



ALL SAINTS MEMORIAL GARDEN & COLUMBARIUM, AND CEMETERY

For if we live, we live to the Lord, and if we die, we die to the Lord. So then, whether we live or whether we die, we are the Lord's. For to this end Christ died and lived again, that he might be Lord both of the dead and of the living. –Romans 14:8-9

INTRODUCTION

All Saints is committed to being a multi-generational community of faith where we serve people throughout all stages of life. To that end, All Saints is making plans to offer two options for the burial of the saints who pass away:

- 1. Memorial Garden & Columbarium.** On site at All Saints, for the interment of cremated remains (ashes), with the additional option to memorialize those buried or interred elsewhere.
- 2. Cemetery.** In partnership with the Cook-Walden/Forest Oaks Memorial Park cemetery, a short 2-mile drive from All Saints, for those who prefer in-ground burial. All Saints has purchased a grouping of 100 cemetery plots, creating an “All Saints section” within the private cemetery, and marked as such.

SUMMARY OF OPTIONS AVAILABLE

ON-SITE MEMORIAL GARDEN & COLUMBARIUM

Columbarium niche for interment of ashes
(holds up to 2 urns)**\$4,000**
(excludes cost of cremation: about \$1,000/person)

Memorial plaque.....**\$1,000**
(for those buried or interred elsewhere)



NEARBY CEMETERY SECTION

Burial plot in All Saints' section of the
Cook-Walden/Forest Oaks cemetery: **\$7,500**
*(excludes cost of casket, vault/liner, headstone,
opening/closing fee, etc.: an additional \$14K-\$18K and up)*



MEMORIAL GARDEN & COLUMBARIUM

PURPOSE

All Saints Presbyterian Church's Memorial Garden & Columbarium provides a special place for interment of (depositing) cremated remains of church members, pastors, and their families. The Columbarium contains 576 niches (compartments), each with the capacity for up to two (2) urns of one (1) person each. The memorial wall has space for 154 plaques available for engraving.



MANAGEMENT OF THE MEMORIAL GARDEN & COLUMBARIUM

All Saints' staff have the responsibility of managing and maintaining the Memorial Garden & Columbarium, as well as keeping records regarding niche reservations and persons interred in the Columbarium, including names and dates of birth, death, and interment. Niches are identified as shown on the Columbarium diagram.

ELIGIBILITY FOR INTERMENT

Interment in the Columbarium is restricted to the cremated remains of members, pastors, former members, and former pastors of All Saints, as well as their parents, spouses, and children. The Senior Pastor may grant eligibility to others who are meaningfully connected to All Saints.

FEE TO RESERVE A NICHE

The one-time fee to reserve a niche in the Columbarium is **\$4,000.00** (plus \$107.00 in card transaction processing fees if applicable). The fee includes the right of interment in the reserved niche, up to two urns, inscription on the niche, and ongoing care for the Columbarium. The fee does not include the cost of cremation. In the Austin area, direct cremation cost is around \$1,000, excluding optional services (e.g. visitation). All Saints may change the niche fee, but incumbent niche reservation owners will not be reimbursed any difference nor assessed additional costs if the fee changes.

Each niche may accommodate up to two urns. Those who elect to reserve only **one half of a shared niche** (thereby leaving room for the ashes of another unrelated person) may do so for **\$2,500.00** (plus \$67.00 in card transaction processing fees if applicable). All Saints will assign the other half of the niche to another person.

The engraved niche faceplate measures approximately 6" x 6" square.

SINGLE	COMPANION	SHARED
<div>Elizabeth T., "Liz" McGREAGOR 1905 - 1999</div>	<div>1915 - 1996 Charles Frederick, Sr. JOHNSON Mary Ellen 1917 - 2003</div>	<div>Margaret R. STEPANSKI 1898 - 1991 <hr/>Kathrine A. Smith FJELSTUHL 1905 - 2001</div>

ELIGIBILITY FOR MEMORIALIZATION

Remembrance on the memorial wall is restricted to members, pastors, former members, and former pastors of All Saints, as well as their parents, spouses, and children. The Senior Pastor may grant eligibility to others who are meaningfully connected to All Saints. A memorial plaque is meant to memorialize one individual or one married couple.

FEE FOR A MEMORIAL PLAQUE

The one-time fee for a memorial plaque in the Memorial Garden is **\$1,000.00** (plus \$27.00 in card transaction processing fees if applicable). The fee includes the plaque and its inscription, as well as ongoing care for the Memorial Garden. All Saints may change the fee, but those who have already paid the fee will not be reimbursed any difference nor assessed additional costs if the fee changes.

The memorial plaque measures approximately 6" tall x 4" wide.

Single	Companion
John C., Sr. SMITH 1933 - 2007	1934 - 2008 Walter A. "Wally" McGREAGOR Evelyn R. 1943 - 2014

FINANCIAL ASSISTANCE

Anyone desiring to reserve a niche or memorial plaque, but without the means to pay the fee, may appeal to any deacon for help from the Benevolence Fund. Disbursements from the Benevolence Fund are subject to consideration by the deacons per their standing practices for Benevolence Fund disbursements.

RESERVING A NICHE

To reserve a niche or memorial plaque, a person must submit full payment of the fee and a completed Columbarium Reservation Form to the church finance office. The church staff will review each reservation form for compliance with applicable policies and procedures and confirm that the identified niche or memorial plaque is available for reservation. When approved, the church will deliver the signed reservation form to the owner to indicate the church's acceptance, and update the church's records accordingly.

SELECTING A NICHE OR MEMORIAL PLAQUE

The church staff will maintain a list of niches and memorial plaques that are available for reservation. Each submitted reservation must identify the selected niche. Reservations will be reviewed in the order the church receives them, as determined by the church staff.

DESIGNATING THE PERSON TO BE INTERRED, OR TRANSFERRING A NICHE RESERVATION

Each submitted reservation must designate the person(s) to be interred. No remains may be interred in a niche except those of the person(s) designated on the final accepted reservation for that niche. A niche reservation owner may, at any time prior to the death of the person(s) to be interred, designate a different person by submitting a Columbarium Reservation Change in Designated Person to be Interred to the church staff for consideration. The church staff will review each change form for compliance with applicable policies and procedures. When approved, the church will deliver the signed reservation form to the owner to indicate the church's acceptance, and update the church's records accordingly.

COMMITTAL SERVICE

Only an All Saints pastor or an ordained minister invited by an All Saints pastor may officiate a committal service at the Columbarium.

URNS

The only urn that may be used for interment in the Columbarium is the urn provided by the church and included in the fee.

INSCRIPTION ON NICHES

The size and style of the inscription on each niche must be as prescribed by the church. Inscriptions will include the information shown on the final accepted reservation. The deceased's name and years of birth and death will be inscribed on the niche. The deceased's name will be permanently marked on the urn. The church will arrange for the inscriptions, which are included in the fee.

FLOWERS, FLAGS, SIGNS, AND OTHER DECORATIONS

No flowers may be placed in or near the Columbarium except as approved by the church. Flags, signs, and other decorations may not be placed in or near the Columbarium. No art works, embellishments, ornaments or other tangible things (for example, boxes, cans, shells, toys, wreaths, metal designs, posters, cards, furniture, vases, pictures, artificial flowers, or emblems) shall be permitted or placed in the Columbarium areas without the prior approval of the church. Prohibited items may be removed and disposed of by the church without notice or liability to the owner of the item or any niche reservation owner.

OWNER'S MAILING ADDRESS

Each niche reservation owner must notify the church of changes to one's mailing address and phone number. Correspondence mailed by the church to the owner at one's last known address will be deemed received by the owner seven days after the correspondence is sent.

OTHER RULES AND REGULATIONS FOR THE COLUMBARIUM & MEMORIAL GARDEN

1. Cremated remains must be delivered to the church sealed in a vessel that has been furnished by the church. No other vessel or container is permissible. When delivered to the church, the sealed vessel must contain the cremated ash remains of the one deceased human, and nothing else whatsoever.
2. The pastors and church staff shall not receive nor handle any cremated remains except in a sealed vessel previously furnished, empty, by the Church, and only as incidental to interment in the Columbarium.
3. The church shall not have or assume any responsibility for the identity of the person whose remains are sought to be interred, or for any other irregularity, impropriety or negligence with respect to such remains.
4. The church shall provide an inscribed plaque for each person interred in the Columbarium. The church will arrange for the engraving, which shall be uniform in size and style. The maximum inscription shall consist of no more than the name, year of birth, and year of death of the deceased. The church will provide an inscription order form to be signed by the authorized person. The church will not deviate from the inscription data entered on the order form except as necessary to conform with these regulations or with the instructions on the form, and the church shall not be responsible for mistakes made by the person completing the form. The church shall not be responsible for any order or request given by telephone, or for any mistake arising from the lack of precise and clearly written instructions.

5. Except when required by law or by order of a court having jurisdiction, no remains may be removed from the Columbarium without the prior written consent of the church, which has the sole discretion to grant or withhold consent, based on the circumstances presented. All removals shall comply with applicable laws and court orders.
6. If for any reason the church ceases to exist in its present location, or if its facilities are converted to non-church use, the persons then having authority and responsibility for the affairs of the church shall be responsible for the removal of all remains in the Columbarium and their reinterment at a new location designated for columbarium use or, alternatively, if another site is not feasible for such use, in the Gulf of Mexico beyond the 15-mile coastal limit of the United States of America. In any event, all costs of removal and relocation will be the sole responsibility of the church.
7. Except as applicable law may otherwise prescribe, the Columbarium is not a cemetery, and it has not and will not be used or dedicated as a cemetery. It is not, for example, a perpetual care cemetery, permanent maintenance cemetery, or free care cemetery. The Church has no legal obligation for the perpetual or free care of the Columbarium or for its permanent maintenance, though it has every intent of honoring the deceased by keeping the premises well-maintained.
8. The Church may carry such insurance for its own benefit on the Memorial Garden & Columbarium and contents as the church sees fit; however, the church has no obligation to provide any insurance for the benefit of interment right owners or decedents, or their heirs or other representatives. Neither the church nor its employees nor lay leaders, nor other such affiliated representatives shall be liable for damage to, or loss of, interred remains. The Church shall, to no greater extent than it takes measures to protect its property at its current location, take precautions to protect within the Columbarium the interest of the interment rights owner and other affected parties, but the church shall not be responsible for loss or damage from causes beyond its control, and, especially, from damage caused by the elements, an Act of God, common enemy, thieves, vandals, malicious mischief makers, flood, fire, explosions, unavoidable accidents, invasions, insurrections, riots, civil commotion or order of any civil or military authority, whether the damage be direct or collateral. By acceptance of interment rights in accordance with these regulations, the interment rights owner releases and saves harmless the church and all other persons identified above from any claims, demands, liability and causes of action by reason of their administration, maintenance, conversion, conveyance or alienation of the Columbarium or any part, unit, space, or niche thereof.
9. All sums paid to the church for the purchase of interment rights shall be for the unrestricted use of the church as it deems appropriate.
10. If interment has not taken place before the expiration of 99 years from the date of reservation, and the person(s) named have not yet died, the purchaser of the niche reservation, his guardian, heirs, executor, or administrator shall have the option to renew the reservation at no cost; in the event the purchaser of the niche reservation or his guardian, heirs, executor, or administrator fails to renew or elects not to renew the reservation within 60 days after the expiration of 99 years, all rights granted shall lapse and the niche shall immediately revert to All Saints. Also, the rights granted for a niche reservation shall lapse upon the occurrence of the named person being inurned or interred elsewhere.
11. If prior to use, the owner of a niche reservation or memorial plaque reservation determines the reservation is no longer needed, the church may refund the reservation fee, less a 5% administrative fee (based on the original reservation price); this administrative fee is subject to change.
12. The church may at any time adopt new regulations, or amend, alter, or repeal any regulation, paragraph, or sentence in these regulations.
13. If any provision of these regulations is found to be invalid in whole or in part, these regulations shall, except only to the extent of such partial invalidity, remain valid and effective.

CEMETERY

PURPOSE

All Saints Presbyterian Church's cemetery at Cook-Walden/Forest Oaks provides a special place for in-ground burial of deceased church members, pastors, and their families. The Cemetery consists of a 100-plot section of the Cook-Walden/Forest Oaks Memorial Park, located at 6300 W. William Cannon Drive, Austin, TX 78749, just south of U.S. Highway 290.



MANAGEMENT OF THE CEMETERY

Cook-Walden/Forest Oaks Memorial Park is owned and managed by SCI Shared Resources, LLC d.b.a. Service Corporation International. All Saints' staff have the responsibility of managing the use of the bulk plots purchased by All Saints, though the maintenance of the premises remains with SCI Shared Resources, LLC. All Saints will maintain records regarding the persons buried in its section of the cemetery, including names and dates of birth, death, and burial, though the cemetery staff also does the same.

ELIGIBILITY FOR BURIAL

Burial in All Saints' section of the cemetery is restricted to the remains of members, pastors, former members, and former pastors of All Saints, as well as their parents, spouses, and children. The Senior Pastor may grant eligibility to others who are meaningfully connected to All Saints.

FEE TO RESERVE A BURIAL PLOT

The one-time fee to reserve a burial plot in the cemetery is **\$7,500.00** (plus \$200.00 in card transaction processing fees if applicable). The fee includes the right of burial. The fee does not include other costs charged by Cook-Walden, such as embalming (optional), opening and closing the grave, and the selection of a casket and vault or liner, and a headstone. All Saints may change the fee, but burial plot reservation owners will not be reimbursed any difference nor assessed additional costs if the fee changes.

FINANCIAL ASSISTANCE

Anyone desiring to be buried in the cemetery, but without the means to pay the fee, may appeal to any deacon for help from the Benevolence Fund. Disbursements from the Benevolence Fund are subject to consideration by the deacons per their standing practices for Benevolence Fund disbursements.

RESERVING A BURIAL PLOT

To reserve a burial plot, a person must submit full payment of the fee and a completed Cemetery Reservation Form to the church finance office. The church staff will review each reservation form for compliance with applicable policies and procedures and confirm that the identified plot is available for reservation. When approved, the church will deliver the signed reservation form to the owner to indicate the church's acceptance, and update the church's records accordingly.

SELECTING A PLOT

The church staff will maintain a list of plots that are available for reservation. Each submitted reservation must identify the selected plot. Reservations will be reviewed in the order the church receives them, as determined by the church staff.

DESIGNATING THE PERSON TO BE BURIED, OR TRANSFERRING A BURIAL PLOT RESERVATION

Each submitted reservation must designate the person(s) to be buried. No remains may be buried except those of the person(s) designated on the final accepted reservation for that plot. A burial plot reservation owner may, at any time prior to the death of the person(s) to be buried, designate a different person by submitting a Cemetery Reservation Change in Designated Person to be Buried to the church staff for consideration. The church staff will review each change form for compliance with applicable policies and procedures. When approved, the church will deliver the signed reservation form to the owner to indicate the church's acceptance, and update the church's records accordingly.

COMMITTAL SERVICE

Only an All Saints pastor or an ordained minister invited by an All Saints pastor may officiate a burial service at All Saints' section of the cemetery.

OWNER'S MAILING ADDRESS

Each burial plot reservation owner must notify the church of changes to his/her mailing address and phone number. Correspondence mailed by the church to the owner at his/her last known address will be deemed received by the owner seven days after the correspondence is sent.

REFUNDS

If prior to use, a burial plot reservation owner determines the reservation is no longer needed, the church may refund the reservation fee, less a 5% administrative fee; this administrative fee is subject to change.

APPENDIX A:

Rationale for Cremation

All Saints Presbyterian Church, Austin, Texas

“By the sweat of your face you shall eat bread, till you return to the ground, for out of it you were taken; for you are dust, and to dust you shall return.”

— Genesis 3:19 (God to Adam)

While God does say that we fallen humans *“are dust, and to dust you shall return,”* the Bible does not commend a means of disposing of deceased human remains. Jesus offered no specific guidance about the treatment of the dead. Consequently, no mainstream tradition in the Christian faith explicitly forbids cremation, although some indicate a preference for burial. Practice throughout Scripture and the tradition of the church do commend respectful, sacred treatment of a deceased’s remains, including a desire to maintain them in a gathered (interred) state whenever possible.

As God indicates in Genesis 3:19, the natural process of decomposition of the human body eventually returns one’s remains to dust. Ultimately, our omnipotent God is equally able to resurrect one’s decomposed remains from burial as from cremation.

The following modern statements regarding cremation come from a variety of traditions in the Christian faith.

The Episcopal Church

“Cremation – The reducing by fire of a dead body to ashes. The ashes may be placed in an urn or other container and interred in a niche of a columbarium. The ashes may also be buried or scattered in a memorial garden on church grounds or in a cemetery. The ashes may be referred to as “cremains.” The early Christians considered cremation inappropriate because the body was to be resurrected. Early Christians followed the Jewish practice of burial. Cremation largely ceased in the Roman empire by the fifth century. However, several cremation societies were organized in Europe during the nineteenth century. Cremation was urged by some because of concern for public hygiene and conservation of land. The practice became more widespread, and was no longer understood to deny the resurrection of the body. The 1979 BCP is the first American Prayer Book to recognize cremation. The BCP states (p. 490) that the committal service may precede cremation. The legitimacy of cremation in the Church of England is recognized by the 1969 Canons which state that the ashes of a cremated person should be interred or deposited in consecrated ground. The Roman Catholic Church resisted the practice of cremation in the nineteenth century because it was associated with anti-Catholic sentiments and materialism. The Roman Catholic penalties for cremation were withdrawn by a decree of the Holy Office (July 5, 1963), unless there is evidence of bad faith.”

— “An Episcopal Dictionary of the Church,” episcopalchurch.org/glossary/cremation

Billy Graham

“... The body is annihilated just as completely in the grave as it is in cremation. The graves of our ancestors are no longer in existence, and soil in which they were buried has long since been removed elsewhere. We must therefore accept that what happens to the body or to the grave cannot be of any significance so far as the resurrection is concerned.

“Our resurrection is related to that of Christ’s in 1 Corinthians 15, and we must realize that the resurrection of Jesus was quite different from that of say, Lazarus. Lazarus needed the body that had been buried, but when Jesus came forth from the tomb, his body was so changed that

he could not be easily recognized.

“In that chapter, Paul states of the burial of our bodies: “thou sowest not that body that shall be” (v.37). The body that rises is not made of the same substances as the one that was buried, but is immortal and incorruptible.

“In Corinthians 5, Paul makes the contrast between living in a tent, a temporary home that can be pulled down and put away, and living in a permanent home that will last forever. Our bodies are our temporary tents. Our resurrected bodies will be our permanent homes. They are similar in appearance but different in substance. Cremation is therefore no hindrance to the resurrection.”

— “My Answer”, a nationally syndicated article by Dr. Billy Graham

“At the resurrection it will not make any difference whether a person’s body has been buried or cremated. God knows how to raise the body, either in the resurrection of life or the resurrection of condemnation (John 5:28-29). The new body of a Christian will be a radically changed and glorified body like the body of the exalted Christ. It will be an eternal, spiritual body never again to experience weakness, disease, suffering, or death (1 Corinthians 15:35-54 and Philippians 3:20-21).”

— “Answers,” *The Billy Graham Evangelistic Association Staff* (June 1, 2004)

Dr. John McArthur (Calvinist minister and founder of the ministry *Grace to You*)

“Dust to dust ... Scripture says nothing about a required mode of burial for either believers or non-believers.

“Obviously any buried body will eventually decompose (Eccles. 12:7). So cremation isn't a strange or wrong practice—it merely accelerates the natural process of oxidation. The believer will one day receive a new body (1 Cor. 15:42-49; 1 Thess. 4:13-18; Job 19:25-26), thus the state of what remains of the old body is unimportant.”

— “Does the Bible Prohibit Cremation?” gty.org/library/Questions/QA177

In addition to these leaders in the evangelical Christian church, Park Cities Presbyterian Church in Dallas, the grandmother church of All Saints, is constructing a columbarium on its remodeled church campus.

Growing National Trend

According to the 2020 “Cremation & Burial Report” from the National Funeral Directors Association, the projected burial rate in the US is 37.5% (down 7.7% from 2015) and projected cremation rate is 56% (up 8.1% from 2015). This trend has been moving in this direction for decades and is projected to continue. Contributing factors include stewardship (cremation tends to cost less than traditional burial) and sensitivity to the environment.

All Saints PCA Session

In addition to the above rationale, because All Saints Austin does not have the space and the law will not allow for a cemetery on our church campus, a columbarium is the only way to offer a sacred resting place at All Saints’ church campus for our members, awaiting the resurrection of the dead. Moreover, because Cook-Walden on William Cannon can also offer All Saints its own section for burial of members, the Session had a comfort level that the combination of offering both a communal burial and cremation option for All Saints members avoids endorsing one acceptable means of interment over another.