

# MINISTRY OF CONSOLATION HANDBOOK



**Catholic Charities Diocese of Toledo  
Bereavement Action Committee**

*It is our mission to provide assistance in establishing and maintaining support to the bereaved, the caregiver, and the professional. We strive to live as members of the Body of Christ through service to others regardless of race, economic standing or creed.*



**Catholic Charities**  
Diocese of Toledo

1933 Spielbusch Ave., P.O. Box 985, Toledo, OH 43697-0985  
Telephone \* 419-244-6711  
Fax \* 419-244-4860 / 419-244-5171  
TTY \* 419-243-1475

January 2009

Dear Parish Ministry of Consolation Volunteer:

Thank you for saying 'yes' to your Baptismal call to respond to those in need following the death of someone significant! Volunteers in the Ministry of Consolation are not necessarily professional staff members from a community agency. However, volunteers are members of a parish faith community who embrace the words and example of Jesus when He said, "Blessed are those who mourn; they shall be consoled." In the General Introduction, #8 of the Order of Christian Funerals we are also reminded that "when a member of Christ's Body dies, the faithful are called to a ministry of consolation to those who have suffered the loss of one whom they love . . . The Church calls each member of Christ's Body – priest, deacon, layperson – to participate in the ministry of consolation: To care for the dying, to pray for the dead, to comfort those who mourn." Through your ministry the corporal and spiritual works of mercy become evident – ". . . burying the dead" and "instructing, advising, consoling and comforting" as you may recall from #2247 in the Catechism of the Catholic Church.

The Ministry of Consolation can reveal itself in different forms in different parishes. If you are in the planning stages of developing this ministry in your parish, then the Bereavement Action Committee, with the blessing of Bishop Blair, hopes this handbook will serve as a guide. If you are formally serving the bereaved of your parish, then perhaps this handbook will affirm your current efforts, or entice you to expand your ministry. Regardless, work with your pastor or parish leader to determine how best to serve your faith community and those in need of consolation.

For purposes of this handbook, the term "Diocese of Toledo" includes all parishes, schools, diocesan institutions, cemeteries, agencies and commissions comprising the Catholic Diocese of Toledo and held in trust capacity by the Diocesan Bishop as described in the Pastoral Policy Handbook on page T-30. Since needs change and new ideas are always evolving, this handbook will be updated as often as is realistically possible. If you have any questions feel free to contact Germaine Kirk, Parish Ministries/Social Concerns Program Coordinator in Catholic Charities Diocese of Toledo.

Sincerely in Christ,

The 2008 Bereavement Action Committee members:

Susie Waible-Rose, Chair

Pam Arnold

Gloria Liegel

Julie Marshall

Ernie Marsteller

Deacon Ray Middaugh

Germaine Kirk, Diocesan Liaison

This handbook was prepared in consultation with the Office of Worship and Liturgical Music, Secretariat of Finance and Administration and the Diocesan Case Manager.

Funded by  
Diocese of Toledo  
Annual Catholic Appeal



Pregnancy Counseling • Housing Services  
Family Life/Respect Life • Parish Ministries  
Adoption • Social Concerns  
Parish Community Services • Rural Life Ministries



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# **Section 1:**

# **MINISTRY BASICS**

**Home Visitation**

**Adults Ministering to Adults**  
**Adults Ministering to Minors**

**Insurance**

**Confidentiality**

**Copyright**



## Section 1: MINISTRY BASICS

There are basic diocesan ministry guidelines that must be considered when the parish is developing or enhancing its ministry of consolation.

### HOME VISITATION

Sometimes by the very nature of the ministry of consolation it is necessary or more practical to meet someone in their home rather than in a parish office setting.

#### Adult Ministering to Adults

No formal diocesan policy exists in the Diocese of Toledo Pastoral Policy Handbook regarding adults in a ministry visiting other adults. Please confer with the pastor or parish leader regarding respective parish policy. The Bereavement Action Committee recommends good judgment and discretion at all times, establishing healthy boundaries, practicing healthy self-care and visiting in pairs.

#### Adults Ministering to Minors

- Volunteers must attend “**Protecting Youth and Those Who Serve Them**” workshop **and** go through a state BCI background screening prior to ministering with youth. If the volunteer has not resided in Ohio for the last five years, then the volunteer must have an FBI background screening as well. See the [www.cyss.org](http://www.cyss.org) website calendar for scheduled workshops and a contact name.
- If it is necessary for an adult to meet with a minor, it is required that at least **one parent or guardian** be present for the entire meeting.
- **All** who minister to youth must read and sign the “Expectations Form” obtained through the Diocesan Case Manager’s office. The top (white) copy will be kept on file at the parish. The volunteer will receive the bottom (yellow copy) for their records.
- If you have additional questions please contact: Diocesan Case Manager Frank DiLallo at 419-244-6711, ext. 632, e-mail: [fdilallo@toledodiocese.org](mailto:fdilallo@toledodiocese.org).

### INSURANCE

- Volunteers need to review their car insurance policy with their agent, to verify existence of appropriate coverage in the event of an accident while performing their volunteer ministry. The minimum limits required are \$100,000/\$300,000 liability and \$100,000 property damage. The diocesan policy only protects the diocese, not the individual vehicle’s owner, for liability or physical damage.
- If using a facility other than a Diocese of Toledo location for events such as meetings or workshops then that location is responsible for providing insurance in the event of an injury, etc. Please confer with the site owner beforehand.
- If you have additional questions please contact: Joseph Spenthoff, Director, PSI (Protected Self Insurance) Program at 419-826-5300.

## CONFIDENTIALITY

As volunteers in the Ministry of Consolation you will meet people during a very difficult time in their lives. We may be ministering to them while a loved one is in the active stage of dying ... we may be helping them plan a funeral ... we may be with them on an individual basis during their journey of grief or with them in a group setting. Through our listening presence we may hear some personal information. In light of this, we are on holy ground with the other person as we listen to their stories. Each story is a privilege for us to hear and should be treated with utmost respect.

To ensure privacy, the volunteer should never share identifying information about people being served. Failure to respect another's privacy can impede the person's healing and sense of trust for your ministry. Every person ministered to has the right to expect information learned during such venues as a hospital / nursing home site, individual meeting, or a group venue to be held in strict confidentiality. In the event a volunteer becomes concerned about information learned, consultation with the *proper* parish personnel is required before disclosure is made to appropriate authorities.

## COPYRIGHT

Volunteers in the Ministry of Consolation should understand the nature of the copyright in order to maintain a proper standard of ethics in their ministry and to protect themselves and their respective parish from incurring a liability and subsequently being sued for copyright infringement. A copy of the Copyright Law of 1976 can be obtained by writing The Copyright Office, Library of Congress, Washington D.C. 20559, or by going to: [www.loc.gov/copyright](http://www.loc.gov/copyright).

A copyright is a legal protection of the creative works of an individual. It protects the particular way an author has expressed him / herself but does not extend to ideas, systems or factual information conveyed in the work. Copyright exists to foster creativity and spur the distribution of new and original works whether they are literary, dramatic, musical, or artistic.

For songs, the term of copyright is equal to the length of the life of the author / creator plus 70 years.

- For many songs written before 1978, the terms are 95 years total.
- Public domain means the copyright protection has expired and the song is dedicated to the public for use as it sees fit, with no permission required from anyone.

If you want to use someone else's property, whether it is music or printed material, you **MUST** have the property owner's consent. Consult your parish music director, liturgist, or pastor, to ascertain what copyright license the parish holds. Be aware that copyright licenses require time and money so *plan well in advance* of the event.

- Contact the publisher directly to request a license to reprint; or
- Contact the Copyright Clearance Center, at 222 Rosewood Drive, Danvers, MA 01923; phone 978-750-8400; or visit the website at [www.copyright.com](http://www.copyright.com).
- Destroy *unauthorized* photocopies *and* recordings on tapes, CDs or DVDs you currently have in your possession. Possession of any illegal copies is the same as harboring stolen goods. Purchasing one copy of sheet music, then making thirty copies for a prayer group without permission is not legal or ethical.

The Diocese of Toledo Office of Worship and Liturgical Music will be happy to assist parishes with any questions that pertain to music copyrights and reprinting hymn tunes and lyrics. Contact the office at 419-244-6711 (1-800-926-8277 if calling from outside the Toledo area), extension 505.

Distinction between “fair use” and “infringement” is not easily defined. The U.S. Copyright Office cannot determine whether a certain use can be considered ‘fair’. When in doubt, consult with an attorney. Fair use is not generally available to churches. Fair use is established by statute and interpreted by the court. Acknowledging the source of the copyright material is **not** a substitute for obtaining permission.

# **Section 2: MINISTRY OF CONSOLATION OPPORTUNITIES**

## **Funeral Rites**

**Vigil for the Deceased  
The Funeral Mass  
Rite of Committal**

## **Funeral Home Visitation**

## **Funeral Luncheons**

## **All Souls Day Memorial**

## **Individual Support**

## **Group Events**

## **Support Groups**

**Closed-ended Support Groups  
Open-ended Support Groups**



## **Section 2: MINISTRY OF CONSOLATION OPPORTUNITIES**

### **FUNERAL RITES**

Information regarding the proper and prayerful celebration of the Catholic funeral rite is found in the publication *The Order of Christian Funerals* (1999 edition). It is imperative that those who prepare the celebration of the funeral rite are not only familiar with the prayer texts and order of each stationary service, but also possess a pastoral understanding of the ritual requirements to assure their quality and appropriateness during the celebration. A further listing of published resources for the preparation of the funeral rite is found in Section Five of this Handbook.

#### **Vigil for the Deceased**

The Vigil for the Deceased is the first of three principal rites in the *Order of Christian Funerals*. It is followed by the Funeral Mass or the Funeral Liturgy Outside of Mass and the Rite of Committal. The Vigil Service, known to many as the “wake service”, is usually celebrated the evening before the Funeral Mass at the funeral home during the hours of visitation. It consists of a number of prayer texts, scripture readings, and intercessions. A priest or deacon presides at the Vigil for the Deceased, but in their absence and with the permission of the pastor, a lay person may preside at this service.

As is the case with the Funeral Mass and Rite of Committal, sacred music has a place of prominence in the Catholic liturgy. Vigil Services are no exception as music can provide consolation to the mourners and unite them in faith. Secular music or popular tunes, if desired, are best utilized before or after the Vigil Service since it is a sacred act of public prayer. Some funeral homes are able and willing to make provision to have such tunes played softly over a public address system during the actual hours of visitation.

While eulogies are not permitted in the Catholic funeral rites, provision is made for a representative of the family or a personal friend to offer brief “words of remembrance”. At the Vigil Service this is permitted after the concluding prayer and before the final blessing. In its ritual directive, the words of remembrance are given by one person only. Additional comment or eulogizing by multiple persons is best included immediately following the Vigil Service.

The funeral home, particularly before and after the Vigil Service, is a most appropriate setting for sharing stories, poems and memories of the deceased. Family pictures, prepared videos and personal effects placed throughout the funeral home and near the casket help to celebrate and honor the life of the deceased. These provisions can be discussed with your funeral directors.

#### **The Funeral Mass**

Members of the Catholic Church who are called to the Lord in death are to be memorialized within the celebration of the Funeral Mass. In the event that the Funeral Mass will not be celebrated, the Funeral Liturgy Outside Mass may be chosen. Circumstances leading to this alternative might include the death of a non-Catholic spouse who has no church of their own, or a Catholic member who has not attended church for many years, or the fact that a Funeral Mass may be prohibited by church law on a given day.

The Funeral Mass allows the mourners to give thanks and praise to God for the gift of the deceased person's life and to celebrate Christ's own victory over death, which once and for all opened the gates to eternity for all who are born of water and the Spirit. The Funeral Mass is a source of hope and comfort and a reminder of God's abiding love and mercy. It is the responsibility of the parish priest, administrator, pastoral leader or others delegated by them to meet with the family or designated person connected with the deceased to prepare the celebration of the Funeral Mass. In some cases, this preparation may and should also include the parish liturgist and/or music director. Most parishes have a protocol of planning in place.

Father Joseph Champlin's publication *Through Death to Life* is a helpful resource for choosing Scripture readings, hymns and intercessions for the Funeral Mass. Further information on this resource is available in Section Five. Likewise, samples of Funeral Liturgy Planning Sheets that may be used in your local parish are found in Section Six in the Handbook.

Like the Vigil Service, the Funeral Mass requires appropriate selections of music. Operative guidelines on sacred music clearly remind us that music is used in the funeral rite to give praise to God and is not used to memorialize the deceased. It would be most beneficial for those preparing the Funeral Mass in the local parish to consult the most current norms on sacred music in the liturgy published by the U.S. Catholic Bishops, *Sing to the Lord: Music in Divine Worship* (2007).

Some parishes have taken the liberty of preparing a helpful reference of appropriate hymns, Scripture selections and intercessions to assist in the preparation of the funeral rites. The same is true regarding parish policy on visiting liturgical ministers who happen to be present at a Funeral Mass at a parish other than their own. This would be most beneficial for lectors, cantors and Extraordinary Ministers of Holy Communion.

The same directives regarding words of remembrance are applicable within the celebration of the Funeral Mass and the Funeral Liturgy Outside Mass. If an individual family member or friend of the family will be sharing a few words of remembrance at the Funeral Mass, they are to be shared after the Prayer After Communion and before the Final Commendation. In some communities, the tribute given to the deceased may take the form of an inscription of their name in a parish "Book of Life" or a "Book of Memory". This is normally undertaken by the surviving spouse or a family member and is appropriately done after the Communion Rite. The logistics of such a gesture should be determined ahead of time.

### **Rite of Committal**

The Rite of Committal takes place at the burial site or at an appropriate location at the cemetery such as a chapel or mausoleum. The service is brief, incorporating elements of Scripture and intercessory prayer. A priest or deacon presides at the Rite of Committal. In their absence and with the permission of the pastor, a lay person may preside at this graveside service. Specific prayer formularies are to be used as indicated when a lay person presides at the Rite of Committal.

## **FUNERAL HOME VISITATION**

It is not unusual for one who prepares the funeral rites to also make a visit to the funeral home on behalf of the parish with the pastor's permission. This individual can also be the one who leads the Vigil Service. Sometimes the visit also serves as an opportunity to take care of any last minute concerns regarding the funeral liturgy.

## **FUNERAL LUNCHEONS**

The funeral luncheon program is an excellent opportunity to involve many parishioners as well as provide assistance to the grieving family members. Depending on the ministry budget, the parish may assume some basic costs of main menu items, condiments, and paper goods. Other parishes prefer that the family provide the main dish items. Parishes can be creative in their approach and the following serves only as examples to consider:

- *Set-up:* tables/chairs with coverings/decoration, serving tables for main food items, desserts, beverages.
- *Salad/vegetable/dessert:* pre-determined recipes; volunteers on pre-designated food item list.
- *Servers:* assist with buffet lines; replenish items; offer coffee refills; prepare leftovers in take-home containers for family.
- *Clean up:* tables, wash dishes, cups, utensils, serving items, and whatever parish policy dictates.

## **ALL SOULS DAY PRAYER**

A number of parishes have a Mass or Prayer Service to commemorate All Souls Day that has been planned through the efforts of the pastor, parish staff and/or volunteers. Some parishes prefer to read the names of the deceased during the weekend liturgy closest to All Souls Day. Some parishes include a memento, such as a candle, to give to the family to take home in prayerful remembrance of those who have died during the past calendar year. Other parishes set up a "remembrance tree" for people to write the name of the deceased on a paper ornament, no matter the year of death.

## **INDIVIDUAL SUPPORT**

Although grief is universal, the way we grieve is unique. For some, the most important thing one can do for a grieving person is to listen to their story. Some need to share it only once or twice, while others may need to tell it several times as part of their healing process. Some individuals may not want to talk at all but welcome the compassionate presence of another. Being present and listening with an open heart is a tremendous gift to offer the bereaved even if s/he decides not to talk about the death.

One-on-one support can involve a visit to the home, driving the bereaved to the cemetery, meeting for coffee, engaging in a physical activity such as jogging/running, chopping wood or playing tennis, taking the person to the store, making a telephone call or offering to take the person to church. It can also include sending a note or card on significant dates such as the birthday of the deceased, wedding anniversary, or anniversary of the death. Sending a 'just thinking about you' note can be uplifting to some as well. One parish remembers the surviving elder spouse with a meal delivered to their home around a special day such as Valentine's Day, St. Patrick's Day, Halloween, etc. Offering a particular *Care Note* publication or a certain book may be appropriate outreach. See Section Five for more information regarding resources.

## **GROUP EVENTS**

Ministry of Consolation volunteers can take the initiative to schedule events for those experiencing grief. Events can include but are not limited to prayer services with receptions afterwards, retreats, seminars featuring guest speakers, community volunteer activities, social events such as dinners, travel, hosting a party, day trips, and playing cards.

## **SUPPORT GROUPS**

Support groups are an opportunity for one to engender community and safety. They can be a source of education, reassurance, understanding, acceptance, and new friendships. Support groups are not “therapy groups”, however, healing and growth can occur.

### **Closed-ended support groups**

Closed-ended support groups have a start date and an end date, and will usually run for six to nine consecutive weeks. Registration is important and once a group starts, new people do not join at a later date. The facilitator often has a workbook for the participants to use.

### **Open-ended support groups**

Open-ended support groups are typically ongoing, such as meeting every Wednesday evening or every third Monday afternoon of the month. Registration is not usually required. Facilitators may use a variety of formats such as guest speakers, books or videos for discussion.

Some parishes use a team approach for providing a bereavement support group. Two people may facilitate the sessions but other parishioners may be responsible for developing a mailing list of prospective attendees, writing invitations, general publicity, hospitality or even providing childcare or respite care for those who need it.

Location and time of meetings should reflect care and foresight. Sites should be handicap accessible with adequate parking. Pre-determine if the lighting and temperature of the meeting space is appropriate and comfortable. Is the room equipped for the facilitator to use DVDs, video tapes, or CDs? Is the sound system adequate for all levels of hearing? Will transportation be provided for those who find night driving or bad weather a challenge? Will child care or respite care be available?

# **Section 3: MINISTRY SUPPORT INFORMATION**

**Basic Understanding of Loss**

**Communications Skills**

**The Art of Listening**

**Boundaries and Relationships**



## Section 3: MINISTRY SUPPORT INFORMATION

As stated in #8 of the General Introduction of *The Order of Christian Funerals*, the “Church calls each member of Christ’s Body – priest, deacon, layperson – to participate in the ministry of consolation: To care for the dying, to pray for the dead, to comfort those who mourn.” No matter what aspect of the ministry of consolation one is involved in, there are certain qualities and areas of knowledge that are valuable to develop or expand upon to enhance one’s ability to minister to others. As we minister to the bereaved – whether it be only a brief encounter, or span over several weeks or months – we give witness to our faith and belief in the Resurrection.

### BASIC UNDERSTANDING OF LOSS

We experience loss when we lose someone or something important to us, such as someone significant in our life, a job, good health or mobility, a pet or even a dream. It is helpful to understand loss from all aspects: denial, anger, guilt, depression, and acceptance. Our grief can become more complicated when we experience several losses over a specific segment of time. There are many resources available today at funeral homes, the public library or online to improve our understanding of loss.

### COMMUNICATIONS SKILLS

Communication occurs through reading, writing, speaking, observing **and** listening. Some practices that will enhance your basic communication skills are:

- Address individuals by name.
- Use terms that are understandable.
- Respond with respect and acceptance of the speaker. Avoid preaching, sarcasm, blaming, placating, intellectualizing, criticizing, shaming, or denying the speaker’s feelings.
- Use the pronoun “I” when reinforcing what you hear (“I see”; “I hear what you are saying”, etc.), clarifying or paraphrasing the speaker’s statements (“I hear you saying...”), or sharing personal feelings when appropriate (“I am confused about what you just shared...”).
- Use open-ended questions that require more than a one word response. Avoid asking “Why?” or “How come?” since such questions usually prompt a defensive response. Employ such directives as “Say more about...”.
- Share experiences of personal loss only when appropriate.

### THE ART OF LISTENING

Listening is rarely taught in schools, is frequently a learned behavior and sometimes even regarded as an art. Respectful listening is hard work since it involves concentrating on what another person says **and** understanding what is meant. It is not only important to listen to what is being said, but also **how** it is said. As listeners we tend to use our own past experiences as a benchmark for what is being conveyed. As we become aware of the probability of differences in interpretations and feelings, it becomes increasingly important to clarify the information we receive. Without clarification, misunderstandings can develop. The gift of listening is powerful! Support is not determined by how much we know or say but by how much we genuinely care.

Here are some ways to enhance basic listening skills:

- Give full attention. Remember to face the speaker, make eye contact, and assume a relaxed body posture. Nod and smile when appropriate and avoid distracting thoughts and watching the clock.
- Be patient. Resist the temptation to rescue, interrupt or finish sentences. Refrain from forming a response before the speaker has finished his/her comments. Know that sometimes there is nothing to say.
- Observe. Consciously note the speaker's tone, facial expressions and body language.
- Be aware of yourself! What does your posture look like? What tone of voice are you using? What facial expressions? How comfortable are you with silence? Our own body language, tone of voice, facial expressions and personal levels of discomfort may block communication!

## **BOUNDARIES AND RELATIONSHIPS**

It is important in ministry that healthy boundaries and relationships are maintained. As indicated earlier, confidentiality is of utmost importance, whether we are planning a funeral, doing one-on-one ministry, or facilitating a group. Also of importance are the following:

- Use only appropriate sharing of one's own personal loss experiences to avoid using others to meet our own emotional needs.
- Establish equal relationships with everyone in a group. Becoming closer to one participant in particular can jeopardize the group process.
- Create appropriate boundaries of availability to honor one's own personal and family life. It is not always fitting or healthy to be constantly available.
- Accept reality that some people need to obtain appropriate professional help.
- Recognize the boundaries of the person/s we are ministering to.

# **Section 4: SUPPORT GROUPS**

**Parish and Hospital-Based Support Groups**

**Parish One-on-One Ministry**

**Ministry for Bereaved Parents**

**Other Area Resources**



**Section 4: SUPPORT GROUPS**  
**(compiled by Catholic Charities, Diocese of Toledo)**

**PARISH AND HOSPITAL-BASED SUPPORT GROUPS**

**Defiance, St. Mary** Contact Laura Coressel at 419-393-4135 or Judy Sauer at 419-395-1080

**Fremont, Sacred Heart** Contact Ruth Celek at 419-332-9248

**Findlay, St. Michael the Archangel** Contact Mel Householder at 419-423-9357

**Lima, St. Charles Borromeo** Contact Linda Hoehn or Ruth Fosnaugh at 419-228-7635

**Maumee, St. Joseph** Contact Sr. Julie Marie Bosch, SND at 419-893-4848

**Perrysburg, St. Rose of Lima** Contact Susie Waible-Rose at 419-874-7761 or parish office at 419-874-4559

**Port Clinton, Immaculate Conception** Contact Judy Geiger at 419-734-4004

**Rossford, All Saints** Contact Barbara Kopp-Miller at 419-661-1028

**Sandusky, Sts. Peter & Paul** Contact Tom Leber at 419-625-6655

**Tiffin, Mercy Hospital** Contact John Halstead, Director of Mission at 419-448-3461

**Toledo, Blessed Sacrament** Contact Patrick Hendricks at 419-472-2288

**Toledo, Christ the King** Contact Terry McKown at 419-475-4348, ext. 112

**Toledo, Little Flower of Jesus** Contact Rose Schings at 419-868-9770, Sally Prentiss at 419-535-0048 or Janet Kruse at 419-841-1619

**Toledo, St. Catherine of Siena** Contact Sue Spewick at 419-476-8289

**Toledo, St. John the Baptist** Contact Diane Mesteller or Connie Steck at 419-726-2034

**Toledo, St. Patrick of Heatherdowns** Contact Rita Hoff at 419-724-4675

**Toledo, St. Pius X** Contact Anne Etue at 419-535-7672 (work), 419-868-6622 (home)

**Wauseon, St. Caspar** Contact Denise Gehle at 419-335-7071

**Willard, Mercy Hospital** Contact Sr. Rita Mary Wasserman at 419-964-5190 or 419-964-5000

## **PARISH ONE-ON-ONE MINISTRY**

**Defiance, St. Mary** Contact Deacon George Newton at 419-782-2776

**Findlay, St. Michael the Archangel** Contact Mel Householder at 419-423-9357

**Glandorf, St. John the Baptist** Contact Sr. Carol Pothast at 419-538-6928

**Kalida, St. Michael** Contact Bonnie Kneuve at 419-532-2052 or Millie McElwain at 419-532-3126

**Lima, St. Charles Borromeo** Contact Elizabeth Lynch at 419-228-7635 (days)

**Lima, St. Rose of Lima** Contact Kathy Sherrick at 419-339-9774

**Napoleon, St. Augustine** Contact Shirley Neise at 419-592-7656

**New Bavaria, Sacred Heart of Jesus/North Creek, St. Joseph** Contact Carol Schroeder at 419-653-4770

**Oak Harbor, St. Boniface/Genoa, Our Lady of Lourdes** Contact Sr. Gemma Fenbert at 419-855-8501 or Norma Bugoci at 419-898-0965

**Port Clinton, Immaculate Conception** Contact Judy Geiger at 419-734-4004

**Tiffin, Mercy Hospital** Contact Rev. John Halstead, Pastoral Care at 419-448-3461

**Toledo, Christ the King** Contact Terry McKown at 419-475-4348, Ext. 112

**Toledo, St. Patrick of Heatherdowns** Contact Rita Hoff at 419-724-4675

**Toledo, St. Pius X** Contact Anne Etue at 419-535-7672

**Wakeman, St. Mary** Contact Sr. Carroll Schemenauer at 440-839-2023

## **MINISTRY FOR BEREAVED PARENTS**

**Sylvania, St. Joseph** Contact Paul and Barbara White at 419-882-2676

**Willard, Mercy Hospital** Contact Sr. Rita Mary Wasserman at 419-964-5190 or 419-964-5000

## **OTHER AREA RESOURCES**

Ele's Place  
355 S. Zeeb Rd. #E  
Ann Arbor, MI 48103  
734-929-6440

Rebecca Short, Bereavement  
Coordinator  
Visiting Nurses and Hospice of  
Williams and Fulton Counties  
230 Westfield Dr.  
Archbold, OH 43502  
419-445-5128  
800-637-5371

Alaina Hiatt, Kristin Horley or  
Renee Bangerter  
Tiny Purpose  
357 Sherman St.  
P.O. Box 83  
Blissfield, MI 49228  
517-486-2140

Pat Breyman  
Compassionate Friends  
St. Paul's United Methodist Church  
2818 E. Sandusky St.  
Findlay, OH 45840  
419-894-6749

Peggy Rodriguez and Carey Heyman  
Angel Babies Infant Loss Support Group  
537 Lime St.  
Fremont, OH 43420  
Peggy: 419-849-3481  
Carey: 419-680-0074

Audrey Rumler  
Bereavement Services Coordinator  
Caring Visiting Nurse and Hospice  
383 W. Dussel Dr.  
Maumee, OH 43537  
419-872-2541

Maumee Senior Center  
2430 Detroit Ave.  
Maumee, OH 43537  
419-893-1994

Melinda Gallant  
Pastoral Care Department  
St. Luke's Hospital  
2901 Monclova Rd.  
Maumee, OH 43537  
419-893-5924

Jayne Davison and Gary Douge  
Gabby's Ladder and Survivors  
Of Suicide (SOS)  
Michigan Works  
1531 N. Telegraph Rd.  
Monroe, MI 48162  
734-242-8773

Stein Hospice  
150 Milan Ave.  
Norwalk, OH 44857  
419-663-3222

Pastoral Care Department  
Bay Park Community Hospital  
2801 Bay Park Rd.  
Oregon, OH 43616  
419-690-7900

Lisa Pavley  
Bereavement Coordinator  
James W. Hancock Senior Center  
5760 Bayshore Rd.  
Oregon, OH 43616  
419-698-7078

Cheryl Peiffer  
Remember Me Support Group  
Oregon, OH 43616  
419-696-7721

## **OTHER AREA RESOURCES**

Julie Marshall and Judy Hoeflinger  
Walk With Us  
New Harvest Christian Church  
3540 Seaman Rd.  
Oregon, OH 43616  
Julie: 419-344-2311  
Judy: 419-691-9750

NW Ohio HEALs  
P.O. Box 715  
Perrysburg, OH 43552  
419-724-3040  
[www.nwoheals.org](http://www.nwoheals.org)

Sue Valle  
Bereaved Parent Group  
First Presbyterian Church  
200 E. Second St.  
Perrysburg, OH 43551  
419-872-2541

Maureen Cervenek  
Hospice of Northwest Ohio  
30000 E. River Rd.  
Perrysburg, OH 43551  
419-661-4001

Sharon Dewar  
New Beginnings  
150 Mallard Rd.  
Perrysburg, OH 43551  
419-874-4076

Stein Hospice  
2864 E. Harbor Rd.  
Port Clinton, OH 43452  
419-732-1787

Stein Hospice  
1200 Sycamore Ln.  
Sandusky, OH 44870  
419-625-5269

Pastoral Care Department  
Flower Hospital  
5200 Harroun Rd.  
Sylvania, OH 43560  
419-824-1444

Karen Keefer and Angie Christiansen  
FOCUS  
Flower Hospital  
5200 Harroun Rd.  
Sylvania, OH 43560  
Karen: 419-841-5305  
Angie: 734-856-5477

Lisa French  
Bereavement Coordinator  
Olivet Lutheran Church  
1840 Monroe St.  
Sylvania, OH 43560  
419-882-2077

Bob Hausch  
Bereavement Coordinator  
Alzheimer's Association  
2500 N. Reynolds Rd.  
Toledo, OH 43615  
419-537-1999

Kim Folk  
CARE (Caring and Restoring  
Each Other)  
The Toledo Hospital  
2142 N. Cove Blvd.  
Toledo, OH 43606  
419-291-5421

Cheryl Riggs  
Bereavement Coordinator  
Dale Funeral Home  
572 Nebraska Ave.  
Toledo, OH 43607  
419-248-4254

## **OTHER AREA RESOURCES**

Becky Black  
Bereavement Coordinator  
Hospice of Northwest Ohio  
800 S. Detroit Ave.  
Toledo, OH 43609  
419-661-4001

Barb Steck  
HUGS  
The Toledo Hospital  
2142 N. Cove Blvd.  
Toledo, OH 43606  
419-291-4638

Jim Marlowe, Facilitator  
Danette Nowicki, Counselor  
N.W. Ohio SIDS Group  
Center for Women's Health  
The Toledo Hospital  
2142 N. Cove Blvd.  
Toledo, OH 43606  
419-389-3133

Kelly McFellin  
Survivors of Suicide  
All Saints Lutheran Church  
5445 Heathersdowns Blvd.  
Toledo, OH 43614  
419-243-9178 ext. 120 (work)  
419-343-6906

Pastoral Care Department  
The Toledo Hospital  
2142 N. Cove Blvd.  
Toledo, OH 43606  
419-291-4007

Sandra Adcock  
Pastoral Care Department  
University Medical Center  
University of Toledo  
3000 Arlington Ave.  
Toledo, OH 43614  
419-383-3851

HOPE (Helping Other Parents  
Experiencing Grief)  
Fulton County Health Center  
725 S. Shoop Ave.  
Wauseon, OH 43567  
419-330-2757

# **Section 5: RESOURCES**

## **Books**

**Liturgical  
Grief  
Prayer  
Support**

## **Magazines and Pamphlets**

## **Videos**

## **Websites**

## **Speakers**

## **Ministry Enhancement through Catholic Charities**



## Section 5: RESOURCES

### BOOKS

#### Liturgical

##### ORDER OF CHRISTIAN FUNERALS

Committee on Liturgy, National Conference of Catholic Bishops. New York: Catholic Publishing Co., 1999 edition.

##### THROUGH DEATH TO LIFE: APPROVED COMPANION RESOURCE FOR PLANNING FUNERAL LITURGIES

Father Joseph M. Champlin. Notre Dame, IN: Ave Maria Press, 2002.

##### REMEMBRANCE BOOK

Connie Furseth. Portland, Oregon: Oregon Catholic Press.

#### Grief

##### THE GIFT OF PEACE

Cardinal Joseph Bernardin. N.Y.: Doubleday, 1997.

##### WHEN YOUR SPOUSE DIES: A CONCISE AND PRACTICAL SOURCE OF HELP AND ADVICE

Cathleen Curry. Notre Dame, IN: Ave Maria Press, 1990.

##### TEAR SOUP: A RECIPE FOR HEALING AFTER LOSS

Chuck Deklyen and Pat Schwiebert. Grief Watch Publications, 1999. [www.griefwatch.com](http://www.griefwatch.com).

##### FINDING YOUR WAY AFTER YOUR PARENT DIES: HOPE FOR GRIEVING ADULTS

Richard B. Gilbert. Notre Dame, IN: Ave Maria Press, 1999.

##### HELPING CHILDREN GRIEVE: WHEN SOMEONE THEY LOVE DIES

Theresa M. Huntley. Minneapolis: Augsburg Fortress, 2002.

##### ON GRIEF AND GRIEVING

Elizabeth Kubler-Ross and David Kessler. New York: Scribner, 2005.

##### ABC'S OF HEALTHY GRIEVING: LIGHT FOR A DARK JOURNEY

Harold Ivan Smith, D.Min. and Steven L. Jeffers, Ph.D. Shawnee Mission, KS: Shawnee Mission Medical Center Foundation, 2001. Contact: Dr. Jeffers at 913-676-2305.

##### A DECEMBERED GRIEF

Harold Ivan Smith, D.Min. Kansas City, MO: Beacon Hill Press, 1999. ISBN-083-411-819X.

##### THE NEW DAY JOURNAL

Mauryeen O'Brien, O.P. Skokie, IL: ACTA Publications, 2000. ISBN 0-87946-130-6.

## **Prayer**

DYING WITH JESUS: MEDITATIONS FOR THOSE WHO ARE TERMINALLY ILL, THEIR FAMILIES AND THEIR CAREGIVERS

Angela M. Hibbard, IHM. Collegeville, MN: Liturgical Press. ISBN 0-8146-2918-0.

GENTLE KEEPING: PRAYERS AND SERVICES FOR REMEMBERING DEPARTED LOVED ONES THROUGHOUT THE YEAR

Mauryeen O'Brien, O.P. Notre Dame, Indiana: Ave Maria Press, 2008. ISBN-10 1-59471-130-5 and ISBN-13 978-1-59471-130-5

LIFT UP YOUR HEARTS: MEDITATIONS FOR THOSE WHO MOURN

Mauryeen O'Brien, O.P. Skokie, IL: ACTA Publications, 2000. ISBN 0-87946-214-0.

PRAYING THROUGH GRIEF

Mauryeen O'Brien, O.P. Notre Dame, IN: Ave Maria Press, 1997. ISBN 0-87793-629-3.

AN EMPTY CRADLE, A FULL HEART: REFLECTIONS FOR MOTHERS AND FATHERS AFTER MISCARRIAGE, STILLBIRTH OR INFANT DEATH

Christine O'Keefe Lafser. Chicago: Loyola Press, 1998.

PRAYING OUR GOOD-BYES

Joyce Rupp. Notre Dame, IN: Ave Maria Press, 1988.

## **Support**

COMPANIONING THE BEREAVED

Alan D. Wolfelt, Ph.D. Ft. Collins, CO: Companion Press, 2006. ISBN 1-879651-41-6.

DEATH and GRIEF: HEALING THROUGH GROUP SUPPORT

Harold Ivan Smith. Minneapolis: Augsburg Fortress, 1995.

SEASONS OF HOPE: CREATING AND SUSTAINING CATHOLIC BEREAVEMENT GROUPS

M. Donna MacLeod. Notre Dame, IN: Ave Maria Press, 2007. ISBN 10-1-59471-111-9; ISBN 13-978-1-59471-111-4.

SEASONS OF HOPE – PARTICIPANT JOURNAL 1-4

M. Donna MacLeod. Notre Dame, IN: Ave Maria Press, 2007.

#1	ISBN-10 1-59471-112-7	ISBN 13-978-1-59471-112-1
#2	ISBN-10 1-59471-113-5	ISBN 13-978-1-59471-113-8
#3	ISBN-10 1-59471-114-3	ISBN 13-978-1-59471-114-5
#4	ISBN-10 1-59471-115-1	ISBN 13-978-1-59471-115-2

THE GRIEF CARE GUIDE: RESOURCES FOR COUNSELING AND LEADING SMALL GROUPS.

Harold Ivan Smith. Kansas City: Beacon Hill Press, 2002.

## **MAGAZINES AND PAMPHLETS**

### **LIVING WITH LOSS**

Bereavement Publications, Inc., P.O. Box 61, Montrose, CO. 81402. 1-888-604-4673/Fax 970-252-1776 [www.bereavementmag.com](http://www.bereavementmag.com)

Bereavement Publications, Inc., P.O. Box 61, Montrose, CO. 81402. 1-888-604-4673/Fax 970-252-1776 [www.bereavementmag.com](http://www.bereavementmag.com)

The Printery House, Conception Abbey, 37112 State Highway VV, P.O. Box 12, Conception, MO 64433. 800-322-2737/Fax 800-556-8282. [www.printeryhouse.org](http://www.printeryhouse.org).

Care Notes. St. Meinrad, IN: Abbey Press. For information call 800-325-2511 or visit [www.carenotes.com](http://www.carenotes.com)

Our Caring Church: Building Up & Reaching Out. St. Meinrad, IN.: Abbey Press. For information call 800-325-2511 or visit [www.carenotes.com](http://www.carenotes.com).

## **VIDEOS**

A RAY OF HOPE: FACING THE HOLIDAYS FOLLOWING A LOSS. Videocassette, Paul Alexander Productions, 1995.

HOW DO I GO ON? REDESIGNING YOUR FUTURE AFTER CRISIS HAS CHANGED YOUR LIFE. James E. Miller. Willowgreen Publishing, 10351 Dawson's Creek Blvd., Suite B, Fort Wayne, IN. 46825. 260-490-2222. [www.willowgreen.com](http://www.willowgreen.com)

INVINCIBLE SUMMER. James E. Miller. Willowgreen Publishing, 10351 Dawson's Creek Blvd., Suite B, Fort Wayne, IN. 46825. 260-490-2222. [www.willowgreen.com](http://www.willowgreen.com).

LISTEN TO YOUR SADNESS: FINDING HOPE AGAIN AFTER DESPAIR INVADES YOUR LIFE. James E. Miller. Willowgreen Publishing, 10351 Dawson's Creek Blvd., Suite B, Fort Wayne, IN. 46825. 260-490-2222. [www.willowgreen.com](http://www.willowgreen.com).

WE WILL REMEMBER: A MEDITATION FOR THOSE WHO LIVE ON. James E. Miller. Willowgreen Publishing, 10351 Dawson's Creek Blvd., Suite B, Fort Wayne, IN 46825. 260-490-2222. [www.willowgreen.com](http://www.willowgreen.com).

WHEN MOURNING DAWNS: LIVING YOUR WAY FULLY THROUGH THE SEASONS OF YOUR GRIEF. James E. Miller. Willowgreen Publishing, 10351 Dawson's Creek Blvd., Suite B, Fort Wayne, IN 46825. 260-490-2222. [www.willowgreen.com](http://www.willowgreen.com).

TEAR SOUP: A RECIPE FOR HEALING. Chuck Deklyen & Pat Schwiebert. DVD and book are available at [www.griefwatch.com](http://www.griefwatch.com).

WHITEWATER: THE POSITIVE POWER OF GRIEF. Accord Inc., Louisville, KY. [www.genesis-resources.com](http://www.genesis-resources.com).

GOOD GRIEF WITH DARCI SIMS. Iowa Public Television. [www.griefinc.com](http://www.griefinc.com).

## WEBSITES

[www.aarp.org/families/grief\\_loss/](http://www.aarp.org/families/grief_loss/). For basic grief information from The American Association of Retired Persons, 601 E St., Washington, DC 20049. 888-687-2277.

[www.avemariapress.com](http://www.avemariapress.com). For books on prayer, bereavement, and spiritual enrichment that comfort the downhearted.

[www.compassionatefriends.com](http://www.compassionatefriends.com). For information and support for families who have experienced the death of a child.

[www.griefhealing.com/bereavementresources.htm](http://www.griefhealing.com/bereavementresources.htm). Regarding the loss of a pet.  
[www.grieflossrecovery.com](http://www.grieflossrecovery.com). A support site with related links.

[www.Griefshare.com](http://www.Griefshare.com). For daily grief support.

[www.griefwatch.com](http://www.griefwatch.com). For publications.

[www.griefson.com](http://www.griefson.com). Has unique ways to honor the death of a loved one.

[www.griefwork.org](http://www.griefwork.org). Offers pamphlets, books, videos, links to resources, and information on the National Catholic Ministry to the Bereaved (N.C.M.B.), P.O. Box 16353, St. Louis, MO, 63125. 314-638-2638.

[www.nwoheals.org](http://www.nwoheals.org). Northwest Ohio HEALS (Help and Encouragement after Loss).  
[www.widownet.com](http://www.widownet.com). For information and self-help resources for, and by, widows and widowers.

## SPEAKERS

Call Germaine Kirk, Bereavement Coordinator, Catholic Charities Diocese of Toledo, 419-244-6711 ex.431 or email [gkirk@toledodiocese.org](mailto:gkirk@toledodiocese.org) for more information.

## MINISTRY ENHANCEMENT THROUGH CATHOLIC CHARITIES

Contact Germaine Kirk, 419-244-6711 ex.431 (800-926-8277 ex. 431 if calling from outside the Toledo area) or email [gkirk@toledodiocese.org](mailto:gkirk@toledodiocese.org) for more information on the following workshops:

### ***Bereavement Networking Fair***

Clergy, parish leaders and lay volunteers gather to network among themselves as well as visit vendors (representing funeral homes, support groups, hospices, bookstores, small businesses, etc.) and hear a guest speaker on a topic related to the ministry.

***Beyond the Funeral Rites***

A panel of speakers shares how they carry out the ministry of consolation in their respective parish communities. An opportunity to learn from others, brainstorm new ideas, share resources, etc.

***Funeral Rites Workshop***

Presentation includes historical and theological background of our Funeral Rites, highlights of the Rites and the practical application of same.

***Holidays and Everyday Program***

Holidays and other certain special days of the year can be difficult for mourners because they are grieving while others are celebrating. Many times the anticipation of a holiday, birthday, graduation, wedding, family reunion, etc. is much worse than the event itself. For this reason a special program focusing on the holidays and other significant days in the year may be helpful to mourners. The *Holidays and Everyday Program* affirms where they may be emotionally, gives them permission to do what they need to do for that particular holiday or special event and gives them the option to do something different the next year. This program can be offered annually or several times a year, highlighting different seasonal events.

***Peer Support Group Facilitator Training***

Peer Support Groups are a means of offering care, concern and constructive support for individuals who are grappling with change. The training course will provide group leaders with the skills they will need to facilitate such groups. Ideas are presented in formal lecture with group participation. Some topics to be addressed include the role of a facilitator, listening and communications skills and dealing with change, loss and conflict.

# **Section 6: APPENDIX**

**Sample Funeral Planning Forms – Diocese of Lansing**

**Texts of Sacred Scripture as Listed in OCF**

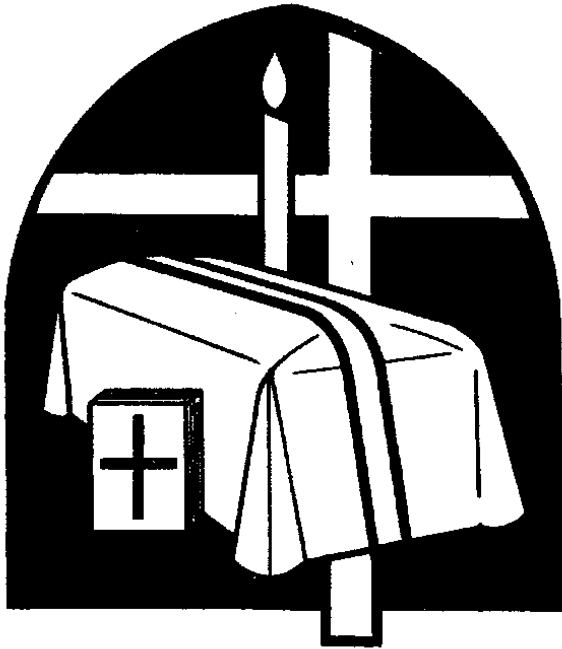
**Scripture Passages on Grief and Bereavement**

**One-on-One Follow-Up Bereavement Form**

**History of Bereavement Action Committee**

**Articles by Rev. Charles Singler**





BLESSED ARE THOSE  
WHO MOURN

A GUIDELINE FOR THE  
CELEBRATION OF THE  
FUNERAL RITES

DIOCESE OF LANSING

**COVER SHEET: PREPARATION OF THE FUNERAL RITES**

**BIOGRAPHICAL INFORMATION**

Name of Deceased: \_\_\_\_\_  
Date of Birth: \_\_\_\_\_ City: \_\_\_\_\_  
Child of: \_\_\_\_\_ And: \_\_\_\_\_  
Date of Death: \_\_\_\_\_ City: \_\_\_\_\_  
Contact Person: \_\_\_\_\_ Phone: \_\_\_\_\_  
Funeral Home: \_\_\_\_\_ Phone: \_\_\_\_\_  
Memorial Contributions: \_\_\_\_\_

**VIGIL SERVICE**

Date of Vigil Service: \_\_\_\_\_  
Time: \_\_\_\_\_ Location: \_\_\_\_\_  
Presider: \_\_\_\_\_

**FUNERAL LITURGY**

Date of Funeral Liturgy: \_\_\_\_\_ Time: \_\_\_\_\_  
Within Mass: \_\_\_\_\_ Outside Mass: \_\_\_\_\_  
Location: \_\_\_\_\_  
Presider: \_\_\_\_\_  
Music Minister: \_\_\_\_\_  
Placing of the Pall: \_\_\_\_\_  
Placing of Christian Symbols: \_\_\_\_\_  
Reader #1: \_\_\_\_\_ Reader #2: \_\_\_\_\_  
General Intercessions: \_\_\_\_\_  
Gift Bearers: \_\_\_\_\_  
Extraordinary Ministers of Holy Communion: \_\_\_\_\_  
\_\_\_\_\_  
Ministers of Hospitality: \_\_\_\_\_  
Pall Bearers: \_\_\_\_\_  
\_\_\_\_\_

**RITE OF COMMITTAL**

Date: \_\_\_\_\_ Time: \_\_\_\_\_  
Location: \_\_\_\_\_

**PREPARATION OF THE VIGIL SERVICE**

**INTRODUCTORY RITES**

Assigned To:

Greeting	A	B	C	D	Presider
Opening Song	_____				Assembly
Invitation to Prayer					Presider
Opening Prayer	A	B			Presider

**LITURGY OF THE WORD**

Reading	_____	_____
Responsorial Psalm	_____	_____
Gospel	_____	_____
Homily		

**PRAYERS OF INTERCESSION**

Litany		Presider & _____		
The Lord's Prayer	Invitation A	B	C	Presider
Remarks				_____
Concluding Prayer	A	B		Presider

**CONCLUDING RITE**

Blessing	_____
----------	-------

**PREPARATION OF THE FUNERAL MASS**

**INTRODUCTORY RITES**

Assigned To:

Greeting	A	B	C	D	Presider
Sprinkling with Holy Water					
Placing of the Pall					_____
Entrance Song/Procession					_____
Placing of Christian Symbols			_____yes	_____no	_____
Opening Prayer	A	B	C	D	

**LITURGY OF THE WORD**

First Reading		_____	_____
Responsorial Psalm		_____	_____
Setting		_____	
Second Reading		_____	_____
Gospel Acclamation		_____	
Gospel		_____	_____
Homily			_____
General Intercessions			_____

**LITURGY OF THE EUCHARIST**

Preparation of the Gifts and the Altar			
Presentation Hymn		_____	Assembly
Prayer Over the Gifts			

Assigned To:

Eucharistic Prayer

Preface # \_\_\_\_\_

Eucharistic Prayer I II III

Acclamations \_\_\_\_\_

Communion Rite

Lord's Prayer \_\_\_\_\_ recited \_\_\_\_\_ chanted Assembly

Sign of Peace

Lamb of God \_\_\_\_\_ Assembly

Communion Hymn(s) \_\_\_\_\_ Assembly

Prayer After Communion \_\_\_\_\_

**FINAL COMMENDATION**

Invitation to Prayer A B

Silent Prayer

Incense

Song of Farewell \_\_\_\_\_ Assembly

Prayer of Commendation A B

**PROCESSION TO THE PLACE OF COMMITTAL**

Closing Hymn \_\_\_\_\_ *In Paradisum* Assembly

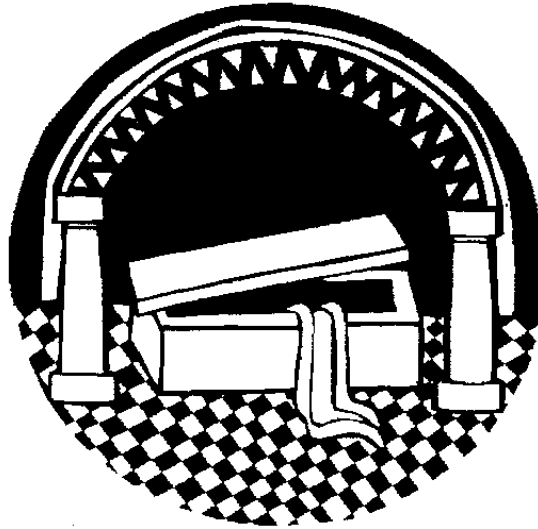
\_\_\_\_\_ *Psalm 118,42.93,25,119*

\_\_\_\_\_ *Setting:* \_\_\_\_\_

\_\_\_\_\_ *Other:* \_\_\_\_\_

<b>PREPARATION OF THE RITE OF COMMITTAL</b>
---

Invitation		<u>Assigned To:</u> Presider
Scripture Verse	<input type="checkbox"/> Matthew 25:34 <input type="checkbox"/> John 6:39 <input type="checkbox"/> Philippians 3:20 <input type="checkbox"/> Revelation 1:5-6 <input type="checkbox"/> Other	_____
Prayer Over the Place of Committal Place of Committal	<input type="checkbox"/> A (to be blessed) <input type="checkbox"/> B (already blessed) <input type="checkbox"/> C (final committal later) <input type="checkbox"/> Other _____ (OCF 405)	Presider
Committal	A                      B                      _____ Other	Presider
Intercessions	A                      B                      _____ Other	Presider / All
The Lord's Prayer		All
Concluding Prayer	A                      B                      _____ Other	Presider



Adapted with permission from  
*A Guideline for the Celebration  
Of the Funeral Rites,*  
Diocese of Lansing, Michigan.

Office of Worship ☒ Diocese of Lansing  
300 West Ottawa Street  
Lansing, MI 48933  
517-342-2480

<p style="text-align: center;"><b>TEXTS OF SACRED SCRIPTURE</b> <b>As listed in <i>Order of Christian Funerals</i></b></p>
--

**Old Testament**

Job 19: 1, 23-27  
Wisdom 3: 1-9  
Wisdom 3: 1-6, 9  
Wisdom 4: 7-15  
Isaiah 25: 6a,7-9  
Lamentations 3: 17-26  
Lamentations 3: 22-26  
Daniel 12: 1-3  
2 Maccabees 12: 43-46

**New Testament**

Acts of the Apostles 10: 34-43  
Acts of the Apostles 10: 34-36,42-43  
Romans 5: 5-11  
Romans 5: 17-21  
Romans 6: 3-9  
Romans 6: 3-4,8-9  
Romans 8, 14-23  
Romans 8: 31b-35, 37-39  
Romans 14: 7-9,10b-12  
1 Corinthians 15: 20-23, 24b-28  
1 Corinthians 15: 20-23  
1 Corinthians 15: 51-57  
2 Corinthians 4: 14—5:1  
2 Corinthians 5: 1, 6-10  
Ephesians 1: 3-5  
Philippians 3: 20-21  
1 Thessalonians 4: 13-18  
2 Timothy 2:8-13  
1 John 3: 1-2  
1 John 3: 14-16  
Revelation 7: 9-10,15-17  
Revelation 14: 13  
Revelation 20: 11--21: 1  
Revelation 21: 1-5a,6b-7

**Responsorial Psalms**

Psalm 23  
Psalm 25  
Psalm 27  
Psalm 42 and 43  
Psalm 63  
Psalm 103  
Psalm 116  
Psalm 122  
Psalm 130  
Psalm 143  
Psalm 148

**Gospel Readings**

Matthew 5: 1-12a  
Matthew 11: 25-30  
Matthew 25: 1-13  
Matthew 25: 31-46  
Mark 10: 13-16  
Mark 15: 33-39; 16:1-6  
Mark 15: 33-39  
Luke 7: 11-17  
Luke 12: 35-40  
Luke 23: 33, 39-43  
Luke 23: 44-46,50,52-53  
24: 1-6a  
Luke 23: 44-46,50,52-53  
Luke 24: 13-35  
Luke 24: 13-16,28-35  
John 5: 24-29  
John 6: 37-40  
John 6: 51-58  
John 11: 17-27  
John 11: 21-27  
John 11: 32-45  
John 12: 23-28  
John 12: 23-26  
John 14: 1-6  
John 17: 24-26  
John 19: 17-18,25-30

**A FEW SCRIPTURE PASSAGES  
ON GRIEF AND BEREAVEMENT**

**Comfort**

Psalm 23  
Isaiah 40  
Isaiah 49: 8-13  
Matthew 5: 4  
John 14: 1-4, 18-19, 25-27  
2 Corinthians 12: 9

**Death**

2 Samuel 12: 15b-23  
Song of Solomon 8: 6-7  
Isaiah 25: 6-10  
Luke 1: 67-80  
1 Corinthians 15: 40-58  
1 John 3: 11-23  
Revelation 1: 17-18

**Faithfulness**

Genesis 1  
Ruth 1: 8-18  
Psalm 103  
Psalm 138  
Jeremiah 1: 4-8  
Hebrews 2: 14-18

**Crying**

Psalm 130  
Jeremiah 9: 17-20

**Grief**

Matthew 26: 36-46  
John 11: 1-44  
1 Thessalonians 4: 13-18

**Wholeness**

Matthew 14: 13-21  
Mark 2: 1-12  
Revelation 21: 1-6

**General Assurance**

Ecclesiastes 3: 1-8  
Luke 2: 22-24 (Easter!)  
James 4: 13—5: 16

**ONE-ON-ONE FOLLOW-UP BEREAVEMENT FORM**

PARISH \_\_\_\_\_

Name of Deceased \_\_\_\_\_

Date of Death \_\_\_\_\_ Age \_\_\_\_\_ Date of Birth \_\_\_\_\_

Contact Person \_\_\_\_\_ Phone \_\_\_\_\_

Street \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip Code \_\_\_\_\_

Relationship to Deceased \_\_\_\_\_

Funeral Home \_\_\_\_\_ Phone \_\_\_\_\_

*(Attach copy of obituary from newspaper)*

**BEREAVEMENT FOLLOW-UP**

Bereavement Minister \_\_\_\_\_ Phone \_\_\_\_\_

Sympathy card sent (date) \_\_\_\_\_ *(Send 1<sup>st</sup> week after funeral)*

Thinking Of You card sent (date) \_\_\_\_\_ *(Send 4 months after funeral)*

Anniversary of Death card sent (date) \_\_\_\_\_ *(Send 1 week before date)*

*Optional:* For death of a child - Mothers' Day card sent (date) \_\_\_\_\_

Fathers' Day card sent (date) \_\_\_\_\_

Christmas card sent (date) \_\_\_\_\_ *(seek special cards)*

Invitation to All Souls Day Vesper Service sent (date) \_\_\_\_\_

**HOME FOLLOW-UP PHONE CALLS**

Bereavement Minister \_\_\_\_\_ Phone \_\_\_\_\_

2<sup>nd</sup> Month phone call (date) \_\_\_\_\_

4<sup>th</sup> Month phone call (date) \_\_\_\_\_

Invitation to Parish Bereavement Seminar (date) \_\_\_\_\_

6<sup>th</sup> to 8<sup>th</sup> Month phone call (date) \_\_\_\_\_

10<sup>th</sup> to 12<sup>th</sup> Month phone call (date) \_\_\_\_\_

**REFERRALS TO SUPPORT GROUPS**

Books and Videos at \_\_\_\_\_

Group Name \_\_\_\_\_ Date \_\_\_\_\_

Group Name \_\_\_\_\_ Date \_\_\_\_\_

Group Name \_\_\_\_\_ Date \_\_\_\_\_

*(Record all phone calls, visits and your impressions on reverse side of this form)*

## History of Bereavement Action Committee

In 1995, under the leadership of Mr. Lou Cocchiarella, Director of Parish Social Ministry in Catholic Charities, Diocese of Toledo, the BAC was created. Committee members included various staff from the Parish Social Ministry Department, Catholic Cemeteries Office representative, Lay Ministry Formation students, Catholic hospital chaplain, and an employee of a local funeral home. Later the committee included a parish nurse and representation from hospice organizations.

Initially the committee supported Sylvania St. Joseph's efforts to provide an Annual Bereavement Day of Reflection and then eventually took full responsibility for the event. Later, BAC wanted to raise the knowledge and skill level of volunteers as well as serve the professional population. Consequently the committee sponsored programs or conferences featuring various recognized national thanatologists, and local and nationally known bereavement specialists.

In more recent years the committee has been under the leadership of Germaine Kirk, Social Ministry Program Coordinator in the Parish Ministries/Social Concerns Department of Catholic Charities, Diocese of Toledo. In 2005, committee members pursued and accomplished a name change and the committee is now known as the BAC. Despite the name change, the mission statement remained the same:

*It is our mission to provide assistance in establishing and maintaining support to the bereaved, the caregiver, and the professional. We strive to live the message of Jesus Christ through service to others regardless of race, economic standing, or creed.*

BAC has offered parish volunteers the *Peer Support Group Facilitator Training* and *Holidays and Everyday* program training; co-sponsored retreats with St. Rose, Perrysburg; introduced Grief Workshops at Richland Correctional Institution in Mansfield; co-sponsored a *Professional Bereavement Networking Fair* with a local funeral home; provided the *Funeral Rites Workshop* in collaboration with the diocesan Office of Worship, and developed this handbook. BAC is supported in part through the Annual Catholic Appeal.

# The Order of Christian Funerals

BY REVEREND CHARLES E. SINGLER,  
D. MIN.

At the very core of its profession of faith, the Roman Catholic Church declares the belief that its members “look for the resurrection of the dead, and the life of the world to come.” The arrival of this anticipated hope is likewise reflected in the liturgical celebrations marking our passing from this world to the eternal embrace of the one who created us.

The present funeral rite in the Roman Catholic Church is known as the Order of Christian Funerals. In sensitivity toward the grieving process of those who survive the deceased person, the Order of Christian Funerals provides three integral ritual gatherings at the time of one’s death. The first, known to many Catholics as the “wake service” or the Vigil for the Deceased, is usually held at the funeral home the evening before the Funeral Mass. This service is comprised of a number of prayer texts, scripture readings, and intercessions. It may be lead by a priest, deacon or delegated lay person, depending on their availability and arrangement with your parish. In a number of parishes, the communal recitation of the rosary has been a source of spiritual consolation for families of the deceased. This practice should not replace the celebration of the Vigil for the Deceased,



but may certainly be arranged at another time before or after the liturgical service during the hours of visitation.

The Funeral Mass, normally celebrated in the parish church of the deceased, is like any other Mass with a few nuances that are unique to Catholic funerals. Upon arrival at the church entrance, the casket containing the remains of the deceased person is sprinkled with Holy Water and a white pall of fabric is placed on the casket to recall the event which every Christian believer has shared in their faith journey with the Lord: Baptism. Some parish churches incorporate other ritual practices indigenous to their local setting.

This might be experienced after the Communion Rite when the name of the deceased is inscribed in a Book of Memory, or a simple wooden cross with the name of the deceased on it is placed among other crosses at a designated location in the church. Such customs differ from parish to parish.

The third and final ritual gathering for the Order of Christian Funerals occurs after the celebration of the Funeral Mass. The Rite of Committal is celebrated at the gravesite where the deceased is to be buried, or in the case of a deferred burial at a mausoleum or chapel at the cemetery. This service is brief and is comprised of several prayers, intercessions and blessing.

While planning for one’s Catholic funeral, think of a single event of prayer that extends over several days. Each of the three rites is designed to offer solace and hope to those who mourn and to be an occasion to

remember and celebrate the life shared with the deceased.

## **SPECIFIC CONCERNS**

### **Cremation**

Many adult Catholics may remember the days when the word and thought of “cremation” was never discussed or even permitted in the Catholic Church. Those days have given way to the inclusion of this option and a full ritual for the final disposition of the deceased. As far back as 1969, the Catholic Church expressed that funeral rites were to be granted to those who chose cremation, “unless there is evidence that their choice was dictated by anti-Christian motives” (*Ordo Exsequiarum*, art. 15). At the same time, the Catholic Church has remained consistent in its teaching that in-ground or above-ground burial of its members is the preferred custom of burial. The general introduction to the 1989 Order of Christian Funerals reminds us that “it is the ancient custom to bury or entomb the bodies of the dead” and that “cremation is permitted, unless it is evident that cremation was chosen for anti-Christian motives.” Anti-Christian motives would include those beliefs or customs that promote a disregard for the dignity of the deceased and reverence for the human body.

According to the ritual protocol of the Church when cremation is chosen, the celebration of the Funeral Mass should precede cremation. This protocol emphasizes the preferred reverence given to the body of the deceased. Even the prayer texts of the Funeral Mass make reference to the body and not the ashes (cremains) of the deceased. In practice, however, many Catholic families arrange for the cremation

upon the notice of death and then schedule a Funeral Mass and burial after the cremation.

When the Funeral Mass is celebrated in the parish church with the ashes of the deceased present, the ritual formulary calls for a sprinkling with Holy Water at the church entrance, accompanied by an entrance hymn and the placing of the urn or vessel containing the cremains near the Easter Candle, but never on the altar where Mass is celebrated. Unlike the rite when the casket containing the deceased is present and clothed with a pall, the cremation vessel remains uncovered during Mass. At the conclusion of the Funeral Mass, the ritual appendix for cremation provides an optional prayer for the Rite of Committal.

The liturgical norms on cremation also provide a direction on the final disposition of the ashes: “The cremated remains should be buried in a grave or entombed in a mausoleum or columbarium. The practice of scattering cremated remains on the sea, from the air, or on the ground, or keeping the cremated remains in the home of a relative or friend of the deceased are not the reverent disposition that the Church requires” (*Order of Christian Funerals Appendix*, art. 417).

### **Eulogies**

The loss of a loved one in death evokes multiple emotions. Sometimes in that form of grief naming the experience family and friends have had with the deceased not only pays tribute to their life and accomplishments, but also renders a living hope and consolation to those who gather to pray. The best place to eulogize the deceased is the funeral home. This could be done within the celebration of the vigil

service or at a time following it when a designated person might express their thoughts to the gathered family and friends. Realizing the need to express the sorrow and loss of a deceased member of the faith, the Order of Christian Funerals does permit the inclusion of a person, family, relative or friend to share words of remembrance about the deceased. This would be best done either before the Funeral Mass begins or after the communion rite and before the final commendation. The number of persons to undertake this task should be few (the rite implies one person) and the length of their message should be brief and to the point. If multiple persons feel the need to address the family and friends, it might be well to have this done at the vigil service or even after the concluding prayer at the place of committal.

## **Music**

The Catholic Funeral rites are a sacred action done on the part of God's people. We give back to God what we have been given in relationship to the deceased and offer a prayer of grateful praise for all that has been accomplished in Christ through the memory of the deceased. Music helps us name the emotion held in the heart. Hymn tunes and lyrics both strive to express the hope we have in faith. They possess a celebratory character and evoke in the deep recesses of the soul the great mystery and hope all believers have.

It is for these reasons that popular tunes, secular lyrics or favorite pop music associated with the deceased are not to be used during the celebration of the funeral rites. It has been clearly observed in the 2007 U.S. Bishops' statement on sacred music that "secular music, even though it may reflect on the background, character,

interests, or personal preferences of the deceased or mourners, is not appropriate for the Sacred Liturgy" (*Sing to the Lord: Music in Divine Worship*, no.246). While there may be very touching lyrics and music that have emerged from popular culture or nationality, the liturgical gatherings when the Church is at prayer possesses a musical expression all its own. *Sing to the Lord: Music in Divine Worship* states further that "music should never be used to memorialize the deceased, but rather to give praise to the Lord, whose Paschal Sacrifice has freed us from the bonds of death" (no.248).

Recorded music, likewise, is discouraged when the funeral rites of the Church are celebrated. Because the liturgy is a "living" activity of the Church, even at the time of sorrow and loss, music chosen for the funeral rites should be performed live. This medium might best be included during the period of visitation at the funeral home in the way of soft background music.

## **PLANNING YOUR FUNERAL**

Keeping in mind the information printed above, you may have some ideas already about your Catholic funeral. Most Catholic parishes will assist families at the time of one's death in preparing the funeral liturgies directly either with a priest or deacon or delegated lay person. Some parishes provide a complete bereavement ministry to assist families.

Scripture Readings:

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Musical Selections:

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# Cremation and the Catholic Funeral Rites

BY REVEREND CHARLES E. SINGLER, D.MIN.

Many adult Catholics may remember the days when the word and thought of “cremation” was never discussed or permitted in the Catholic Church. Those days have given way to the inclusion of this option and a full ritual for the final disposition of deceased Christians. As far back as 1969, the Catholic Church expressed that funeral rites were to be granted to those who chose cremation, “unless there is evidence that their choice was dictated by anti-Christian motives” (*Ordo Exsequiarum*,

art. 15). At the same time, the Catholic Church has remained consistent in its teaching that

the in-ground or above-ground burial of its members is the preferred custom. The general introduction to the 1989 *Order of Christian Funerals* reminds us that “it is the ancient custom to bury or entomb the bodies of the dead” and that “cremation is permitted, unless it is evident that cremation was chosen for anti-Christian motives.” Anti-Christian motives would include those beliefs or customs that promote a disregard for the dignity of the deceased and reverence for the human body.

By the time the 1989 rite was promulgated for use in the United States, the practice of cremation in Catholic parishes



was increasing steadily. The problem for those presiding over the funeral rites in church was the noticeable absence of a ritual formulary that embraced this circumstance. This ritual dilemma was remedied with the publication of an appendix on cremation in the funeral rites of the Catholic Church in 1997.

According to the ritual protocol of the Church when cremation is chosen, the celebration of the funeral Mass should precede cremation. This again emphasizes the preferred reverence given to the body of the deceased. Even the prayer texts of the funeral Mass make reference to the body and not the ashes of the deceased. Yet, in practice, many Catholic families arrange for the cremation upon the notice of death and then schedule a funeral Mass and burial after the cremation of the body has taken place.

When the funeral Mass is celebrated with the ashes of the deceased member present, the ritual formulary calls for a sprinkling with Holy Water at the church entrance, accompanied by an entrance hymn and the placing of the urn or vessel containing the cremated remains near the Easter Candle, but never on the altar where Mass is celebrated. Unlike the rite when the casket containing the deceased is present and clothed with a pall, the cremation vessel remains uncovered during Mass. At the conclusion of the Funeral Mass, the ritual appendix for cremation provides an optional prayer formulary for the rite of committal.

The liturgical norms on cremation also provide us with a direction on the final disposition of the ashes: “The cremated remains should be buried in a grave or entombed in a mausoleum or columbarium. The practice of scattering cremated remains

on the sea, from the air, or on the ground, or keeping the cremated remains in the home of a relative or friend of the deceased are not the reverent disposition that the Church requires” (*OCF Appendix*, art. 417 ).

The intent of these liturgical directives attempts to embrace a rather difficult and painful circumstance and offer in every way possible a pastoral response that upholds the integrity of our public prayer and the profound respect and honor that should be given to our beloved dead.

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# Eulogies during the Funeral Rites

BY REVEREND CHARLES E. SINGLER, D.MIN.

Death does strange things to those who mourn the loss of a loved one. Grieving is not a matter of feeling sorrow one minute and jubilation the next. This reality strikes deeply in the heart and soul, evoking some outlet to the loss felt. Our Catholic funeral rites try to embrace this reality and experience in the lives of the Church's members and all those who mourn the loss of someone they have loved in life.

One particular aspect that often evokes a number of questions from pastors and those who prepare funeral liturgies in the parish is the inclusion of eulogies during the celebration of the funeral Mass. Interestingly enough, the *Order of Christian Funerals* (OCF), the prescribed book for Catholic funeral rites, makes only one reference to the word "eulogy" when speaking of the homily during the Liturgy of the Word. Priests or deacons who preach at funeral Masses are reminded that "a brief homily should always be given at the funeral liturgy, but never any kind of eulogy" (OCF, 141). There are several reasons why "eulogies" are not included in the Catholic funeral rites.

The first is due to the fact that Catholic funerals are not designed exclusively for the deceased. That may seem

a callous thought, but in fact, the intent of the funeral liturgy provides an opportunity for the *community* to gather "with the family and friends of the deceased to give praise and thanks to God for Christ's victory over sin and death, to commend the deceased to God's tender mercy and compassion, and to seek strength in the proclamation of the paschal mystery" (OCF, 129). Thanking God for Jesus' triumph over death now manifested in the life and death of the deceased, entrusting our beloved dead to God's eternal care and finding hope and consolation in the passion, death and resurrection of Jesus – these are the reasons and the purpose of celebrating the funeral rites of the Church.

A second reason why eulogies are not included in the Catholic funeral rites is the power proclaimed in the Word of God and expounded upon in the homiletic discourse that is to follow. "The homilist", we are directed, "should dwell on Gods' compassionate love and on the paschal mystery of the Lord as proclaimed in the scripture readings" (OCF, 141).

A provision is made in the celebration of the Vigil Service for the Deceased and again in the Funeral Mass and Funeral Liturgy Outside of Mass for a family member or friend to "speak in remembrance" of the deceased immediately following the concluding prayer and before the dismissal. The rite does not permit multiple persons to share this remembrance, nor does it promote lengthy discourses. The reason is simple. There is an implied integrity to our public rites



warranting a certain decorum and care on our part. We owe this integrity and respect to the memory of the deceased. Multiple comments can become unwieldy and even outright disrespectful of the deceased, especially if the one speaking has not been trained. Speaking in remembrance of the deceased does not include a recap of the deceased person's entire life or lengthy poetry. We are celebrating a holy act of prayer and praise to God in the funeral rites.

One pastoral response that might offer an alternative to the multiple eulogy issue is to provide the opportunity for those to wish to speak to do so at the funeral home during the visitation. This might be done moments before the Vigil Service for the Deceased begins as people are gathered together, or immediately following the service. Another possibility is to have the deceased eulogized at the gravesite after the prayers of Committal have been offered. Limiting the length of the words of remembrance might be best achieved by having the priest-celebrant or parish staff member who oversees the preparation of funeral services preview and/or edit the text that has been prepared before it is delivered. In this way, the integrity of the Church's public prayer is maintained and the opportunity provided appropriately for those who wish to speak in remembrance of the deceased.

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# Music and the Rites

BY REVEREND CHARLES E.  
SINGLER, D.MIN.

Few would argue that the Catholic Church over the ages has provided a wellspring of melodic compositions that evoke the sense of transcendence.

Since the Second Vatican Council, those who compose the music and lyrics of our parish hymnals have tried to create melodies that are user-friendly and words that speak of the profound mystery between God and humanity. It is not easy to balance these two aspects given the climate of secular society and the impact music has, shallow or fulfilling as it may be, on daily life in Western culture. While the aspect of music in all liturgical celebrations is among the most critical for those who prepare the liturgy in local parishes, a frequent challenge is particularly evident in the preparation of Catholic weddings and funerals.

Music within our liturgical celebrations aims to support and affirm the ritual actions, gestures and language we use in our praise of God. The U. S. Bishops relayed this thought in the document *Music in Catholic Worship* published in 1972. They said: "The function of music is ministerial; it must serve and never dominate. Music should assist the assembled believers to express and share the gift of faith that is within them and to nourish and strengthen their interior commitment of faith". (art.23) Music for the rites of the Church must have a purpose and not simply



be chosen independent of the occasion for which it is used.

Those who prepare the liturgy in local parishes are often at a loss when a bride or grieving member of a family requests a musical selection that, while it may strike an emotional chord or have a particular connection with the couple being married or the person being buried, simply does not have a place in a religious service. Too often than not the pastor or parish musician who is trying to follow the

liturgical directives with appropriate musical selections is branded as "uncooperative" because they would not permit the personal requests. All liturgical rituals are public celebrations of the entire Church, not private gatherings that are "owned" by those who provide the occasion of offering praise to God. A Catholic

wedding or a funeral is an occasion to render God praise, not the bride and groom or the deceased person.

In November 2007, the U.S. Bishops again published another document related to music and the liturgy. *Sing to the Lord, Music in Divine Worship* (STL) reiterates consistently that music used in the celebration of Catholic weddings and funerals ought to reflect the Paschal Mystery of Christ (art. 220, 246). Regarding the use of secular music at weddings, STL states that "even though it may emphasize the love of spouses for one another, it is not appropriate for the Sacred Liturgy. Songs that are chosen for the Liturgy should be appropriate for the celebration and express the faith of the Church" (art. 220). Regarding Catholic funerals, STL relates

“Music should never be used to memorialize the deceased, but rather to give praise to the Lord, whose Paschal Sacrifice has freed us from the bonds of death”. (art. 248)

In these ritual circumstances it is advisable to have the non-liturgical song or popular tune performed at the wedding reception, or in the case of a deceased person, over the sound system at the funeral home during the visitation. Musicians at the service of the Catholic liturgy should always choose and encourage the people they serve to consider musical selections equally on the merits of their musical, liturgical and pastoral aspects.

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# **The Order of Christian Funerals**

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