begins on p. 491 in *The Book of Common Prayer* (BCP)

The Prelude

- ◆ Customarily, the Organist and Choirmaster will select and play 15-20 minutes' worth of classical, appropriate organ literature before the service, as worshipers/guests gather. Requests for specific pieces of music will be handled on a case by case basis.

Choral Introit: _____

- ◆ If a choral ensemble has been engaged, a Choral Introit, a brief anthem which sets the tone for the liturgy, may be sung. See *Appendix A* for a listing of suggested repertoire.

The Burial Anthems

Opening Hymn: _____

- ◆ A congregational hymn is customarily sung at this point in the liturgy. See *Appendix A* for a listing of suggested hymns.

The Salutation and Collect

The First Reading

Name of Lector: _____

- ◆ The First Reading is customarily drawn from the Old or New Testaments, but not one of the four Gospels. Please select one of the following passages. See *Appendix B* for complete texts.
 - Isaiah 25:6-9 (He will swallow up death in victory)
 - Isaiah 61:1-3 (To comfort all that mourn)
 - 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)
 - Romans 8:14-19, 34-35, 37-39 (The glory that shall be revealed)
 - 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 John 3:1-2 (We shall be like him)
- Revelation 7:9-17 (God shall wipe away all tears)
- Revelation 21:2-7 (Behold, I make all things new)
- Other: _____

- ◆ NOTE: The use of other scriptural passages and secular texts is subject to the approval of a member of the clergy. Requests will be handled on a case by case basis.

Psalm **Name of Lector (if not sung):** _____

- ◆ A psalm is customarily read or sung between the First and Second Readings. If a choral ensemble or soloist has been engaged, the psalm should be sung. Please select one of the following psalms. See *Appendix B* for complete texts.

- Psalm 23 (The Lord is my shepherd), BCP, p. 612
- Psalm 27:1, 5-12, 17-18 (The Lord is my light and my salvation), BCP, p. 617
- Psalm 42:1-7 (As the deer longs for the water-brooks), BCP, p. 643
- Psalm 46:1-3, 5-6, 11-12 (God is our refuge and strength), BCP, p. 649
- Psalm 90:1-12 (Lord, you have been our refuge), BCP, p. 717
- Psalm 106:1-5 (Hallelujah! Give thanks to the Lord, for he is good), BCP, p. 741
- Psalm 116:1-8, 12-13 (I love the Lord, because he has heard the voice), BCP, p. 759
- Psalm 121 (I lift up my eyes to the hills), BCP, p. 779
- Psalm 130 (Out of the depths have I called to you, O Lord), BCP, p. 784
- Psalm 139:1-11 or 1-17 (Lord, you have searched me out and known me), BCP, p. 794
- Other: _____

- ◆ NOTE: The use of a psalm (or portion thereof) not listed above is subject to the approval of a member of the clergy. Requests will be handled on a case by case basis. Please note that any of the psalms listed above may be rendered in a traditional translation. This is especially appropriate at Rite One liturgies.

The Second Reading **Name of Lector:** _____

- ◆ The Second Reading is customarily drawn from the one of the four Gospels, particularly the Gospel of Saint John. Please select one of the following passages. See *Appendix B* for complete texts.

- 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)
- Other: _____

- ◆ NOTE: The use of a Gospel passage not listed above is subject to the approval of a member of the clergy. Requests will be handled on a case by case basis.



Hymn, Psalm, or Choral Anthem: _____

- ◆ A congregational hymn is customarily sung at this point in the liturgy. Alternatively, a second psalm may be sung or read (see the listing of psalms above) or, if a choral ensemble or soloist has been engaged, an anthem may be sung. See *Appendix A* for a listing of suggested hymns and choral/solo repertoire.

Remembrances

- ◆ Brief remembrances may be offered by up to three relatives and/or friends of the deceased. Each remembrance must be no more than three minutes in length. When applicable, please list the names of those who will offer a remembrance.

The Homily **Homilist (if not the Officiant):** _____

The Lord’s Prayer

The Prayers

Choral Anthem: _____

- ◆ If a choral ensemble or soloist has been engaged, an anthem may be sung at this point in the liturgy. See *Appendix A* for a listing of suggested pieces.

The Commendation

The Blessing and Dismissal

Closing Hymn: _____

- ◆ A congregational hymn is customarily sung at this point in the liturgy. See *Appendix A* for a listing of suggested hymns.

Postlude

- ◆ Customarily, the Organist and Choirmaster will select and play classical, appropriate organ literature after the service, as worshipers/guests depart. Requests for specific pieces of music will be handled on case by case basis.

Notes: _____





Please check one.

- The Burial of the Dead: Rite One** (traditional language), which begins on p. 469 in *The Book of Common Prayer* (BCP)
- The Burial of the Dead: Rite Two** (contemporary language), which begins on p. 491 in *The Book of Common Prayer* (BCP)

The Prelude

- ◆ Customarily, the Organist and Choirmaster will select and play 15-20 minutes' worth of classical, appropriate organ literature before the service, as worshipers/guests gather. Requests for specific pieces of music will be handled on case by case basis.

Choral Introit: _____

- ◆ If a choral ensemble has been engaged, a Choral Introit, a brief anthem which sets the tone for the liturgy, may be sung. See *Appendix A* for a listing of suggested repertoire.

The Burial Anthems

Opening Hymn: _____

- ◆ A congregational hymn is customarily sung at this point in the liturgy. See *Appendix A* for a listing of suggested hymns.

The Salutation and Collect

The Lesson Name of Lector: _____

- ◆ The Lesson is customarily drawn from the Old Testament. Please select one of the following passages. See *Appendix B* for complete texts.
 - Isaiah 25:6-9 (He will swallow up death in victory)
 - Isaiah 61:1-3 (To comfort all that mourn)
 - 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: _____
- ◆ NOTE: The use of other Old Testament passages and secular texts is subject to the approval of a member of the clergy. Requests will be handled on a case by case basis.

Psalm **Name of Lector (if not sung):** _____

- ♦ A psalm is customarily read or sung between the Lesson and Epistle. If a choral ensemble or soloist has been engaged, the psalm should be sung. Please select one of the following psalms. See *Appendix B* for complete texts.
 - Psalm 23 (The Lord is my shepherd), *BCP*, p. 612
 - Psalm 27:1, 5-12, 17-18 (The Lord is my light and my salvation), *BCP*, p. 617
 - Psalm 42:1-7 (As the deer longs for the water-brooks), *BCP*, p. 643
 - Psalm 46:1-3, 5-6, 11-12 (God is our refuge and strength), *BCP*, p. 649
 - Psalm 90:1-12 (Lord, you have been our refuge), *BCP*, p. 717
 - Psalm 106:1-5 (Hallelujah! Give thanks to the Lord, for he is good), *BCP*, p. 741
 - Psalm 116:1-8, 12-13 (I love the Lord, because he has heard the voice), *BCP*, p. 759
 - Psalm 121 (I lift up my eyes to the hills), *BCP*, p. 779
 - Psalm 130 (Out of the depths have I called to you, O Lord), *BCP*, p. 784
 - Psalm 139:1-11 or 1-17 (Lord, you have searched me out and known me), *BCP*, p. 794
 - Other: _____
- ♦ NOTE: The use of a psalm (or portion thereof) not listed above is subject to the approval of a member of the clergy. Requests will be handled on a case by case basis. Please note that any of the psalms listed above may be rendered in a traditional translation. Such translations are especially appropriate at Rite One liturgies.

The Epistle **Name of Lector:** _____

- ♦ The Epistle is drawn from the New Testament, but not one of the four Gospels. Please select one of the following passages. See *Appendix B* for complete texts.
 - Romans 8:14-19, 34-35, 37-39 (The glory that shall be revealed)
 - 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 John 3:1-2 (We shall be like him)
 - Revelation 7:9-17 (God shall wipe away all tears)
 - Revelation 21:2-7 (Behold, I make all things new)
 - Other: _____
- ♦ NOTE: The use of other New Testament passages is subject to the approval of a member of the clergy. Requests will be handled on a case by case basis.

Hymn or Anthem: _____

- ♦ A congregational hymn is customarily sung at this point in the liturgy. Alternatively, if a choral ensemble or soloist is engaged, an anthem may be sung. See *Appendix A* for a listing of suggested hymns and choral/solo repertoire.



The Holy Gospel

- ◆ Please select one of the following passages. See *Appendix B* for complete texts.
 - 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)
 - Other: _____

- ◆ NOTE: The use of other Gospel passages is subject to the approval of a member of the clergy. Requests will be handled on a case by case basis. At Eucharistic liturgies, the Gospel will be read by a member of the clergy.

Remembrances

- ◆ Brief remembrances may be offered by up to three relatives and/or friends of the deceased. Each remembrance must be no more than three minutes in length. When applicable, please list the names of those who will offer a remembrance.

The Homily Homilist (if not the Celebrant): _____

The Prayer of the People

The Peace

Anthem or Hymn at the Offertory: _____

- ◆ If a choral ensemble or soloist has been engaged, an anthem is customarily sung at this point in the liturgy. If no choral ensemble or soloist has been engaged, a congregational hymn may be sung. See *Appendix A* for a listing of suggested hymns and choral/solo repertoire.

The Great Thanksgiving

The Lord’s Prayer

The Breaking of the Bread



Anthem and/or Hymn at the Communion:

- ◆ If a choral ensemble or soloist has been engaged, an anthem is customarily sung at this point in the liturgy. If no choral ensemble or soloist has been engaged, a congregational hymn may be sung. In some instances, it may be preferable to include both an anthem and a congregational hymn. See *Appendix A* for a listing of suggested hymns and choral/solo repertoire.

The Postcommunion Prayer

The Commendation

The Blessing and Dismissal

Closing Hymn: _____

- ◆ A congregational hymn is customarily sung at this point in the liturgy. See *Appendix A* for a listing of suggested hymns.

Postlude

- ◆ Customarily, the Organist and Choirmaster will select and play classical, appropriate organ literature after the service, as worshipers/guests depart. Requests for specific pieces of music will be handled on case by case basis.

Notes: _____





All musical planning is made in conjunction with Thomas Smith, Organist and Choirmaster, who will assist with the selection of hymns, anthems, and other music, and contract additional musicians as needed. The clergy and Choirmaster request that you engage the services of at least four members of the Choir of Christ Church – a quartet of soprano, alto, tenor, and bass, who will not only offer choral music, but also lead the congregation in singing hymns and service music.

Congregational Hymns

- ◆ At Christ Church, funeral liturgies with music must include a minimum of two congregational hymns. At Eucharistic liturgies, three or four hymns are typically needed. Below is a listing of hymns that are particularly appropriate for such occasions. Page numbers refer to *The Hymnal 1982*, the blue book found in the pews of both the Church and Chapel.

24	The day thou gavest, Lord, is ended
194	Jesus lives! thy terrors now
208	Alleluia, alleluia, alleluia! The strife is o'er
210	The day of resurrection!
287	For all the saints, who from their labors rest
356	May choirs of angels lead you
357	Jesus, Son of Mary
358	Christ the Victorious, give to your servants
379	God is Love, let heaven adore him
382	King of glory, King of peace
383	Fairest Lord Jesus
390	Praise to the Lord, the Almighty
410	Praise, my soul, the King of heaven
423	Immortal, invisible, God only wise
455	O Love of God, how strong and true
482	Lord of all hopefulness, Lord of all joy
487	Come, my Way, my Truth, my Life
488	Be thou my vision, O Lord of my heart
508	Breathe on me, Breath of God
516	Come down, O Love divine
517	How lovely is they dwelling-place
525	The Church's one foundation
541	Come, labor on
558	Faith of our fathers! living still
608	Eternal Father, strong to save
618	Ye watchers and ye holy ones
620	Jerusalem, my happy home
623	O what their joy and their glory must be
624	Jerusalem the golden
625	Ye holy angels bright
637	How firm a foundation, ye saints of the Lord
645	The King of love my shepherd is
653	Dear Lord and Father of mankind

657	Love divine, all loves excelling
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! how sweet the sound
680	O God, our help in ages past
684	O for a closer walk with God
685	Rock of ages, cleft for me
688	A mighty fortress is our God
690	Guide me, O thou great Jehovah
692	I heard the voice of Jesus say
694	God be in my head
704	O thou who camest from above

- ◆ NOTE: The use of a hymn or hymns not listed above is subject to the approval of the Organist and Choirmaster. Requests will be handled on a case by case basis.

Choral Introits

- ◆ As noted on the Liturgy Planning Sheet, a Choral Introit, a brief anthem which sets the tone for the service, may be used when a choral ensemble has been engaged. Below is a listing of anthems that, due to both text and length, serve as effective Choral Introits.

A Prayer for the Evening – Michael Sitton *
 God be in my head – H. Walford Davies *
 God be in my head – John Rutter
 Hide me under the shadow – John E. West
 Holy is the true light – William H. Harris
 Lead me, Lord – Samuel Sebastian Wesley
 O taste and see – Ralph Vaughan Williams *
 The Beatitudes – Russian Orthodox hymn, arr. Richard Proulx
 Thou knowest, Lord – Henry Purcell
 When rooks fly homeward – Arthur Baynon

- ◆ NOTE: The use of a Choral Introit not listed above is subject to the approval of the Organist and Choirmaster. Requests will be handled on a case by case basis. An asterisk indicates the need for more than four choristers.

Anthems

Abendlied – Josef Rheinberger *
 And I saw a new heaven – Edgar Bainton
 Ave Maria – Franz Biebl *
 Beati quorum via – Charles Villiers Stanford *
 Cantique de Jean Racine – Gabriel Fauré
 Come, my Way, my Truth, my Life – Harold W. Friedell
 Christ the apple tree – Stanford Scriven *
 Dear Lord and Father of mankind – Charles Hubert Hastings Parry
 Faithful Shepherd – Grayston Ives
 God be in my head – H. Walford Davies *
 God be in my head – John Rutter



God so loved the world – Bob Chilcott *
 Hide me under the shadow – John E. West
 Holy is the true light – William H. Harris
 In paradisum from *Requiem in D minor* – Gabriel Fauré *
 I will lift up mine eyes – Leo Sowerby *
 Jesu, joy of man's desiring – Johann Sebastian Bach
 Jesus Christ the apple tree – Elizabeth Poston
 King of glory, King of peace – Harold W. Friedell
 Lead me, Lord – Samuel Sebastian Wesley
 Nunc dimittis in D – A. Herbert Brewer
 Nunc dimittis in C – Charles Villiers Stanford
 Nunc dimittis in B flat – Charles Villiers Stanford
 O for a closer walk with God – Charles Villiers Stanford
 O taste and see – Ralph Vaughan Williams *
 Pilgrims' Hymn – Stephen Paulus *
 Save us, O Lord – Edward C. Bairstow
 The Beatitudes – Russian Orthodox hymn, arr. Richard Proulx
 The Lord is my Shepherd – Thomas Matthews
 Thou knowest, Lord – Henry Purcell
 Thou wilt keep him in perfect peace – Samuel Sebastian Wesley *
 Ubi caritas – Maurice Duruflé *
 When rooks fly homeward – Arthur Baynon

- ◆ NOTE: The use of an anthem not listed above is subject to the approval of the Organist and Choirmaster. Requests will be handled on a case by case basis. An asterisk indicates the need for more than four choristers.

Vocal Solos

Bist du bei mir – Johann Sebastian Bach (soprano)
 He shall feed his flock from *Messiah* – George Frideric Handel (soprano)
 I know that my Redeemer liveth from *Messiah* – George Frideric Handel (soprano)
 Love bade me welcome from *Five Mystical Songs* – Ralph Vaughan Williams (baritone)
 Pie Jesu from *Requiem in D minor* – Gabriel Fauré (soprano)
 The Call from *Five Mystical Songs* – Ralph Vaughan Williams (baritone)
 The Lord's Prayer – Albert Hay Malotte (soprano or tenor)
 Then shall the righteous shine forth from *Elijah* – Felix Mendelssohn (tenor)



At Christ Church, Georgetown, the Revised Standard Version (RSV) of the Bible is used at Rite One (traditional language) liturgies. The New Revised Standard Version (NRSV) is used at Rite Two (contemporary language) liturgies. In consultation with a member of the clergy, the King James, or Authorized, Version (KJV) may also be used.

Psalms are typically drawn from *The Book of Common Prayer, 1979* (BCP, pp. 585 – 808). In consultation with a member of the clergy, the psalter found in *The Book of Common Prayer, 1928*, may also be utilized.

Isaiah 25:6-9 (RSV)

He will swallow up death in victory

On this mountain the LORD of hosts will make for all peoples a feast of fat things, a feast of wine on the lees, of fat things full of marrow, of wine on the lees well refined. And he will destroy on this mountain the covering that is cast over all peoples, the veil that is spread over all nations. He will swallow up death for ever, and the Lord GOD will wipe away tears from all faces, and the reproach 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, that he might save us. This is the LORD; we have waited for him; let us be glad and rejoice in his salvation.”

Isaiah 61:1-3 (RSV)

To comfort all that mourn

The Spirit of the Lord GOD is upon me, because the LORD has anointed me to bring good tidings to the afflicted; he has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound; to proclaim the year of the LORD’s favor, and the day of vengeance of our God; to comfort all who mourn; to grant to 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; that they may be called oaks of righteousness, the planting of the LORD, that he may be glorified.

Lamentations 3:22-26, 31-33 (RSV)

The Lord is good unto them that wait for him

The steadfast love of the LORD never ceases, his mercies never come to an end; they are new every morning; great is thy 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 cast off for ever, but, though he cause grief, he will have compassion according to the abundance of his steadfast love; for he does not willingly afflict or grieve the sons of men.

Wisdom 3:1-5, 9 (RSV)

The souls of the righteous are in the hand of God

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 an affliction, and their going from us to be their destruction; but they are at peace. For though in the sight of men 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 elect, and he watches over his holy ones.

Job 19:21-27a (RSV)

I know that my Redeemer liveth

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? Why are you not satisfied with my flesh? “Oh that my words were written! Oh that they were inscribed in a book! Oh that with an iron pen and lead they were graven in the rock for ever! For I know that my Redeemer lives, and at last he will stand upon the earth; and after my skin has been thus destroyed, then from my flesh I shall see God, whom I shall see on my side, and my eyes shall behold, and not another.”

Romans 8:14-19, 34-35, 37-39 (RSV)

The glory that shall be revealed

For all who are led by the Spirit of God are sons of God. For you did not receive the spirit of slavery to fall back into fear, but you have received the spirit of sonship. When we cry, "Abba! Father!" it is the Spirit himself bearing witness with our spirit that we are children of God, and if children, then heirs, heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him. I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us. For the creation waits with eager longing for the revealing of the sons of God. Who is to condemn? Is it Christ Jesus, who died, yes, who was raised from the dead, who is at the right hand of God, who indeed intercedes for us? Who shall separate us from the love of Christ? Shall tribulation, 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 sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

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

Raised in incorruption

But in fact Christ has been raised from the dead, the first fruits of those who have fallen asleep. For as by a man came death, by a man has come also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive. 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 delivers the kingdom to God the Father after destroying every rule 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 some one will ask, "How are the dead raised? With what kind of body do they come?" You foolish man! What you sow does not come to life unless it dies. And what you sow is not the body which is to be, but a bare kernel, 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 is it 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 nature must put on the imperishable, and this mortal nature must put on immortality. 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 thy victory? O death, where is thy 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 brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain.

2 Corinthians 4:16 – 5:9 (RSV)

Things which are not seen are eternal

So we do not lose heart. Though our outer nature is wasting away, our inner nature is being renewed every day. For this slight momentary affliction is preparing for us an eternal weight of glory beyond all comparison, because we look not to the things that are seen but to the things that are unseen; for the things that are seen are transient, but the things that are unseen are 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. Here indeed we groan, and long to put on our heavenly dwelling, so that by putting it on we may not be found naked. For while we are still in this tent, we sigh with anxiety; not that we would be unclothed, but that we would 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 of good courage; 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. We are of good courage, 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 (RSV)

We shall be like him

See what love the Father has given us, that we should be called children of God; and so we are. The reason why the world does not know us is that it did not know him. Beloved, we are God's children now; it does not yet appear what we shall be, but we know that when he appears we shall be like him, for we shall see him as he is.

Revelation 7:9-17 (RSV)

God shall wipe away all tears

After this I looked, and behold, a great multitude which no man could number, from every nation, from all tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands, and crying out with a loud voice, "Salvation belongs to our God who sits upon the throne, and to the Lamb!" And all the angels stood round the throne and round the elders and the four living creatures, and they fell on their faces before the throne and worshiped God, saying, "Amen! Blessing and glory and wisdom and thanksgiving and honor and power and might be to our God for ever and ever! Amen." Then one of the elders addressed me, saying, "Who are these, clothed in white robes, and whence have they come?" I said to him, "Sir, you know." And he said to me, "These are they who have come out of the great tribulation; they have



washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night within his temple; and he who sits upon the throne will shelter them with his presence. They shall hunger no more, neither thirst any more; the sun shall not strike them, nor any scorching heat. For the Lamb in the midst of the throne will be their shepherd, and he will guide them to springs of living water; and God will wipe away every tear from their eyes.”

Revelation 21:2-7 (RSV)

Behold, I make all things new

Then I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more. And I saw the holy city, 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, “Behold, the dwelling of God is with men. He will dwell with them, and they shall be his people, and God himself will be with them; he will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor crying nor pain any more, for the former things have passed away.” And he who sat upon the throne said, “Behold, I make all things new.” Also he said, “Write this, for these words are trustworthy and true.” And 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 from the fountain of the water of life without payment. He who conquers shall have this heritage, and I will be his God and he shall be my son.

John 5:24-27 (RSV)

He that believeth hath everlasting life

Jesus said: Truly, truly, I say to you, he who hears my word and believes him who sent me, has eternal life; he does not come into judgment, but has passed from death to life. Truly, truly, I say to you, the hour is coming, and now is, when the dead will hear the voice of the Son of God, and those who hear will live. For as the Father has life in himself, so he has granted the Son also to have life in himself, and has given him authority to execute judgment, because he is the Son of man.

John 6:37-40 (RSV)

All that the Father giveth me shall come to me

Jesus said: All that the Father gives me will come to me; and him who comes to me I will not cast out. 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 at the last day. For this is the will of my Father, that every one who sees the Son and believes in him should have eternal life; and I will raise him up at the last day.”

John 10:11-16 (RSV)

I am the good shepherd

Jesus said: I am the good shepherd. The good shepherd lays down his life for the sheep. He who is a hireling and not a shepherd, whose own the sheep are not, sees the wolf coming and leaves the sheep and flees; and the wolf snatches them and scatters them. He flees because he is a hireling and cares nothing for the sheep. I am the good shepherd; I know my own and my own know me, as the Father knows me and I know the Father; and I lay down my life for the sheep. And I have other sheep, that are not of this fold; I must bring them also, and they will heed my voice. So there shall be one flock, one shepherd.

John 11:21-27 (RSV)

I am the resurrection and the life

Martha said to Jesus, “Lord, if you had been here, my brother would not have died. And even now I know that whatever you ask from God, God will give you.” Jesus said to her, “Your brother will rise again.” Martha said to him, “I know that he will rise again in the resurrection at the last day.” Jesus said to her, “I am the resurrection and the life; he who believes in me, though he die, yet shall he live, and whoever lives and believes in me shall never die. Do you believe this?” She said to him, “Yes, Lord; I believe that you are the Christ, the Son of God, he who is coming into the world.”

John 14:1-6 (RSV)

In my Father's house are many mansions

Jesus said: “Let not your hearts be troubled; believe in God, believe also in me. In my Father's house are many rooms; if it were not so, would I have told you that I go to prepare a place for you? And when I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also. And you know the way 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, but by me.”



CHRIST CHURCH GEORGETOWN

31st and O Streets, NW | Washington, DC 20007
202-333-6677 | info@christchurchgeorgetown.org
www.christchurchgeorgetown.org

The Reverend Timothy A. R. Cole, Rector
The Reverend Andrew A. Kryzak, Associate Rector
Mr. Thomas P. Smith, Organist and Choirmaster