

Word on Worship

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Newsletter of the Worship Office, Archdiocese of Newark, NJ

Editor's Note:

This issue of *Word on Worship* includes excerpts from the Archdiocesan study days on cremation.

In This Issue:

- A Theology of the Human Body
- The Funeral Rites
- Catholics and Cremation
- The Crisis of Loss

A recent indult permits the diocesan bishop to allow the presence of the cremated remains of a body at the celebration of the Funeral Mass or the Funeral Liturgy Outside Mass. However, it is important to remember that the Funeral Rites of the Church presume the presence of the body of the deceased whenever possible.

In order to appreciate why the Church so strongly prefers that the Funeral Liturgy be celebrated in the presence of the body of the deceased, and not in the presence of cremated remains, we need to distance ourselves from an unhealthy body/soul dualism which sees the soul or spirit as the principle of good, and the body or matter as the principle of evil, as if sin resided in the body.

Sacred scripture is not dualistic, it reflects a Hebrew anthropology that views the human person as

an animated body. We do not have a soul and a body, we are soul and body. When St. Paul contrasts flesh and spirit in his writings, he is not expounding a dualistic conception. Rather, flesh refers to unredeemed humankind, while spirit has reference to humankind permeated by the Holy Spirit.

The importance of the body is highlighted in the incarnation. God makes himself known in the Word made flesh. As we read in the Gospel of John, the Word became flesh and "tent" among us. This concept from the Prologue to the Fourth Gospel is reinforced by the incarnational theology of 1 John 1:1-3:

"What was from the beginning, what we have heard, what we have seen with our eyes, what we looked upon and touched with our hands concerns the Word of life – for the life was made visible; we have seen it and testify to it and proclaim to you the eternal life that was with the Father and was made visible to us – what we have seen and heard we proclaim now to you, so that you too may have fellowship with us."

We are saved and set free through the flesh and blood of Jesus Christ. This

thought is beautifully and graphically described in the Epistle to the Hebrews 5:7-9:

"In the days when he was in the flesh, he offered prayers and supplications with loud cries and tears to the one who was able to save him from death, and he was heard because of his reverence. Son though he was, he learned obedience from what he suffered; and when he was made perfect, he became the source of eternal salvation to all who obey him."

In other words, our salvation is achieved not by stripping off our humanity with its bodiliness, but by its glorification through Christ's dying and rising.

We are soul and body. We are saved through the body of the Word made flesh. We are touched by the grace of God through bodies washed in baptism, anointed with oil, fed with holy bread and wine. And when we die, it is those bodies the Church wishes to honor and reverence with its Funeral Liturgies. +

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A THEOLOGY OF THE HUMAN BODY

THE FUNERAL RITES

The publication and promulgation of the *Cremation Appendix* is an opportunity to reflect on cremation and its implications in the context of the Funeral Rites as presented in the *Order of Christian Funerals*. The document is not a new ritual but simply an **appendix** to the current ritual and is provided by way of an **indult**.

Consequently, what is contained in the *Appendix* is not the ordinary approach to Funeral Rites. Because it is extraordinary, when it is used one ought to feel somewhat uncomfortable with it. The reason is that things are not as

they should be.

In promulgating the *Cremation Appendix* pastoral ministers have an opportunity to make some connections, to reinforce elements of the existing ritual, to review a few liturgical principles, and to encourage liturgical ministers to adjust what should be adjusted in existing practice.

The *Constitution on the Sacred Liturgy*, paragraph 81, states that "Funeral Rites should express more clearly the paschal character of Christian death, and should correspond more closely to the circumstances and traditions found in various regions...."

Since the promulgation of the *Constitution on the Sacred Liturgy* several rituals have been employed at different times. At present no ritual other than the *Order of Christian Funerals*, published in 1989, may lawfully be used. This includes the popular 1972 ritual.

THE MEANING AND INTEGRITY OF THE RITES

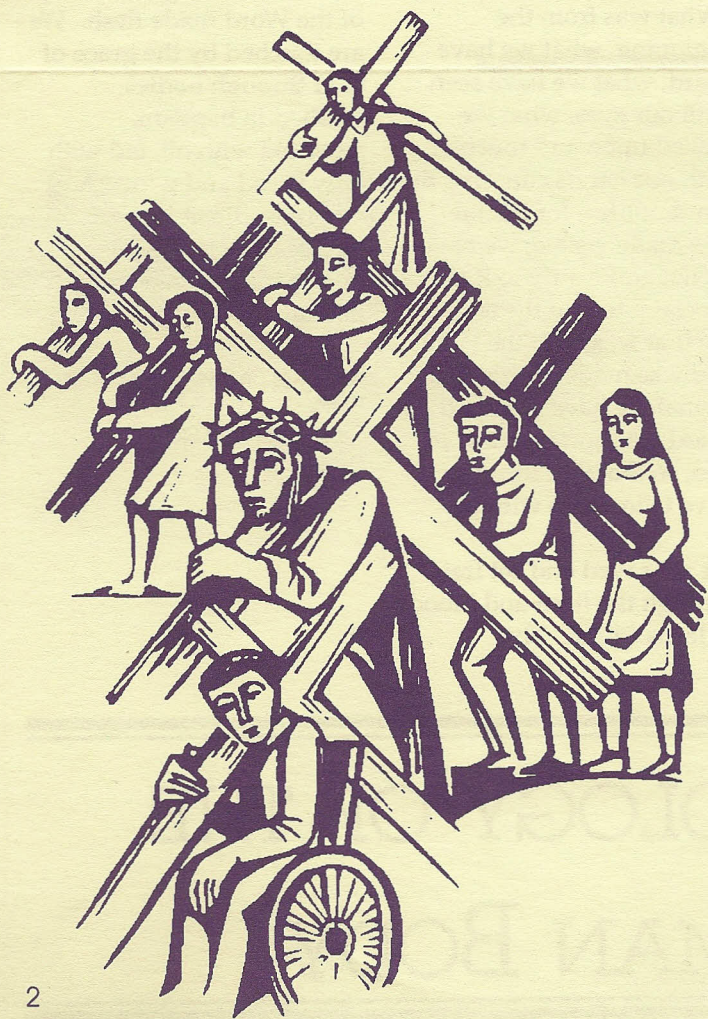
Through the celebration of the rites contained in the *Order of Christian Funerals* the faithful accompany, i.e. journey, with the body of the deceased from the moment of death to its final resting place. The journey is in itself symbolic of the paschal journey of Christ from suffering and death to resurrection and ascension.

Although the ritual contains a number of minor rites, i.e. prayer services, which may be used, according to

circumstances, whenever the faithful gather between death and burial, the major elements or rites during this journey are:

- **Vigil Service** which focuses on the sorrowful aspects of Christ's paschal mystery. It should be noted that a vigil service may be celebrated in the absence of a body.
- **Church Service** with or without the celebration of Mass, which has the resurrection as its focus. The use of the Easter Candle, white pall (baptismal garment), and the sprinkling with holy water highlight the resurrection/baptismal theme. The use of the term Mass of Resurrection, however, is inappropriate as it is reserved for Easter Sunday. The appropriate term is Funeral Mass or Mass of Christian Burial which relates more specifically to the nature of the occasion.
- **Committal Service** which, while consigning the body of the deceased to the tomb, celebrates the Church's eschatological hope of Christ's return in glory when at the end of time "our mortal bodies will be remade like Christ's own immortal body." The parallel to the Lord's ascension is evident.

These three moments constitute Christian Burial as the Roman Catholic Church celebrates it. The integrity of these rites should be maintained since they are the Church's way of bringing one of her members from death to



burial. All three of these liturgical moments should be provided for even in the case of direct cremation, and even if occasionally out of sequence. The theological/ecclesial response of pastoral ministers must be one of respect for the integrity of the Church's ritual. Every effort must be made to maintain the ordinary arrangement and logical progression of the major rites in the *Order of Christian Funerals*. The celebration of the rites out of the usual sequence causes some theological problems and possibly psychological problems as well.

Because the rites symbolize a journey the processions which link them together are important in effecting the symbolism. Their integrity should also be maintained as far as possible. The custom, which has taken root in some places, of seating the mourners before the church service and then making a grand entrance with the casket should be discontinued. Bringing the people into the church is not simply a matter of convenience but rather an important aspect of the ritual of journeying from death to final disposition. Ritual is not always the most convenient way of doing things.

In order to do the right thing properly and conveniently it may be necessary to adjust certain funeral practices and routines. Presiders must be on time and waiting at the doors of the church when the funeral cortege arrives. Funeral directors might consider keeping the mourners in the cars and checking to see if everything is ready before inviting the people to form the procession. This is especially true in inclement weather.

THE CREMATION APPENDIX

Paragraph 427 of the *Cremation Appendix* states:

“If the diocesan bishop has decided to allow the celebration of the Funeral Rites in the presence of the cremated remains of the deceased person, care must be taken that all is carried out with **due decorum**. The cremated remains of the body are to be placed in a worthy vessel. A small table or stand is to be prepared for them at the place normally occupied by the coffin. The vessel containing the cremated remains **may be carried** to its place in the entrance procession **or may be placed on this table or stand sometime before the liturgy begins.**” (Emphasis ours.)

At first reading this seems to be nothing more than a statement of the obvious. But it is not, however, simply a matter of putting “new wine in old wineskins.” The way things are done the first time is probably the way they will be done long afterwards. Some of these elements need to be thought through before the first church service in the presence of cremated remains takes place.

Where will the introductory rites take place? How will the cremated remains be sprinkled with a generous amount of holy water if someone is carrying them? To revert to an antiseptic **token sprinkling** doesn't seem to be the answer, especially where generous signs have become customary.

The *Appendix* states that the cremated remains are to be treated reverently. What are the implications of this when people are gathering and greeting each other? Perhaps



this is their first opportunity to express condolences after the death. What do you do with the cremated remains? Place them in a pew?... in a corner?... ignore them? Perhaps it may be pastorally advisable to place them in their appropriate location before the liturgy begins and then spend some time prior to the church service as at a wake. The ashes are then in place and people can greet each other naturally. The church then becomes the site of a brief wake and a period of visitation may be conducted before the service begins. The church service may then begin as Sunday Mass begins with an entrance procession and the rite of sprinkling which takes the place of the penitential rite. The use of a pall, and the placing of other Christian

symbols, e.g. cross, Gospel Book, et al. are excluded.

THE ENVIRONMENT

One thing to remember in the implementation of the *Appendix* is that anything artificial is to be avoided. The cremated remains are not the body. Don't try to make them appear as a body. (The catafalque was abrogated with the post Vatican II reform!) Authenticity is the operative word.

Parishes will need to develop policies regarding such things as floral tributes, portraits, and other mementos. Remember, there is ordinarily no wake when direct cremation takes place and the church can easily become the site for the sentimental nostalgia sometimes evident in funeral homes. It can only be hoped that canons of good taste would prevail, and since other religious symbols are excluded, non-religious symbols would also be omitted.

THE TEXTS

Some may be surprised that only three texts are provided in the *Cremation Appendix*.

1. Sprinkling
2. Dismissal
3. Committal of Cremated Remains

Any other texts chosen from the *Order of Christian Funerals* should exclude reference to the body. This may indicate that the necessary adjustments are more psychological than textual.

After using the *Appendix* at a funeral service involving direct cremation, or even after reviewing it and contrasting it with the full *Order of Christian Funerals*, one might

easily get the impression that something is missing. If it looks incomplete, that's because it is incomplete. You can't have what's not there. The *Appendix* exists for what is clearly extraordinary.

While the indult permits cremated remains to be brought into the church for a funeral service (either with or without Mass), it states very clearly that the presence of the

body is to be preferred whenever possible. +

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CATHOLICS AND CREMATION

On March 21, 1997, following a request by the Bishops of the United States, the Church in our country received an indult allowing the celebration of the Funeral Liturgy in the presence of the cremated remains of a Catholic. On July 30, 1997, the Congregation for Divine Worship and the Discipline of the Sacraments approved the *Appendix to the Order of Christian Funerals* dealing with the rituals and prayers to be used on such an occasion. On October 4, 1997, permission was given to begin using the rites contained in the approved *Appendix*. Their use became mandatory as of November 2, 1997. This article examines the issue of cremation before and after the indult, and before and after the publication and approval of the *Appendix to the Order of Christian Funerals*.

BEFORE 1963

Before 1963 the body of a Catholic could ordinarily receive its final disposition in one of two ways. After the celebration of the Funeral Liturgy in the church, the body could be brought to the cemetery where it could be buried in the ground, or entombed above the ground in a mausoleum. If the need arose, the body could also be buried at sea. The cremation of the body of a Catholic was forbidden. This prohibition appeared in Canon 1203 of the 1917 *Code of Canon Law*.

In May of 1963, the Holy

Office, now the Congregation for the Doctrine of the Faith, issued an instruction that permitted the celebration of the Funeral Liturgy for Catholics who chose cremation as the final disposition of their bodies, provided the choice did not indicate a denial of Christian teaching, especially that of the resurrection of the dead and the immortality of the soul.

Even though the Church began to allow Catholics to choose cremation as the final disposition of their bodies, it clearly indicated its preference for burying the bodies of the faithful in the ground or placing them in a tomb. This preference for burial is based on the example of Jesus whose body was buried in a tomb, on the long standing tradition of the Christian people, and on the sign such burial gives of Christian faith.

A LEGITIMATE OPTION

However, since 1963 Catholics could legitimately choose the option of cremating the bodies of their deceased. This option is included in the 1983 *Code of Canon Law*, "The Church earnestly recommends that the pious custom of burying the bodies of the dead be observed; it does not, however, forbid cremation unless it has been chosen for reasons which are contrary to Christian teaching." (Canon 1176) Permission for cremation is also part of the 1989 *Order of Christian Funerals*, "For the final disposition of the body, it

is the ancient Christian custom to bury or entomb the bodies of the dead; cremation is permitted, unless it is evident that cremation was chosen for anti-Christian motives." (OCF 19)

Cremation as foreseen in the 1983 *Code of Canon Law* and the 1989 *Order of Christian Funerals* is something that takes place at the proper time in the celebration of the funeral ritual, that is, **after** the celebration of the Funeral Liturgy.

The following sequence is expected when cremation is chosen for the final disposition of the body:

1. Sometime after death, there is the Vigil for the Deceased, commonly called the Wake Service. The Vigil is usually celebrated in the presence of the body. In most parts of the country this Vigil for the Deceased is held in the funeral home, though in some areas, it takes place in the home or parish church.
2. After the wake, there is the Funeral Liturgy. Generally, this is the celebration of the Funeral Mass. The Funeral Liturgy can be also celebrated outside Mass. This can take place on Holy Thursday, Good Friday, Holy Saturday, or other times when a Funeral Mass may not be celebrated.



This Funeral Liturgy, whether within or outside Mass, should take place in the church building, not in the funeral home. This point is stressed in the *Order of Christian Funerals*. "Since the church is the place where the community of faith assembles for worship, the rite of reception of the body at the church has great significance. The church is the place where the Christian life is begotten in baptism, nourished in the eucharist, and where the community gathers to commend one of its deceased members to the Father." (OCF 131)

3. After the Funeral Liturgy, the body is brought to the crematory. The family can accompany the body to the place of cremation, and a Rite of Committal may be celebrated there. After the

service the family leaves the body of the deceased and it is cremated.

When the cremated remains are returned to the family some days later, a Rite of Committal may be celebrated once again as these cremated remains are buried in the ground, or entombed in a crypt. Some cemeteries have an area called a columbarium, which has specially designed niches or shelves to house the receptacles containing the cremated remains.

Usually it takes between three or four days, and sometimes a week or more, before these remains are returned after cremation. These remains which weigh between four to ten pounds, are not really ashes, as they are commonly called, but the pulverized bones of the deceased that were not consumed by fire.

What we have described could have taken place any time since cremation was allowed. The prayers for such rites are found in the 1989 *Order of Christian Funerals*.

THE INDULT

The new indult given to the Church in the United States is not permission for the body of a Catholic to be cremated. This permission, as was mentioned, was given in 1963, and was incorporated in the 1983 *Code of Canon Law*, and in the 1989 *Order of Christian Funerals*. Rather the indult, which was requested by the American Bishops in 1996 and received in 1997, addresses the situation where the cremation does not take place at the usual and preferred time during the *Order of Christian Funerals*. That usual and preferred time,

as we have seen, is after the celebration of the Funeral Liturgy at Mass or outside Mass.

The indult, which gave rise to the *Appendix* to the 1989 *Order of Christian Funerals* addresses situations where the body is cremated soon after death. This is called immediate or direct cremation.

IMMEDIATE OR DIRECT CREMATION

While the term direct or immediate is used, this does not mean cremation immediately follows death. There is usually a legally required waiting period before a body may be cremated. For example, in New Jersey there is a 24 hour waiting period before a body of a deceased individual can be cremated. This allows the legal authorities a period of time to examine the body, and to halt the cremation, if necessary. This could occur if the authorities suspected a crime may have led to the death of the individual.

Immediate or direct cremation might occur, for instance, in situations where a person dies a great distance from home. The family might decide to have the body of their relative cremated since shipping cremated remains is not as difficult as transporting a human body. Direct or immediate cremation may also be chosen for health reasons, if the person were to die of an infectious disease.

Without the indult and the publication of the *Appendix*, the situation of immediate or direct cremation could be handled in the following way, and it still may be.

When the cremated remains are returned, the Rite of

Committal with Final Commendation may be celebrated at the cemetery. After the cremated remains are buried, entombed, or placed in a columbarium, the Funeral Liturgy, namely, the Funeral Mass, or Funeral Liturgy outside Mass, would follow in the church building. Prayers would be chosen that do not mention the body of the deceased, and the Final Commendation would be omitted. Such a Funeral Mass is commonly referred to as a Memorial Mass.

WITH THE CREMATED REMAINS

The indult allows the celebration of the Funeral Liturgy, that is the Funeral Mass or Funeral Liturgy outside Mass, **in the presence** of the cremated remains after direct or immediate cremation has occurred.

However, for this to take place, the bishop of the diocese must give permission. "Each diocesan bishop will judge whether it is pastorally appropriate to celebrate the liturgy for the dead, with or without Mass, with the ashes present, taking into account the concrete circumstances in each individual case, and in harmony with the spirit and precise content of the current canonical and liturgical norms." (Appendix, 426b) The fact such permission must be sought indicates the Church's preference that, ideally, direct or immediate cremation not take place. The Church prefers its Funeral Rites take place in the presence of the body of the deceased and not in the presence of the cremated remains, "since the presence of the human body better expresses the values that the Church affirms in its rites." (*Reflections on the Body, Cremation, and Catholic Funeral Rites*, Committee on the Liturgy,

NCCB, 1997, p. 9)

In the Archdiocese of Newark, the Archbishop has delegated the granting of permission for the Funeral Liturgy to be celebrated in the presence of the cremated remains to the pastors of parishes. Other dioceses have done the same, while some require pastors to seek permission on a case by case basis from the bishop.

To grant permission for the Funeral Liturgy to be celebrated in the presence of the cremated remains, the reasons for the request should be considered, and there should be assurance given that the cremated remains will be given a reverent final disposition. This means the cremated remains should be buried in a grave, or entombed in a mausoleum or columbarium.

The *Appendix* makes it clear that scattering the remains is not the reverent kind of disposition foreseen by the Church. "The practice of scattering cremated remains on the sea, from the air, or on the ground, or keeping cremated remains in the home of a relative or friend of the deceased are not the reverent disposition that the Church requires." (Appendix, 417) This prohibition is based on the principle that "the cremated remains should be treated with the same respect given to the human body from which they come." (Appendix, 417)

PERMISSION

Usually, when the parish is contacted, the body of the deceased will have already been cremated. If this the case, the pastor, if he has delegation from the bishop, inquires why direct cremation was chosen and then asks where the cremated remains will be

buried or entombed. If necessary, he instructs the family how the Church teaches the cremated remains should be handled, namely, with the same reverence we handle a body.

If a family says the remains are to be scattered or disposed of in some other inappropriate way, permission cannot be given for the cremated remains to be present in the church for the Funeral Liturgy. This would not be "in harmony with the spirit and precise content of the current canonical and liturgical norms." (Appendix, 426b)

If permission is sought, and the body has not yet been cremated, the pastor can use this opportunity to instruct the family about the preferred time the body should be cremated, namely, after the celebration of the Funeral Liturgy in the church.

IN THE PRESENCE OF THE CREMATED REMAINS

When permission is given for the celebration of the Funeral Liturgy to take place in the presence of the cremated remains, the rites take place in the following way:

1. If there is a wake, and the cremated remains have already been returned to the family, this wake takes place in the presence of the cremated remains, and the Vigil for the Deceased is celebrated. "It is appropriate that the cremated remains of the body be present for the full course of the funeral rites, including the Vigil for the Deceased, the Funeral Liturgy, and the Rite of Committal." (*Reflections on the Body, Cremation, and Catholic Funeral Rites*, Committee on the Liturgy, NCCB, 1997, p. 10)

2. The Funeral Liturgy, within or outside Mass, takes place in the church building as described below.

The urn containing the cremated remains may be carried into the church by a member of the family. The priest and ministers receive the cremated remains and the members of the family as is usually done at a Funeral Liturgy with a body. The priest, waiting at the doors of the church, greets the people, then he sprinkles the cremated remains with holy water, as he says: "Our brother/sister has died with the Lord, so my he/she live with him in glory." (Appendix, 427, 433)

The priest and ministers then process to the altar, the bearer with the cremated remains walks behind them, and then the mourners follow. The urn with the

cremated remains is placed on a stand in the position normally occupied by the casket. The Easter Candle may be placed near the cremated remains.

This stand for the urn with the cremated remains is just for that. It is not a stand for pictures, mementos, or other memorabilia, any more than a casket in church is a place for such items. The cremated remains are not covered with any type of pall, or white cloth. (Appendix, 434) The cremated remains should be in a dignified urn, and not in the cardboard box, or the plastic or metal shipping container in which they returned from the crematory. (Appendix, 417) "Care must be taken that all is carried out with due decorum." (Appendix, 427)

When all have taken their places, the priest goes to the presidential chair where he prays the opening prayer of the Funeral Liturgy.

If the cremated remains are not carried into the church, they are placed on the stand beforehand. The people then enter and take their places as they do for Sunday Mass. For example, the cremated remains might be brought to the church at 9 AM and placed on the stand by the funeral director or family member. The people then come into the church some time before the funeral Mass which is to take place at 10 AM.

In this example, at 10 AM the priest and other ministers process to the altar as they would for a Sunday Mass. When the priest reaches the stand holding the cremated remains, he greets the

assembly, sprinkles the cremated remains, and then goes to the chair for the opening prayer. The liturgy then follows as usual. Prayers should be chosen that do not mention the body of the deceased.

3. The Rite of Committal follows the Funeral Liturgy in the church. There is an option with appropriate words for the committal of the cremated remains. (See *Order of Christian Funerals*, 219b, Appendix, 438) The *Appendix* strongly recommends that a memorial plaque or stone recording the name of the deceased be placed where the cremated remains are buried or entombed. (Appendix, 417)

An appropriate entry should be made in the death register when use is made of this indult.

NOT ORDINARY

It should be stressed that the indult and the *Appendix* address a special or extraordinary situation. The Church wishes to show its compassion to families dealing with immediate or direct cremation, but at the same time the Church wishes to recommend that the *Order of Christian Funerals* takes place in its usual order, and in the presence of the body of the deceased, the "body once washed in baptism, anointed with the oil of salvation, and fed with the bread of life. This is the body whose hands clothed the poor and embraced the sorrowing." (*Reflections on the Body, Cremation, and Catholic Funeral Rites*, Committee on the Liturgy, NCCB, 1997, p. 4) +

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THE CRISIS OF LOSS

The sudden loss of a loved one catapults us into a new environment. We feel disorientated and trapped. But somehow we have to learn to live inside this new environment. That's what the process of bereavement is all about — in the words of the theologian, Sam Keen, "silencing the familiar and welcoming the strange." Crisis, by definition, does not give us the luxury of time to slowly acclimate ourselves to this new reality. A crisis is a state of emotional turmoil precisely because the change is so sudden and unexpected. It causes tremendous pain and disruption in which a person feels he has no strength of his own — no help coming from anywhere, abandoned, left. Where does one turn? To whom does one look? Who will bring stability to these shifting sands on which one stands, to this whirlwind in which one finds oneself? During a crisis, defenses are down and the need for other people becomes acute. People are looking beyond themselves for help.

In the early 1960's, Dr. Gerald Caplan, a psychiatrist and professor at Harvard University School of Public Health, headed an extensive fifteen year study of bereavement and crisis intervention, commonly called "The Harvard Study." He found that the successful resolution of a crisis is not based on the bereaved person's intelligence, nor character, nor even mental health, but rather on the quality of the care that he receives during a crisis. Caplan says, "During the disequilibrium of crisis, the individual is more susceptible to influence by others than at times of stable functioning. When his normal balance is upset, a relatively minor force will tip him to one side or the

other. This means that the help offered to him by significant others may have a major effect in determining his choices of coping mechanisms, which in turn will influence the outcome. Once the crisis is over, the individual returns to a new steady state and then is relatively less open to outside intervention and the influence of others."

Bereavement cannot begin after the crisis is over. Bereavement has to begin at the moment of loss. The choices that people make from that moment forward affect the ultimate outcome of the process. These are some of the most crucial choices in terms of ultimate recovery. While it is true that only the bereaved person can ultimately choose to let go or hold on, the surrounding community by their presence can be a source of encouragement to choose reality over hearsay, to bear pain over repression, and to seek meaning for it all. A caring faith community is uniquely equipped to do this.

The Harvard Study also found that people in crisis need to search for the truth and embrace it. This task is especially difficult in our death-denying, death-defying culture. Such a culture is driven by a notion that death is an option and that suffering is an experience to be banished. Therefore, the Church needs to continue to serve as a beacon of truth for a culture that has lost its way. The Church needs to maintain the theological balance between suffering and hope. Saint Paul gave us some insight into these commingled mysteries of suffering and hope when he said, "We don't want you to suffer as those who have no hope." (Thessalonians 4:13). The fact is that bereaved

people are in Good Friday, so bereavement ministry begins there. That is not to suggest that there is no place for Easter Sunday. Hardly. Easter Sunday is the glory of our faith but the Christian funeral although rooted in Easter Sunday is not in exclusion of Good Friday.

Miguel De Unamuno (1864-1936), the Spanish Mystical Philosopher said that, "The use of a temple is to provide a place to grieve together." It is vitally important that the Church continue to direct a culture that increasing seeks the neat and quick solutions to suffering and death. The Church is a powerful healing force in the midst of human crisis. It has assembled an enviable record over its two thousand years of work with bereaved people. Trendy ideas or painless remedies were never allowed to deny the reality of death. Human brokenness, death, and evil do not lend themselves to quick fixes or easy solutions.

The crisis of loss compels people to act. It is part of the mechanism which relieves tension by seeking expression. Our people have always turned to the rituals of their Christian faith for such expression, finding strength in the midst of chaos, direction during times of turmoil, and a calm in the center of the storm. Rituals are prescribed patterns of behavior for human beings to follow during their most desperate hours. They are the glue that holds people together during human crisis. To deprive people of good ritual during this time is to deprive people of the consolation of the Church!+

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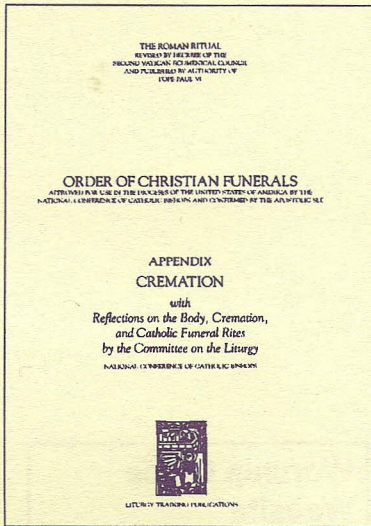
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Cremation Appendix of the Order of Christian Funerals

This is the *Appendix* on Cremation to the 1989 *Order of Christian Funerals* (OCF). It contains a *praenotanda* and the ritual text used at a Funeral Liturgy in the presence of cremated remains. This addition to the OCF contains an adhesive strip for easy insertion into the OCF ritual text.

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