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.
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 . . . “harrowing 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.
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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 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.

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.

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.
- 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.

Section 1, Page 2
January 2009
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 stational 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.

Section 2, Page 3
January 2009
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 BEREADED 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

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

NW Ohio HEALs
P.O. Box 715
Perrysburg, OH 43552
419-724-3040
www.nwoheals.org

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

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

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

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

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

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

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

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

Section 4, Page 4
January 2009
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

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

REMEMBRANCE BOOK

Grief
THE GIFT OF PEACE

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

TEAR SOUP: A RECIPE FOR HEALING AFTER LOSS

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

HELPING CHILDREN GRIEVE: WHEN SOMEONE THEY LOVE DIES

ON GRIEF AND GRIEVING

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

A DECEMBERED GRIEF

THE NEW DAY JOURNAL
Prayer
DYING WITH JESUS: MEDITATIONS FOR THOSE WHO ARE TERMINALLY ILL, THEIR FAMILIES AND THEIR CAREGIVERS

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

LIFT UP YOUR HEARTS: MEDITATIONS FOR THOSE WHO MOURN

PRAYING THROUGH GRIEF

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

PRAYING OUR GOOD-BYES

Support
COMPANIONING THE BEREAVED

DEATH and GRIEF: HEALING THROUGH GROUP SUPPORT

SEASONS OF HOPE: CREATING AND SUSTAINING CATHOLIC BEREAVEMENT GROUPS

SEASONS OF HOPE – PARTICIPANT JOURNAL 1-4

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

Bereavement Publications, Inc., P.O. Box 61, Montrose, CO. 81402. 1-888-604-4673/Fax 970-252-1776 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

Care Notes. St. Meinrad, IN: Abbey Press. For information call 800-325-2511 or visit www.carenotes.com


VIDEOS


WEBSITES

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. For books on prayer, bereavement, and spiritual enrichment that comfort the downhearted.

www.compassionatefriends.com. For information and support for families who have experienced the death of a child.


www.griefson.com. Has unique ways to honor the death of a loved one.

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.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 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 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.

Section 5, Page 4
January 2009
**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 Everydays 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 Everydays 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: ___________________________________________________

Section 6, Page 1
January 2009
INTRODUCTORY RITES

Greeting      A    B    C    D        Assigned To:
Opening Song                      Presider
Invitation to Prayer
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

Section 6, Page 2
January 2009
## INTRODUCTORY RITES

<table>
<thead>
<tr>
<th>Rite</th>
<th>Assigned To:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Greeting</td>
<td>Presider</td>
</tr>
<tr>
<td>Sprinkling with Holy Water</td>
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<tr>
<td>Placing of the Pall</td>
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<tr>
<td>Entrance Song/Procession</td>
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</tr>
<tr>
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<tr>
<td>Opening Prayer</td>
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## LITURGY OF THE WORD

<table>
<thead>
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<tbody>
<tr>
<td>First Reading</td>
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<tr>
<td>Responsorial Psalm</td>
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</tr>
<tr>
<td>Setting</td>
<td></td>
</tr>
<tr>
<td>Second Reading</td>
<td></td>
</tr>
<tr>
<td>Gospel Acclamation</td>
<td></td>
</tr>
<tr>
<td>Gospel</td>
<td></td>
</tr>
<tr>
<td>Homily</td>
<td></td>
</tr>
<tr>
<td>General Intercessions</td>
<td></td>
</tr>
</tbody>
</table>

## LITURGY OF THE EUCHARIST

<table>
<thead>
<tr>
<th>Rite</th>
<th>Assigned To:</th>
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<tbody>
<tr>
<td>Preparation of the Gifts and the Altar</td>
<td></td>
</tr>
<tr>
<td>Presentation Hymn</td>
<td>Assembly</td>
</tr>
<tr>
<td>Prayer Over the Gifts</td>
<td></td>
</tr>
</tbody>
</table>

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Section 6, Page 3
January 2009
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

Psalm 118,42,93,25,119

Setting: ________________

Other: ________________
PREPARATION OF THE RITE OF COMMITTAL

Assigned To:
Presider

Invitation

Scripture Verse

Matthew 25:34
John 6:39
Philippians 3:20
Revelation 1:5-6
Other

Other

Prayer Over the Place of Committal

A (to be blessed)
B (already blessed)
C (final committal later)
Other

Place of Committal

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
As listed in *Order of Christian Funerals*

**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**
- Romans 5: 5-11
- 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
- Luke 7: 11-17
- Luke 24: 1-6a
- 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

**Crying**
Psalm 130
Jeremiah 9: 17-20

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

**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

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

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

**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 __________________________________________________ State ___________ Zip Code ___________
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 1st 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 ___________________
2nd Month phone call (date) ______________________________
4th Month phone call (date) ______________________________
Invitation to Parish Bereavement Seminar (date) ______________________________
6th to 8th Month phone call (date) ______________________________
10th to 12th 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)

Section 6, Page 8
January 2009
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 Everydays 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.
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 Funer al 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:

Musical Selections:

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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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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 while preaching 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 God’s 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.
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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For Liturgy Preparation:

_The Order of Christian Funerals_, 1989


For Bereavement Ministry in the parish:


_Seasons of Hope: Creating and Sustaining Catholic Bereavement Groups_, by M. Donna MacLeod, RN, Ave Maria Press, Notre Dame, IN, ISBN: 9781594711725

Gentle Keeping: Prayers and Services for Remembering Departed Loved Ones Throughout the Year, by Maureen O’Brien, OP, Ave Maria Press, Notre Dame, IN, ISBN: 9781594711305

Grant Us Peace: Rosary Meditations for Those Who Mourn, by Beth Mahoney, Ave Maria Press, Notre Dame, IN, ISBN: 9781594711640


Praying Our Goodbyes, by Joyce Rupp, Ave Maria Press, Notre Dame, IN, ISBN: 9780877933700

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