



The Episcopal Diocese of Hawai‘i

The Right Reverend Robert L. Fitzpatrick
Bishop

March 2012

Aloha ke Akua:

As a Diocesan Ohana, these past few months have included the unexpected deaths of Father Saimone Lino and Mrs. Maureen Murray, the wife of Father Austin Murray. It has been some time since we have experienced the sudden death of an active priest or of a clergy spouse. I also know that several congregations have suffered losses in recent months. Such deaths are part of life, but they bring sorrow. Such deaths also remind us of the reality of life. We are finite creatures and we too shall die.

The Book of Common Prayer states (on page 445): “The Minister of the Congregation is directed to instruct the people, from time to time, about the duty of Christian parents to make prudent provision for the well being of their families, and of all persons to make wills, while they are in health, arranging for the disposal of their temporal goods, not neglecting, if they are able, to leave bequests for religious and charitable uses.”

Making plans, writing wills, establishing trusts and leaving directions for the future in preparation for our own deaths is not morbid or unchristian. We live in the certain hope of the resurrection and preparing for physical death is part of life. We must discuss with our families, even while young adults, our intentions and desires. We must plan with life insurance and savings to care for our families. I also think that it is part of our duty as members of the Episcopal Church to leave something for the work and the mission of the Church.

The Book of Common Prayer also instructs us (on page 490) that: “The death of a member of the Church should be reported as soon as possible to, and arrangements for the funeral should be made in consultation with, the Minister of the Congregation. Baptized Christians are properly buried from the church. The service should be held at a time when the congregation has opportunity to be present.”

And in The Book of Common Prayer on page 507:

“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.”

In light of these past few months, Bea and I have made arrangements to review our wills and plans in case of death. Our sons are now through college. We have new needs and concerns. We have made provision to leave a portion of our estate to the Diocese. Likewise, we have talked about end-of-life care if needed. We have written down our preferences for our funerals. We have talked to our sons.

I share below my plan for preparations and burial after my death. I am placing this in my file at the Office. (All clergy and clergy spouses are welcome to place such a direction in the clergy file in the Office of the Bishop, and I would hope congregations have made provision for parishioners to keep such directions in local churches.)

I offer my plan to encourage everyone to plan for their eventual death and to aid families in times of grief.

“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” (1 Corinthians 15:58).

Aloha ma o Iesu Kristo, ko mākou Haku,

+Bob

The Right Reverend Robert L. Fitzpatrick
+ Keali‘ikoaokeakua

**Wishes of Robert LeRoy Keali'ikoaokeakua Fitzpatrick
regarding preparations and burial after his death**

My preference is that the body be cremated as soon after death as prudent (if for pastoral reasons members of my family wish to view my remains, I leave it to them to decide when to have the body cremated, but I do not want a public viewing or gathering and I would prefer the cremation be done as soon as possible after death). As little as practical should be spent on the process of preparation of the body and cremation. If possible, I wish my remains to be vested in alb and chasuble [by a priest(s) of the Diocese] before cremation. I would also like to have a Priest at the crematorium to commend my remains to the elements.

I would like the cremains placed in a simple brass container with my full name (including my Hawaiian name) and dates of my earthly life etched somewhere on the container.

If possible I wish the cremains to be interred in the memorial garden of the Cathedral of St. Andrew, Honolulu, in the area of the Bishops (ideally "above" those of Bishop Hanchett). I assume a Requiem Eucharist will be said in the Cathedral followed immediately by the burial of the cremains. If the Cathedral of St. Andrew is unavailable, then an Episcopal Church selected by my family with the cremains interred in a Church or on Church property as long as it is in Hawai'i.

If I should die before retirement, I would like Bishop Richard Chang to be the celebrant (and if he is unavailable or unable, then one of the Bishops from my bishop colleague group), and if after retirement, then the current Bishop Diocesan of Hawai'i. If possible, I would like Canon Elizabeth Beasley to preach (if she is unable or unavailable, then the celebrant or the Dean of the Cathedral; and if after retirement, the Priest of the congregation I primarily attended or with which I was connected at the time of my death).

Please, no flowers (other than perhaps the flowers that would be typically on the altar for Sunday). Donations in lieu of flowers should be given to The Episcopal Church in Hawai'i (for the "Episcopate Fund") and/or St. Andrew's Priory School (for the "Scholarship Fund").

If it is desired, the family may greet folk an hour (or so) before the service at the baptismal font area of the Cathedral with the cremains placed in a side chapel area near the font as appropriate.

I would like the following order of service from the BCP 1979:

1. The ministers enter to an appropriate oli, if possible. The cremains should be carried in procession by a Deacon immediately behind the paschal candle (no cross) and placed on a table at the crossing; otherwise enter to the following Gathering Hymn.
2. Once all are in place the Gathering Hymn (without the anthems on BCP p. 491 and 492): The Hymnal 1982 #665, "All my hope on God is founded"
3. Opening Salutation and Collect(s) on BCP p.493
4. The Liturgy of the Word (English readings from the NRSV – note that the lessons for the Old Testament and Gospel are from the propers for All Saints Day in the original lectionary of the BCP 1979, and the Psalm and Epistle from the Burial Office)
 - a. Ecclesiasticus 44:1-15 (read in English): "Let us now sing praises of famous men," concluded with "Here ends the Reading."

- b. Psalm 130. I would like it to be chanted in Hawaiian (either by an individual or by the congregation), or chanted in English by the congregation using a simple form with the BCP p. 874 translation (all seated).
 - c. Romans 8:12-39 (if possible, read in Hawaiian): “So, brothers and sisters...,” concluded with “Here ends the Reading.”
 - d. If my son James would like and is able, he is welcome to read a portion of Alfred Lord Tennyson’s Idylls of the King (“The Passing Arthur,” line 362 “Then they saw...” to line 445 “...the great deep he goes”). He may explain why he is reading this portion of the poem.
 - e. Gospel Hymn: Na Himeni o ka Ekalesia 1999 #118, “Iesu no ka Kahuhipa”
 - f. Matthew 5:1-12, “When Jesus saw the crowds...” (read in English and Hawaiian)
 - g. Homily
 - h. Apostles’ Creed, BCP p. 496
 - i. Prayers, BCP p. 497
 - j. The Peace, BCP p. 360
5. The Holy Communion
- a. Offertory (with a collection taken and equally divided between the Episcopal Church in Hawai’i [for the “Episcopate Fund”] and/or St. Andrew’s Priory School [for the “Scholarship Fund”]). Please do not sing a doxology at the presentation of the gifts (or lift them up in any way). During the presentation (all standing) sing “Guide me, O thou great Jehovah” (The Hymnal 1982 #690 and/or Na Himeni o ka Ekalesia 1999 #104 – ideally with verses in English and in Hawaiian).
 - b. Eucharistic Prayer A, BCP p. 361 (if possible, with the Words of Institution in English and Hawaiian), with the Lord’s Prayer sung in Hawaiian (the chant version commonly used at the Cathedral in the form of Na Himeni o ka Ekalesia 1999 #187)
 - c. Service Music: Sanctus (The Hymnal 1982 #S-128 Mathias) and Agnus Dei (The Hymnal 1982 #S-165 Mathias). At the fraction just sing the Agnus Dei.
 - d. During the Administration of Communion, suggested hymns: Wonder, Love and Praise #764 “Taste and See” and Wonder, Love and Praise #811 “You shall cross the barren desert.”
 - e. Post Communion Prayer, BCP p. 498
 - f. The Commendation, BCP p.499
 - g. The Bishop shall bless (if possible, in Hawaiian) the people and the Deacon dismisses them.
 - h. At the recessional, as a Deacon carries the cremains and the family is gathered behind the cremains and Paschal Candle in the procession, all shall sing The Hymnal 1982 #287 “For all the saints.” Please try to time it to sing all the verses in the Cathedral (with the last verse as the Bishop/Celebrant reaches the Font) so that everyone can be urged to join the procession for the Committal.
 - i. The procession and all who are able proceed directly to the memorial garden of the Cathedral of St. Andrew for the Committal on BCP p. 501.
 - j. The hole containing the cremains should be immediately filled.
6. A reception and greeting of the family can immediately follow on the Close (or near the Church) as appropriate. Any personal comments or reflections can be offered during this time (there should be no eulogies or such comments during the Mass itself).
7. There is really no need to visit the site of the internment of my earthly remains after the burial. I won’t be there. I will be with you in the Communion of Saints whenever and wherever the Eucharist is celebrated, and with God’s people where they gather in the praise of Our Lord and the fellowship of Christ’s Disciples.