

SAINT PAUL’S CHURCH MEMORIAL POLICY

Approved by the Vestry ____4/25/2022____

MEMORIALS COMMITTEE CHARTER

Approved by the Vestry ____4/25/2022____

AMENDMENT TO BURIAL POLICY

Approved by the Vestry ____4/25/2022____

Scripture

Let us now praise famous men, and our fathers that begat us.

All these were honoured in their generations, and were the glory of their times.

There be of them, that have left a name behind them, that their praises might be reported.

And some there be, which have no memorial; who are perished, as though they had never been; and are become as though they had never been born; and their children after them.

With their seed shall continually remain a good inheritance, and their children are within the covenant.

— *Ecclesiasticus 44: 1,7-9, 11. King James text*

I. Memorial Policy Summary

Memorials provide benefits both to the church and to donors who provide some tangible object or intangible program that enhances the mission of the parish. These benefits may augment the liturgy, the architecture, or some programmatic aspect of the parish. This policy provides the guidance for accepting memorials and addressing concerns and/or issues related to existing memorials that may need to be removed for any number of reasons.

This policy establishes and charters a Memorials Committee to advise the Vestry on accepting and, if requested, reviewing memorial gifts and their placement in the church (see III, page 2). The Memorials Committee acts in an advisory capacity while all decisions regarding memorials require the approval of the Vestry of Saint Paul’s Church.

The acceptance of new and/or review of existing memorials are evaluated within the spirit of our Baptismal Covenant and the Church’s mission statement. Saint Paul’s Church, both the physical space and the spiritual body, is to house, personify and nurture the worship of God and service to others embodied in Jesus Christ. Saint Paul says “for we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Christ’s sake.”

II. Introduction

This memorial policy is intended to provide guidance to Saint Paul's Church concerning new and existing memorial gifts, including acceptance, function, location, form, inscriptions, promotion, recordation, permanence, and other factors.

A complementary document outlining the procedures by which the above are addressed is included in Appendix I to summarize processes and approaches for handling these subjects.

The policy also includes appendices germane to the recording of memorials, including the use of the graveyard and columbarium, and the approval process for accepting new and assessing existing memorials. Some appendices may be replicated from other policies, committees or other directives of the Vestry.

Appendix I: Memorials Procedures

Appendix II: Plans of Buildings and Grounds

Appendix III: Deed of Gift Form (with sample form)

Appendix IV: List of Memorials

Appendix V: Wish List for Desired Memorial Gifts

Appendix VI: Graveyard and Columbarium Policies

Appendix VII: Reference to and Excerpts from The Church of England published document: *Contested Heritage in Cathedrals and Churches*, (published in 2021)

III. Memorials Committee

This policy establishes and charts a Memorials Committee to advise the Vestry on accepting and, if applicable, reviewing memorial gifts and their placement in the church. This committee will be a standing committee appointed by the Vestry and composed of the current Rector of Saint Paul's Church; the current Treasurer; designees from the Buildings and Grounds Committee, the History Commission and the Planned Giving initiative; and two (2) at large members of the parish. This group should be knowledgeable in the history, architecture, and needs of the church.

The Memorials Committee acts in an advisory capacity while all decisions regarding memorials require the approval of the Vestry of Saint Paul's Church.

This committee's responsibilities also include maintaining a complete inventory of memorials or Memorial Book, listing the name of memorial, memorialized person or event and brief statement of pertinent information, donor(s), date(s), letter of agreement, purpose of the memorial gift, desires of the donor, historical context, statement of significance (if applicable), wording/photographs, and other documentation of the memorial. The Memorial Book will be kept by the Memorials Committee and will cover both extant memorials and those that were destroyed in the 1916 fire. Further information on the inventory lists is given in Appendix IV.

The Memorials Committee will also maintain a changing but up-to-date list of desirable things that would support the mission and ministries of the Church and that might appeal to donors. This list is maintained to respond readily to inquiries from donors and can be compiled in consultation with the clergy, other committees and/or other relevant groups as designated by the Vestry. This list may also be kept separately by the Church Administrator. Further information on the wish list is given in Appendix V.

IV. Overall Considerations of Memorials

Memorials should . . .

- reflect the values of the church, the donor, and the person or event being honored or memorialized.
- support (or be not at odds with) the mission, ministry, programs, and history of the church.
- reflect the values of the church, recognizing that societal values have evolved and continue to evolve over time.
- relate to the Church, its mission, ministry, and history, or the history of the site.

Consideration should be given to the purpose, utility, longevity, permanence, location, ongoing physical care and maintenance (and funding of that maintenance), and other financial considerations.

Memorials should be judged on the effects on mission and ministry, not on whether the honoree, who was most certainly a sinner, was a good person or a bad person. Only God can make that judgment.

Decisions on new memorials and also on existing memorials, for reasons of practical necessity, obsolescence, contested heritage, or other factors, should all be made deliberately, adopting a long-term view in reaching conclusions about the acceptability of memorials.

A. Memorial Types

Memorials may take many forms according to the needs of the Church and the desires of the donors. By way of illustration and not of limitation, examples include physical memorials, tangible property, monuments, burial markers (gravestones, grave markers, tombstones, inscriptions denoting the resting place of human beings), cenotaphs, tablets, memorials, plaques, decorations, commemorative markers (e.g. the Celtic cross, Washington's visit historical marker, Indian Congress plaque, etc.), historic interpretation features (e.g., Colonial Chapel garden), celebratory monuments, dedicatory inscriptions, statuary, historical markers, buildings (new, additions, renovations, restorations, or alterations), rooms, furnishings, fixtures (interior or exterior), objects, glazing, paintings, programs or ministries, endowments, and other forms.

Physical memorials should have some specific artistic merit that both contributes to the Christian ministries of the parish and the church as a whole and respects and complements the architecture and traditions of the Church and churchyard.

B. Memorial Subjects

Persons to be honored by memorials should generally be communicants and their families, benefactors, rectors and staff members, or other persons connected with the parish, the diocese or the national church, or their histories. Exceptions should be considered by the Memorials Committee and the Vestry.

C. Spaces in the Church and Grounds

For consistency of reference the following names of spaces generally accepted in the Anglican tradition are established and are illustrated on the basic plans of buildings and grounds attached in Appendix II.

The Church is the entire building, within which are the chancel, nave, sacristy, organ chamber, narthex, entrance foyer and stairway, balcony, and bell tower, porticos, and crypt. The chancel is comprised of the sanctuary (behind the altar rail containing the altar and furnishings) and the choir.

The Parish House includes Tyler Hall, Chapel of Saint Peter and Saint Paul, Tyler Hall kitchen, Music office, second story meeting spaces and offices, and basement boiler room. The Parish House also includes the entrance foyer and porticos, Parish offices, Children's Ministries Center, River Room, Berlin Room, River Room kitchen, River Walk terrace, and mechanical room under the terrace.

The Churchyard includes the graveyard, churchyard walls, walks, ramps, landscaped gardens, Baird Garden, Colonial Chapel, east parking lot, and west parking lot. The burials in the churchyard include both the historic burials from the 18th and 19th Centuries, as well as the deposit of cremains within an invisible grid established in the late 20th Century.

D. Forms of Gifts

Memorial gifts may take many forms, according to the circumstances. Examples include the following:

- Cash or cash equivalents
- Legacies or specific bequests in wills,
- Stocks or bonds
- Insurance policy beneficiary proceeds
- Physical objects or features
- Real estate
- Retirement plan (IRA or 401-k) beneficiary proceeds or cash disbursements.

Memorial gifts may be restricted or designated for a specific purpose. Memorial gifts may also be unrestricted gifts that are accumulated in a general Memorials Fund. From time to time, the use of memorial funds for a proposed specific purpose may be considered, recommended by the Memorials Committee, and approved by the Vestry.

Saint Paul's Church will acknowledge each memorial gift to the donor. In the case of cash or cash equivalents, the acknowledgement will include the amount of the gift. In the case of physical item or other in-kind gift, it is the donor's responsibility to determine its value. In any case, donors making memorial gifts should consult their tax advisors regarding the status of the gift under Internal Revenue Service regulations.

E. Ownership.

Church receives full ownership and agrees to use the gift in accordance with the wishes of the donor, so long as it remains consistent with the purpose and mission of the Church.

A letter of agreement or Deed of Gift is to be completed and signed for all significant memorial gifts, similar to the sample form in Appendix III.

F. Location, Placement, and Inscriptions

The donor will often designate that the gift be in memory or in honor of someone, often a member of the parish, but not necessarily. In all cases, the memorial should acknowledge the greatness or the glory of God. Donors themselves may or may not be members of the parish.

Memorials should be placed so as to enhance and not to detract from the architectural style of the buildings. In most cases this means that memorial inscriptions or plaques should be integral with or attached to the physical feature being donated. Placement of any memorial should try to remain in aesthetic community with the historic church structure and certainly not detract or distract from the worship of God. Physical memorials can also include information that places the honoree in context to the era in which the gift was given. This context can be placed within the memorial itself or in separate location and should be aesthetically appropriate to the space where it is placed.

Memorial inscriptions should acknowledge the greater Glory of God. Typically, they will include the words "To the Glory of God," or the Christogram IHS, which is a contraction for the Greek word for Jesus. The memorial may include language about the gift, the donor, and the date of the gift or the dates of the honoree. Memorials may be given "in honor of," "in thanksgiving for," "in memory of," or by other descriptions depending on the purpose proposed by the donor. In some instances, additional interpretive language may be useful in conveying some particular message to parishioners, visitors, and/or scholars.

Memorial inscriptions that are not an integral part of a physical object, such as commemorative plaques, should be placed in appropriate locations, preferably clustered rather than being dispersed over the buildings. In the case of non-physical gifts, it may be desirable to establish a consolidated "honor roll" marker to allow for such acknowledgements.

V. Approval or Review Process (also see Appendix I)

Vestry has the final authority concerning acceptance or rejection of memorials gifts.

The Vestry and the standing Memorials Committee will seek advice and input from committees or other constituencies that seem appropriate for the proposed gift. The size and style of markers that acknowledge the gift will be determined by the Memorials Committee, in consultation with

the above, and recommended to the Vestry. The Memorials Committee Charter gives that committee the ability to defer decisions or seek additional input to other appropriate committees. For example, a plaque acknowledging donors to a building campaign could be referred to the Building and Grounds Committee or a Capital Campaign Committee to determine appropriate placement.

A. Approval of new memorials:

The sole means by which a memorial may be added is by approval by the Vestry with the Memorial Committee acting in an advisory capacity. A request to propose a new memorial should be easily accessible to members of the Church and may be made to the Rector or Vestry (collectively or to an individual member) The request must then be referred to the Memorials Committee as an official request for recommendation to the Vestry. There are no other routes by which a memorial may be added.

B. Relocation, Alteration or Removal Policies

Should the relocation, alteration or removal of an existing memorial be considered for reasons of practical necessity, obsolescence, contested heritage, or other factors, the Vestry shall make a considered and deliberate decision on the course of action, seeking consensus where possible. Depending on the individual circumstances, the Vestry shall consult with the Memorials Committee, History Committee, and Buildings and Grounds Committee, and/or the parish at large, for recommendations and input appropriate to the situation.

A request to relocate, alter or remove an existing memorial should be easily accessible to members of the Church and may be made to the Rector or Vestry (collectively or to an individual member). The request must then be referred to the Memorials Committee as an official request for recommendation to the Vestry. There are no other routes by which a memorial may be relocated, altered or removed.

As guidance for the Church in instances of contested heritage, this Policy includes a document published by the Church of England on this subject in 2021, *Contested Heritage in Cathedrals and Churches*. This document was “written primarily for parishes and cathedral chapters who need to address their contested heritage, and for the advisory and decision-making committees and individuals that support them within the Church and in the heritage sector.”

In reaching conclusions, the following factors and questions should be among those considerations to be weighed:

- the effect on the mission, sacraments, liturgy, and function of the church,
- original purpose and type of memorial,
- the stated purpose of the removal or relocation,
- process for evaluation,
- respectful discussion and dialogue,
- financial consequences,
- donor’s desires,

- restrictions of the memorial,
- rights or opinions of heirs,
- who or what group will be offended by either removal or relocation or by no change,
- weighing benefits vs. harm,
- interpretation or reinterpretation if needed,
- and other pertinent matters,

with a presumption that things will remain as they are unless the benefits of change outweigh the perceived harm.

Excerpts from the Church of England's *Contested Heritage in Cathedrals and Churches*, 2021, which presents a useful and deliberate process that is adaptable to churches in the United States, are quoted verbatim on Appendix VII.

Appendices follow:

APPENDICES

Appendix I: Memorial Procedures

The decision about any memorial should include a clear, documented understanding of the way a gift or memorial will benefit the ministry and mission of the church and/or the preservation of some aspect of the Church's associated history. Gifts and their dedications should be regarded in light of our Baptismal Covenant.

A. The sole means by which a memorial may be added is by approval by the Vestry with the Memorial Committee acting in an advisory capacity. A request to consider a new memorial is made to the Rector or Vestry (collectively or to an individual member) and the request is then referred to the Memorials Committee as an official request for recommendation to the Vestry. The Vestry may also decide to seek input from other committees. There are no other routes by which a memorial may be added. As appropriate and upon the wishes of the donor, the parish may be informed about accepted memorials and their use. Additionally, if requested by the donor(s), gratitude for the gift may be publicly expressed.

B. A request to relocate, alter or remove an existing memorial may be made to the Rector or Vestry (collectively or to an individual member). The request is then be referred to the Memorials Committee as an official request for recommendation to the Vestry. There are no other routes by which a memorial may be relocated, altered or removed.

In cases of requests to relocate, alter or remove an existing memorial it is paramount that every effort should be made by the Vestry to be open and transparent with the congregation. A formal acknowledgment of such a request shall be placed in the Vestry minutes of the meeting at which the request is presented and no relocation, alteration or removal may occur prior to the aforementioned recordation of the request in the Vestry minutes and a subsequent recordation in Vestry minutes of the Memorials Committee recommendation.

The recommendation to the Vestry by the Memorials Committee shall be a thorough, respectful assessment of all the issues and shall address, at a minimum, the considerations listed in **V, C** above, and repeated below:

- the effect on the mission, sacraments, liturgy, and function of the church,
- original purpose and type of memorial,
- the stated purpose of the removal, alteration or relocation,
- process for evaluation,
- respectful discussion and dialogue,
- financial consequences,
- donor's desires,
- restrictions of the memorial,
- rights or opinions of heirs,
- who or what group will be offended by either removal, alteration or relocation or by no change,
- weighing benefits vs. harm,

- interpretation or reinterpretation if needed,
- and other pertinent matters,

with a presumption that things will remain as they are unless the benefits of change outweigh the perceived harm.

If it is determined that adding context to an existing memorial is appropriate, the inclusion of such context should also be a considered and deliberate decision evaluated within the spirit of our Baptismal Covenant and the Church's mission statement. This context can be placed within the memorial itself or in separate location and should be aesthetically appropriate to the space where it is placed. As appropriate, the Vestry shall consult with the Memorials Committee, History Committee, and Buildings and Grounds Committee, and/or the parish at large, for recommendations and input appropriate to the situation.

Appendix II: Plans of Buildings and Grounds

[Simple plans to be added.]

Appendix III: Deed of Gift Form

[Sample form to be added.]

Appendix IV: List of Memorials

The Memorials Committee maintains a complete inventory of memorials or Memorial Book, listing the name of memorial, memorialized person or event and brief statement of pertinent information, donor(s), date(s), letter of agreement, purpose of the memorial gift, desires of the donor, historical context, statement of significance (if applicable), wording/photographs, and other documentation of the memorial.

[Inventory list or register to be added.]

Appendix V: Wish List for Desired Memorial Gifts

[This appendix should be a detachable document available to give to potential donors or inquirers.]

Appendix VI: Graveyard and Columbarium Policies

The following transcribed resolution concerning burials in the churchyard was entered in the Vestry Minutes for October 1988. It was to be revealed to the parish on All Saints Day 1988. The resolution accompanied another document titled "St. Paul's Episcopal Church: Policies for Burial and Cremation."

"A RESOLUTION CONCERNING BURIAL OF HUMAN ASHES IN THE CHURCHYARD OF ST. PAUL'S

Resolution, adopted by the Vestry of St. Paul's Church on _____ [blank in the original] _____, with reference to the following facts:

- a. The Rector, Wardens and Vestry wish to make available to communicants of St. Paul's a dignified and suitable place for interring the ashes of deceased communicants and their families.
- b. There is no intent to reopen or designate a cemetery [sic] or a burial ground.
- c. A statement of policies and conditions concerning and regulating the interment of ashes is necessary.

THEREFORE, it is stipulated and resolved that:

All policies governing interment of ashes in the churchyard are set by the All Saints Guild, with approval from the Rector, Wardens, and Vestry of St. Paul's Episcopal Church as needs arise. The All Saints Guild membership shall include the Rector or his designate, and at least one representative from each of the following: the Vestry, Historical Development Committee, Memorials Committee, Worship Commission, Buildings and Grounds, the Chancellor, and the congregation at large. The Vestry is the trustee of the endowment funds with the recommendations of the Memorial Committee of St. Paul's Episcopal Church.

Ashes of communicants of St. Paul's and their families may, with approval of the Rector or Rector's designate, be buried in the grounds of St. Paul's.

The grounds surrounding St. Paul's currently designated as the Church cemetery [sic] is the location for burial of ashes, provided that the burial of ashes does not disturb historical markers or plantings.

Since the cemetery [sic] surrounding St. Paul's Church is designated as a historical landmark, no physical identification or additions of a decorative nature, either temporary or permanent, as marking the burial site of ashes shall be made.

Ashes must be in a bio-degradable container, or interred with no container.

There shall be no reservation in advance of a particular location for burial of ashes. The location of the actual burial spot will not be marked, and no object of any kind shall be placed at such location.

A common plaque shall be provided. The names of those whose ashes are interred in the churchyard are to be placed on the plaque once a year in the sequence of the date of death.

All names must fit on one line; therefore, no title or professional designations are used. Dates of birth and death are carved on a line beneath the name.

Transportation and cremation expenses are borne by the family of the deceased. An established contribution of \$2,000 to St. Paul's Memorial Fund is set to cover interment and inscription costs, maintenance and preservation of the buildings and grounds of St. Paul's Church. The established contribution of \$2,000 requested for interment of ashes may be waived, all or in part, at the Rector's discretion at the time of death. **Amendment to contribution amount (approved by the Vestry 4/25/2022)**

The funeral director should be instructed to deliver the ashes to St. Paul's Church.

Immediately after the commendation in the Office of the Burial of the Dead, Rite I or Rite II, the procession may lead to the churchyard where the ashes will be committed to the earth. The family and congregation may join the clergy for this committal.

Occasionally a memorial Service or a service of the burial of the Dead has taken place at some other location and time. In this case, the family may join the clergy at some appointed time for the committal of the ashes at St. Paul's Church. The interment of ashes for those who donated their body to medical research may be handled in this manner.

Any changes to these policies and conditions concerning and regulating the interment of ashes in the churchyard of St. Paul's will first be considered by the All Saints Guild who will then submit recommendations to be voted on by the Vestry of St. Paul's Church."

Amendment to Burial Policy (approved by the Vestry 4/25/2022)

The following amendment covers policies concerning burials in the Colonial Chapel and other special interments:

Colonial Chapel

The scatter or ash garden bed along the western margin of the Colonial Chapel is also available for interment of ashes of deceased communicants and their families, generally according to the same policies as the rest of the churchyard, except as noted here. No containers shall be used at this location. A common plaque is provided for inscription of the names and dates of those interred in the ash garden.

Other Interments

Under unusual or special circumstances, interment or re-interment of remains of other persons having connections with Saint Paul's Church or with the community at large may be made with specific recommendation of the All Saints Guild and approval by the Vestry. (e.g. the reinterment of William Few in 1978).

Appendix VII: Guide for Contested Heritage memorialization

Reference to and Excerpts from The Church of England published document: *Contested Heritage in Cathedrals and Churches*, (published in 2021)

The Church of England has considered the issue of contested heritage, focusing on the issue of the memorialization in tangible form of people or events connected with racism and slavery. They published a guidance document on this subject in 2021, *Contested Heritage in Cathedrals and Churches*, "written primarily for parishes and cathedral chapters who need to address their contested heritage, and for the advisory and decision-making committees and individuals that support them within the Church and in the heritage sector." Their research contains pertinent advice and processes that are adaptable to situations in United States churches. The document is quite long, but the following are some salient recommendations and verbatim quotations from the

guidance paper. The complete document is referenced in Footnote 1 below and may be accessed via the following URL:

https://www.churchofengland.org/sites/default/files/2021-06/Contested_Heritage_in_Cathedrals_and_Churches.pdf,

“Each case needs to be considered individually, and the purpose of the [guidance] framework is to aid rather than to pre-empt the decision-making process: it neither insists upon nor rules out any particular course of action as the result of such conversations.”

“. . . changes which affect the significance of historic buildings [should] only take place after full consideration of all relevant issues. . . . with a presumption that things will remain as they are unless the benefits [of change] outweigh the harm.”

“This is not about judging people in the past by the standards of the present, but about how items of contested heritage and wider issues of under-representation affect our ability to be a Church for all in the 21st Century.”

“Unilateral action is inevitably divisive and will be perceived differently by different people.”

“How will you weigh opposing viewpoints, and avoid the process being felt to have produced ‘winners’ and ‘losers’?”

“Discussions of contested heritage should be framed to avoid starkly binary thinking that classes anyone as wholly good or evil. A theology of forgiveness is not reducible to simplistic categorisations. From a Christian perspective every memorial is a memorial to a sinner, however fulsome any tribute to their life, character and achievements may be, and the final moral reckoning on all our lives is known to God alone. The focus of discussion should be the impact of a piece of material culture on a church or cathedral’s ability to be a place of welcome and solace to all, and how this should best be addressed, not on whether an individual deserves to be expunged from the historical record.

“The basis of any consideration of change regarding contested heritage would, as always, be a robust Statement of Significance, founded on an appropriate level of research into the object in question and its physical and historical context, and a Statement of Needs, considering the need for change from liturgical, theological, missional, and community perspectives. Insufficient understanding of the significance of the object and the need for change, if the research is deficient in depth and quality and/or the interests of any party are ignored or not given appropriate weight, is likely to lead to distress and recriminations, as well as the possibility of the refusal of any proposed interventions.”

“Robust and open research into the histories of objects. Such research will also be of ongoing value if a decision is ultimately taken to ‘retain and explain’ a controversial item.”

“How does the object in its current position in the church building, churchyard, or other space affect the church or cathedral’s ability to undertake worship and mission?”

“What is the role of the church or cathedral as a pilgrim or tourist destination or for scholarly, historical and educational interest, and how would this be affected by any changes?”

“**No change** is not the same as **no action**. If concerns have been raised then not taking action of any kind, even by way of research or consultation, could be viewed as unwillingness to address or even acknowledge the issue, and as going against Christian teachings on racism.

“If you decide on no change it will therefore be important to document and record your decision-making process and to communicate your reasons clearly so that the outcome is not misinterpreted as inertia.

“Interpretation / explanation. Interpretation can be used to add different narratives to the object and explain different perspectives.”

“... at best, these objects may be reminders of an ‘overcome’ past, a horror from which we celebrate our extrication; at worst, for these objects to remain in place with no discussion or interpretation could be taken to imply that the oppression and disenfranchisement they evoke of many in affected communities is socially and theologically acceptable to the Church.”

“Addition

“Can an addition be made to the object or its context in such a way as to appropriately address its contested nature or negative associations?”

“Non-permanent alteration

Can the object be altered in a non-permanent way to appropriately address its contested nature or negative associations?”

“Relocation . . . Safe and professional removal of material to a place of less prominence It is important to consider the potential physical harm that may be caused to a monument through relocation, either in the course of moving it, or as the result of vandalism if it remains controversial and is put within more easy reach of protestors.

“Relocation should normally be accompanied by the conservation of the object. Internal monuments should not be relocated outside. In general there should be a presumption against relocating a burial marker from a grave.”

“Sometimes the prominence of an object is part of the problem, for example placement in a position of honour in the chancel. Relocating a memorial that intimidates by its high position (having to look up to see the person commemorated) to a lower position can be a powerful gesture. This option may be usefully considered in conjunction with one of the options above (interpretation, addition or alteration).”

Moving to storage is unlikely to address the underlying issues and could even be interpreted as an attempt to avoid doing so.”

[Best to avoid] “Disposal, Deaccessioning, Permanent alteration, Destruction.”

“The presumption should therefore be that contested objects will continue to exist, even if reinterpreted or relocated, to retain their heritage value apart from their current context. Provision for the long-term future of any object should thus be part and parcel of any proposal for its relocation.”

The guidance document includes an entire appendix section on a recommended decision process and checklist.