



My Dear Friends in Christ,

It is natural to look at the passing of one of our own – a member of our immediate family, someone from our extended family, a good friend – as a time of loss, of grief and of pain.

At the same time, we as Catholic Christians know that, even as we face sadness and the change that death brings to our immediate world, Jesus has assured us that a more joyful life awaits both the one we have lost and each of us as well. Jesus wept when he learned of the death of his friend, Lazarus. Yet He said to Martha: “I am the resurrection and the life, whoever believes in me, even if he dies, will live, and everyone who lives and believes in me will never die.” (Jn.11:25-26)

The Christian funeral offers worship, praise, and thanksgiving to God, the creator of all life. It commends to God’s merciful love the ones we have lost and affirms the bond between the living and death in the communion of saints. It brings hope and consolation to the bereaved and celebrates Christ’s Passover and our participation in it through Christian initiation.

Those of us who minister within the Church recognize the deep sorrow of the bereaved. We offer this booklet as a helpful guide and companion as you make the necessary, but difficult, decisions that the death or impending death of your loved one requires. It also is a great reference for those who wish to decide in advance about the many details of their own funeral or the funeral of loved ones.

The information contained inside this booklet comes from many sources. The staff at Catholic Cemeteries of the Archdiocese have compiled it to help ease your burdens at this time of loss and transition. I also encourage you to meet with your parish bereavement ministers, who only wish to provide you with spiritual and physical support and strengthen your reliance upon God and our Catholic traditions. They – indeed, all of us in the Catholic community of this great Archdiocese are part of Christ’s healing ministry and stand ready to walk with you as you continue this step in your journey of faith.

Sincerely yours in Christ the Redeemer,

Cardinal Joseph W. Tobin, C.Ss.R.

Archbishop of Newark

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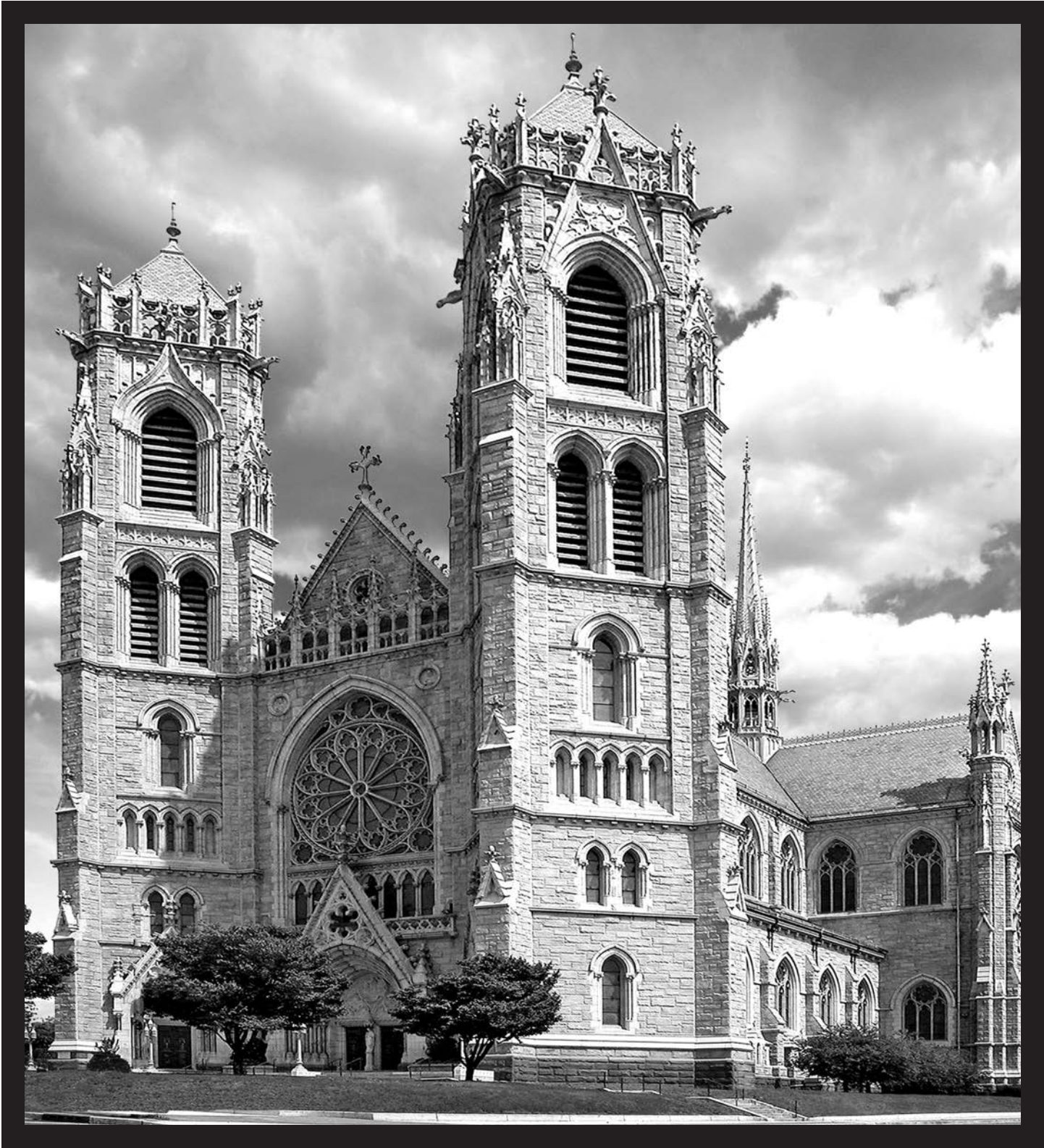
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Continuing the Journey...

*Preparing a
Catholic Funeral*



Cathedral Basilica of the Sacred Heart, Newark, NJ



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"Saint Francis Xavier Cabrini", Gate of Heaven Chapel Mausoleum, East Hanover, NJ

HOSPICE CARE, END-OF-LIFE WISHES, AND ADVANCE DIRECTIVES



Death is as much a part of life as birth. For various reasons, however, it is a topic about which most of us are uncomfortable thinking or speaking. Perhaps thinking about death brings up an uneasiness about our own mortality, or maybe we do not want to upset our loved ones. We may be nervous about starting arguments when discussing end-of-life plans with family members or feel bad about asking them to do certain things. Yet there is no conversation more profound or necessary. Death is unavoidable, and we all experience it at some point in our lives. It is a profoundly spiritual reality. Christian tradition has always emphasized the need to prepare for death because of its eternal significance. As faithful people, we can look death in the eye and find hope through the life, death and resurrection of our Lord, Jesus Christ.

What is hospice and palliative care?

The term hospice dates to medieval times when it was a place of rest for weary or ill-travelers. Today, hospice is any place where comfort is provided to those who need care on their end-of-life journey. Hospice and Palliative Care consists of quality and compassionate end-of-life care. A team approach provides medical care, pain management, and emotional and spiritual support tailored to meet the needs and wishes of people facing a life-limiting illness.

Palliative care extends the principles of hospice care to a broader population that could benefit from receiving this type of care earlier in the disease process. No specific therapy is excluded from consideration. Palliative care, ideally, would segue into hospice care as the illness progresses, and is mainly directed at providing relief to a terminally ill person through symptom management and pain management. The goal is not to cure, but to provide comfort and physical care to maintain the highest possible quality of life for as long as life remains. The focus is on compassionate specialized care for the living. Palliative care is well-suited to

an interdisciplinary team model that provides support for the whole person and those who are sharing the person's journey in love.

How does hospice care work and what services are provided?

Hospice care is a family-centered approach that includes a primary caregiver, physician, nurses, home health aides, social workers, counselors, bereavement services, and trained volunteers.

Team members make regular visits to assess the patient and family needs to provide the necessary care and services. Hospice staff is on-call 24 hours a day, seven days a week. Hospice also provides medical equipment, supplies, and medications related to the terminal diagnosis.

When is an individual ready for hospice care?

An individual is ready for hospice when all active treatment is completed, and an individual is facing the challenges of a life-limiting illness.

What services does hospice provide?

Hospice provides medical services, home health aide services, social workers, spiritual support, volunteer services, and bereavement support.

Are hospice services only available at home?

Hospice care can be provided in hospitals, nursing homes, assisted living facilities, and in-patient hospice facilities.

How does hospice philosophy differ from standard medical practice?

Hospice is about an individual's right to choose how he or she wishes to be cared for in the final phase of his or her life. Hospice



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believes that all persons have the right to live in dignity and free from pain until the natural event of death occurs.

What are the criteria for admission?

- The patient and family understand and agree with the hospice concept of “palliative” versus “curative” care.
- The patient’s diagnosis is consistent with a life-limiting illness.
- The attending physician recommends the patient for hospice and agrees to work with the hospice team.

Where do I go for a referral?

Your physician, a community agency, friend, or relative may refer you or your loved one to hospice.

Can I keep my own doctor?

You may keep your own physician, who will work closely with the hospice team.

How is hospice care paid?

Hospice care is paid by Medicare, Medicaid and some commercial insurances and HMOs, according to their benefits. Some services are not covered, depending on the insurance plan.

Does hospice provide any help to the family after the patient dies?

Many hospices continue to provide services to the family after the patient dies, including grief and bereavement counseling and outreach from staff and volunteers.

What role do volunteers play in hospice care?

Volunteers are required to complete a training course that includes the history and philosophy of hospice, death and dying, grief and bereavement, and medical aspects, including diagnosis and signs and symptoms of the dying process. They participate in communication and listening sessions as well as anticipatory grief and family dynamics. They learn how to function as a member of the interdisciplinary team and support the patient and family on their difficult journey. Some

volunteer areas include, but are not limited to, patient/family visitors, drivers, office workers, bereavement/spiritual counseling, bilingual volunteers, and fund raising.

For further information on hospice and Palliative Care

- Homecare & Hospice Association of NJ (732) 877-1100
<http://www.homecarenj.org/>
- National Care of Hospice and Palliative Care - www.caringinfo.org

End-of-Life Wishes and Advance Directives

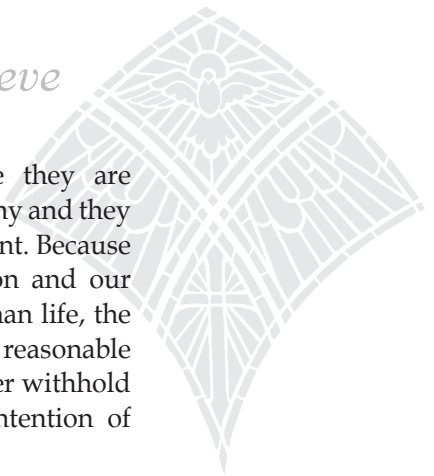
The most essential thing you can do is to speak to your family, your loved ones, your doctors, and trusted clergy members regarding the hour of your death. Make sure they know your desire to be faithful to the teachings of the Church. It is important to have these conversations while we are young and healthy to most effectively plan for the time when we are not. There are many factors to consider regarding planning, including health care, advance directives, and the memories we leave our loved ones. We can be comforted in the knowledge that our desires will be granted. It is recommended that all the needed information be collected to make a prudent judgement. It is important that each person’s situation is treated as a unique case. Discernment, counsel, and prayer are often necessary.

Power of Attorney for Healthcare

When you sign this document, you appoint someone to serve as your spokesperson. It is very important to have conversations with that person and make your desires known, prior to when illness or crises strike. An important reason to have an Advance Directive is to clearly state your acceptance or refusal of any procedure, especially life-sustaining treatment.

The Health Care Proxy

The health care proxy is very similar to the power of attorney for health care. It, too, allows you to appoint someone to make health decisions for you should you become unable to make them for yourself. This can be a morally appropriate and useful tool. A healthcare agent can make decisions based on what you have shared, considering the



current circumstances surrounding your medical condition and available treatment options.

The Living Will

A living will is a written document that allows you to explain in advance what types of medical treatments you would like to receive or forgo in the event you have a medical condition and become unable to make your wishes known. While most states recognize living wills as evidence of a patient's wishes, they are the most inflexible of the advance directives, because they attempt to write detailed instructions for a future unknown condition with unknown medical treatments and other unknown factors. No one could possibly predict in advance all the decisions that must be made in a time of medical crisis. Designating a person to make decisions for you (in a power of attorney for health care or health care proxy) when you become incapacitated is the preferred advance directive. A written living will might be a helpful additional tool to aid your appointed health care agent in interpreting your wishes at the time decisions must be made.

Medical Orders

DNR ("Do Not Resuscitate")

A DNR order is a medical order that instructs medical personnel not to attempt cardiopulmonary resuscitation (CPR) if a patient's heartbeat or breathing stops. It does not affect any other treatment. For Catholics, deciding about a DNR requires weighing benefits and burdens to determine if CPR would constitute ordinary or extraordinary care.

POLST ("Physician Orders for Life-Sustaining Treatment")

Many healthcare systems and states now recognize POLST (or MOLST "Medical Order for Life-Sustaining Treatment", sometimes called POST or MOST), which are pre-set forms establishing medical orders to administer or withhold treatments. The order takes effect immediately upon signing; it is not conditioned on the patient losing capacity. It allows patients to forgo anything from antibiotics to medically-assisted nutrition and hydration. It has been criticized for placing more power in the hands of physicians than in patient's hands. Some Church authorities have determined such documents

to be intrinsically flawed, because they are premised on absolute patient autonomy and they do not allow for truly informed consent. Because of the inherent dignity of the person and our moral obligation to protect each human life, the Church teaches that we should take reasonable steps to preserve life and should never withhold or administer treatment with the intention of ending the life of the person.

(Source: www.catholicendoflife.org)

How do I communicate my end-of-life care plan?

The United States Conference of Catholic Bishops urges Catholics to consider designating a proxy decision-maker to make health care decisions if a person becomes incapacitated and unable to decide for himself or herself. They urge the use of legal documents to appoint a health care agent who understands and shares Catholic values and can help to apply them to the medical situation at hand. To obtain a printable NJ Advance Directives for Healthcare form, please visit the website www.njcatholic.org/printable-advance-directives or call the Respect Life Office at 973-497-4350 to request a hard copy be mailed to you.

Who should have a copy of my Advance Directive?

- Your physician
- Health Care Proxy
- Close family and friends
- Nursing/assisted living/hospice facility

Can I revoke my Advance Directive if I change my mind?

Yes, you can revoke your Advance Directive at any time regardless of your physical or mental condition. You may revoke your Advance Directive in writing, orally, or through any type of action that indicates you no longer want it in effect.



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For more detailed information regarding Advance Directives and End-of-Life Care

- USCCB Pamphlet: Advance Directives: Planning for Your Future <http://www.usccb.org/about/pro-life-activities/respect-life-program/2014/advance-medical-directives.cfm>
- The New Jersey Catholic Conference <https://njcatholic.org/advance-directives>
- USCCB Ethical and Religious Directives for Catholic Health Care Services, 2009, Part V: Issues in Care for the Seriously Ill and Dying. These Directives reaffirm the ethical standards that flow from the Church's teaching about human life and dignity, and provide authoritative guidance on some specific moral issues <http://www.usccb.org/about/doctrine/ethical-and-religious-directives/index.cfm>
- To Live Each Day with Dignity: The United States Bishops' policy statement on assisted suicide <http://www.usccb.org/issues-and-action/human-life-and-dignity/assisted-suicide/to-live-each-day/index.cfm>

Organ Donation

The subject of donating healthy organs after someone has died is sometimes misunderstood in terms of Church teaching. The high level of respect for the integrity of the body of a deceased loved one that Catholics traditionally express might lead to a perception that such an action is not permissible. However, The Catechism of the Catholic Church deals with this subject in a clear and compassionate manner, citing that such a practice is, indeed, in keeping with respect for the person and the goal of moral scientific research and treatment of others.

Organ transplants are in conformity with the moral law if the physical and psychological dangers and risks to the donor are proportionate to the good sought for the recipient. Organ donation after death is a noble and meritorious act and is to be encouraged as an expression of generous solidarity. It is not morally

acceptable if the donor or his proxy has not given explicit consent. (Catechism of the Catholic Church, 2296)

Ultimately, the decision to "extend a life" through organ donation is a personal one and should be made prayerfully and in discussion with other family members.

Body Donation

It is permissible for Catholics to donate their entire body to medical science. There does need to be some reasonable assurance that the remains of the body will be disposed of in an appropriately reverent manner.

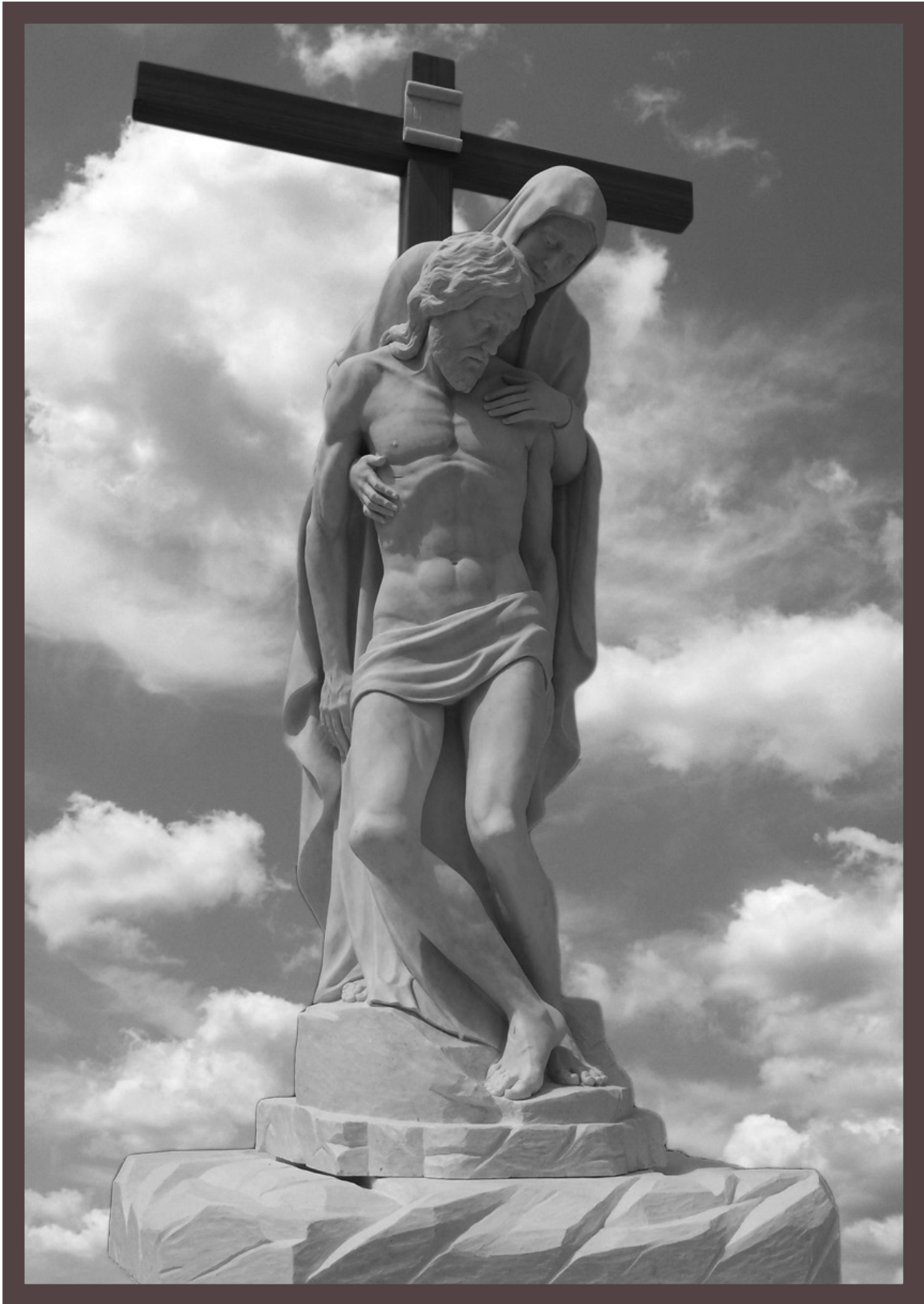
Although a funeral Mass may not be celebrated without the remains of the deceased, the family should celebrate a memorial Mass for the donor. The rite of Committal may conclude the prayers for the donor and family.

Amputated Extremities

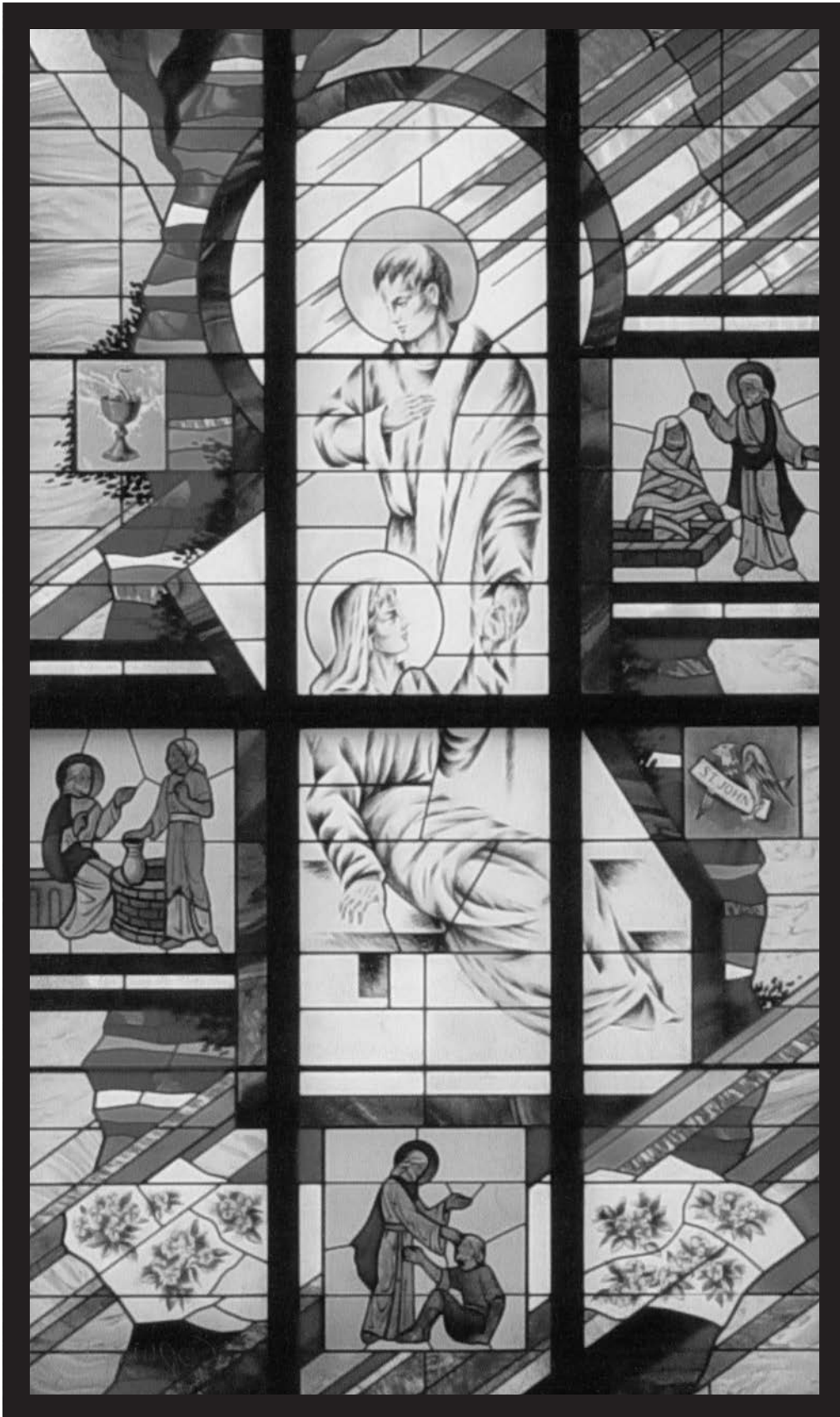
Amputated extremities are to be buried in an appropriate way. Contact the local funeral director for further information.

Perinatal loss

Grief can be overwhelming for families who suffer the loss of a child by miscarriage or stillbirth. A Christian memorial service and burial not only can provide the opportunity to honor and commemorate a child, but also can nurture the grieving process. Catholic Cemeteries in the Archdiocese of Newark offer different options to memorialize your child in a special way. Having a special place to grieve the loss of a child is of utmost importance. The Holy Innocents areas of Catholic Cemeteries is a dedicated place of remembrance especially for these children. It is preferred that they be buried in a Catholic cemetery if possible. The Chaplain's Office at Catholic hospitals works closely with families in preparing such burials by contacting a funeral director, when necessary, as well as the parish of the family involved. When these burials are not handled directly through Catholic hospitals, families should make such decisions with a local funeral director.



"Pietà", Holy Cross Genesis Chapel Mausoleum, North Arlington, NJ



"Saint John", Good Shepherd Chapel Mausoleum, Colonia, NJ

COPING WITH THE DEATH OF YOUR LOVED ONE

Office of Family Life Ministries

973-497-4327 • <http://www.rcan.org/offices-and-ministries/family-life>



What is grief?

Grief is the psychological, emotional, social, physical and spiritual response to a loss. It is a reaction that is normal and a natural part of existence. As human beings, we love and bond with one another. When those bonds are changed due to a physical death, our mind, body and spirit will react to the loss.

Does everyone grieve in the same way, and how long will it last?

How we process a loss is a unique experience. No one grieves in the same way. There are many different factors that influence how a person will grieve. Contrary to what friends, family or society may say, there are no definite stages or patterns of how we grieve. It is helpful to remember that the way you are grieving is the perfect way for you. There is no right way to grieve, there is only YOUR way, which you must discover for yourself. To endure your sorrow, you must face your loss and give full expression to your grief. It is important to be patient with yourself and let the process resolve naturally. There is no specific timetable for the grief process. Grief is like a tunnel whose entrance closes behind you, and the only way out is to pass fully through.

What are the symptoms of grief?

The death of a loved one is a major life event that affects us emotionally, spiritually, socially, psychologically, and physically. Because mourning is the most unique, yet difficult, work we will ever have to do, we will often experience a level of emotional pain unfamiliar to us after a loved one has died. We may feel as if our lives - and emotions - are spinning out of control. And, because we have never had to deal with feelings of such enormous intensity, we

can be confused, frightened and overwhelmed when they surface. It is in this phase of grief that we are faced with intense feelings of guilt, anger, loneliness, helplessness, sadness, fear, anxiety and panic - among many others - and few of us have had practice confronting and engaging such emotions until now.

Why does it seem that my family members and I are grieving differently?

Families can have certain personal and cultural expectations about the 'right' way to grieve, and judgments are often made about the length or appropriateness of a member's mourning.

The family system comprises of a complex set of unique human relationships, some close and bonded, others, perhaps, not so intensely. Because every human relationship in a family system is unique, and because every member is an individual, every grief reaction in that family will be unique. Simply put, no family members will grieve in the same way, or within the same time frame. As each family collectively and individually grieves its lost member, survivors will find themselves renegotiating their roles within the family system and with each other. When this necessary, but difficult, work of renegotiating is done, the family will come forth in a new, reinvented form.

Where can I go to help process my feelings of grief?

One of the greatest gifts during mourning is the presence of a strong support system. Well-meaning family members, friends, and co-workers are often good at providing the practical necessities, but often, unintentionally fall short when it comes to the proper emotional and psychological support. Although the sharing



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of feelings with family and friends during mourning can be useful, the bereaved are often left with inappropriate advice and unrealistic timetables for their grief, adding to their already confused and tumultuous feelings.

Bereavement support groups provide an excellent opportunity for mourners to share their feelings and experiences in a caring, non-judgmental, confidential setting. These are not therapy groups. Rather, group facilitators are trained to provide information about the grief process and conduct discussions on a variety of topics pertaining to loss. Participants can find education, affirmation and hope within these settings. Another source of emotional support can be found in individual counseling. For many reasons, some bereaved people require a deeper level of assistance and need to resolve their grief issues working one-on-one with a professional therapist who is trained to provide the proper psychological guidance for them.

What can I do to help myself grieve?

To successfully resolve our grief, we first need to engage it. To weaken the powerful grip of our pain, we need to find ways to actively tap into it and dilute it, little by little. How we do this connects us to our grief. When we “connect” to our grief, we choose appropriate ways to encounter it, usually for manageable periods. These activities or rituals are important because, over time, they can serve to soften and eventually dissipate the pain. People who make the connection to their grief through words will often find themselves writing about their losses.

Those who strongly connect to their grief through the spoken word might find themselves talking about the loved one to others or sharing experiences in a support group or therapy group. Those with musical sensibilities or talents might engage their grief while playing an instrument, composing or simply listening to favorite, shared musical pieces. Some might page through old photo albums - or create new ones - while others will mourn while walking or running on

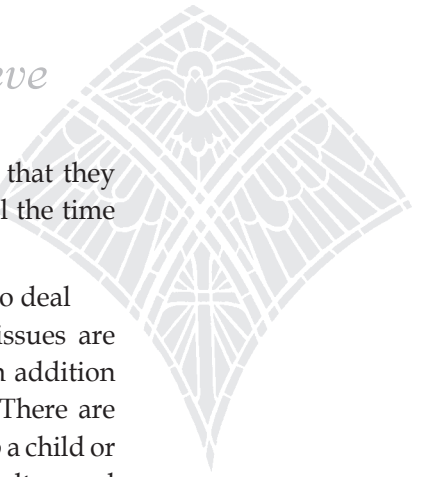
a favorite path. Still others will create memorials through a familiar hobby such as painting, sewing, or woodworking. Strong connections are also obviously made through faith traditions and prayer. However, there is one way of connecting to grief that can bring mixed emotions - visiting the cemetery. The cemetery (or mausoleum) can represent treasured, sacred space to the mourner, but it also confirms the stark reality of death.

Perceptions about the cemetery can also vary because of ethnic, cultural, spiritual, and familial influences and preferences. Those who connect to their loss at the gravesite can find it to be a place of true mourning. While it is a spot that teaches us repeatedly that the loss is final, it is also a space where our most beloved memories reside. Many who grieve at the gravesite express their connection to the loved one by planting flowers or by praying, speaking or reading (aloud or silently) during the visit. The cemetery can help mourners realize and appreciate their wonderful ties to the past while, over time, they gain strength and inspiration for the future. We need to confront and engage grief if we are to ultimately resolve it. The ways that we choose to do this will vary, and visiting the cemetery is one.

Where is God?

The death of a loved one can affect us spiritually. It is natural and normal that we cry out to God in our anguish. Some experience a deepening of their faith during grief, but many may struggle with feelings of anger and abandonment in their questioning and search for a meaning for the death. These unfamiliar and confusing emotions can cause us to seek both explanation and solace. The guidance of a priest or certified spiritual director conversant with this aspect of the grief process can be invaluable.

Your general health can absolutely be impacted by the loss and the significant stresses it brings, and any symptoms or concerns that develop should be discussed with your health care professional immediately.



How can I help my child during this time of loss?

There are many misperceptions concerning childhood grief that have resulted in children becoming the 'forgotten' mourners in society. Death is a fact of daily life that is widely reflected in the media, yet we remain a grief-avoiding culture. We do not like to think of children as experiencing a certain level of loss and emotional pain, so we often try to spare them the realities of death. The truth is that children love, bond and then need to uniquely grieve their losses, just as adults do. When a death occurs, we must be aware, as adults, of our own grief needs, keeping them separate from those of the child. Adults need to affirm and support a child's grief. We need to create an empathic environment for the child where he or she can express deep feelings and be understood from a child's point of view.

Developmental psychology tells us that a child senses loss as early as infancy. Pre-school children are aware of death but generally view it as temporary and reversible. Grade-school children, particularly as chronological age increases, develop an ability to think abstractly and understand that death is irreversible. Younger children will require literal, concrete explanations about death. They will also have less vocabulary available to them to explain their feelings and may require alternative venues for their grief. Adolescents, while struggling with social pressures and the developmental tasks of separation and the establishment of independence, also straddle the world between childhood and adulthood and their grief will



reflect that. Teens should understand that they are entitled to support while taking all the time they need to mourn.

Support groups designed specifically to deal with childhood and adolescent loss issues are available in numerous communities in addition to individual and family counseling. There are also many excellent books that can help a child or teen deal with loss. Children, like adults, need to know that it's all right to speak about the death, cry, and feel sad and lonely for as long as they need to.

Should my child attend the funeral?

Attendance at the vigil and funeral are ways for children and teens to honor and affirm the person who has died. It is also an opportunity for a family to teach its young people that life will go on after this death. Rituals are ways to express loss. Children, like adults, need to ritualize their losses, and going to the vigil, funeral liturgy, or cemetery can allow them to do so. They can then start on the important healing task of establishing a new relationship with the deceased.

Realistically, the decision for a child or teen to participate at the vigil, funeral liturgy, or cemetery will ultimately depend upon parental, ethnic and cultural norms and preferences. It is generally thought, however, that children should be allowed to attend if they wish, but never forced at any point. If a child or adolescent does attend, it is imperative that he or she has the proper age-appropriate physical and emotional support before, during, and after the experience. We as adults need to talk about what the child will see or hear and be very observant



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of his or her reactions. In doing so, the child will ‘teach’ us what the death experience means to him or her, and we can respond accordingly.

How am I going to handle the holidays and special days ahead?

There are phenomena called anniversary and holiday reactions that are common to almost all who have lost a loved one. In short, these are times of temporarily intensified grief. These normal upsurges in emotion seem to occur most often around birthdays, anniversaries, holidays, and other special occasions. However, for many people, certain sights, sounds and scents will trigger emotions at any point throughout the year. It is during these events that we are most painfully reminded of the absence of our loved ones.

As a result, we experience heightened sadness and other intense emotions. In addition, having developed some sense of security in the uniformity of our everyday lives following the death, we can be easily disturbed by the unpredictability of a holiday or special occasion. It is important to realize that distress at these ordinarily ‘happy’ times is normal - it is unrealistic to think otherwise. In most cases, these very intense feelings are transitory. Holidays are bittersweet following a death. We think about our loved ones more intensely, replay past events and compare.

Some families restructure their celebrations completely after a death while some continue their rituals exactly as they had before. Still, others agree to keep some traditions and discard others. Ultimately, each family will need to renegotiate and decide what observances best meet its individual and collective needs following a loss. Some parish-based support groups and hospice organizations provide special sessions for those needing extra help “getting through the holidays”.



The following bereavement articles are available for download on our website www.rcancem.org/ocf.

Reflections

- 1. Make peace with dying loved ones, be there for the bereaved***
- 2. When parents face the imminent loss of a child***
- 3. I know how you feel***
- 4. Death at a distance***
- 5. The wake and the vigil service: a time to share the reality of life and death***
- 6. The Power of Candles in Prayer***
- 7. Mourning process extends well beyond day of funeral***
- 8. Depression and grieving***



*"Triptych Stained Glass Window of the Baptism, Pieta and Resurrection of the Lord",
Maryrest Chapel Mausoleum, Mahwah, NJ*

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"Saint Elizabeth Ann Seton", Gate of Heaven Chapel Mausoleum, East Hanover, NJ

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MINISTRY RESOURCES AT A TIME OF LOSS

Office of Family Life Ministries

171 Clifton Avenue • Newark, NJ 07104

(973) 497-4327 (English) • (973) 497-4326 (Spanish)

Referrals to support groups and professional counselors

When family members are faced with the challenges of daily living following major life upheavals, the Family Life Office can offer support. Many who hunger for God's consolation after the loss of a loved one, whether it be from death, separation or divorce, will find that parish-based support groups can allow them the opportunity for support in a spiritual context. Attendance at a support group has long been recognized as a valuable tool in grief recovery. Groups can provide connection and understanding in a spiritually-centered, confidential, non-judgmental setting. They can also offer education about the grief process and other important resources to assist healing. Archdiocesan support groups are led by lay people, deacons and religious who are trained facilitators and all groups are open to those of all faiths.

General Bereavement Support Groups

Bereavement support groups typically meet in a parish setting with varied formats. The facilitator's goal is to provide a safe place where the bereaved can share their experiences with others, learn about the process of grief and be supported by their Church family during a difficult time. For the locations and times of the general bereavement support groups, please contact the Office of Family Life Ministries at (973) 497-4327 or visit the website at www.rcan.org/parishes-by-city-support-groups.

Bereaved Parents Support Groups

It is important for parents who have lost a child to share their pain with others who have also experienced this difficult and unique kind of grief. The Family Life Office sponsors three support groups for Parents Who Have Lost a Child. These support groups are led by trained facilitators who have themselves experienced the death of a child. For the locations and times of the Bereaved Parents Support Groups, please contact the Office of Family Life Ministries at (973) 497-4327 or visit the website at www.rcan.org/loss-child.

Bereaved Parents

To further support the needs of grieving parents, the Family Life Office offers an Annual Liturgy for Parents Grieving the Death of a Child. Parents, their families and friends are invited to attend a special Mass, often held on the Friday evening before Mother's Day. A full day annual retreat, A Day of Comfort and Hope, is offered for parents who have lost a child. A Morning of Healing For Perinatal Loss is offered for parents who have suffered the loss of a child due to miscarriage, stillbirth or neonatal death. Please contact the Office of Family Life Ministries at (973) 497-4327



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or Visit our website at <http://www.rcan.org/healing-retreats-events>.

Single Parent Support Groups

Support groups were created within the Archdiocese to offer encouragement to single-parent families who may be struggling with many hardships. The groups create a place where single parents can realize that they are not alone, there are others who understand their situation, that they belong in the parish community and that the Church cares for them. For the locations and times of the Single Parent Support Groups, please contact the Office of Family Life Ministries at (973) 497-4327 or visit the website at www.rcan.org/single-parent.

Separated/Divorced Support Groups

'Surviving Divorce' has been chosen by the Family Life Office as the program to be used for Archdiocesan support groups for the separated and divorced. This 12-week series, based on the Theology of the Body, offers information about the teachings of the Catholic Church and supports the process of emotional, spiritual and psychological healing following the breakup of a marriage. For the locations and times of the Separated/Divorced Support Groups, please contact the Office of Family Life Ministries at (973) 497-4327 or visit the website at www.rcan.org/separateddivorced-support-groups.

Counseling Referrals

The Family Life Office is able to make referrals to Catholic licensed mental health professionals for individual, marriage and family therapy. We can also help with referrals to Archdiocesan resources and outside programs that can assist families with specific needs, such as, troubled marriages, same-sex attraction, pornography, substance use disorders, post-abortion healing, and healing the wounds of physical, emotional,

sexual, and spiritual abuse.

Support Group Facilitator Training

Many of our volunteers feel a call to the consolation ministry due to their own experience of loss. Others may have recognized a specific need in their parish to help comfort those who are grieving. We run several different training programs to support those who would like to minister to the bereaved and facilitate a parish support group.

Events

Events sponsored by the Family Life Office are held periodically within the Archdiocese. Information on upcoming events will be posted on our website: www.rcan.org/FamilyLife. Also, follow us on Facebook:

www.facebook.com/RCANFamilyLife
and Twitter: @RCANFamilyLife.

To obtain listings in Spanish, please contact the Office of Family Life Ministries, at (973) 497-4326, or visit the website at

www.rcan.org/PastoralFamiliarHispana.

Catholic Cemeteries

Roman Catholic Archdiocese of Newark

171 Clifton Avenue
P.O. Box 9500
Newark, NJ 07104
(973) 497-7988
www.rcancem.org

Office of Youth and Young Adult Ministry of the Archdiocese of Newark

499 Belgrove Drive
Kearny, NJ 07032
(973) 998-0088
www.newarkoyam.com



OTHER BEREAVEMENT RESOURCES:

Catholic Charities of the Archdiocese of Newark

Referrals, resources and services.
(973) 596-4100
www.ccannj.net

Bereaved Parents USA

www.bereavedparentsusa.org
Northern New Jersey Chapter
Pat Clausen: olausen@optonline.net
Essex County NJ Bereaved Siblings Chapter
Sarah Kravits: slymank2@gmail.com

Caring Contact Phone Support Line

Active, empathetic listeners who are trained to listen and support, not judge. Help people with the support to seek out more resources. All conversations are anonymous and confidential.

Call (908) 232-2880
7:00am to 11:00pm or (800) 273-TALK (8255)
open 24/7.
Text Help Line 24/7
Text "heart" to 741-741
www.caringcontact.org

Catholic Therapists.com

A private resource to finding a therapist consistent with Catholic Church teaching.
www.catholictherapists.com

Comfort Zone Camp

Bereavement program in NJ for grieving children and adolescents.
(866) 488-5679
www.ComfortZoneCamp.org/locations/
NewJersey

The Compassionate Friends

Bereavement groups for parents whose children have died and their families.
(877) 969-0010
www.compassionatefriends.org

The Dougy Center

National Center for grieving children and their families.
(866) 775-5683
www.dougy.org

Forget Me Not Foundation

Non-denominational support groups for perinatal loss in Ridgewood, NJ.
info@fmnfoundation.com

Good Grief

38 Elm Street
Morristown, NJ 07960
(908) 522-1999
A grief support center for children, young adults and families dealing with the death or life-altering illness of a parent, sibling or child
www.good-grief.org

Imagine

A grief support center for children, young adults and families dealing with the death or life-altering illness of a parent, sibling or child.
244 Sheffield Street
Mountainside, NJ 07092
info@imajinenj.org
www.imajinenj.org

National Suicide Prevention Lifeline

(800) 273-8255
Depression is treatable and suicide is preventable. If you or someone you know is in emotional pain, call this 24-hour crisis hotline. For further information, view the YouTube video, "Suicide Affects Everyone."

Pockets of Light

Non-denominational support groups for perinatal loss in Montclair, NJ.
(973) 619-4277
info@pocketsoflight.org



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New Jersey Psychological Association Referral Service

(800) 281-6572
(973) 243-9800
www.psychologynj.org

New Jersey Self-Help Group Clearinghouse

Referrals to local community agencies, self-help groups and crisis intervention.
(800) 367-6274
www.njgroups.org

Rainbows, Inc.

Programs for children & adolescents who are grieving a loss due to death, divorce or abandonment. Local support groups for children.
www.rainbows.org

Servants of Mary: Ministry to the Bereaved

www.osms.org
osmmail@osms.org
(402) 571-2547

WellCatholic

A directory that connects people with Catholic healthcare providers that practice consistently with Catholic values.
www.wellcatholic.com

Campus Ministry & Counseling Resources for Young Adults and College and University Students

Seton Hall University and Catholic Colleges

Seton Hall University

Campus Ministry
Boland Hall Room 103
400 South Orange Ave.
South Orange, NJ 07079
www.shu.edu
(973) 761-9545

The Counseling and Psychological Services Center

(973) 761-9500 or walk-in Mooney Hall (second floor, room 27)
<http://www.shu.edu/counseling-psychological-services/>

Seton Hall University School of Law

The Chaplain's Office

For pastoral counseling
Contact Sharon Carone at (973) 642-8511 or
email caronesh@shu.edu
One Newark Center
Newark, NJ 07102
<https://law.shu.edu/>

The Counseling and Psychological Services Center

(973) 761-9500 or walk-in Mooney Hall (second floor, room 27)
<http://www.shu.edu/counseling-psychological-services/>

St. Peter's University

Jersey City Campus
2641 Kennedy Boulevard
Jersey City, NJ 07306
www.saintpeters.edu

Campus Ministry

Mac Mahon Student Center, 1st Floor
(201) 761-7390

Counseling & Psychological Services (CAPS)

(201) 761-6420

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Caldwell University

9 Ryerson Avenue
Caldwell, NJ 07006

Campus Ministry

(973) 618-3660

www.caldwell.edu

Counseling Services

2nd Floor of Newman Center
973-618-3307

Felician University

262 South Main Street Lodi, NJ 07644

(201) 559-6000

www.felician.edu

Campus Ministry Archdiocese of Newark

171 Clifton Ave • Newark, NJ 07104 • (973) 497-4305

Fairleigh Dickinson

Interfaith Chapel, 2nd floor

842 River Rd. T-UC 1-01

Teaneck, NJ 07666

(201) 692-2570

<http://view2.fdu.edu/metropolitan-campus/campus-ministries/catholic-campus-ministry/>

Ramapo College

505 Ramapo Valley Road

Student Center, 207SC

Mahwah, NJ 07430

(201) 684-7251

www.ramapo.edu/ministries/catholic-campus-ministry/

New Jersey City University

Gilligan Student Union Bldg.

Rm. 316, 2nd floor

2039 Kennedy Boulevard

Jersey City, NJ 07305

(201) 200-2565

Rutgers University-Newark

NJ Institute of Technology

Newman Center

91 Washington Street

Newark, NJ 07102

(973) 624-1301

www.newmanclubnewark.org

Kean University

Downs Hall 130

1000 Morris Avenue

Union, NJ 07083

(908) 737-4835

Email: wsheridan@kean.edu

www.keancatholics.org

Stevens Institute of Technology

SS. Peter & Paul

404 Hudson Street

Hoboken, NJ 07030

(973) 652-8696

Montclair State University

894 Valley Road

Upper Montclair, NJ 07043

(973) 746-2323

www.msunewman.com

Union County College

1033 Springfield Avenue

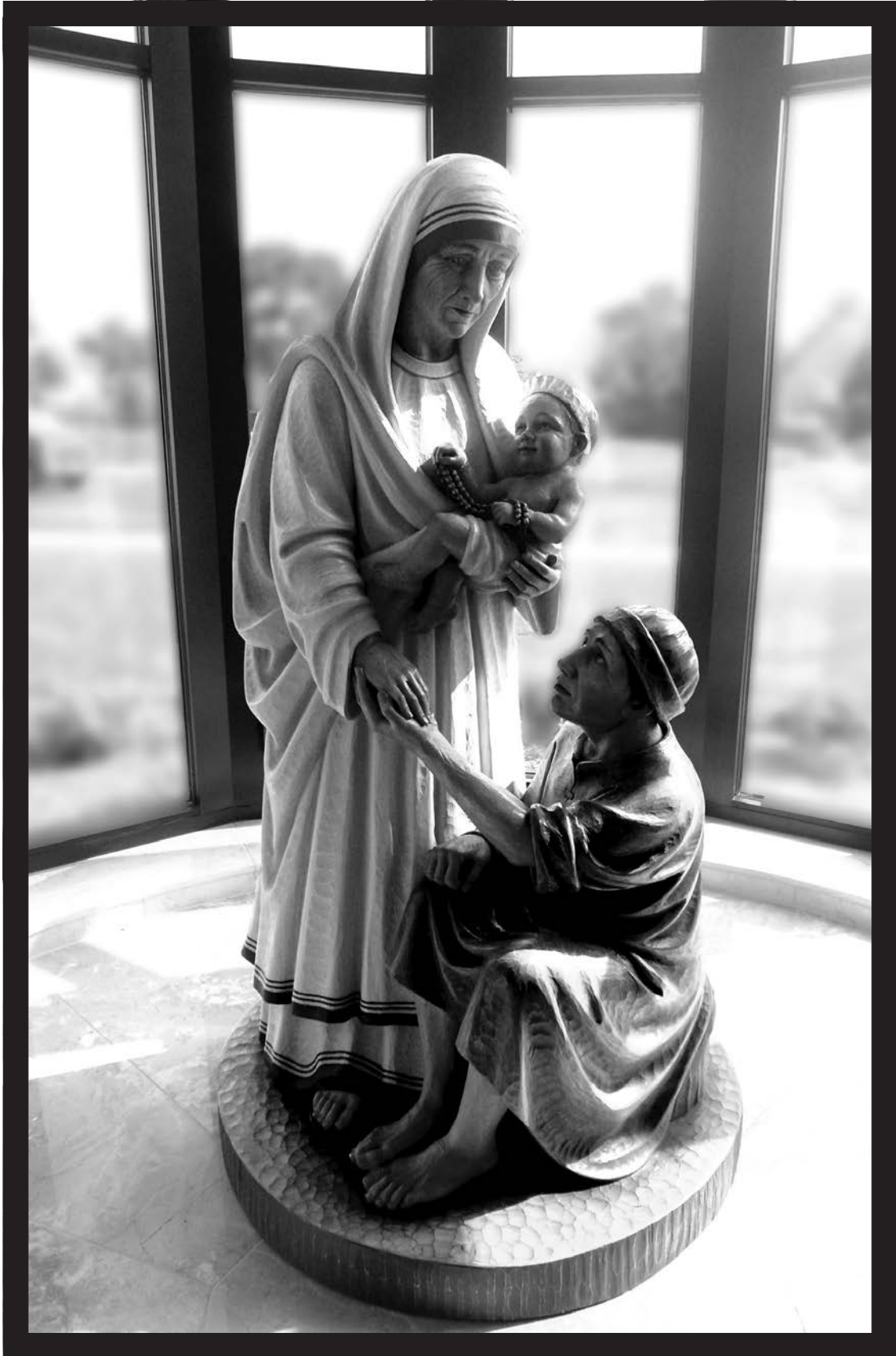
Cranford, NJ 07016

(908) 497-4246

www.uccatholics.org

Intercollegiate Events

www.ccm-nj.com



"Saint Teresa of Calcutta", Holy Cross Genesis Chapel Mausoleum, N. Arlington, NJ



SACRAMENT OF THE SICK

Suffering and illness have always been among the greatest problems that trouble the human spirit. Christians feel and experience pain as do all other people: yet their faith helps them to grasp more deeply the mystery of suffering and to bear their pain with greater courage. From Christ's words, they know that sickness has meaning and value for their own salvation and for the salvation of the world. They also know that Christ, who during his life often visited and healed the sick, loves them in their illness.

The Lord himself showed great concern for the bodily and spiritual welfare of the sick and commanded his followers to do likewise.

Those who are seriously ill need the special help of God's grace in this time of anxiety, lest they be broken in spirit and, under the pressure of temptation, perhaps weakened in their faith.

This is why, through the sacrament of anointing, Christ strengthens the faithful who are afflicted by illness, providing them with the strongest means of support.

Some questions & answers...

What is the Sacrament of the Anointing of the Sick?

It is through this sacrament that the healing ministry of Jesus Christ is continued by the action of the Church. During His ministry, nobody went away from Jesus without experiencing some kind of healing, whether of body, mind, or spirit. Through the power of the Holy Spirit, this work is continued by the Church today, allowing people to experience the healing touch and presence of the Lord Jesus.

Is this the same as "the last rites"?

In the past, Anointing was looked upon primarily as being for the dying and was called "Extreme Unction." In the renewal of theology since the Second Vatican Council, there has been a rediscovery of the ancient roots of this sacrament as being for the sick rather than the dying. Properly speaking, therefore, the last rite is not the Anointing of the Sick but Viaticum, the last Holy Communion of a person at the point of death.

How is the Sacrament of Anointing of the Sick celebrated?

There are now three rites provided for Anointing. The first is for anointing celebrated outside of the Mass. This can be in the home, in the church, or in the hospital. Members of the sick person's family participate in the ceremony as do pastoral care ministers and the priest. This is intended to be the normal way the sacrament is celebrated.

The second is an anointing during Mass. This can be of one person or many persons.

Finally, there is a shortened rite, for emergencies only, which is usually used in the home or hospital if the person is in immediate danger of death. This is intended to be an exceptional case.

What can be expected?

The healing ministry of the Church follows that of Jesus and is concerned with the healing of the whole person, body, mind, and spirit. The goal of the sacrament is this total healing. Sometimes a person is cured of a bodily illness. Sometimes there is psychological or spiritual healing. What is certain is that healing is taking place that can strengthen a sick person and enable them to bear their illness. Relationships, both with God and other people, can also be healed through this sacrament.

Who should be Anointed?

Any person whose health is seriously impaired by illness or old age. A sick child should be anointed if old enough to derive a benefit from the sacrament.

When should someone be Anointed?

As soon as it is clear that his or her health is seriously impaired due to sickness or old age, and if he or she suddenly enter a more acute stage of an illness. A person may be anointed before surgery if this results because of serious illness. If at all possible, the sacrament should not be delayed until the person is at the point of death.

What is the structure of an Anointing service?

The greeting, invitation to prayer, reading of The Word of God, laying on of hands, prayer over the oil, anointing, prayer, and blessing. Communion or Viaticum may follow the anointing.

*God loved the world so much,
he gave us his only Son,
that all who believe in him
might have eternal life.*

John 3:16



UNDERSTANDING CATHOLIC FUNERALS

Rev. Thomas B. Iwanowski

Nothing affects us more profoundly than our relationships. We have been shaped by our relationships with our parents, grandparents, siblings, friends, aunts, uncles, other relatives, fellow students, teachers, employers, co-workers, neighbors, and acquaintances.

As people of faith, we also have been shaped by our relationships with the members of our parish, other believers, priests, deacons, religious brothers, religious sisters, religious educators and others who minister in the Church. We have been most affected by our relationship with Jesus Christ who has made us part of his Church and sons and daughters of our Father in heaven.

Relationships form us. They shape us. They affect our heart and our spirit. They mold our personality and our view of life. They create ties of affection and love. They form friendships and connections that bind us together.

When someone we love dies, someone with whom we have had a human relationship, "we believe that all the ties of friendship and affection which knit us as one throughout our lives do not unravel with death." (Order of Christian Funerals, 71) We hold that belief because of our faith in Jesus Christ, who through his death and resurrection conquered the power of sin and death. We believe death is not the end. We believe that life continues, that relationships continue. We affirm that each time we proclaim the profession of faith at Mass. "We look for the resurrection of the dead and the life of the world to come."

Because of our belief that life continues, that relationships continue, we believe that our responsibilities to a loved one do not end in death. As Catholics, we fulfill our obligations to the deceased, with whom we remain

connected, by lovingly following the rituals of the Church associated with death. In doing so, we proclaim that our relationship with the deceased has not ended and we proclaim our faith in Jesus Christ, who said "I am the resurrection and the life. Whoever believes in me shall live even in death and whoever lives and believes in me shall never die." (John 11:25-26)

The Order of Christian Funerals

The ceremonies and prayers of the Catholic Church connected with death are found in the Order of Christian Funerals (OCF), the ritual book used by priests and deacons in conducting funeral services. A Catholic funeral ordinarily involves three occasions of prayer that take place over the course of two or three days. In celebrating these moments of prayer we celebrate our faith in Christ, we express our love for the person who has died, and we remain faithful to a human relationship that has touched our life. As we shared part of our loved one's journey through life, we now share the steps of his or her final journey to God.

The ceremonies and prayers that comprise the funeral ritual are also ways that the Church shows its concern for one of its members. We became part of the family of the Church at our baptism and that relationship is not broken even by death.

The three principal parts of the Catholic funeral liturgy are the vigil service (commonly called the wake service), the church service, and finally the committal service. In these times of prayer, the Christian community accompanies the body of the deceased from the place of the wake, ordinarily the funeral home, to the church building, and then to his/her final resting place. The community of the Church



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that has accompanied the person in his or her journey through life now walks with him or her from this life to the next.

Let us describe each of these parts.

I. The Vigil Service

The vigil service takes place between the time of death and the time of the church service. The vigil usually takes place in the funeral home during the time of the wake or viewing.

In the vigil service, those who have been affected by the life of the deceased gather to pray for him or her. This is usually the first time since death when those related to the deceased gather together. "At the vigil, the Christian community keeps watch with the family in prayer to the God of mercy and finds strength in Christ's presence... In this time of loss, the family and community turn to God's word as the source of faith and hope, as light and life in the face of darkness and death. Consoled by the redeeming word of God and by the abiding presence of Christ and his Spirit, the assembly at the vigil calls upon the Father of mercy to receive the deceased into the kingdom of light and peace." (OCF, 56)

The vigil service consists of an opening rite, the reading of God's word, a homily or reflection, prayers of intercession and a blessing. This service is normally led by a priest or deacon, but if no priest or deacon is available, the vigil service may be conducted by a layperson, such as a pastoral associate from the parish. (OCF, 14)

The vigil begins with Introductory Rites that gather those present into a community of faith ready to hear God's word and ready to pray for the deceased. The introductory rites include a greeting of those present, an optional song, an invitation to silent prayer for the deceased and a spoken prayer by the leader.

The Liturgy of the Word follows these brief introductory rites. "The proclamation of the word of God is the high point and central focus of the vigil" (OCF, 59) A reading from the

Scriptures is proclaimed either by the leader or another person. A responsorial psalm follows this first reading. This psalm may be spoken or sung. A Gospel reading is then proclaimed. Following these readings, a brief homily or reflection is then given on the readings "to help those present find strength and hope in God's saving word." (OCF, 61)

Prayers of Intercession follow during which "the community calls upon God to comfort the mourners and to show mercy to the deceased." (OCF, 62) This part of the vigil service includes a litany, which may be sung, the Lord's Prayer and a concluding prayer by the leader. At this point, someone may speak in remembrance of the deceased, or this may be done after the vigil service or at another time. The hours of the wake at the funeral home provide many opportunities for such reminiscences.

The vigil service ends with a brief Concluding Rite that includes a blessing that varies on whether it is being given by an ordained minister or by a layperson. This blessing may include the signing of the forehead of the deceased with the sign of the cross. The vigil service may then conclude with a song, a few moments of silent prayer or both.

Besides providing a setting for the vigil service, a wake gives those who have suffered a loss the opportunity to face the death of their loved one, to adjust to a new reality, to find comfort and support in the company of others, to share stories and remembrances of the deceased and to express their sorrow and grief.

II. The Church Service

The second of the three parts that comprise a Catholic funeral takes place in the church building. This is the place "where the community of faith assembles for worship. The church is the place where the Christian life is begotten in baptism, nourished in the Eucharist, and where the community gathers to commend one of its deceased members to the Father." (OCF, 131) The funeral Mass is

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the preferred service in the church and “the central celebration of the Christian community for the deceased.” (OCF, 128)

At a funeral Mass, the casket is received at the church, sprinkled with holy water, and covered with a white cloth. These signs recall baptism, the sacrament that brought the deceased into a relationship with the Christian community. Afterward, readings from the Scriptures and the Liturgy of the Eucharist take place as they normally do at a Sunday Mass. At the end of the funeral Mass, the deceased is commended to God’s mercy and the community expresses its farewell to someone who will no longer gather at its altar table, but whom we pray will be granted a place at God’s heavenly table.

The funeral Mass begins with Introductory Rites that include the reception of the body. The priest goes to the doors of the church where he greets the mourners and receives the body of the deceased. At this time, the casket is sprinkled with holy water and covered with a white pall. These rites recall the sacrament of baptism by which the deceased was raised to a new relationship with God, given the promise of eternal life and made part of God’s Church.

After the rites at the doors of the church, the casket is brought forward and placed near the altar. The people follow the casket and take their places in the assembly. During the procession all join in singing an appropriate hymn or psalm. At the conclusion of the song, the opening prayer is then prayed by the priest and all then sit for the Liturgy of the Word.

The Liturgy of the Word may follow the model of either a Sunday Mass or a weekday Mass. In other

words, “depending on pastoral circumstances, there can be either one or two readings before the Gospel reading.” (OCF, 138) The first reading and second reading should be proclaimed by a reader from the parish, by a family member or friend capable of exercising this ministry.

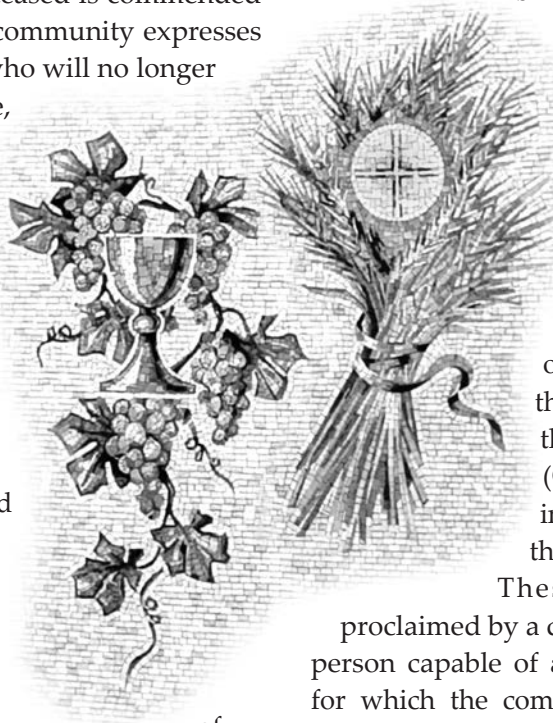
The responsorial psalm that follows the first reading and the acclamation before the Gospel should be sung by a member of the music ministry. After the Gospel is proclaimed by either a priest or a deacon, the homily follows.

“A brief homily based on the readings is always given after the Gospel reading at the funeral liturgy ... but there is never to be a eulogy. Attentive to the grief of those present, the homilist should dwell on God’s compassionate love and on the paschal mystery of the Lord, as proclaimed in the Scripture readings.” (OCF, 27) The general intercessions conclude the Liturgy of the Word.

These intercessions may be proclaimed by a deacon, a reader or another person capable of announcing the intentions for which the community is being called to pray.

The Liturgy of the Eucharist then begins and follows the pattern of Sunday Mass. “The community, having been spiritually renewed at the table of God’s word, turns for spiritual nourishment to the table of the Eucharist...In partaking of the body of Christ, all are given a foretaste of eternal life in Christ and are united with Christ, with each other, and with all the faithful, living and dead.” (OCF, 143)

The Liturgy of the Eucharist includes the presentation of the gifts, the eucharistic prayer and the distribution of holy Communion. At the start of the Liturgy of the Eucharist, the





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gifts of bread and wine may be brought to the altar by relatives and friends of the deceased. It is not appropriate to present items associated with the deceased.

The Final Commendation, which follows the distribution of Holy Communion, brings the funeral Mass to its completion. "The final commendation is a final farewell by the members of the community, an act of respect for one of their members, whom they entrust to the tender mercy and merciful embrace of God. This act of the last farewell also acknowledges the reality of separation and affirms that the community and the deceased, baptized into one Body, share the same destiny, resurrection on the last day." (OCF, 146)

The final commendation, which the priest leads as he stands near the casket, includes an invitation to prayer, a period of silence, the incensing of the casket, the song of farewell, and the prayer of commendation.

Before this final commendation begins, a family member or friend may speak in remembrance of the deceased. (OCF, 170) However, such words of remembrance are strictly optional, and in some places, they are not permitted at this time. Such words of remembrance are not a eulogy, but rather a short prayerful recollection of some aspect of the Christian life of the deceased.

The Procession to the Place of Committal follows the final commendation. The deacon or priest says "In peace, let us take our brother/sister to his/her place of rest." At this point, the closing song begins and the priest and other ministers lead the casket from the church as the congregation follows. The mourners then accompany the body to its place of final disposition where the rite of committal is celebrated.

On a day when a funeral Mass cannot be celebrated, such as on a holy day of obligation, Holy Thursday, Good Friday or Holy Saturday, the body of the deceased is still brought to the church building. Instead of a Mass, another type of church service is celebrated. This service, which centers on God's word, is similar to

a funeral Mass, but it does not include the Liturgy of the Eucharist. In other words, it includes the introductory rites, the Liturgy of the Word, the final commendation and the procession as described above. When this type of service is celebrated, a memorial Mass may and should be celebrated for the deceased at a later date.

III. The Committal Service

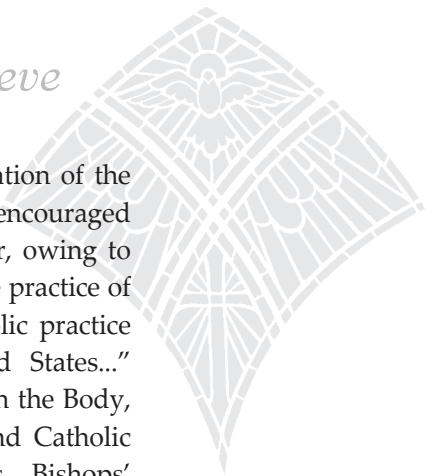
Following the service in the church, the body is brought to its final resting place. Those related to the deceased continue to accompany him or her on this third part of the final journey. The body is transported to the cemetery or the mausoleum where it is committed to its place of rest. In a Catholic cemetery, the body is also committed to the care of the wider Church community that is responsible for the cemetery and for the bodies of the deceased placed within it.

"The rite of committal, the conclusion of the funeral rites, is the final act of the community of faith in caring for the body of its deceased member." (OCF, 204) This service is usually led by the priest who has celebrated the funeral Mass. In his absence it may also be led by a deacon, a religious brother or sister, a pastoral minister in the parish, by a friend or family member or by the funeral director. (OCF, 215) The person leading the service should offer the prayers designated by the Church for the rite of committal.

The committal service consists of a short reading from Scripture, a prayer committing the deceased to his or her final resting place and commending the deceased to God in the sure and certain hope of the resurrection, a series of intercessions for the deceased, the Lord's Prayer, and a blessing.

The committal service begins with an invitation to prayer. Those gathered are invited to pray that the deceased may be welcomed to heaven and that one day they may be reunited with the deceased in the presence of Jesus Christ.

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This invitation is followed by a Scripture Verse taken from the New Testament.

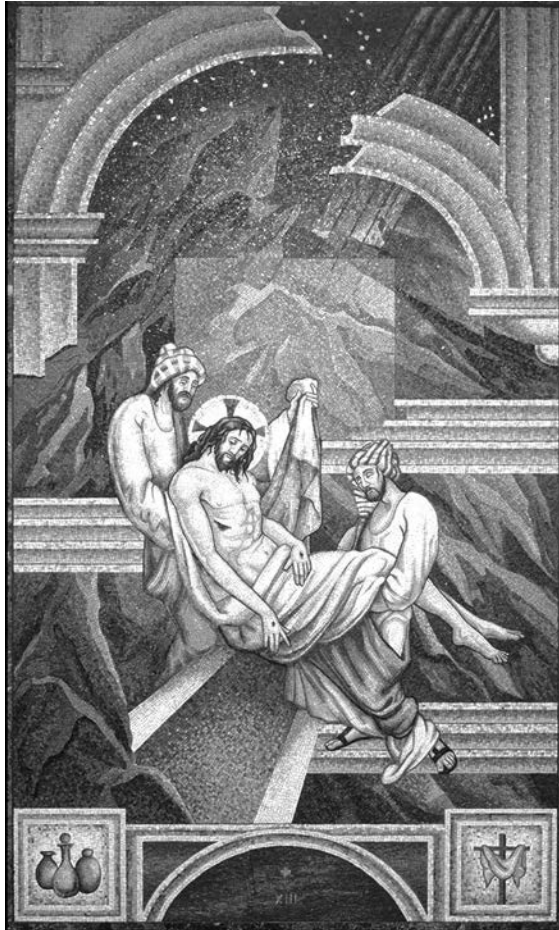
A Prayer over the Place of Committal follows. This prayer varies, usually depending upon whether the place of committal is a Catholic or non-Catholic cemetery. The Words of Committal then follow as the body is committed to the ground or its place of interment. The actual committal may take place at this time, or at the conclusion of the rite. Intercessions for the deceased now follow. These intercessions may be read by someone other than the priest, deacon or layperson leading the service. After these intercessions, the Lord's Prayer is prayed. This is followed by a Concluding Prayer and a Prayer over the People. This final prayer varies depending upon whether it is offered by a priest, deacon or by a layperson.

After the prayer over the people, a song may bring the service to an end and a gesture of leave-taking may take place. For example, the mourners may place flowers or soil on the casket.

Burial, Entombment and Cremation

The final disposition of the body of a deceased Catholic may take place in one of three ways. The body may be buried in the ground, entombed in a mausoleum, or may be cremated and the human remains then interred. While cremation is permitted, the Church clearly prefers that bodies of its members be buried or entombed. "The long-standing practice of burying the body of the

deceased in a grave or tomb in imitation of the burial of Jesus' body continues to be encouraged as a sign of Christian faith. However, owing to contemporary cultural interaction, the practice of cremation has become part of Catholic practice in the United States..." (Reflections on the Body, Cremation, and Catholic Funeral Rites, Bishops' Committee on the Liturgy, 1997)



If cremation is chosen as the final disposition of the body, the cremation should take place after the church service and not before since Catholic funeral rites are designed to be celebrated in the presence of the body. After the vigil service and the church service, the body is taken to the crematorium and there a committal service may be celebrated. When the cremated remains or "ashes" are returned to the family, these cremated remains are

to be buried in a cemetery or entombed in a mausoleum. The committal service may be repeated at this time. Our reverence for the cremated human remains does not allow them to be scattered, separated or disposed of in any other way.

In other words, if the body of the deceased is to be cremated, the vigil service and the church service take place as described earlier. The family and mourners gather in the presence of the body for the vigil service. At the appropriate time, the body is brought to the church for the church service. After this service, the body is brought to the crematorium.



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If the mourners accompany the body to the crematorium, a rite of committal is celebrated there. The mourners then depart, and the body of the deceased is cremated at a later time. Some days later, the cremated remains of the deceased are returned to the family. These cremated remains are then buried in a cemetery or entombed in a mausoleum. When this occurs, the family members and friends gather once more, now to commit the cremated human remains to their final resting place.

IV. Direct Cremation

For particular reasons, the body of the deceased is sometimes cremated before the preferred funeral rites of the Church. This is called direct or immediate cremation. This might occur, for instance, when a person dies a great distance from home. The family might decide to have the body cremated since shipping cremated remains is not as difficult as transporting a human body. Direct or immediate cremation may also be chosen for health reasons if the person were to die of an infectious disease. It could also be chosen if prolonged severe weather, or some natural disaster, would not allow the usual funeral rituals to take place.

Services with the Cremated Remains

Since 1997, the Church's Funeral Rites may be celebrated in the presence of the cremated human remains. It is the Church's preference that its funeral rites take place in the presence of the body of the deceased and not in the presence of the cremated remains, "since the presence of the human body better expresses the values that the Church affirms in its rites." (Reflections on the Body, Cremation, and Catholic Funeral Rites, Committee on the Liturgy, NCCB, 1997) Assurance must be given that cremated remains will be properly buried or entombed. If a family indicates that the remains are to be scattered or disposed of in an inappropriate way, the cremated remains may not be present in the church for a funeral liturgy. Scattering is contrary to Catholic teaching that

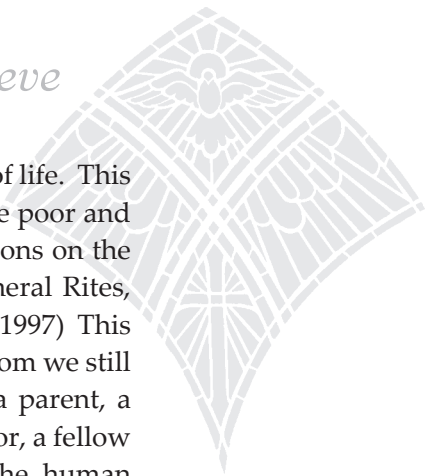
says the cremated human remains should be handled with the same reverence with which we handle a human body.

If the cremated remains are to be present during the funeral rites, those rites take place in the following manner. If there is a wake and the cremated remains have already been returned to the family, the wake should take place in the presence of the cremated remains and the vigil service should be celebrated. "It is appropriate that the cremated remains of the body be present for the full course of the funeral rites, including the Vigil for the Deceased, the Funeral Liturgy, and the Rite of Committal." (Reflections on the Body, Cremation, and Catholic Funeral Rites, Committee on the Liturgy, NCCB, 1997)

The church service takes place in the following way. The urn containing the cremated remains may be carried into the church by a member of the family. The priest, waiting at the doors of the church, greets the people, and then he sprinkles the cremated remains with holy water. Following that, the priest and ministers proceed to the altar. The bearer with the cremated remains walks behind them, and then the mourners follow.

The urn with the cremated remains is placed on a stand in the position normally occupied by the casket. The Easter candle may be placed near the cremated remains. This stand is not intended for mementos or other memorabilia, any more than a casket in a church is a place for such items. The cremated remains are not covered with any type of pall or white cloth. (OCF Appendix, 434) When all have taken their places, the priest goes to the presidential chair where he prays the opening prayer of the funeral liturgy. The rest of the church service takes place as usual.

It should be noted that the cremated remains should be in a dignified urn, and not in the cardboard box, or the plastic or metal shipping container in which they were returned from the crematory. (OCF Appendix, 417) "Care must be taken that all is carried out with due



decorum.” (OCF Appendix, 427) If the cremated remains are not carried into the church during the service, they are placed on the stand by the Easter Candle before the service begins.

The rite of committal follows the Church service. The Church strongly recommends that a memorial plaque or stone recording the name of the deceased be placed where the cremated remains are buried or entombed. (OCF Appendix, 417)

A Difference

The celebration of the funeral rites in the presence of the cremated remains should look different and feel different from those celebrated in the presence of a human body. The prayers are slightly altered and the signs and symbols are somewhat different. There should be no attempt to make a funeral liturgy in the presence of the cremated remains look like one celebrated in the presence of a human body. For example, the urn with the cremated remains should not be placed in a casket or in some type of receptacle that brings a casket to mind. The urn should not be carried on a device that allows for the use of pallbearers. An urn with cremated remains is not a casket requiring a carriage or the use of pallbearers. The urn should not be covered with any type of miniature funeral pall.

Again, it should be stressed that the funeral rites taking place in the presence of the cremated human remains address a special or extraordinary situation. The Church wishes to show its compassion to families dealing with immediate or direct cremation, but at the same time, the Church wishes to recommend that its funeral rites take place in their usual sequence, and in the presence of the body of the deceased.

Reverence

Catholics celebrate the funeral rituals with care and reverence. We do so because we value the body of the deceased. For this was a “body once washed in baptism, anointed with the oil

of salvation and fed with the bread of life. This is the body whose hands clothed the poor and embraced the sorrowing.” (Reflections on the Body, Cremation, and Catholic Funeral Rites, Bishops’ Committee on the Liturgy, 1997) This is also the body of a person with whom we still have a relationship – the body of a parent, a sibling, a relative, a friend, a neighbor, a fellow Christian. Out of reverence for the human body, for our relationship with the deceased and for Jesus Christ the Lord of Life who conquered death, we celebrate these funeral rituals. For we are a people who believe that relationships, and the obligations and bonds that come with them, continue beyond death!



THE LORD IS MY SHEPHERD;
I SHALL NOT WANT.
IN VERDANT PASTURES HE GIVES ME REPOSE;
BESIDE RESTFUL WATERS HE LEADS ME;
HE REFRESHES MY SOUL.
HE GUIDES ME IN RIGHT PATHS
FOR HIS NAME'S SAKE.
EVEN THOUGH I WALK IN THE DARK VALLEY
I FEAR NO EVIL; FOR YOU ARE AT MY SIDE
WITH YOUR ROD AND YOUR STAFF
THAT GIVE ME COURAGE.
YOU SPREAD THE TABLE BEFORE ME
IN THE SIGHT OF MY FOES;
YOU ANOINT MY HEAD WITH OIL;
MY CUP OVERFLOWS.
ONLY GOODNESS AND KINDNESS FOLLOW ME
ALL THE DAYS OF MY LIFE;
AND I SHALL DWELL IN THE HOUSE OF THE LORD
FOR YEARS TO COME.

PSALM 23



SCRIPTURE READINGS FOR FUNERALS

(Taken from the Lectionary for Mass)

As a general rule, all corresponding texts from sacred Scripture in the funeral rites are interchangeable. In consultation with the family and close friends, the minister chooses the texts that most closely reflect the particular circumstances and the needs of the mourners. (OCF, 344) The following suggestions are particularly appropriate for expressing the Christian meaning of death. Choose one reading from each of the following three categories: the first reading from the Old Testament or New Testament readings during the Easter season, the second reading and the gospel. **[For the shorter form of a reading, omit the part in the brackets.]** *(Indicate your choice of readings on the funeral services form on page 64)*

Reading I from the Old Testament

(Choose one to be read by an assigned reader.)

1.

2 Maccabees 12:43-46

He acted in an excellent and noble way as he had the resurrection of the dead in view.

Judas, the ruler of Israel,
took up a collection among all his soldiers,
amounting to two thousand silver drachmas,
which he sent to Jerusalem to provide for an
expiatory sacrifice.

In doing this he acted in a very excellent and noble
way,
inasmuch as he had the resurrection of the dead in
view;

for if he were not expecting the fallen to rise
again,

it would have been useless and foolish to pray
for them in death.

But if he did this with a view to the splendid
reward that awaits those who had gone to rest in

godliness,
it was a holy and pious thought.

Thus he made atonement for the dead that they
might be freed from this sin.

2.

Job 19:1, 23-27a

I know that my Vindicator lives.

Job answered Bildad the Shuhite and said:

Oh, would that my words were written down!
Would that they were inscribed in a record:

That with an iron chisel and with lead they were
cut in the rock forever!

But as for me, I know that my Vindicator lives,
and that he will at last stand forth upon the dust;

Whom I myself shall see:

my own eyes, not another's, shall behold him;

And from my flesh I shall see God;

my inmost being is consumed with longing.

3.

Wisdom 3:1-9 or 3:1-6, 9

As sacrificial offerings he took them to himself.

The souls of the just are in the hand of God, and
no torment shall touch them.

They seemed, in the view of the foolish, to be dead;
and their passing away was thought an affliction
and their going forth from us, utter destruction.

But they are in peace.

For if before men, indeed they be punished,
yet is their hope full of immortality;

Chastised a little, they shall be greatly blessed,
because God tried them
and found them worthy of himself.

As gold in the furnace, he proved them,
and as sacrificial offerings he took them to
himself.

[In the time of their visitation they shall shine,
and shall dart about as sparks through stubble;



We Remember, We Believe

They shall judge nations and rule over peoples,
and the LORD shall be their King forever.]

Those who trust in him shall understand truth,
and the faithful shall abide with him in love:

Because grace and mercy are with his holy ones,
and his care is with his elect.

4.

Wisdom 4:7-15

An unsullied life, the attainment of old age.

The just man, though he die early,
shall be at rest.

For the age that is honorable comes not
with the passing of time,
nor can it be measured in terms of years.

Rather, understanding is the hoary crown for men,
and an unsullied life, the attainment of old age.

He who pleased God was loved;
he who lived among sinners was transported—

Snatched away, lest wickedness pervert his
mind or deceit beguile his soul;

For the witchery of paltry things obscures what
is right
and the whirl of desire transforms the innocent
mind.

Having become perfect in a short while,
he reached the fullness of a long career;
for his soul was pleasing to the LORD,
therefore he sped him out of the midst of
wickedness.

But the people saw and did not understand,
nor did they take this into account.

5.

Isaiah 25:6a, 7-9

He will destroy death forever.

On this mountain the LORD of hosts
will provide for all peoples.

On this mountain he will destroy
the veil that veils all peoples,

The web that is woven over all nations;
he will destroy death forever.

The Lord GOD will wipe away
the tears from all faces;

The reproach of his people he will remove
from the whole earth; for the LORD has spoken.

On that day it will be said:

“Behold our God, to whom we looked to save us!
This is the LORD for whom we looked
let us rejoice and be glad that he has saved us!”

6.

Lamentations 3:17-26

*It is good to hope in silence for the saving help of the
LORD.*

My soul is deprived of peace,
I have forgotten what happiness is;

I tell myself my future is lost,
all that I hoped for from the LORD.

The thought of my homeless poverty
is wormwood and gall;

Remembering it over and over
leaves my soul downcast within me.

But I will call this to mind,
as my reason to have hope:

The favors of the LORD are not exhausted,
his mercies are not spent;

They are renewed each morning,
so great is his faithfulness.

My portion is the LORD, says my soul;
therefore will I hope in him.

Good is the LORD to one who waits for him,
to the soul that seeks him;

It is good to hope in silence
for the saving help of the LORD.

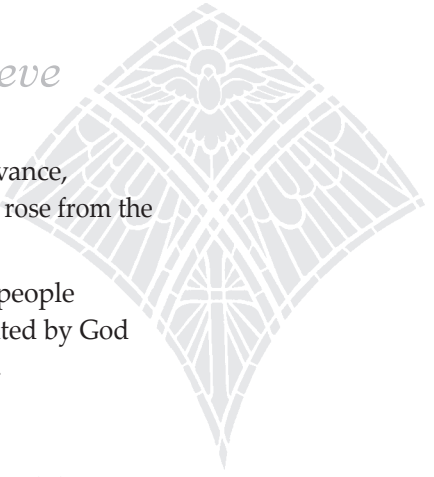
7.

Daniel 12:1-3

*Many of those who sleep in the dust of the earth
shall awake.*

In those days, I, Daniel, mourned
and heard this word of the Lord:

At that time there shall arise
Michael, the great prince,
guardian of your people;



It shall be a time unsurpassed in distress
since nations began until that time.

At that time your people shall escape,
everyone who is found written in the book.

Many of those who sleep in the dust of the earth shall
awake;

Some shall live forever,
others shall be an everlasting horror and disgrace.

But the wise shall shine brightly
like the splendor of the firmament,

And those who lead the many to justice
shall be like the stars forever.

Reading I From The New Testament During The Season Of Easter

1.
Acts 10:34-43 or 10:34-36, 42-43

*He is the one appointed by God as judge of the living
and the dead.*

Peter proceeded to speak, saying:

“In truth, I see that God shows no partiality.

Rather, in every nation whoever fears him and
acts uprightly
is acceptable to him.

You know the word that he sent to the children of
Israel

as he proclaimed peace through Jesus Christ,
who is Lord of all,

[what has happened all over Judea,
beginning in Galilee after the baptism
that John preached,

how God anointed Jesus of Nazareth
with the Holy Spirit and power.

He went about doing good
and healing all those oppressed by the Devil,
for God was with him.

We are witnesses of all that he did
both in the country of the Jews and in Jerusalem.

They put him to death by hanging him on a tree.

This man God raised on the third day and granted
that he be visible,
not to all the people, but to us,

the witnesses chosen by God in advance,
who ate and drank with him after he rose from the
dead.]

He commissioned us to preach to the people
and testify that he is the one appointed by God
as judge of the living and the dead.

To him all the prophets bear witness,
that everyone who believes in him
will receive forgiveness of sins through his
name.”

2.
Revelation 14:13

Blessed are the dead who die in the Lord.

I, John, heard a voice from heaven say, “Write this:
Blessed are the dead who die in the Lord from
now on.”

“Yes,” said the Spirit,
“let them find rest from their labors,
for their works accompany them.”

3.
Revelation 20:11–21:1

The dead were judged according to their deeds.

I, John, saw a large white throne and the one who
was sitting on it.

The earth and the sky fled from his presence
and there was no place for them.

I saw the dead, the great and the lowly, standing
before the throne,
and scrolls were opened.

Then another scroll was opened, the book of life.

The dead were judged according to their deeds,
by what was written in the scrolls.

The sea gave up its dead;
then Death and Hades gave up their dead.

All the dead were judged according to their deeds.

Then Death and Hades were thrown into the pool of
fire.

(This pool of fire is the second death.)

Anyone whose name was not found written in the
book of life
was thrown into the pool of fire.



We Remember, We Believe

Then I saw a new heaven and a new earth.
The former heaven and the former earth had passed
away,
and the sea was no more.

4.

Revelation 21:1-5a, 6b-7

There shall be no more death.

I, John, saw a new heaven and a new earth.
The former heaven and the former earth had
passed away,
and the sea was no more.

I also saw the holy city, a new Jerusalem,
coming down out of heaven from God,
prepared as a bride adorned for her husband.

I heard a loud voice from the throne saying,
“Behold, God’s dwelling is with the human race.

He will dwell with them and they will be his people
and God himself will always be with them as their
God.

He will wipe every tear from their eyes,
and there shall be no more death or mourning,
wailing or pain,
for the old order has passed away.”

The One who sat on the throne said,
“Behold, I make all things new.”

I am the Alpha and the Omega,
the beginning and the end.

To the thirsty I will give a gift
from the spring of life-giving water.

The victor will inherit these gifts,
and I shall be his God,
and he will be my son.”

Reading II From The New Testament

(Choose one to be read by an assigned reader.)

1.

Romans 5:5-11

*Since we are now justified by his Blood, we will be
saved through him from the wrath.*

Brothers and sisters:

Hope does not disappoint,
because the love of God has been poured out
into our hearts
through the Holy Spirit who has been
given to us.

For Christ, while we were still helpless,
died at the appointed time for the ungodly.

Indeed, only with difficulty does one die for a
just person,
though perhaps for a good person
one might even find courage to die.

But God proves his love for us
in that while we were still sinners Christ
died for us.

How much more then, since we are now
justified by his Blood,
will we be saved through him from the wrath.

Indeed, if, while we were enemies,
we were reconciled to God through the
death of his Son,
how much more, once reconciled,
will we be saved by his life.

Not only that,
but we also boast of God through our Lord
Jesus Christ,
through whom we have now received
reconciliation.

2.

Romans 5:17-21

Where sin increased, grace overflowed all the more.

Brothers and sisters:

If, by the transgression of the one,
death came to reign through that one,
how much more will those who receive the
abundance of grace
and of the gift of justification
come to reign in life through the one Jesus Christ.

In conclusion, just as through one transgression
condemnation came upon all,
so, through one righteous act,
acquittal and life came to all.

For just as through the disobedience of the one man
the many were made sinners,

We Remember, We Believe



so through the obedience of the one
the many will be made righteous.

The law entered in so that transgression
might increase

but, where sin increased, grace overflowed all
the more, so that,
as sin reigned in death,
grace also might reign through justification
for eternal life
through Jesus Christ our Lord.

3.

Romans 6:3-9 or 6:3-4, 8-9

We too might live in newness of life.

Brothers and sisters:

Are you unaware that we who were baptized
into Christ Jesus
were baptized into his death?

We were indeed buried with him through
baptism into death,
so that, just as Christ was raised from the dead
by the glory of the Father,
we too might live in newness of life.

[For if we have grown into union with him
through a death like his,
we shall also be united with him in the
resurrection.

We know that our old self was crucified with him,
so that our sinful body might be
done away with,
that we might no longer be in slavery to sin.

For a dead person has been absolved from sin.]

If, then, we have died with Christ,
we believe that we shall also live with him.

We know that Christ, raised from the dead, dies
no more;
death no longer has power over him.

4.

Romans 8:14-23

*We also groan within ourselves as we wait for
adoption, the redemption of our bodies.*

Brothers and sisters:

Those who are led by the Spirit of God are sons
of God.

For you did not receive a spirit of slavery to fall back
into fear,

but you received a spirit of adoption,
through which we cry, "Abba, Father!"

The Spirit itself bears witness with our spirit
that we are children of God,
and if children, then heirs,
heirs of God and joint heirs with Christ,
if only we suffer with him
so that we may also be glorified with him.

I consider that the sufferings of this present time are
as nothing
compared with the glory to be revealed for us.

For creation awaits with eager expectation
the revelation of the children of God;
for creation was made subject to futility,
not of its own accord but because of the one who
subjected it,
in hope that creation itself
would be set free from slavery to corruption
and share in the glorious freedom of the children
of God.

We know that all creation is groaning in labor pains
even until now;
and not only that, but we ourselves,
who have the firstfruits of the Spirit,
we also groan within ourselves
as we wait for adoption, the redemption of our
bodies.

5.

Romans 8:31b-35, 37-39

What will separate us from the love of Christ?

Brothers and sisters:

If God is for us, who can be against us?

He did not spare his own Son
but handed him over for us all,
will he not also give us everything else along with
him?

Who will bring a charge against God's chosen ones?

It is God who acquits us.

Who will condemn?

It is Christ Jesus who died, rather, was raised,
who also is at the right hand of God,



We Remember, We Believe

who indeed intercedes for us.

What will separate us from the love of Christ?

Will anguish, or distress or persecution, or famine,
or nakedness, or peril, or the sword?

No, in all these things, we conquer overwhelmingly
through him who loved us.

For I am convinced that neither death, nor life,
nor angels, nor principalities,
nor present things, nor future things,
nor powers, nor height, nor depth,
nor any other creature will be able to separate us
from the love of God in Christ Jesus our Lord.

6.

Romans 14:7-9, 10c-12

Whether we live or die, we are the Lord's.

Brothers and sisters:

No one lives for oneself,
and no one dies for oneself.

For if we live, we live for the Lord,
and if we die, we die for the Lord;
so then, whether we live or die, we are the Lord's.

For this is why Christ died and came to life,
that he might be Lord of both the dead and the
living.

Why then do you judge your brother?

Or you, why do you look down on your brother?

For we shall all stand before the judgment seat of
God;

for it is written:

*As I live, says the Lord, every knee
shall bend before me,
and every tongue shall give praise to God.*

So then each of us shall give an accounting of
himself to God.

7.

1 Corinthians 15:20-28 or 15:20-23

So too in Christ shall all be brought to life.

Brothers and sisters:

Christ has been raised from the dead,
the firstfruits of those who have fallen asleep.

For since death came through a man,
the resurrection of the dead came also through
man.

For just as in Adam all die,
so too in Christ shall all be brought to life,
but each one in proper order:
Christ the firstfruits;
then, at his coming, those who belong to Christ;
[then comes the end,
when he hands over the Kingdom to his God and
Father.

For he must reign until he has put all his enemies
under his feet.

The last enemy to be destroyed is death,
for "he subjected everything under his feet."

But when it says that everything has been subjected,
it is clear that it excludes the one who subjected
everything to him.

When everything is subjected to him,
then the Son himself will also be subjected
to the one who subjected everything to him,
so that God may be all in all.]

8.

1 Corinthians 15:51-57

Death is swallowed up in victory.

Brothers and sisters:

Behold, I tell you a mystery.

We shall not all fall asleep, but we will all be
changed,
in an instant, in the blink of an eye, at the last
trumpet.

For the trumpet will sound,
the dead will be raised incorruptible,
and we shall be changed.

For that which is corruptible must clothe itself with
incorruptibility,
and that which is mortal must clothe itself with
immortality.

And when this which is corruptible clothes itself
with incorruptibility
and this which is mortal clothes itself
with immortality,
then the word that is written shall come about:

We Remember, We Believe



*Death is swallowed up in victory.
Where, O death, is your victory?
Where, O death, is your sting?*

The sting of death is sin,
and the power of sin is the law.

But thanks be to God who gives us the victory
through our Lord Jesus Christ.

9.
2 Corinthians 4:14-5:1

What is seen is transitory, but what is unseen is eternal.

Brothers and sisters:

Knowing that the One who raised the Lord Jesus
will raise us also with Jesus
and place us with you in his presence.

Everything indeed is for you,
so that the grace bestowed in abundance on more
and more people
may cause the thanksgiving to overflow for the
glory of God.

Therefore, we are not discouraged;
rather, although our outer self is wasting away,
our inner self is being renewed day by day.

For this momentary light affliction
is producing for us an eternal weight of glory
beyond all comparison,
as we look not to what is seen but to what is
unseen;
for what is seen is transitory,
but what is unseen is eternal.

For we know that if our earthly dwelling, a tent,
should be destroyed,
we have a building from God,
a dwelling not made with hands, eternal in
heaven.

10.
2 Corinthians 5:1, 6-10

We have a building from God, eternal in heaven.

Brothers and sisters:

We know that if our earthly dwelling, a tent,
should be destroyed,
we have a building from God,

a dwelling not made with hands,
eternal in heaven.

We are always courageous,
although 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.

Yet we are courageous,
and we would rather leave the body and go home
to the Lord.

Therefore, we aspire to please him,
whether we are at home or away.

For we must all appear before the judgment seat of
Christ,
so that each may receive recompense,
according to what he did in the body, whether
good or evil.

11.
Philippians 3:20-21

He will change our lowly bodies to conform to his glory.

Brothers and sisters:

Our citizenship is in heaven,
and from it we also await a savior, the Lord Jesus
Christ.

He will change our lowly body
to conform with his glorified Body
by the power that enables him also
to bring all things into subjection to himself.

12.
1 Thessalonians 4:13-18

Thus we shall always be with the Lord.

We do not want you to be unaware, brothers and
sisters,
about those who have fallen asleep,
so that you may not grieve like the rest, who have
no hope.

For if we believe that Jesus died and rose,
so too will God, through Jesus,
bring with him those who have fallen asleep.

Indeed, we tell you this, on the word of the Lord,
that we who are alive,
who are left until the coming of the Lord,



We Remember, We Believe

will surely not precede those who have fallen asleep.

For the Lord himself, with a word of command, with the voice of an archangel and with the trumpet of God, will come down from heaven, and the dead in Christ will rise first.

Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air.

Thus we shall always be with the Lord.

Therefore, console one another with these words.

13.

2 Timothy 2:8-13

If we have died with him we shall also live with him.

Beloved:

Remember Jesus Christ, raised from the dead, a descendant of David: such is my Gospel, for which I am suffering, even to the point of chains, like a criminal.

But the word of God is not chained.

Therefore, I bear with everything for the sake of those who are chosen, so that they too may obtain the salvation that is in Christ Jesus, together with eternal glory.

This saying is trustworthy:

If we have died with him we shall also live with him; if we persevere we shall also reign with him.

But if we deny him he will deny us.

If we are unfaithful, he remains faithful, for he cannot deny himself.

14.

1 John 3:1-2

We shall see him as he is.

Beloved:

See what love the Father has bestowed on us that we may be called the children of God.

Yet so we are.

The reason the world does not know us is that it did not know him.

Beloved, we are God's children now; what we shall be has not yet been revealed.

We do know that when it is revealed we shall be like him, for we shall see him as he is.

15.

1 John 3:14-16

We know that we have passed from death to life because we love our brothers.

Beloved:

We know that we have passed from death to life because we love our brothers.

Whoever does not love remains in death.

Everyone who hates his brother is a murderer, and you know that no murderer has eternal life remaining in him.

The way we came to know love was that he laid down his life for us; so we ought to lay down our lives for our brothers.

Gospel

(Choose one to be read by the priest.)

1.

Matthew 5:1-12a

Rejoice and be glad, for your reward will be great in heaven.

When Jesus saw the crowds, he went up the mountain, and after he had sat down, his disciples came to him.

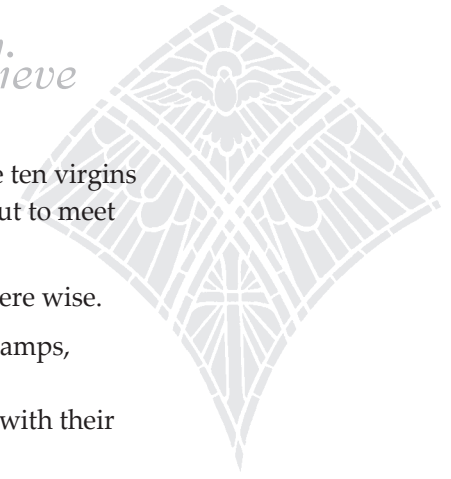
He began to teach them, saying:

“Blessed are the poor in spirit, for theirs is the Kingdom of heaven.

Blessed are they who mourn, for they will be comforted.

Blessed are the meek, for they will inherit the land.

Blessed are they who hunger and thirst for righteousness,



for they will be satisfied.
Blessed are the merciful,
for they will be shown mercy.
Blessed are the clean of heart,
for they will see God.
Blessed are the peacemakers,
for they will be called children of God
Blessed are they who are persecuted for the sake
of righteousness,
for theirs is the Kingdom of heaven.
Blessed are you when they insult you and
persecute you
and utter every kind of evil against you
falsely because of me.

Rejoice and be glad,
for your reward will be great in heaven.”

2.

Matthew 11:25-30

Come to me and I will give you rest.

At that time Jesus answered:

“I give praise to you, Father, Lord of heaven and
earth,
for although you have hidden these things
from the wise and the learned
you have revealed them to the childlike.

Yes, Father, such has been your gracious will.

All things have been handed over to me by my
Father.

No one knows the Son except the Father,
and no one knows the Father except the Son
and anyone to whom the Son wishes to reveal
him.”

“Come to me, all you who labor and are burdened,
and I will give you rest.

Take my yoke upon you and learn from me,
for I am meek and humble of heart;
and you will find rest for yourselves.

For my yoke is easy, and my burden light.”

3.

Matthew 25:1-13

Behold the bridegroom! Come out to him!

Jesus told his disciples this parable:

“The Kingdom of heaven will be like ten virgins
who took their lamps and went out to meet
the bridegroom.

Five of them were foolish and five were wise.

The foolish ones, when taking their lamps,
brought no oil with them,
but the wise brought flasks of oil with their
lamps.

Since the bridegroom was long delayed,
they all became drowsy and fell asleep.

At midnight, there was a cry,
‘Behold, the bridegroom! Come out to meet
him!’

Then all those virgins got up and trimmed their
lamps.

The foolish ones said to the wise,
‘Give us some of your oil,
for our lamps are going out.’

But the wise ones replied,
‘No, for there may not be enough for us and you.

Go instead to the merchants and buy some for
yourselves.’

While they went off to buy it,
the bridegroom came
and those who were ready went into the wedding
feast with him.

Then the door was locked.

Afterwards the other virgins came and said,
‘Lord, Lord, open the door for us!’

But he said in reply,
‘Amen, I say to you, I do not know you.’

Therefore, stay awake,
for you know neither the day nor the hour.”

4.

Matthew 25:31-46

Come, you who are blessed by my Father.

Jesus said to his disciples:

“When the Son of Man comes in his glory,
and all the angels with him,
he will sit upon his glorious throne,
and all the nations will be assembled before him.



We Remember, We Believe

And he will separate them one from another,
as a shepherd separates the sheep from the goats.
He will place the sheep on his right and the goats on
his left.
Then the king will say to those on his right,
'Come, you who are blessed by my Father.
Inherit the kingdom prepared for you from the
foundation of the world.
For I was hungry and you gave me food,
I was thirsty and you gave me drink,
a stranger and you welcomed me,
naked and you clothed me,
ill and you cared for me,
in prison and you visited me.'
Then the righteous will answer him and say,
'Lord, when did we see you hungry and feed you,
or thirsty and give you drink?
When did we see you a stranger and welcome you,
or naked and clothe you?
When did we see you ill or in prison, and visit you?'
And the king will say to them in reply,
'Amen, I say to you, whatever you did
for one of these least brothers of mine, you did for
me.'
Then he will say to those on his left,
'Depart from me, you accursed,
into the eternal fire prepared for the Devil and his
angels.
For I was hungry and you gave me no food,
I was thirsty and you gave me no drink,
a stranger and you gave me no welcome,
naked and you gave me no clothing,
ill and in prison, and you did not care for me.'
Then they will answer and say,
'Lord, when did we see you hungry or thirsty
or a stranger or naked or ill or in prison,
and not minister to your needs?'
He will answer them, 'Amen, I say to you,
what you did not do for one of these least ones,
you did not do for me.'
And these will go off to eternal punishment,
but the righteous to eternal life."

5.

Mark 15:33-39; 16:1-6 or 15:33-39

Jesus gave a loud cry and breathed his last.

At noon darkness came over the whole land
until three in the afternoon.

And at three o'clock Jesus cried out in a loud voice,
"Eloi, Eloi, lema sabachthani?"
which is translated,
"My God, my God, why have you forsaken me?"

Some of the bystanders who heard it said,
"Look, he is calling Elijah."

One of them ran, soaked a sponge with wine, put it
on a reed,
and gave it to him to drink, saying,
"Wait, let us see if Elijah comes to take him
down."

Jesus gave a loud cry and breathed his last.

The veil of the sanctuary was torn in two from top to
bottom.

When the centurion who stood facing him
saw how he breathed his last he said,
"Truly this man was the Son of God!"

[When the sabbath was over,
Mary Magdalene, Mary, the mother of James,
and Salome
bought spices so that they might go and
anoint him.

Very early when the sun had risen,
on the first day of the week, they came to the
tomb.

They were saying to one another,
"Who will roll back the stone for us
from the entrance to the tomb?"

When they looked up,
they saw that the stone had been rolled back;
it was very large.

On entering the tomb they saw a young man
sitting on the right side, clothed in a white robe,
and they were utterly amazed.

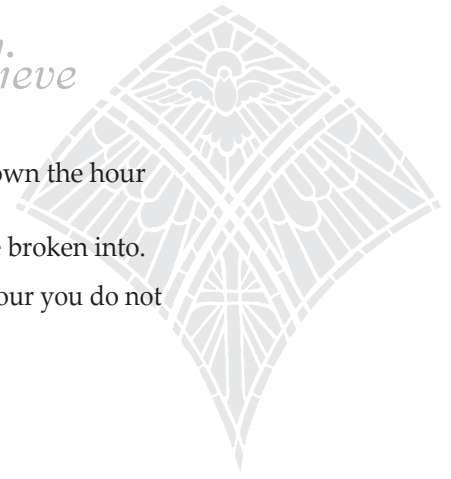
He said to them, "Do not be amazed!

You seek Jesus of Nazareth, the crucified.

He has been raised; he is not here.

Behold the place where they laid him."

We Remember, We Believe



6.

Luke 7:11-17

Young man, I tell you, arise!

Jesus journeyed to a city called Nain,
and his disciples and a large crowd accompanied
him.

As he drew near to the gate of the city,
a man who had died was being carried out,
the only son of his mother, and she was a widow.

A large crowd from the city was with her.

When the Lord saw her,
he was moved with pity for her and said to her,
"Do not weep."

He stepped forward and touched the coffin;
at this the bearers halted,
and he said, "Young man, I tell you, arise!"

The dead man sat up and began to speak,
and Jesus gave him to his mother.

Fear seized them all, and they glorified God,
exclaiming,
"A great prophet has arisen in our midst,"
and "God has visited his people."

This report about him spread through the whole of
Judea
and in all the surrounding region.

7.

Luke 12:35-40

You also must be prepared.

Jesus said to his disciples:

"Gird your loins and light your lamps
and be like servants who await their master's
return from a wedding,
ready to open immediately when he comes and
knocks.

Blessed are those servants
whom the master finds vigilant on his arrival.

Amen, I say to you, he will gird himself,
have them recline at table, and proceed to wait on
them.

And should he come in the second or third watch
and find them prepared in this way,
blessed are those servants.

Be sure of this:

if the master of the house had known the hour
when the thief was coming,
he would not have let his house be broken into.

You also must be prepared, for at an hour you do not
expect,
the Son of Man will come."

8.

Luke 23:33, 39-43

Today you will be with me in Paradise.

When the soldiers came to the place called the Skull,
they crucified Jesus and the criminals there,
one on his right, the other on his left.

Now one of the criminals hanging there
reviled Jesus, saying,
"Are you not the Christ?
Save yourself and us."

The other man, however, rebuking him, said in
reply,

"Have you no fear of God,
for you are subject to the same condemnation?

And indeed, we have been condemned justly,
for the sentence we received corresponds to our
crimes,
but this man has done nothing criminal."

Then he said,

"Jesus, remember me when you come into your
Kingdom."

He replied to him,

"Amen, I say to you,
today you will be with me in Paradise."

9.

Luke 23:44-46, 50, 52-53; 24:1-6a or 23:44-46, 50, 52-53

Father, into your hands I commend my spirit.

It was about noon and darkness came over the whole
land

until three in the afternoon
because of an eclipse of the sun.

Then the veil of the temple was torn down the
middle.

Jesus cried out in a loud voice,

"Father, into your hands I commend my spirit";
and when he had said this he breathed his last.



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Now there was a virtuous and righteous man named Joseph who, though he was a member of the council, went to Pilate and asked for the Body of Jesus.

After he had taken the Body down, he wrapped it in a linen cloth and laid him in a rock-hewn tomb in which no one had yet been buried.

[At daybreak on the first day of the week the women took the spices they had prepared and went to the tomb.

They found the stone rolled away from the tomb; but when they entered, they did not find the Body of the Lord Jesus.

While they were puzzling over this, behold, two men in dazzling garments appeared to them.

They were terrified and bowed their faces to the ground.

They said to them, "Why do you seek the living one among the dead?

He is not here, but he has been raised."]

10.

Luke 24:13-35 or 24:13-16, 28-35

Was it not necessary that the Christ should suffer these things and enter into his glory?

That very day, the first day of the week, two of the disciples of Jesus were going to a village called Emmaus, seven miles from Jerusalem,

and they were conversing about all the things that had occurred.

And it happened that while they were conversing and debating,

Jesus himself drew near and walked with them, but their eyes were prevented from recognizing him.

[He asked them, "What are you discussing as you walk along?"

They stopped, looking downcast.

One of them, named Cleopas, said to him in reply,

"Are you the only visitor to Jerusalem who does not know of the things that have taken place there in these days?"

And he replied to them, "What sort of things?"

They said to him,

"The things that happened to Jesus the Nazarene, who was a prophet mighty in deed and word before God and all the people, how our chief priests and rulers both handed him over

to a sentence of death and crucified him.

But we were hoping that he would be the one to redeem Israel;

and besides all this,

it is now the third day since this took place.

Some women from our group, however, have astounded us:

they were at the tomb early in the morning and did not find his Body;

they came back and reported

that they had indeed seen a vision of angels who announced that he was alive.

Then some of those with us went to the tomb and found things just as the women had

described,

but him they did not see."

And he said to them, "Oh, how foolish you are!

How slow of heart to believe all that the prophets spoke!

Was it not necessary that the Christ should suffer these things and enter into his glory?"

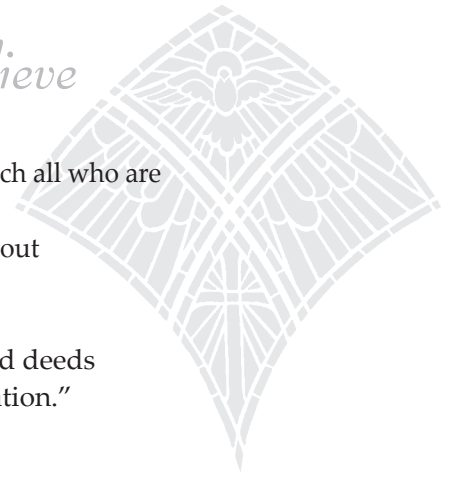
Then beginning with Moses and all the prophets, Jesus interpreted to them what referred to him in all the Scriptures.]

As they approached the village to which they were going,

Jesus gave the impression that he was going on farther.

But they urged him, "Stay with us, for it is nearly evening and the day is almost over."

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So he went in to stay with them.

And it happened that, while he was with them at table,
he took bread, said the blessing,
broke it, and gave it to them.

With that their eyes were opened and they recognized
him,
but he vanished from their sight.

Then they said to each other,
"Were not our hearts burning within us
while he spoke to us on the way and opened the
Scriptures to us?"

So they set out at once and returned to Jerusalem
where they found gathered together
the Eleven and those with them, who were saying,
"The Lord has truly been raised and has appeared
to Simon!"

Then the two recounted
what had taken place on the way
and how he was made known to them in the
breaking of the bread.

11.

John 5:24-29

*Whoever hears my word and believes has passed
from death to life.*

Jesus answered the Jews and said to them:

"Amen, amen, I say to you, whoever hears my word
and believes in the one who sent me
has eternal life and will not come to
condemnation,
but has passed from death to life.

Amen, amen, I say to you, the hour is coming and is
now here
when the dead will hear the voice of the Son of
God,
and those who hear will live.

For just as the Father has life in himself,
so also he gave to the Son the possession of life in
himself.

And he gave him power to exercise judgment,
because he is the Son of Man.

Do not be amazed at this,

because the hour is coming in which all who are
in the tombs
will hear his voice and will come out
those who have done good deeds
to the resurrection of life,
but those who have done wicked deeds
to the resurrection of condemnation."

12.

John 6:37-40

*Everyone who sees the Son and believes in him may
have eternal life and I shall raise him on the last day*

Jesus said to the crowds:

"Everything that the Father gives me will come to
me,
and I will not reject anyone who comes to me,
because I came down from heaven not to do my
own will
but the will of the one who sent me.

And this is the will of the one who sent me,
that I should not lose anything of what he gave
me,
but that I should raise it on the last day.

For this is the will of my Father,
that everyone who sees the Son and believes in
him
may have eternal life,
and I shall raise him on the last day."

13.

John 6:51-59

*Whoever eats this bread will live forever,
and I will raise them up on the last day.*

Jesus said to the crowds:

"I am the living bread that came down from heaven;
whoever eats this bread will live forever;
and the bread that I will give is my Flesh
for the life of the world."

The Jews quarreled among themselves, saying,
"How can this man give us his Flesh to eat?"

Jesus said to them,

"Amen, amen, I say to you,
unless you eat the Flesh of the Son of Man and
drink his Blood,



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you do not have life within you.

Whoever eats my Flesh and drinks my Blood
has eternal life,
and I will raise him on the last day.

For my Flesh is true food,
and my Blood is true drink.

Whoever eats my Flesh and drinks my Blood
remains in me and I in him.

Just as the living Father sent me
and I have life because of the Father,
so also the one who feeds on me
will have life because of me.

This is the bread that came down from heaven.

Unlike your ancestors who ate and still died,
whoever eats this bread will live forever."

14.

John 11:17-27 or 11:21-27

I am the resurrection and the life.

[When Jesus arrived in Bethany, he found that

Lazarus

had already been in the tomb for four days.

Now Bethany was near Jerusalem, only about two
miles away.

Many of the Jews had come to Martha and Mary
to comfort them about their brother.

When Martha heard that Jesus was coming,
she went to meet him;
but Mary sat at home.]

Martha said to Jesus,
"Lord, if you had been here,
my brother would not have died.

But even now I know that whatever you ask of God,
God will give you."

Jesus said to her,
"Your brother will rise."

Martha said to him,
"I know he will rise,
in the resurrection on the last day."

Jesus told her,
"I am the resurrection and the life;
whoever believes in me, even if he dies, will live,
and everyone who lives and believes in me will
never die.

Do you believe this?"

She said to him, "Yes, Lord.

I have come to believe that you are the Christ, the
Son of God,
the one who is coming into the world."

15.

John 11:32-45

Lazarus, come out!

When Mary came to where Jesus was and saw him,
she fell at his feet and said to him,
"Lord, if you had been here,
my brother would not have died."

When Jesus saw her weeping and the Jews who had
come with her weeping,
he became perturbed and deeply troubled, and
said,
"Where have you laid him?"

They said to him, "Sir, come and see."

And Jesus wept.

So the Jews said, "See how he loved him."

But some of them said,
"Could not the one who opened the eyes of the
blind man
have done something so that this man would not
have died?"

So Jesus, perturbed again, came to the tomb.

It was a cave, and a stone lay across it.

Jesus said, "Take away the stone."

Martha, the dead man's sister, said to him,
"Lord, by now there will be a stench;
he has been dead for four days."

Jesus said to her,
"Did I not tell you that if you believe
you will see the glory of God?"

So they took away the stone.

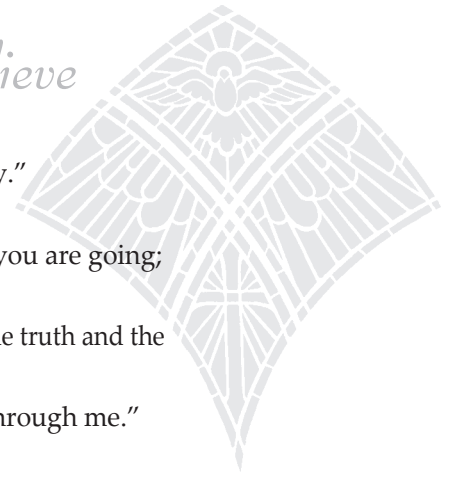
And Jesus raised his eyes and said,
"Father, I thank you for hearing me.

I know that you always hear me;
but because of the crowd here I have said this,
that they may believe that you sent me."

And when he had said this,
he cried out in a loud voice,
"Lazarus, come out!"

The dead man came out,
tied hand and foot with burial bands,

We Remember, We Believe



and his face was wrapped in a cloth.

So Jesus said to the crowd,
"Untie him and let him go."

Now many of the Jews who had come to Mary
and seen what he had done began to believe in
him.

16.

John 12:23-28 or 12:23-26

If it dies, it produces much fruit.

Jesus said to his disciples:

"The hour has come for the Son of Man to be
glorified.

Amen, amen, I say to you,
unless a grain of wheat falls to the ground and
dies,
it remains just a grain of wheat;
but if it dies, it produces much fruit.

Whoever loves his life will lose it,
and whoever hates his life in this world
will preserve it for eternal life.

Whoever serves me must follow me,
and where I am, there also will my servant be.

The Father will honor whoever serves me.

["I am troubled now. Yet what should I say?

'Father, save me from this hour?'

But it was for this purpose that I came to this hour.

Father, glorify your name."

Then a voice came from heaven,

"I have glorified it and will glorify it again.""]

17

John 14:1-6

In my Father's house there are many dwellings.

Jesus said to his disciples:

"Do not let your hearts be troubled.

You have faith in God; have faith also in me.

In my Father's house there are many dwelling places.

If there were not,
would I have told you that I am going to prepare a
place for you?

And if I go and prepare a place for you,
I will come back again and take you to myself,
so that where I am you also may be.

Where I am going you know the way."

Thomas said to him,

"Master, 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 except through me."

18.

John 17:24-26

I wish that where I am they also may be with me.

Jesus raised his eyes to heaven and said:

"Father, those whom you gave me are your gift to
me.

I wish that where I am they also may be with me,
that they may see my glory that you gave me,
because you loved me before the foundation of
the world.

Righteous Father, the world also does not know you,
but I know you, and they know that you sent me.

I made known to them your name and I will make it
known,
that the love with which you loved me
may be in them and I in them."

19.

John 19:17-18, 25-39

And bowing his head he handed over his Spirit.

So they took Jesus, and, carrying the cross himself,
he went out to what is called the Place of the
Skull,
in Hebrew, Golgotha.

There they crucified him, and with him two others,
one on either side, with Jesus in the middle.

Standing by the cross of Jesus were his mother
and his mother's sister, Mary the wife of Clopas,
and Mary Magdalene.

When Jesus saw his mother and the disciple whom he
loved,
he said to his mother, "Woman, behold, your
son."

Then he said to the disciple,
"Behold, your mother."

And from that hour the disciple took her into his
home.



We Remember, We Believe

After this, aware that everything was now finished,
in order that the Scripture might be fulfilled,
Jesus said, "I thirst."

There was a vessel filled with common wine.
So they put a sponge soaked in wine on a sprig of
hyssop
and put it up to his mouth.

When Jesus had taken the wine, he said,
"It is finished."

And bowing his head, he handed over the Spirit.

Now since it was preparation day,
in order that the bodies might not remain on the
cross on the sabbath,
for the sabbath day of that week was a solemn
one,
the Jews asked Pilate that their legs be broken
and they be taken down.

So the soldiers came and broke the legs of the first
and then of the other one who was crucified with
Jesus.

But when they came to Jesus and saw that he was
already dead,
they did not break his legs,
but one soldier thrust his lance into his side,
and immediately Blood and water flowed out.

An eyewitness has testified, and his testimony is true;
he knows that he is speaking the truth,
so that you also may come to believe.

For this happened so that the Scripture passage might
be fulfilled:

Not a bone of it will be broken.

And again another passage says:

They will look upon him whom they have pierced.

After this, Joseph of Arimathea,
secretly a disciple of Jesus for fear of the Jews,
asked Pilate if he could remove the Body of
Jesus.

And Pilate permitted it.

So he came and took his Body.

Nicodemus, the one who had first come to him
at night,
also came bringing a mixture of myrrh and aloes
weighing about one hundred pounds.

Suggested Repertoire for the Order of Christian Funerals

Below is a sampling of music appropriate for the celebration of the Order of Christian Funerals. This music is suitable for the Vigil Service, the Church Service, or the Committal Service. During the Church Service the Responsorial Psalm, Gospel Acclamation and the acclamations of the Eucharistic Prayer are normally sung. The parish music ministry may select settings of these acclamations from the common repertoire of the community.

Hymns / Songs

Alleluia! Sing to Jesus – HYFRYDOL

Amazing Grace – NEW BRITAIN

As One Unknown – Cyprian Consiglio

Be Not Afraid – Bob Dufford

Crown Him with Many Crowns - DIADEMATA

Day Is Done – AR HYD Y NOS

Eat This Bread – Jacques Berthier

For All the Saints – SINE NOMINE

Go, Silent Friend – LONDONDERRY AIR

I Am the Bread of Life – Suzanne Toolan, SM

Jerusalem, My Happy Home –
LAND OF REST

Lead Me, Guide Me – Doris M. Akers

Lift High the Cross – CRUCIFER

Lord of All Hopefulness – SLANE

O Happy Day – Edward F. Rimbault

O God Our Help In Ages Past – ST. ANNE

On Eagle's Wings – Michael Joncas

Shall We Gather At The River – Robert Lowry

Jesus Wine of Peace - David Haas

Supper of the Lord - Laurence Rosania

Take and Eat - Michael Joncas

Steal Away to Jesus – African-American
Spiritual

We Have Been Told - David Haas

The Hand of God Shall Hold You
– Marty Haugen



The Lord is My Light – Lillian Bouknight
There Is A Place – Liam Lawton (GIA)
We Shall Rise Again – Jeremy Young
We Walk By Faith – Marty Haugen
You Are Mine – David Haas

Responsorial Psalm settings

Psalm 23: I Shall Live in the House of the Lord
– James E. Moore, Jr. (GIA)
Psalm 23: My Shepherd Is the Lord
– Joseph Gelineau, SJ
Psalm 23: Shepherd Me O God
– Marty Haugen (GIA)
Psalm 23: The Lord Is My Shepherd
– Owen Alstott (OCP)
Psalm 27: The Lord is My Light and My
Salvation – David Haas
Psalm 62: Rest In God Alone – Robert Batastini
Psalm 63: My Soul is Thirsting – Michael Joncas
Psalm 84: Happy Are They Who Dwell In Your
House – Thomas Porter
Psalm 103: The Lord is Kind and Merciful –
Marty Haugen
Psalm 116: The Name of God – David Haas
Psalm 121: Our Help Comes From the Lord –
Michael Joncas

Service Music (Funeral Mass)

Celtic Song of Farewell – LONDONDERRY
AIR (WLP)
I Know That My Redeemer Lives – Howard
Hughes, SM
I Know That My Redeemer Lives – Scott Soper
May the Angels Lead You Into Paradise –
Howard Hughes, SM
May Saints and Angels Lead You On –
TALLIS' CANON
Saints of God – Philip Duffy
Saints of God – Richard Proulx
Song of Farewell – Ernest Sands (OCP)
Song of Farewell – OLD HUNDREDTH (OCP)

Seasonal Supplement

Advent

Psalm 25: To You O Lord I Lift My Soul –
Marty Haugen
Psalm 25: To You O Lord – Stephen Pishner
Creator of the Stars of Night – CONDITOR
ALME SIDERUM
My Soul in Stillness Waits – Marty Haugen
Soon and Very Soon – Andrae Crouch
The King Shall Come When Morning Dawns –
MORNING SONG
Wait for the Lord – Jacques Berthier

Christmas

Psalm 98: All the Ends of the Earth
– David Haas
It Came Upon the Midnight Clear – CAROL
O Little Town of Bethlehem – ST. LOUIS
Of the Father's Love Begotten – DIVINUM
MYSTERIUM
We Three Kings of Orient Are – KINGS OF
ORIENT

Lent

Psalm 130: With the Lord There is Mercy –
Marty Haugen
Psalm 130: With the Lord There is Mercy –
Michael Joncas
From Ashes to the Living Font – ST. FLAVIAN
Have Mercy On Us Lord – ATTENDE DOMINE
Jerusalem, My Destiny – Rory Cooney
Jesus Remember Me – Jacques Berthier
Remember Your Love – Darryl Ducote
Turn to the Living God – Lori True (GIA)

Easter

Alleluia! Alleluia! Let the Holy Anthem Rise
– HOLY ANTHEM
Alleluia! The Strife Is O'er – VICTORY
Christ the Lord Is Risen Today – LLANFAIR
Easter Alleluia – Marty Haugen
Jesus Christ Is Risen Today – EASTER HYMN
Jesus Is Risen – LASST UNS ERFREUEN
Sing With All the Saints In Glory – ODE TO JOY



"The Annunciation", Gate of Heaven Chapel Mausoleum, East Hanover, NJ



PRACTICAL PREPARATION

Details to Address

Prepare a list of family and friends to be notified.

- † Names
- † Relationship
- † Addresses
- † Telephone
- † Email

Gather your vital statistics

- † Legal name
- † Address
- † Date of birth
- † Place of birth
- † Occupation
(or former occupation)
 - Kind of business or industry
- † Education completed and degrees received
 - Names of educational institutions
- † Dates of military service
 - Branch of military service
 - Military service number
 - Location of discharge papers
 - Names of wars in which you participated
- † Marital status
 - Legal name of spouse
 - Your mother's maiden name
 - Her place of birth
 - Your father's name
 - His place of birth

Decide on the funeral instructions

- † Vigil Service
 - Readings and Songs
(See pages 37, 52)

- † Funeral Mass
 - Readings and Songs
(See pages 37, 52)
- † Committal Service
 - Readings and Songs
(See pages 37, 52)

Type of service

- † Traditional or cremation?
- † Graveside, church or chapel?
- † Military?
- † Active pallbearers' names
 - Addresses
 - Telephone numbers

Name of funeral home

- † Address
- † Telephone number
- † Type of casket
 - Wood or metal?
- † Viewing (visitation)
 - Open or closed casket?
 - Day and /or Evening?
 - Number of Days
(Viewing)
- † Clothing
 - Your own or new?
- † Newspaper notice
- † Notice to organizations to which you belong
- † Memorial contributions
- † Flowers/preferred florist
- † Clergy
- † Special instructions
 - Jewelry, music, flowers, hairdresser

Decide on the burial instructions Catholic Cemetery

- † Committal Service
 - Readings and Songs
(See pages 37, 52)
- † Type of burial
- † Ground, mausoleum, crypt or other
- † Cemetery
 - Name

- Lot, space number, section
- Vault (may be required by cemetery)
 - Concrete, steel or other?

List your documents and personal papers

- † Bank accounts
- † Bank names
- † Account numbers and types of accounts
- † Safe deposit box
 - Location
 - Location of keys
- † Important document locations
 - Birth certificate
 - Social Security
 - Children's birth certificates
 - Marriage certificates
- † Deeds and titles
- † Mortgages and notes
- † Will and/or living will
- † Medical power of attorney
- † Military discharge
- † Income tax records

Make or update your will

- † Preserve your will
(See page 56)
 - Name of executor
 - Address
 - Telephone number
 - Probation of your will
- † Legal assistance
 - Name
 - Telephone number

Provide your insurance instructions

- Insurance companies
- Policy numbers
- Amounts
- Purposes



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Your Will¹

A will is a document used to distribute a deceased person's property. There are two types of property, real property and personal property. Real property is real estate. All other property is personal property (cash, stocks, bank accounts, furniture, cars, etc.). However, a will may not apply to all of a deceased person's property. For instance, it usually does not apply to insurance benefits, nor a retirement plan when a beneficiary has been named. And it may not even apply to a deceased person's interest in joint property if the property is jointly held "by the entirety" (a legal term).

A will can also be used to appoint a legal guardian for one's minor children. Without such appointment, a court will decide who will care for the deceased's child in the event that the other parent is deceased, unavailable or unfit. One should consider naming an alternate guardian in the will in case the first choice cannot or will not accept responsibility for the minor's care.

All persons over 18 years of age should have a will. You should make a will as soon as possible because no one can plan for a sudden illness or accident. If you are a parent, you should have a will even if you do not have many assets. The reason is so that you can appoint a guardian for your minor children.

The following should be noted when making a will:

- The testator (i.e. person making the will) must be clearly identified in the will.
- The testator should revoke all prior wills.
- The testator should be at least 18 years old and of sound mind and body at the time the will is signed.
- The testator should sign and date the will.
- The testator's signature should generally be witnessed by at least two adults, who also sign but who are not beneficiaries under the will.
- The testator should state his/her wishes clearly.

Many "homemade" wills are declared invalid by the courts. State laws set forth the specific requirements for wills. Therefore, preparation and execution of a will should be handled in most cases by a competent attorney.

Often wills are prepared to obtain maximum benefits under the tax laws. Wills should be

reviewed every few years, since there might be changed circumstances, i.e. adopted children, etc. Also, if you change residence to a different state after you have executed your will, it is always a good idea to have your will reviewed by an attorney in the state of your new residence.

How are the intentions expressed in my will carried out upon my death? The court process in which a deceased person's intentions in the will are carried out is called "probate." During probate, the executor of your will (a person you designate) collects your property, pays all your debts and taxes, and distributes the property according to your will.

Should I include funeral instructions in my will? No. It is usually better to leave separate instructions and tell your relatives or close friends where to find the instructions in case of death.

Planned Gifts

As Christian Stewards, we have an obligation to pass on to the next generation, the Catholic Faith and Life we have received. Making a Planned Gift is a way to say thank you to God for the many blessings He has bestowed upon us. Planned giving can enable the Church to continue the mission entrusted to it by Christ. It can continue to witness the generosity one has shown through life.

The most common planned gift is a bequest in a will. Bequests can be made to a specific parish or to a specific endowment of the Archdiocese of Newark. Another frequently used planned gift is the Archdiocesan Charitable Gift Annuity. This annuity provides immediate tax deductions, lifetime income and a gift to the church. Retained Life Estates, Charitable Remainder Trusts and Charitable Lead Trusts also provide alternative methods of giving, based on the size and complexity of an estate. Contact an attorney for the best method for your estate. The Archdiocesan Planned Giving Office (973) 497-4584, can also provide information and assistance.

Social Security²

Social Security should be notified as soon as possible when a person dies. In most cases, the funeral director will report the person's death to Social Security. You will need to furnish the funeral director with the deceased's Social Security number so he or she can make the report. Some of the deceased's family members may be able to receive Social Security benefits if the deceased person worked long enough under Social

1. This information is provided solely as a public service. The Archdiocese of Newark and Catholic Cemeteries of the Archdiocese of Newark disclaim all liability for the accuracy and substance of the information contained herein. You should consult your own attorney regarding material noted herein.



Security to qualify for benefits. You should get in touch with Social Security as soon as you can to make sure the family receives all of the benefits to which it may be entitled. Please read "Contacting Social Security" below.

Benefits which may be available include a one-time payment of \$255 to the surviving spouse if he or she was living with the deceased; or, if living apart, was receiving certain Social Security benefits based on the deceased's record. If there is no surviving spouse, the payment may be made to a child who is eligible for benefits based on the deceased's record in the month of death.

Certain family members may be eligible to receive monthly benefits, including:

- A widow or widower age 60 or older (age 50 or older if disabled);
- A surviving spouse at any age who is caring for the deceased's child who is under age 16 or disabled;
- An unmarried child of the deceased who is:
 - Younger than age 18 (or age 18 or 19 if he or she is a full-time student in an elementary or secondary school); or
 - Age 18 or older with a disability that began before age 22;
- Parents, age 62 or older, who were dependent on the deceased for at least half of their support; and
- A surviving divorced spouse, under certain circumstances.

If the deceased was receiving Social Security benefits, you must return the benefit received for the month of death and any later months. For example, if the person dies in July, you must return the benefit paid in July and any month thereafter. If benefits were paid by direct deposit, contact the bank or other financial institution, and request that any funds received for the month of death or later be returned to Social Security. If the benefits were paid by check, do not cash checks received for the month in which the person dies or later. Return the checks to Social Security as soon as possible. However, eligible family members may be able to receive death benefits for the month in which the beneficiary died.

2. This information is provided solely as a public service. The Archdiocese of Newark and Catholic Cemeteries of the Archdiocese of Newark disclaim all liability for the accuracy and substance of the information contained herein. You should consult the Social Security Administration or your own attorney regarding the matters noted herein.

3. This information is provided solely as a public service. The Archdiocese of Newark and Catholic Cemeteries of the Archdiocese of Newark disclaim all liability for the accuracy and substance of the information contained herein. You should consult with the Veterans Administration or your own attorney regarding the matters noted herein.

Contacting Social Security

For more information and to find copies of Social Security publications, visit the Social Security Administration's website at www.socialsecurity.gov or call toll-free (800) 772-1213 (for the deaf or hard of hearing, call (800) 325-0778). Social Security can answer specific questions and provide information by automated phone service 24 hours a day. A Social Security representative can tell you what benefits may be payable and set up an appointment, if necessary, to file a claim.

or accompany the urn of a deceased veteran who served honorably in the U. S. armed forces. It is furnished to honor the memory of a veteran's military service to his or her country. Section 517 of Public Law 105-261 added eligibility for former members of the Selected Reserve.

Veteran Benefits

As an honorably discharged veteran, you or your family may be entitled to various death benefits. You must apply for veteran benefits as they are not paid automatically. Contact the VA at www.va.gov or toll-free 800.772.1213.

To facilitate receiving veterans benefits for which you may be eligible, you will need the following:

- Proof of the veteran's military service
- Service serial number
- Marriage license (if applicable)
- Children's birth certificate (if applicable)
- Certified copy of death certificate

Veterans Burial Allowance

The U.S. Department of Veterans Affairs (VA) furnishes a partial reimbursement of eligible veteran burial and funeral costs. When the cause of death is service-related, the reimbursement is generally described as two payments:

- (1) a burial and funeral expense allowance and (2) a plot interment allowance.

You may be entitled to a VA burial allowance if:

- You paid for a veterans burial or funeral
- AND
- You have not been reimbursed by another



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government agency or some other source, such as the deceased veteran's employer AND

- The veteran was discharged under conditions other than dishonorable.

In addition, at least one of the following conditions must be met:

- The veteran died because of a service-related disability OR
- The veteran was getting VA pension or compensation at the time of death OR
- The veteran was entitled to receive VA pension or compensation but decided not to reduce his/her military retirement or disability pay OR
- The veteran died in a VA hospital or while in a nursing home under VA contract.

The VA will pay an allowance toward burial and funeral expenses along with a plot interment allowance for a service-related death. If the death is non-service related, the VA will pay an allowance toward burial expenses. Burial allowances are paid toward burials at veterans cemeteries only.

Headstones and Markers

The VA furnishes upon request, at no charge to the applicant, a government headstone or marker to mark the unmarked grave of an eligible veteran in any cemetery around the world.

Flat bronze or granite markers and upright marble headstones (at VA cemeteries only) are available.

The style chosen must be consistent with existing monuments at the place of burial. The cemetery must certify that the type chosen is permitted on the grave of the deceased.

Niche emblems are also available to mark the columbariums used for inurnment of cremated remains.

Burial Flags

Most veterans are eligible for a burial flag. Reservists who are entitled to retirement pay are also eligible to receive a burial flag.

A United States flag is provided, at no cost, to drape the casket or accompany the urn of a deceased Veteran who served honorably in the U. S. Armed Forces. It is furnished to honor the memory of a Veteran's military service to his or

her country.

For additional veteran benefits information, please contact the VA at www.va.gov or toll-free 800.772.1213.

Commemoration of Veterans at Catholic Cemeteries

Catholic Cemeteries of the Archdiocese of Newark honor and cherish our fallen heroes and veterans, and remember them throughout the year during monthly Masses, Veteran's Day, Flag Day, and certainly, on Memorial Day. Flags fly daily in designated areas over all Archdiocesan Cemeteries to honor those presently serving and those who have served. Additionally, we place more than one thousand American flags at the memorials of veterans interred at our Catholic Cemeteries for Memorial Day, and those flags remain through Flag Day. All are invited to visit the graves of our fallen heroes as we pray for all our departed loved ones at Memorial Day Mass on Memorial Day at 11:00 am.

- **Memorial Day / "Serving God and Country: A Memorial Day Salute to Our Heroes"** is a national program developed by the Catholic Cemetery Conference to honor members of the military who died in combat and recognize veterans and current service men and women. Active military personnel and veterans are invited to participate in Memorial Day Mass at select Archdiocesan Catholic Cemeteries locations to serve as flag or candle bearers during the opening and closing processions, as Lectors, as participants in the Presentation of Gifts, and to recite uniform intercessions followed by a moment of silence. This program also is an ideal time for Catholics in the community and throughout the country to unite, remember, and pray for those who made the ultimate sacrifice for our country. Visit www.rcancem.org for details.

- **Veterans Day "An American Moment"** Each year on Veterans Day, one moment of silent prayer is observed to thank our military for their service, to pray for the peaceful repose of those who have died, and to pray for the intentions of those still living. This event takes place at noon in each Archdiocesan Cemetery on Veterans Day.

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- **American Flags** are permitted on individual graves from Memorial Day thru Flag Day and on Veteran's Day. Veteran's Day flags may be placed three (3) days prior to the holiday and remain one (1) week after the holiday. All flags must be presentable and will be removed and disposed of according to the norms of the Quartermaster General of the United States Army.

Flag Half-Staff Dates

In addition to the dates listed below, the flags may be flown at half-staff on other solemn occasions, as directed by the President and/or Governor.

- Peace Officers Memorial Day- May 15th (Sunrise to Sunset) Unless that day is also Armed Forces Day, then flags are to be flown at full-staff.
- Memorial Day- Last Monday in May (Sunrise to Noon)
- Patriot Day- Sept 11th (Sunrise to Sunset)
- National Fire Fighters Memorial Day- Oct 7th (Sunrise to Sunset)
- Pearl Harbor Remembrance Day- Dec 7th (Sunrise to Sunset)

For more information, visit <http://www.rcancem.org/flag-regulations>

VETERAN'S PRAYER

Rev. Msgr. William B. Naedele

Almighty God, Father and Protector of all, we ask that You grant a speedy reward to all Veterans who have passed out of this mortal life. In Your infinite and loving mercy, forgive their failings and faults that they may join with You for eternal happiness. Your Son, Jesus Christ, suffered death on the cross and gained for them a share in His victory over sin and death. Grant the veterans who have gone to rest in Christ that they may share in the joy of His resurrection. Amen.



"Memorial to the Men and Women of Our Armed Services", Holy Cross Cemetery, North Arlington, NJ

INFORMATION FORMS

The following forms are provided as a public service. The Archdiocese of Newark and Catholic Cemeteries of Newark disclaim all liability with respect to these forms, the categories of information involved, and the use of the forms. If you have any questions regarding these forms, the use of the forms, or the content, you should consult your attorney and/or your funeral director.

NOTE: These forms include a space for your Social Security number and certain background information which, if it gets into the wrong hands, might result in identity theft. Therefore, once completed, you should safeguard these forms in the same way that you safeguard other very important personal financial information. However, please note that if you place these forms in a safety deposit box, the information may not be available in time for your personal representative.

Information for Relatives or Personal Representative

Name _____
Last First Middle (or initial)

Address _____
Street City State Zip

Telephone _____ Social Security # _____

Date of Birth _____ Birthplace _____ City State Citizen of _____ Country

Resided in _____ for (how long) _____ Years

Single Married Divorced Separated Widowed

Name of Spouse _____ (If deceased) Date of Death _____

Wedding Date/ Anniversary _____

Email Address: _____

Professional Statistics

Occupation and Title (or retired from) _____

Kind of Business/Employer _____ How Long _____

Father _____
Name Date of Birth Birthplace

Mother _____
Maiden Name Date of Birth Birthplace

Persons to Notify: Next of Kin Other than Spouse

Name	Address	Phone	Relationship
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____

Other Persons/Organizations

Parish _____ Phone _____

Doctor _____ Phone _____

Funeral Director _____ Phone _____

Personal Representative/Attorney _____ Phone _____

Organization	Name	Address	Phone
_____	_____	_____	_____
_____	_____	_____	_____

Financial Information & Important Records or Documents

Location of Records _____ Social Security Number _____

Will

I have a will. Yes No Will Dated _____ Where Located _____

Executor _____
Name Address Phone

Attorney _____
Name Address Phone

Banking /Financial Institution

Bank _____
Name Address Phone

Type of Accounts Checking# _____ Savings# _____ Other _____

Bank _____
Name Address Phone

Type of Accounts Checking# _____ Savings# _____ Other _____

Safety Deposit Box _____
Number Key Location Bank Address Phone

Insurance Policies

Name Policy Number Company/Union/Organization/Agent Phone

Name Policy Number Company/Union/Organization/Agent Phone

Name Policy Number Company/Union/Organization/Agent Phone

Name Policy Number Company/Union/Organization/Agent Phone

Pension/Investments

Pension _____
Name/Number Administrator Address Phone

401K/Plan _____
Name/Number Administrator Address Phone

Investments _____
Name/Number Administrator Address Phone

Name/Number Administrator Address Phone

Name/Number Administrator Address Phone

Veteran Information

Service Identification/Serial Number _____ Rank & Branch of Service _____

Location of Veteran's Office to Notify _____
Address Phone

Entered Service _____ Discharged _____
Date/Place Date/Place

Wars Fought _____ Medals/Awards/Honors _____

Information for the Funeral Home & Parish Church

Name _____
Last First Middle (or initial)
Address _____
Street City State Zip
Telephone _____ Social Security # _____
Date of Birth _____ Birthplace _____ Citizen of _____
City State Country
Resided in _____ for (how long) _____ Years
 Single Married Divorced Separated Widowed
Name of Spouse _____ (If deceased) Date of Death _____
Wedding Date/Anniversary _____

Professional Statistics

Occupation and Title (or retired from) _____
Kind of Business/Employer _____ How Long _____
Father _____
Name Date of Birth Birthplace
Mother _____
Maiden Name Date of Birth Birthplace

Veteran Information

Service Identification/Serial Number _____ Rank & Branch of Service _____
Location of Veteran's Office to Notify _____
Address Phone
Entered Service _____ Discharged _____
Date/Place Date/Place
Wars Fought _____ Medals/Awards/Honors _____
 I would want an American flag for my family and military honors (if available)

Floral Request

Memorial Gifts Instead of flowers, I would prefer that my friends make memorial gifts

_____ Name Address
_____ Name Address
Final Disposition of My Body Burial - In-ground Above-ground Cremation Donation for Research
at _____
Cemetery Town

I have I have not consulted with the above-named cemetery regarding:
 a cemetery plot a vault crypt niche for created remains memorial marker services
Location of Ownership Certificate (Deed for cemetery property, Certificate of Interment)

The location or number of my burial plot (cemetery, mausoleum, columbarium niche) or other instructions

Open Casket: Yes No Type of Casket _____ Color _____ Interior _____
Metal, Wood, Fiberglass exterior

Clothing: Current Wardrobe New Other _____
Jewelry: _____ Stays on Return to: _____

Continuing the Journey...

Preparing a Catholic Funeral

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Office of Catholic Cemeteries

Office of Communications

Office of Divine Worship

Office of Family Life Ministries

Office of Vicar for Pastoral Life

Office of Youth and Young Adult Ministry

School of Theology, Immaculate Conception Seminary

