

FUNERAL DETAILS & COUNSELLING GUIDELINES



WE HAVE LOVED THEM IN LIFE;
LET US NOT FORGET THEM IN DEATH.

St Ambrose

TATURA

THE LORD HIMSELF GOES BEFORE YOU AND WILL
BE WITH YOU; HE WILL NEVER LEAVE YOU NOR
FORSAKE YOU. DO NOT BE AFRAID; DO NOT BE
DISCOURAGED. *Deuteronomy 31:8*



ORDER OF CHRISTIAN FUNERALS



GENERAL INTRODUCTION

1 In the face of death, the Church confidently proclaims that God has created each person for eternal life and that Jesus, the Son of God, by his death and resurrection, has broken the chains of sin and death that bound humanity. Christ 'achieved his task of redeeming humanity and giving perfect glory to God, principally by the paschal mystery of his blessed passion, resurrection from the dead, and glorious ascension.'¹

2 The proclamation of Jesus Christ 'who was put to death for our sins and raised to life to justify us' (*Romans 4:25*) is at the centre of the Church's life. The mystery of the Lord's death and resurrection gives power to all of the Church's activity. 'For it was from the side of Christ as he slept the sleep of death upon the cross that there came forth the sublime sacrament of the whole Church.'² The Church's liturgical and sacramental life and proclamation of the Gospel make this mystery present in the life of the faithful. Through the sacraments of baptism, confirmation, and eucharist, men and women are initiated into this mystery. 'You have been taught that when we were baptised in Christ Jesus we were baptised into his death; in other words when we were baptised we went into the tomb with him and joined him in death, so that as Christ was raised from the dead by the father's glory, we too might live a new life. If in union with Christ we have initiated his death, we shall also imitate him in his resurrection' (*Romans 6: 3-5*).

3 In the eucharistic sacrifice, the Church's celebration of Christ's Passover from death to life, the faith of the baptised in the paschal mystery is renewed and nourished. Their union with Christ and with each other is strengthened: 'Because there is one bread, we who are many, are one body, for we all partake of the one bread' (*1 Corinthians 10:17*).

4 At the death of a Christian, whose life of faith was begun in the waters of baptism and strengthened at the eucharistic table, the Church intercedes on behalf of the deceased because of its confident belief that death is not the end nor does it break the bonds forged in life. The Church also ministers to the sorrowing and consoles them in the funeral rites with the comforting word of God and the sacrament of the eucharist.

1 Vatican Council II, Constitution on the Liturgy *Sacrosanctum Concilium*, art.5.

2 Ibid.

CONTENTS

FUNERAL DETAILS

- Page 1. General introduction
2. Contents
 3. Contents
 4. Introduction
 5. Who should be contacted?
 6. Cemetery Trust, Coffin Bearers, Guard of Honour
 7. Location of Funeral, The Funeral Mass,
Funeral Liturgy outside of Mass, Cremation
 8. Presentation of Gifts, Readers, Prayers of Faithful,
Christian Symbols, Vigil Prayer Service,
PowerPoint Presentation
 9. Details of Deceased, Mass booklet, Copyright,
cleaning and flowers, donations.
 10. Funeral attendance book, references for readings and prayers,
In lieu of flowers, arrangements after funeral- eg.: tea and coffee,
 11. List of people to contact
 12. Vigil Prayer Service (Format and Word of God).
 13. Prayers of the Faithful (samples)
 14. Quotes for booklets, Funeral Notices or Memoriam Cards
 18. Index - Hymns from a Parish Hymnal
 - 20 Hymns – Further Options
 21. Cremation explanation

COUNSELLING GUIDELINES

- 22. Prayer of Remembrance
- 23. Counselling the Bereaved
- 29. A Secure Base
- 30. Grief
- 31 The Grieving Process
- 32 Life after Loss
- 35. Experiences of Grief
- 37. Talking to children about death

SUGGESTED READING

- Page 40. Coping with Grief - Mal McKissock
- 42. No Time For Goodbye - Janice Harris Lord
- 45. Good Grief - Granger E. Westberg
- 47. Remembering and Going On
Helping children cope with death by Jim Macklin
- 48. What happened when Grandma died - Peggy Barker
- 49. Centacare (counselling)
- 50 Seasons (program for children)
- 51. Acknowledgements

INTRODUCTION

The reality we have to face is that death will come to all of us. And for many of us, this can be a disturbing, even a frightening thought.

However, it is a fact, which we all have the opportunity to come to terms with and work through during our lifetime. Time is a healer.

Frequently, we may find it difficult to accept and come to terms with the passing of someone close to us - maybe a family member or a close friend. This inevitably shocks and saddens us. Its effect will change our lives.

Death is the universal experience of us all
but each individual death is unique,
to the person who has died
but also to the surviving family.

When death occurs in our family, the anguish,
the grief and the loss we feel can be emotionally
shattering and socially disruptive.

The loss of someone we have loved can be
experienced in many ways – denial and anger,
hopelessness and confusion, guilt and relief,
sorrow and helplessness.

The personal experiences of grief must be
resolved by each of us in our own way. But the
burden of grief, although personal, should not be
borne alone. We need others to help us.

The information and directives in this booklet are to help the family in the bereaved situation. At a time of loss, it is helpful to have some guide-lines as to 'what do we do now?'

We, the parish, have people who will help you during this time and to help you with the arrangements. Someone from the "Funeral Support Group" will visit you to help you arrange the Funeral Liturgy and to explain how the parish may help you in some of the organisation.

The Funeral Director, will help in all other areas so that all matters will be arranged for you.

A THANK YOU

We pride ourselves on the way we support the grieving families with the funeral liturgies we offer. Much time and effort is spent with the family in the preparation of the liturgy and we try to do all we can as a parish to make it easier for the family during this period.

Our parishioners are all volunteers whether Funeral Support Team, Sacristans, Ushers, Special Ministers, Catering Team and so on. At times they have sacrificed their paid employment to carry out this special ministry – that's how dedicated these people are to helping people in need. Understandably, this can be very easily overlooked when people are emotionally distracted.

I ask you, therefore, in your own time, to say thank you to them. They don't expect it, but I think it is a nice gesture.

Fr. Michael Morley

WHO SHOULD BE CONTACTED?

LIST:

- Relatives and Friends
- Contact the Parish
- Funeral Director
- Funeral Support Group
- Other priests and religious

Explanation of list:

Relatives and Friends:

It is helpful to make a list and cross off their names as they are contacted. A telephone chain is a good idea: contact one person and ask them to contact people on your list.

Contact the Parish:

When you ring it will be explained to you about the process we have in our parish in preparing for a funeral.

Funeral Director:

They will be there the moment you are ready to discuss the funeral arrangements. It is important to inform them that you require them for the funeral. Do not be too anxious to arrange a time for the Funeral Director to see you. It is important that the family has time to come together; to sit down and talk about the deceased. It is important that the children are involved at this time. They also grieve. It is an important time to talk about such things as:

- | | |
|--|---|
| • involvement of the family in the funeral arrangements. | |
| • costs involved etc. such as coffin. | } |
| • date of funeral | } |
| • time to talk | } |
| • let every person have their say. | } |
| | This is all helpful
in dealing with
your feelings and
expressing your grief. |

The family members can air their thoughts more easily in this situation before the Funeral Director arrives. Once they arrive some members will not speak and some things will not be expressed. It is an important time for all members to share their grief and feelings.

Another consideration is: do not set the date for the funeral too soon. The days prior to the funeral are important days for the family to be together to share memories, feelings, anxieties and joys.

Remember the Funeral Director has the name but you are the 'directors'. They are most willing to carry out whatever you decide.

Funeral support group:

Members from the group will visit to discuss such things as the liturgy, organist, singers, music – CD's, copyright, readers, special ministers, church preparations, booklet and cup of tea afterwards.

They will discuss the suitability of whether to have a Funeral service or a Funeral Mass. The liturgy while designed to pray for the deceased in a personal way, is also presented so that it offers solace, comfort and hope to the bereaved. So the involvement of the family in the preparation of the liturgy, such as readings etc. is very important.

We pride ourselves on presenting very good liturgies for funerals. We know family members have other experiences and ways of doing things in their parishes, but we ask people to respect the protocol of our parish and guidelines of the Diocese.

Other Priests and Religious:

You may wish to contact other priest/s etc. who have been friends to you or the deceased. They would wish to pray for the deceased and hopefully be present at the funeral.

If you wish another priest or priests to con-celebrate the Mass inform the parish priest and explain their involvement in the liturgy.

Cemetery Trust:

The Funeral Director will attend to this matter for you. If it is to be a burial in reserved ground, or a family plot, just advise him, and it will be arranged to meet your needs. He will contact the relevant Authorities.

Coffin Bearers:

Depending on circumstances you may wish to arrange either four or six bearers. Give some thought to the people for this role and discuss it with the Funeral Director.

Guard of Honour:

It may be appropriate to inform a particular group or club of the death of a member as they may wish to form a guard of honour at the Church and Cemetery. eg. R.S.L. or a sporting group.

The following aspects will be explained in detail by a member of Funeral Support Group.

Location of Funeral:

If the funeral is to take place locally, then all arrangements for the Funeral and the times and dates etc. are to be made with the Parish Priest, or the support group or parish secretary.

If the funeral is outside the parish, then the Parish Priest of the area is to be contacted and arrangements made through him. Your own priest may wish to con-celebrate the Mass or be present for the service.

Details of the funeral should never be published until it has been discussed with the priest.

THE FUNERAL LITURGY

The Funeral Mass:

This will be dependent on the availability of a priest.

The Mass includes the Christian Symbols at the beginning of the liturgy. Some of these symbols include, lighting of the Paschal Candle, Holy Water, Placing of the Pall, rosary beads etc. Also at the end of Mass we include the Final Commendation and Farewell.

This is an important part of the liturgy. It helps the bereaved in a spiritual way by commending the deceased to the love of God. It helps emotionally as the prayers help to say goodbye.

Funeral Liturgy Outside of Mass

If a priest is not available a member of the parish Funeral Support Group will lead the Service.

A funeral service includes the Eulogy or Words of Remembrance, Word of God, Prayers of the Faithful and the Final Commendation and Farewell. The family may feel more comfortable with this liturgy if they are unfamiliar with the responses and receiving Holy Communion. It may be better to have Mass offered for the deceased at a later date.

Cremation:

In arranging the burial you may wish, for certain reasons, to have a cremation instead of the traditional burial. The Funeral Director will explain the location of the nearest Crematorium. *(Refer pages 21)*

Presentation of the Gifts:

Members of the family or others may wish to be part of the Offertory Procession. Bringing up the gifts of bread and wine. Usually 2-4 people/children would be sufficient.

Readers to Proclaim the Word of God:

It is important to select a good reader for this special ministry. The person should be given a copy of the reading/s well before the funeral.

Responsorial Psalm:

The selection of the reader is also important and is not normally the same person who proclaims the Word of God. A psalm or hymn may be sung.

Prayers of the Faithful:

A special booklet has been prepared for you to help in this preparation. Two copies or more are required-one for the reader/s and one for the priest. *(Refer to page 13 for sample.)*

Christian Symbols on the coffin:

Sprinkling of Holy Water.	Placing of the White Pall.
Lighting of the Paschal Candle.	A Missal or a Bible.
Prayer Book / Rosary Beads	The flowers

The family may wish to use some of these symbols if they express by 'sign' something of the faith and spirituality of the deceased. This takes place at the beginning of the Funeral Mass and can be a special way of involving family members especially children. A table may be placed near the coffin for other memorabilia.

Vigil Prayer Service:

Details to be arranged:

Time:	usually the evening before the Funeral.
Place:	either the home or the Church. If in the Church a key may need to be arranged.
Leader:	a family member or friend.
Format:	Family and friends may wish to share stories as this is part of the grieving process and preparation for the funeral the next day.

(Refer Page 12)

Power Point Presentations

The Sandhurst Diocese has introduced guidelines for power-point presentations at funerals and we have adopted these to be acceptable in our parish.

Presentations are permissible at the Vigil and before the funeral Mass but **NOT DURING** the Mass. A parishioner will help in setting this up to be compatible with our system and observe the photos, text and duration of the presentation. These guidelines will be strictly adhered to in our Church.

Details of the Deceased: Eulogy and Homily

People attending the funeral may not know many details regarding the deceased eg. early history, where he/she came from, family background. People appreciate knowing a little more about the person, so it is worthwhile for someone from the family to write out relevant details about the deceased.

The next matter to decide is whether a family member would like to read the eulogy or a close friend or the priest giving the homily. The moment in the liturgy for this to take place is at the beginning. The Eulogy is to be no longer than 5-7 minutes. This must be respected and followed. The Eulogy is not part of the Liturgy, therefore it is a privilege given not a right. *(Read the handout material from the Funeral Support person)*

Also, the priest would appreciate any insights into the spiritual life of the deceased as this would assist him with the homily. Both the eulogy and the spiritual details need to be submitted to the priest as soon as possible and no less than 24 hours before the funeral.

Mass Booklet

If you wish to have a Funeral Booklet, the Funeral Support Team will help you. They will give you copies of Book of Scripture Readings. They have templates for putting together the Prayers of the Faithful and hymnals for choosing the hymns. They will fill in a pro-forma which the printer copies to do your booklet.

This arrangement has worked well for a long time so we don't require anyone else to try to do the booklet. Less work for you and easier for the parish.

Copyright:

Any music used by a singer or a musician has to comply with the copyright laws. If hymns are to be printed in the funeral booklet then they also must comply with copyright laws and guide-lines.

All music is to be liturgical and recognised church hymns. The Tatura Parish has taken out a licence cover with "Word of Life" and our licence is No. 2258 for reprinting hymns and our licence is No. 5464 for printing music sheets.

Church Arrangements:

The Church may require some attention regarding cleaning and flowers.

Donations:

It is the normal procedure to make a donation to the parish. The funeral director will advise you of the suggested amount that has been agreed upon by the A.F.D.A. and the clergy of the area. The Funeral Director will arrange this for you, if you wish. The funeral director pays the organist a set fee on your behalf, following the service.

If you wish to make an offering to the priest personally, then this is apart from the church offering and up to yourself. If you wish, the Funeral Director will arrange this.

If preferred in lieu of flowers:

You may wish to ask people to donate to some charitable cause e.g. Our Schools, St Vincent de Paul, Caritas, and Cancer Research etc. instead of spending money on flowers. Envelopes can be made available for this purpose.

Attendance Books:

Normal practice for people attending the Funeral Service is to sign an Attendance Register. It is not always possible to see everyone who attends the funeral. For this reason people have found the book most helpful. We would suggest that this be discussed by the family prior to meeting the Funeral Director. It will be helpful when sending out 'thank you' and memoriam cards.

Arrangements after the Funeral:

If a cup of tea etc. has been arranged then write out the details and hand them onto someone to read. The person could be the Funeral Director, the priest or the person who speaks about the deceased (usually as part of the conclusion). There would be some costs incurred here for food etc. if this is to be organised by the parish.

Readings and Prayers:

These are taken from the "Order of Christian Funerals".

First Reading (Old Testament) p.208 (No's 1-7)
(This also includes the Responsorial Psalm).

First Reading (New Testament) p.216(No's 1-4)
(Easter season only)

Second Reading (New Testament) p.221 (No's 1-15)

Gospel Reading & Alleluia p.229 (No's 1-19)

Prayers for the Mourners p.333 *(Optional)*

Prayers of the Faithful (Intercessions)
p.356 (1-4) p.374 (1 & 2)
(Refer to the Priest for samples.)

Music 4 - 5 hymns *(for Mass)*, 1-2 hymns *(outside of Mass)*
Refer to pages 18 - 20 for samples.

LIST OF PEOPLE TO CONTACT:

	Name	Phone No
Parish Priest	Fr. Michael Morley	5824 1049 (Tatura) 5852 1026 (Kyabram)
Funeral Director	Neil Brock	
	Valley Funerals Tatura	5824 1180
	Clive Coventry Funerals	5852 1619
	Kyabram & District	
	Funeral Services	5821 1061
	Merritt Funeral Services	5825 1651
	Kittle Bros	5821 2108
	Owen Mohan	5821 2884
Funeral Support Group	Trish Warnett	5824 1083
	Pat Baldwin	5824 1137
Organists	To be arranged	
Sacristan	Trish Warnett	5824 1083
	(Contact Person) Mob.	0410 094 323
Flowers	Jan Lowe	5824 2440
	Margaret Collins	5824 1837
Catering	Pat Baldwin	5824 1137
	Gwen Ranson	5824 1251
Parish Hall Bookings	- through school	5824 1841
	-or Catering Ladies	

VIGIL PRAYER SERVICE

There is no set ritual for this Service. It can be a prayer service or Rosary or combination of both. The most important inclusion is the Word of God. This is also an opportunity for family and friends to come together to share the life of the deceased with a PowerPoint presentation, words from family and friends etc. It offers people who cannot attend the funeral the opportunity to pay their respects.

These days, with many commitments, people attend a Vigil because they cannot always present the next day for the funeral. Therefore, this should be well prepared to allow people the opportunity to reflect and grieve together while celebrating the joy and hope of the Resurrection in Christ.

This service is led by a lay person.

The following could be a suggested format:

Entrance Hymn: Refer pages 18 - 20.

Introduction: from Greeting and the Offering of Consolation

Greeting: Page 37 (Order of Christian Funerals)

Opening Prayer: Page 39 (Order of Christian Funerals)

Word of God

Ist Reading: -Page 40 (Order of Christian Funerals)

Responsorial Psalm: -Page 40 - 41 } *only*

Gospel: -John, Page 41 } *suggestions*

Shared Story Telling:

Reflection: *(Optional)* Decades of the Rosary from Mysteries of Light or Mysteries of Glory.

Prayers of the Faithful: *(As per sample - page 13)* could include spontaneous prayer.

Our Father

Concluding Prayer: -Page 42. (Order of Christian Funerals)

Final Hymn: -Refer to Pages 18 – 20 (this booklet) for ideas.

FUNERAL MASS OR PRAYERS

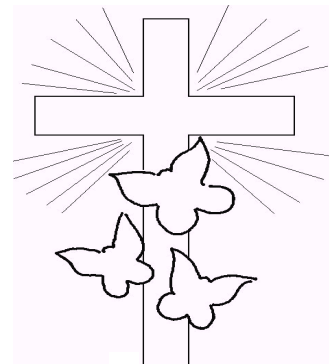
PRAYERS OF THE FAITHFUL *(Samples only)*

Priest: My dear friends, let us join with one another in praying to God, not only for our departed brother / sister.....but also for the Church, for peace in the world and for ourselves.

1. That the bishops and priests of the Church and all who spread the Good News, may be given the strength to express in action the word they proclaim.
Lord hear us.
2. That those in public office may promote justice and peace throughout the world, especially in.....
Lord hear us.
3. Lord, you raised the dead to life; welcome our brother/sister.....into your eternal kingdom.
Lord hear us.
4. We pray for the family and all the friends of our brother/sisterthat they may be comforted in their grief by the Lord who wept at the death of Lazarus.
Lord hear us.
5. For all our deceased relatives and friends, that they may have received the reward of eternal life.
Lord hear us.
6. For all of us assembled here today to worship in faith, that we may all one day be gathered together in God's eternal kingdom.
Lord hear us.

Priest: God, our shelter and our strength, you listen in love to the cry of your people; hear the prayers we offer for our departed brother / sister and grant him /her the fullness of redemption.

We ask this through Christ our Lord, Amen.



QUOTES FOR BOOKLETS, FUNERAL NOTICES OR MEMORIUM CARDS

*Your memory is my greatest
treasure
To have and to hold in my heart
forever*

*Death is the golden key
That opens the place to eternity.*

*A special person, a special face
A special someone we cannot
replace.*

*God will link the broken chain
Closer when we meet again.
To love in the hearts of those we
love
Is not to die.*

*In God's care he/ she/ you rest
above
In our hearts he / she/ you rest with
love.*

*Words are few, thoughts are deep
Memories of you we will always
keep
OR (memories of you are ours to
keep)*

*God has you in his keeping
We have you in our hearts.*

*Weep not that he/she has gone
But smile that he / she has been
To the world you were but one
To us you were our world.*

*A tender thought that brings a tear
a silent wish that you were here.*

*Though his / her smile has gone
forever
And his / her hands we cannot
touch
We shall never lose the memory
Of the We loved so much.*

*When nights are long
And friends are few
I know I'll sit and think of you
How my heart aches and I whisper
low
God bless you I miss you so.*

*Your memory we will always
treasure
In our hearts you will stay forever.*

*We really can't find the words to
say
just how sad we feel today.*

*God broke our hearts to prove
He only takes the best.*

*Silent thoughts of time together
Hold memories that will last
forever.*

*In our hearts you will always stay
Loved and remembered every day.
Blessed are the pure in heart
for they shall see God.*

*Thanks for a lifetime of memories
For your love and kindness
Help and encouragement*

*Deep in our hearts memories are
kept
Of a.....We will never forget.*

*We know you walk beside us
And when our lives are through
We pray to God to take us
And lead us straight to you.*

*My heart aches with sadness
My secret tears flow
For what it means to lose you
No one will ever know.*

*Our thoughts are always with you
Your place no one will fill
In life we loved you dearly
In death we love you still.*

*No longer in our lives to share
But in our hearts you'll always be
there
To hear your voice, to see you smile
To sit and talk to you awhile
To be together in the same old way
Would be our greatest wish today*

*If I could have a lifetime wish
A wish that could come true
I would want to wish with all my
heart
For yesterday and you*

*.....You never failed to do your
best
Your heart was true and tender
You simply lived for those you loved
And those you loved remember.*

*It's not what we write
It's not what we say
It's how we remember you
In our own special way*

*We didn't see you close your eyes
We didn't say goodbye
We were only told that you were
gone
Without a last goodbye*

*A chapter completed
A page is turned
A life well lived
A rest well earned.*

*Death will not part us
Or distance divide
Forever and always
You will be by my side.*

*A golden heart stopped beating
Two hands were laid to rest
God broke our hearts to prove
He only takes the best.*

*I cannot stop the hands of time
Nor live again the past
But I shall love and think of you
As long as time shall last*

*Suddenly you were taken
We could not say goodbye
Now we only have memories
That will never die.*

*You had a smile for everyone
You had a heart of gold
You left behind the memories
That we will always hold.*

*May the winds of love blow softly
And whisper for you to hear
That we will love and remember
you
And forever keep you near.*

*The things we feel so deeply
are the hardest thing to say
You will always be remembered
in a very special way.*

*Thank you for the years we shared
The love you gave, the way you
cared
In our hearts you'll always stay
Loved and remembered every day*

*God saw that you were weary
He did what he thought best
And gently held you in His arms
And said come with me and rest.*

*Out of this world of suffering
Into God's garden of rest
It must be a beautiful garden
For He only takes the best.*

*A Is a special gift
And one you think will stay
You never dream the day will come
When he /she will go away
For those who have a
Cherish him/her while you may
Because I would give the world
To have my here today
This day will be remembered and
quietly kept
No words are needed, we will never
forget*

*He / She was always unselfish,
helpful, and kind
What beautiful memories he /she
left behind*

*Dear Father in heaven please hear
my prayer Tend my ... with loving
care
There are many ... in the world I
know
But he /she was mine and I loved
him/ her so
So treasure him / her Lord in your
garden of rest
For here one earth he/she was one
of the best*

*Though his/her smile has gone
forever
And his/her hands we cannot touch
We shall never lose the memory
Of the We loved so
much*

*We knew the time was coming
When we would have to say
goodbye
Our hearts are filled with sadness
But memories will never die
Rest peacefully
In some place green
Some place nice
Some place that's called paradise*

*With tears we saw you suffer
.....
We watched you fade away
Our hearts were slowly breaking
As you fought so hard to stay
You did not want to leave us
But you did not go alone
For part of us went with you
The day God called you home
His / her pleasures were simple
His / her needs were few
If his / her family was happy
He/she was too
He/she gave us love in the fullest
measure
Care, devotion and memories to
treasure*

*He / she shared our dreams, hopes
and tears Thank you.....for those
precious years
When nights are long and friends
are few
I know I'll sit and think of you
How my heart aches and I whisper
low
God bless you and I miss
you so*

*.....You shared my life and
troubles
The laughter and the tears
You gave me loving friendship
Through all the loving years
Out of all the many blessings
Received along life's way
There was no gift more treasured
Than you and our yesterdays*

*Tired and weary you made no fuss
You tried so hard to stay with us
You suffered so much and told so
few
You never deserved what you went
through*

*Sweet is the sleep that ended the
pain
We would not wake you to suffer
again*

HYMNS FROM A PARISH HYMNAL

INDEX

1. All Our Lives
2. All That We Have
3. All The Earth
4. A New Heart For A New World
5. As Gentle As Silence
6. Be Not Afraid
7. Be Still My Friends
8. Blest Be The Lord
9. City Of God
10. Come As You Are
11. Come To The Water
12. Companions On The Journey
13. Crimond (The Lord's My Shepherd)
14. Eagles Wings
15. Eucharist Song
16. Even So
17. Father We Bring Our Gifts
18. Fill My House
19. Galilee Song
20. God Gives His People Strength
21. Go Now You Are Sent Forth
22. Hail Mary Gentle Woman
23. Hail Redeemer
24. Here I Am Lord
25. Hosea
26. I Am The Bread Of Life
27. Immaculate Mary
28. In Bread We Bring You Lord
29. Isaiah 49
30. I Thank My God
31. Lay Your Hands
32. Like A Shepherd
33. Living Water
34. Now Thank We All Our God

- 35. One Bread, One Body
- 36. Only A Shadow
- 37. Our Supper Invitation
- 38. Peace Prayer
- 39. Remember Me
- 40. Sing A New Song
- 41. Sing To The Mountains
- 42. Shalom My Peace
- 43. Strong And Constant
- 44. Take The Word Of God
- 45. The Beatitudes
- 46. The Lord Is My Shepherd
- 47. Though the Mountains may fall
- 48. To Be Your Bread
- 49. Trinity Song
- 50. Wherever You Go
- 51. Where Is Your Song
- 52. Yahweh
- 53. You Are Near

NOTE: The Parish will have suitable hymns that you may have heard and will compliment your loved ones funeral.



HYMNS - FURTHER OPTIONS

INDEX

1. And The Father Will Dance
2. All the Ends of the Earth
3. Canticle Of The Sun
4. Celebrate
5. Children Of God
6. Come to Me
7. Donkey, Donkey
8. Everlasting Your Love
9. Gather Your People
10. How Great Thou Art
11. I Have Seen The Lord
12. Jesus, You Are Bread For Us
13. Micah's Theme
14. On Eagles Wings
15. Open My Eyes
16. The Peace of The Lord
17. Prayer Of Peace
18. Song Of The Body Of Christ
19. Spirit Come Transform Us
20. Taste And See
21. This Day God Gives Me
22. This Is the Time
23. A Trusting Psalm
24. Unless a Grain of Wheat
25. An Upper Room
26. Wake Up
27. We Are The Church
28. We Believe
29. We Remember
30. Welcome Home
31. Were You There
32. Will You Love Me

CREMATION

There has been some change in the Church's legislation regarding cremation. Cremation as practised today is a comparatively modern procedure and the Church's attitude towards it has been influenced by the mentality of those who favour it.

Down through the centuries, the normal method for the deposition of the dead was burial in a grave or a tomb. This was regarded as more in keeping with the Christian teaching on the resurrection of the body and its dignity as a temple of the Holy Spirit. In extraordinary circumstances, such as times of plague or of war, cremation was sometimes employed and to this the Church raised no objections.

However, in the middle of the 18th century, free-thinkers and anti-clericals in Europe began to urge cremation in preference to burial as a sign of their denial of the resurrection of the body and the immortality of the soul. The Church reacted to this by forbidding cremation for Catholics in 1886. This ban was later reaffirmed by the Code of Canon Law.

Some years ago, a number of petitions were addressed to the Holy See requesting a mitigation of the prohibition of cremation because of changed attitudes. These suggested that cremation was often requested, not through any hatred of the Church or of Christian beliefs, but for hygienic or economic reasons. In response the Church issued an instruction in 1963 which did allow some latitude in instances where Catholics request that their bodies be cremated. This was confirmed in the new "Rite of Funerals" which appeared in 1969. The present legislation is as follows:

1. The Church still prefers burial or entombment to cremation. The two recent official documents explicitly state this. The new "Rite of Funerals" re-affirms "the Church's preference for the custom of burying the dead in a grave or tomb, as the Lord himself willed to be buried."

2. Christian funeral rites are permitted for those who choose to have their bodies cremated unless it is shown that they have acted for reasons contrary to Christian principles. (The choice of cremation should normally have been indicated by the deceased person before his/her death).

3. The rites ordinarily performed in the cemetery chapel or at the grave or tomb may be used in the crematory building. If there is no other suitable place for the rites, they may be celebrated in the crematory hall.

(See Booklet **"Funeral Rites at a Crematorium"**)

PRAYER OF REMEMBRANCE

God of Life and Death,
today, I remember the death of.....
whose life touched mine
and added to the richness of my existence.

I pause to recall the good times that we shared together.
(pause for silent reflection)

I am grateful that these are imperishable
treasures which I will carry with me into eternity.

Within the mystery of Your divine plan,
our life-pathways came together
and blended as parallel pathways.

I am grateful today
for all that we shared in our times together,
for humour and work,
for affection and trust,
for the celebration of life.

God of compassion,
we are all sinners and in need of healing,
so grant to.....whatever is needed
so that he/she can rejoice forever
in Your divine friendship and eternal care.

Gracious God,
I lift up into Your divine heart, my friend,
and ask that You grant him/her eternal peace
and the perpetual company of Your Saints.

Amen.

(Adapted from 'Prayers for the Domestic Church' by Edward Hays)

COUNSELLING THE BEREAVED

(The celebration of Christian burial does not end the pastor's care of the bereaved family. American counsellor Fr Stanley Uroda, sees a continuing role for the helping person in recovering from the loss of a loved one).

When a spouse or other family member dies, the loss is experienced as a threat to one's very identity; it is as if a part of the self has vanished with the deceased. Consciously or unconsciously the bereaved person asks, "Who am I without to share my life and affirm who I am?" The concept of threatened identity or "psychological amputation" helps illustrate the intensity and part of the task of working with grief.

What are the tasks of grief work?

Clinebell describes them in three steps:

1. Acceptance of the reality of loss,
2. Surrender of emotional ties to the deceased, and
3. Formation of new relationships.

These tasks may overlap in time but to successfully negotiate the grief process each must be fully completed in sequential order. The last two tasks may each begin before the other is finished, but they cannot end before all the steps have been fully accomplished.

A person's ability to work through grief in a healthy manner will be affected by three important variables:

1. Personality of the bereaved
2. Relation to the deceased, and
3. Cultural norms for emotional expression.

First, a person experiencing the anxiety of grief will resort to his or her most basic coping patterns. If denial or repression is the person's fundamental line of defence, there may be great difficulty in accepting the reality of loss. Behaviour such as preserving the deceased's room exactly as before, talking to the deceased, setting a dinner place, or other behaviours may persist. Grief work may be summarized as making real inside the self what has happened in reality outside the self.

Second, the bereaved person's relation to the deceased is of utmost importance. The more significant the deceased was in a person's life, the more painful will be the process of breaking the ties and replacing them in other relationships. A strong dependency relationship between spouses where the bereaved has not developed many friendships or interests outside the marriage partnership obviously indicates the presence of a more disabling loss and the need for more serious adjustments to be made. Finally, the cultural expectations and rituals for mourning are significant for all of us. A technological society has difficulty dealing with what remains unknown and uncontrollable. We are a death-denying culture and consequently subvert normal grief work in a variety of ways. Relatives encourage the bereaved to "be brave," men must maintain emotional control at great cost, wakes or funeral services disguise death as peaceful slumber, and religious services frequently jump into resurrection joy before the cross has been faced. Recognised periods of mourning are practically nonexistent and survivors are praised for an immediate return to productive activity. All these factors have increased the difficulty of adequate grief work and its potential danger to the health of the bereaved.

There are six stages of grief that people must work through for a healthy recovery. Accompanying the description of each stage are general guidelines for its management.

Denial of loss

The initial reaction to news of a significant person's death is nearly always denial. The powerful blow to one's world is instinctively warded off by numbness and repression until the reality can settle into the consciousness and be accepted. This is ordinarily a brief stage in which the person simply does not believe what he or she is told and may act to verify it independently. After the confirmation of the death, emotional withdrawal is common and the person appears to be in shock (as he or she very often is).

At this time the supportive presence of family, friends, and minister is all that can be offered to the bereaved. The helpless sense of not knowing what to say reflects the fact that words are meaningless at this point. Words of false comfort and the euphemisms for death are to be avoided. The dual task of the bereaved is to simply maintain contact with the living so that they

have strength to accept the loss of the deceased. A helping person whose client is facing a significant loss is well advised to enter into the person's grief work and facilitate its movement as soon as possible. Letting things cool off is not at all helpful for the client, although it may be much more comfortable for the counsellor.

Expression of Feelings

In normal grief the next stage of emotional release, weeping and yearning for the deceased, will soon follow. In this stage a flood of sorrow overwhelms both repressive defences and social inhibitions. Western culture tolerates a temporary loss of composure at this point, especially for women.

Yet we still attempt to soften the impact of loss with cosmetic wakes and falsely joyful funerals. The bereaved needs to fully face his or her pain. It is important to remain physically close to them and listen as they begin pouring out their sorrow.

Empathetic understanding is the most potent and healing offer one can make to the bereaved in this phase. Acceptance and patience encourage a full expression of all the feelings jarred loose by death.

Quiet desperation

Stage three is a long period of loneliness and anxiety; the rituals of death are over and the relatives have all gone back to their own lives. As the bereaved begins to experience what it means to live from day to day without the deceased, he or she realises that he or she is alone, afraid, and no longer provided with cultural permission to grieve. The grief work of stages three through six is almost completely ignored; the recently bereaved are expected to stop moaning and return to normal within a few days or weeks. This social denial makes the completion of grief work a more painful, lonely, and anxiety-provoking experience than it need be.

Family and friends of the bereaved should be encouraged to visit the bereaved with some regularity. Serious losses inflate people's dependency needs for a while, so whatever attention and assistance with practical affairs they receive will be helpful. If it is necessary, the helping person should initiate discussion of the deceased, the prior relationship, and the circumstances of death. It is painful, but these concerns and their attendant

feelings are what fill the heart of the bereaved and need to be shared. In talking the person is gradually desensitising the self to many painful stimuli and the task of acceptance can be completed.

Sleeplessness and anxiety will tempt both the bereaved and the helping person to resort to drugs for relief. This may be appropriate in acute circumstances but drugging grief does not heal it. The pain must be faced, the sooner the better.

Disorganisation

This is a transitional stage, with elements of anxiety from loneliness being intensified by general disorganisation. As the tasks of acceptance and emotional emancipation end, or are well underway, the stresses of new social realities and new responsibilities press in upon the survivor. Financial concerns of all kinds, finding a full-time job for the first time, and caring for the children and their needs without help are just a few examples.

Losing a spouse demands adjustment to a whole new way of life. What's more, the demands come when the bereaved does not have all his or her usual resources for coping. Feelings of inadequacy and panic are prevalent at this time and many bereaved become frightened at the length and intensity of their feelings. They need to be reassured about the normality of symptoms that in other circumstances would be considered pathological.

A sense of identity and competence are gradually restored as frustration moves the bereaved to learn new behaviours. Often it is helpful for them to join support groups of widows or widowers who have gone through the same wrenching experience. Educational programs may provide skills needed to cope with new challenges and also contribute to restored self-confidences. Since so many adjustments must be made in response to the loss of the spouse, it is usually unwise to compound these adjustments by moving or making other unnecessary changes.

Experience of negative feelings

Strong feelings of guilt and resentment may be present through all the previous stages and will probably be a focal concern for the bereaved at some point. Many factors will affect their significance in an individual's

grief work. In all relationships there are elements of unfinished situations, conflicts in various stages of resolution, and areas of neglect and hostility. These are still active in the bereaved's psyche and call for closure. In addition to whatever negative feelings are not worked through during the spouse's lifetime, a sense of abandonment by the deceased stirs its own resentment, typically followed by guilt in what can become a very depressing circle of feelings. All the questions, doubts, anger, and guilt require verbal expression and acceptance by the bereaved for closure to occur. Because of the conventional wisdom of never "speaking ill of the dead," it is frequently necessary to encourage openness about these negative feelings that the bereaved may feel guilty about having at all.

Readjustment

Finally, if the bereaved person has successfully freed himself or herself from the restricting ties to the deceased, energy is available to reorganise the practical aspects of life and establish relationships to compensate for the loss. For many this will involve remarriage and the re-creation of a life-style similar to their past. For others the widowed life will be permanent. Their reorientation will be more thoroughgoing, with new skills and different social relationships. In any case, when the emotional aspects of grief work are completed, the pieces of one's life are gradually reassembled in a new form. The deceased is remembered and still missed, but does not hang like a millstone around the survivor's neck.

These six stages typify what happens in the emotional and social process of grief work. They will not necessarily occur in this exact order nor will they be distinct from one another in the experience of the bereaved. It is useful to be familiar with them simply so that we as counsellors can anticipate and facilitate what the culture scarcely acknowledges and actively denies.

Conclusion

I would like to conclude with seven general guidelines for the management of grieving people.

The helping person who seeks to facilitate grief work must face the implications of his or her own death and the deaths of significant persons in life.

Early intervention in grief is always best. The first six weeks of

bereavement will set the pattern for the rest of the process.
Empathy is the essential therapeutic factor in counselling the bereaved.
In all stages of grief, stress the normality of intense and prolonged feelings in the bereaved.
Expect the grief process to last about a year for a "good" griever.
Remember that each client's grief work will be unique to his or her personality and the relationship with the deceased.
Wherever possible seek the cooperation of the family and friends of the bereaved.
We have been trying to avoid the pain of grief for too long. If helping persons are committed to an awareness and acceptance of reality as the foundation of mental health, we ought to be very visible in bringing grief out of the closet. Grief is real. Only when we recognise our cultural deceptions can we deprive it of its destructive power and create healthy ways to serve its victims.

Resources

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A SECURE BASE

Have a philosophy/faith to make sense of the pain. However constant reality tests your belief systems throughout the process of your life.

Eat healthy foods - vegetables, fruit, fibre, greens etc - watch fats.

Smoking, alcohol and medication are often abused when people are under stress.

Don't become a workaholic! Self-destructive relationships.

Exercise (that you enjoy!).

Hobbies (of no useful purpose)

Relaxation (let your brain idle so that it can recreate itself, eg when having a shower, or take 5 or 10 minutes just to be or be with your God.)

Be nice to yourself. Give yourself a treat. Make yourself No.1 occasionally.

A sense of humour so that you can see the funny side - no matter how bad things are.

Take a broad look at problems, don't get locked into details all the time.

Practice turning off - keep a distinction between your personal life and your care for others.

Time and energy for the people in your inner circle (or else you won't have any).

Sleep well. - This is probably a consequence of a Remembering and Going On lifestyle.

Beware of taking responsibility for other people's problems/growth.

Watch the "Messiah" complex. Beware of becoming an OCTOPUS.

Helpers need positive, non-needy friendships.

Learn to accept the "Reality Limits" of working with the bereaved.

Adaptive process over time. NO QUICK FIX. We need to ACCEPT this fact and its implications.

Agonies and ecstasies and the shades in between are what life is about.

Jim Macklin -Education -Support -Counselling

Le pine funeral Services

981 Burke Road, Camberwell, 3124

9882 2321



GRIEF

Grief is an expression of Love

Grief is a normal human reaction to any important loss

If ignored or "buried" it becomes "unresolved grief" - destructive

STAGES IN GRIEF PROCESS

Denial: rejection
numbness
not happening

Anger: may be displaced and projected
essential to experience and express
"Why me?"

Bargaining: attempt to postpone or fix up
exchange
"If only"
"What if"

Depression: out of control, overwhelming
not coping
"What's the use?"

Acceptance: learning to live with change
future holds hope

Patience,

Share Story,

Guidance,

UNDERSTAND,

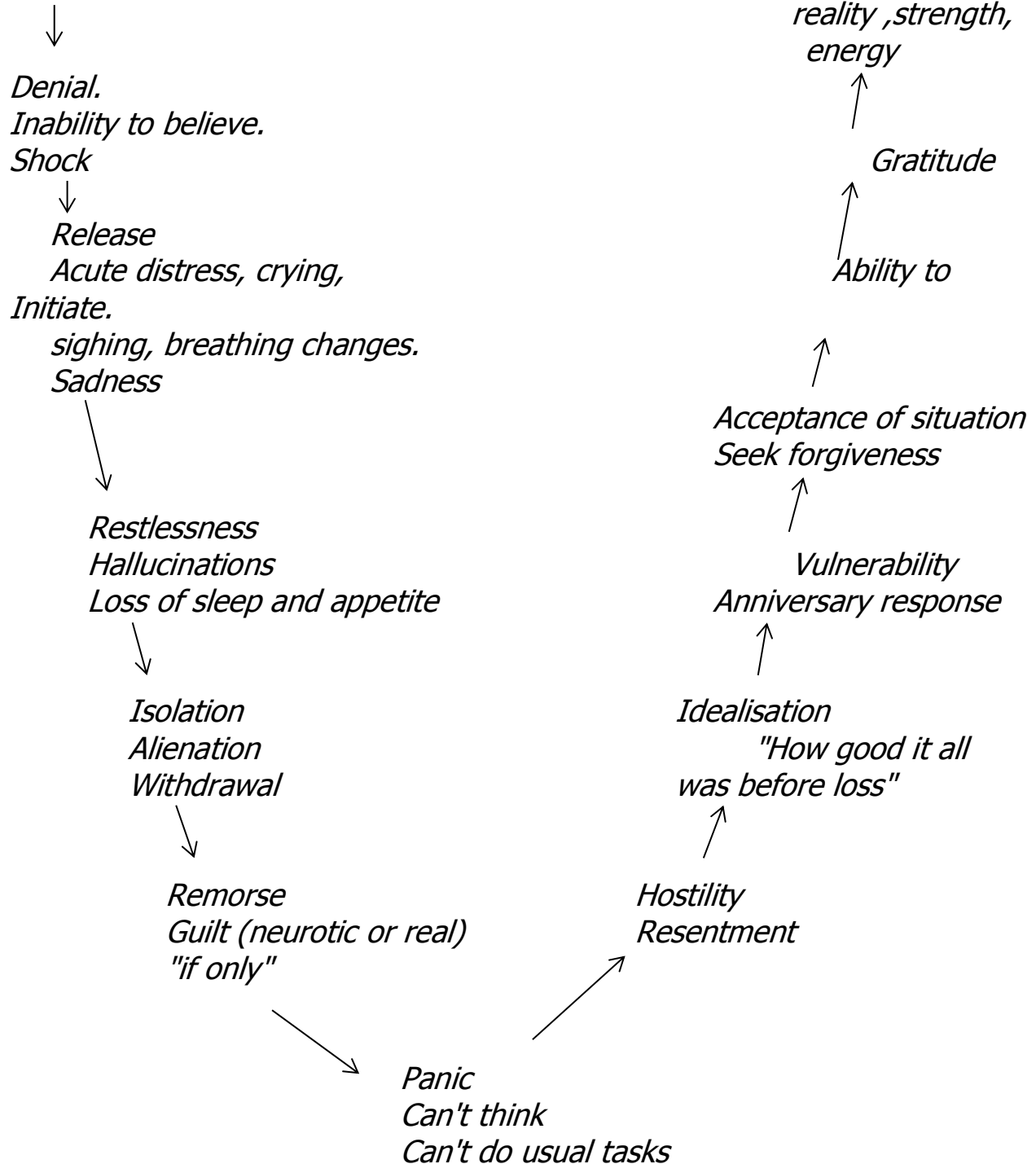
ACCEPT,

LOVE

THE GRIEVING PROCESS

*We vary greatly in our response to loss.
The process outlined below highlights many of the usual ways of reacting.*

LOSS



**GRIEF IS
UNIQUE**

**GRIEF IS
UNIVERSAL**

LIFE AFTER LOSS

you can come through!

ANTICIPATORY GRIEF

Grief is the total human reaction to the loss of someone or something when I love, treasure, value, or am committed to that person or thing.

DELAYED GRIEF

Some deaths may be more appropriate than others

Recovery is an *"adaptive process"* over time.

Time of itself does not heal. It is what you do or do not do in the time that makes the difference.

Recovery takes *"time, effort and courage"*.

CLASSIC TASKS OF RECOVERY ARE:

1. **Coming to terms** with the *"reality"* and *"finality"* of the death. (Need for rites of passage. Often need to see the dead person and say goodbye for your own sake). Making it real often helps. Even though it hurts it often brings peace. Avoidance behaviours tend to delay and complicate recovery. "You can't cheat nature and get away with it!" However helpers of the bereaved should not assault people with the truth.

There are important gains for the bereaved who can manage their own affairs with support - personal pride, sympathy, healing etc.

NOTE *Support is essential but over protectiveness is generally harmful for adults and young children alike "help by being there, alongside".....but don't take over.*

2. **Express the pain:** Review everything intellectually and emotionally according to need. The bereaved need the freedom to express their personal thoughts, feelings and behaviours. They also need an empathic climate in which to get in touch with their underlying issues, blocks and dreams.

(Bereaved people need patient and *permissive listeners*, especially in the first few months, not cheap advice). Don't foster the conspiracy of pain and silence. (*Conspiracies isolate.*)

In the first few months, grieving people often need to DECREASE the unnecessary demands on themselves and INCREASE their personal resources; resources can be healthy diet, some exercise, talking it out with a wise listener, being open to their own humanity and faith. Whatever is wholesome and helps.

Stress = Increased demands/Decreased resources

PAIN ISSUES

Recovery = Increased resources/Decreased demands

3. **Acceptance and development** of new status, new personhood. New roles and skills for living are fundamental to real recovery. Relearn their place in the world – their inside and outside world. Gentle challenges from trusted and committed helpers can help the bereaved find their new selves.
4. **Renewed commitment** to living and loving is the sign of recovery. "Inch by inch is easy". "Yard by yard is too hard". Grief is worked through when I come alive again to the point where I can live, love and laugh again. The bereaved who cling to their past lifestyles are out of touch with reality and are thereby undernourished. (Helpers should not collude with the bereaved in fostering unhealthy lifestyles).

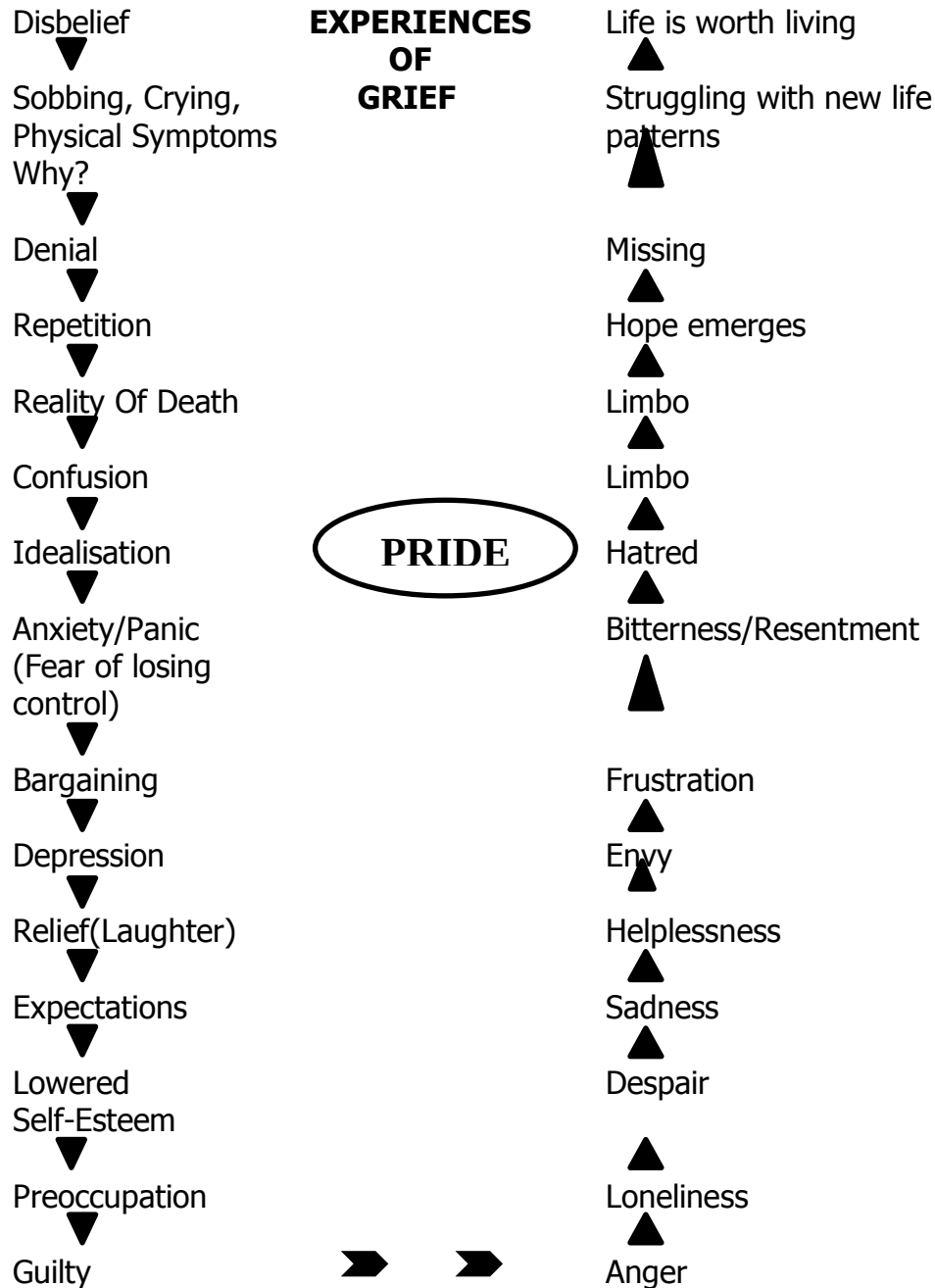


I do not believe the bereaved ever get over a deep relationship in the sense that they forget about the person they love. However those who have the COURAGE to be true to themselves, "get used to their new existence and retain a special heart in their heart for the person they love.

The bereaved who seem to recover best – remember but also go on with their lives. Eventually they see the past as the past. They draw on the wisdom of the past but focus their energy in the present, re-fashioning their future. In this way, their lives are nourished and eventually rebuilt to the point where they can live, love and laugh again.

*Jim Macklin, Le Pine and Mulqueen Funeral Services
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It is important to understand the various experiences of grief. The graph gives the picture of grief, but it may be misleading. Everyone does not necessarily go through every experience, nor do they go through then in any set order. Each person has his or her own timetable and his or her own style of grief. You may struggle with several feelings at the same time. The depth and duration of each experience is different for everyone. You may experience a feeling briefly, intermittently or struggle with it daily.

Understanding the various phases helps you to cope. Knowing that others have gone through this pain and have eventually been able to reinvest in life gives one a sense of HOPE.

From: "Hope for the Bereaved"



TALKING TO CHILDREN ABOUT DEATH

(Helping parents respond to their children)

- As a parent you are a role model - for better or worse. You can help or hinder the recovery of your children by the example you set.
- Everything you do, feel, think or say as a parent is a word telling something to your children. You reveal yourself all the time. You cannot not communicate the reactions of your grief most of the time. It is possible to fool some of the people some of the time but not those who are close and you know well.
- It's great being a parent but also a frightening responsibility. Because of this responsibility, we as parents need to meet our personal needs to enable us to be effective as parents.
- As a parent what is your reflex reaction to your own pain and the pain of those you love most? Good avoidance and bad avoidance "if you want to be happy, learn how to handle the pain in your life". Nourishment comes from facing reality, adapting to it continuously and not running away from it.
- In our childhood we as parents have to some extent been fashioned by the example of our parents. What is my inherited culture and am I aware of it and the implications for my own children?
- Depression in adults has been linked with incomplete mourning during childhood.

Text from "Darkness Possible" by William Styron.

-
1. Information needs to be clear and comprehensive but also relevant to the 'capacity' of the child.
 2. Involvement in the planning and memorialisation of the funeral. Children need to feel important.

3. Reassurance about adult grief. (o.k. for adults to be sad).
4. Children need their own thoughts and feelings. Each child's grief response is different.
5. Children need to retain their usual interests and activities. Children are children. Play activities are still important, eg even re-enact the funeral.
6. Children need to memorise stories and have memory books. The whole family could be involved in this activity. *(this can indirectly help adults who are stuck inhibited)*.
7. Children need a functioning parent. Therefore help the parent. (help yourself. Get help even from an outside source. May not help to dump all your grief on your children).
8. Children can gain a sense of comfort in seeing a dead parent in some restored form after a violent death. This last image can often be more humane than their imaginary one.
9. All previous emotional baggage has an effect on current grief.
10. Grief reactions of children and adults are very similar; children's grief is shown in a less mature way.
11. Sadness, missing, longing and searching - grieving children need assistance in all the above.
12. Circumstances of the death need to be understood. "I want to see the car".
13. The environment of the child needs to be helpful. Empathic presence, being there, understanding children's grief reactions. Beware of trying to fix everything! There is no quick fix for recovery.

14. Trauma needs to be dealt with perhaps before the grieving of the loss can be negotiated. Humans (including children) want to know -what?, how?, why?, when?, **honesty is vital**. Overprotection does damage. Support and sensitivity is essential.

There are 3 factors:

- The circumstances (what happened)
- The loss
- Subsequent changes in lifestyle

In other words, attention needs to be given to the circumstances of the death, as and when appropriate. If the circumstances are not dealt with honestly, then grief recovery is interfered with. Children need to have stories, reminiscences of the previous relationship.

15. The role of skilled helpers is to make up for the inability of the grieving individual and / or family. The counsellor can facilitate the story of the trauma and facilitate the grief processes at an individual or family level. Counsellors will need to be very astute and clever to overcome blocking behaviours inhibiting grieving people especially children, working through the tasks of recovery. It is important that counsellors have direct contact with the children, not just hear what the parents have to say.

16. A history of 'insecurity' may make recovery more difficult.

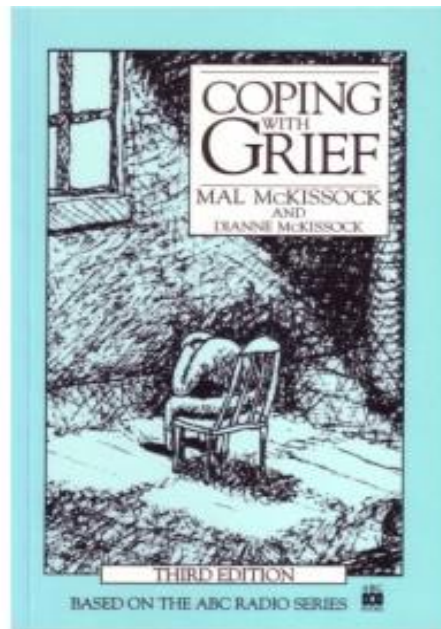
Recovery takes time, effort and courage. The way we "eventually" respond to our grief may well determine the outcome. Healthy responses will lead us to adapt to our new inner and outer reality.

Time, effort and courage often lead to a life of joy, love and laughter, whilst still retaining a special place in our hearts for the person who died.

Let us remember and go on!

With the compliments of Le Pine and Mulqueen Funeral Services

SUGGESTED READING



PREFACE

Most of us will experience grief at some stage of our lives and although grief is most closely associated with coping with the loss of someone close to us - a spouse, a family member, a close friend - through death, we also experience grief in response to other losses in life - a job, a close relationship, our health.

In the preliminary research for the ABC's six-part radio series *Step By Step - Coping with Grief* (one of the first of the Continuing Education series to be produced by ABC Education) it became clear to the production team that few people have any preparation for handling grief or are equipped to support family and friends at times of grief and personal loss.

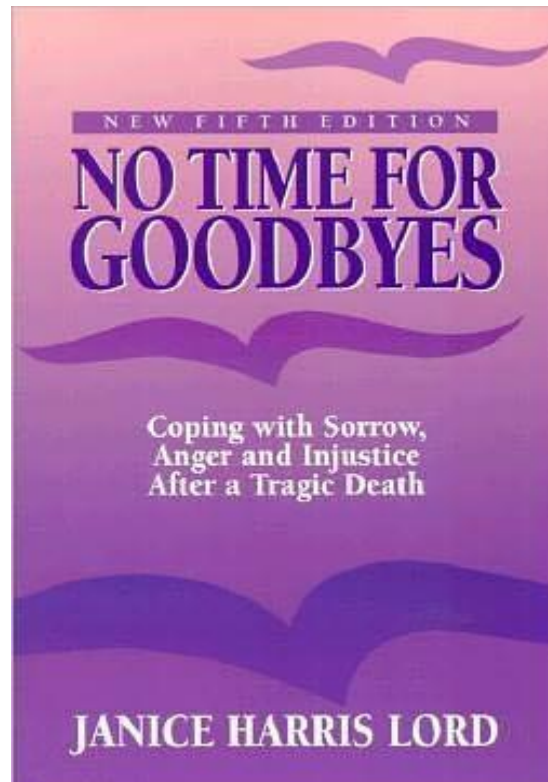
Researcher and interviewer Julia Lester spoke with a number of people who told of how they felt as they worked, often blindly, through the grieving process. So often the contributors told of feelings which were frightening and painful, odd and even bizarre. With valuable input from bereavement educators and others whose professional work brings them into close contact

with people trying to cope with grief and loss, the series showed that many of these feelings and responses to grief are very normal, and part of the process which must be worked through to resolve grief.

Bereavement Counsellor and Educator Mal McKissock was one of the professional people who made a significant contribution to the series. I am pleased that he has written this book which provides a concise and valuable means of furthering our understanding of the experience and process of coping with grief and loss.

TONY RYAN
Executive Producer





FOREWORD

IN BEREAVEMENT there are two important risk factors, that is, indicators of situations which are likely to inhibit the healthy resolution of grief. These risk factors are (a) sudden death and (b) death of a child. In this book, Janice Harris Lord is addressing herself to families where both risk factors are occurring. The book focuses on an important concern that will affect most of us at some time. It's ironic that that which affects so many is understood by so few.

During the many years that I have worked with bereaved people, the most common questions from concerned supporters are 'What can I say?' or 'What can I do?', and the most common questions from the bereaved themselves are 'Am I normal?' and 'Will I ever get over this?'

To the supporter, I respond 'What are you trying to achieve by saying anything?' and they most often answer, 'I want to say something that will make them feel better.' Therein lies the problem - feeling like they do is appropriate; feeling better, as such, is not only inappropriate, it's impossible.

The most they can do is behave like they are feeling better to make you feel OK. Bereaved people tell me that they spend most of their time making other people feel comfortable.

To the bereaved, I say, 'Yes, you are normal.' That means that the bereaved person is acting in a way that is normal under the circumstances. It may not be their normal behaviour, but it is important to remember that 'normal' is a numerical phenomenon, that is, that if enough people do it, society will call it normal, no matter what it is that they do.

But if not many people behave in that way, society will call it abnormal. The problem is that the general population compare bereaved people with non bereaved people when they are ascertaining whether the behaviour is normal or not. You can only look at the behaviour of people bereaved under similar circumstances to understand this person and their behaviour, and as for 'Will I ever get over it?' - the answer is 'No'.

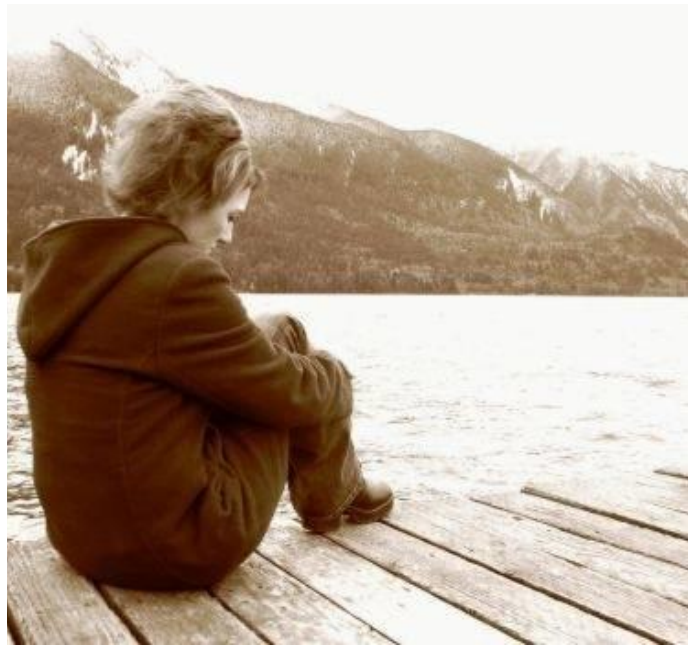
However, you can learn to live with this experience and in due course re-establish meaning in your life and reinvest energy in living, but this only comes after allowing yourself to grieve as your body and mind determine is important for you.

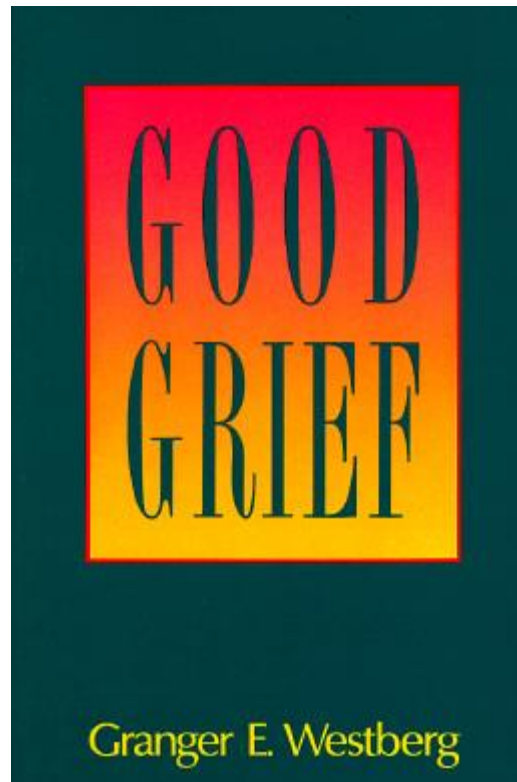
In this book, Janice Harris Lord brings to the reader a sense of understanding, compassion and insight that can only be achieved through intense relationships with those who have had the experience. She presents with great sensitivity the real picture so that those who are survivors will not only understand themselves better, but will gain valuable support, hope and survival skills. Those who are friends or relatives of the bereaved will be inspired by the reassuring milestones and detailed descriptions and experiences others have had and survived. They will be relieved by the comments and suggestions for support.

Those who are, like Janice Harris Lord, professional support workers will be encouraged by the knowledge that outsiders can help and even sometimes be more helpful than those who are close. They will also benefit from the anecdotes and personal accounts as these will give them an accumulation of life experiences with which to parallel their own work.

In *No Time For Goodbyes*, the author answers the above questions and gives much more. This book will undoubtedly be the future reference book for survivors and helpers alike.

Mal McKissock
Director,
Bereavement C.A.R.E. Centre





"The ten stages of grief (*I am about to describe*) must be understood to be the normal process through which most people must go as they face up to their loss. In other words, we shall be talking about the road

The majority of humans must travel in order to get back into the mainstream of life.

Now let us look at the ten stages of grief. Remember that every person does not necessarily go through all these stages, nor does a person necessarily go through them in this order. Moreover, it is impossible to differentiate clearly between each of these stages, for a person moves neatly from one stage to another".

Taken from Introduction by Granger E Westberg

CONTENTS OF GOOD GRIEF

Introduction	Page 7
Stage one <i>We are in a State of Shock</i>	Page 13
Stage two	Page 16

We Express Emotion

Stage three	Page 18
<i>We Feel Depressed and Very Lonely</i>	
Stage four	Page 21
<i>We May Experience Physical Symptoms of Distress</i>	
Stage five	Page 26
<i>We Become Panicky</i>	
Stage six	Page 28
<i>We Feel a Sense of Guilt About the Loss</i>	
Stage seven	Page 30
<i>We are Filled with Hostility and Resentment</i>	
Stage eight	Page 32
<i>We are Unable to Return to Usual Activities</i>	
Stage nine	Page 34
<i>Gradually Hope Comes Through</i>	
Stage ten	Page 36
<i>We Struggle to Readjust to Reality</i>	





REMEMBERING AND GOING ON

By Jim Macklin

About this Book
Essential reading for adults.

All people - children included - hurt when they lose someone close to them. Children, in particular, often do not have the words to express their hurt. They also do not just stop everything when a death occurs. In fact, children often need to play and do what they normally do. This kind of activity can sometimes give the impression to adults that they are not hurting at all.

Other factors which make a child's recovery more difficult are:

- a) The tendency in today's society to deny death and death related issues, even to the extent of avoiding the use of the word "death".
- b) The mistaken attitude, found in some adults, that they have to put on a brave face in front of the children.
- c) The difficulty some adults find in listening to the hurts of their children, and of helping them to express their hurt.
- d) The discomfort some adults have in causing pain to children by telling them the truth about a death.

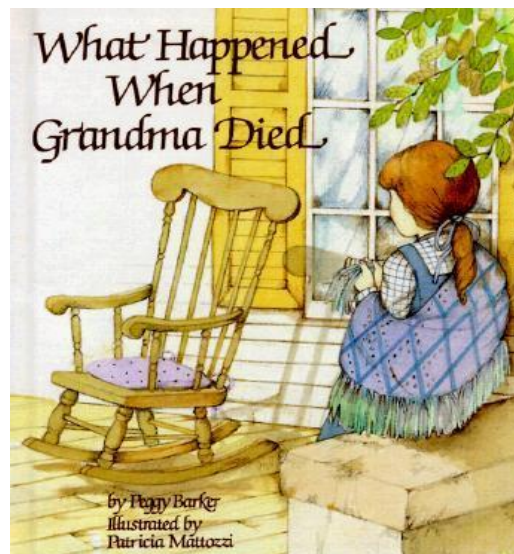
- e) The inability of some adults to explain a death and its implications in a language and symbols that children can understand.
- f) The focus of relatives and friends at the time of bereavement upon the adult members of a family to the neglect of the children.
- g) The inability of parents concerned for a time with their own grief, to consider the needs of children around them.

All or some of these factors can result in children becoming confused spectators instead of participants in the recovery process. This can mean that children's recovery can often be more painful, complicated and longer than need be.

This book does not pretend to have all the answers. It simply presents a way of helping children cope with death. To succeed, parents, relatives and friends need to have the courage to involve their children in their own recovery.

Jim Macklin

WHAT HAPPEN WHEN GRANDMA DIED



In '***What Happened When Grandma Died***', Peggy Barker presents life and death in terms a child can understand easily. She addresses sensitively the contradictions a young child faces upon hearing a deceased relative is "in heaven with Jesus" and then seeing the body in the funeral setting.



MARRIAGE, THE FAMILY, CRISIS OR GRIEF COUNSELLING

Question: What is counselling?

Answer: Counselling is a word used to describe what happens when a person is helped to grow and make changes in his/her personal life or in relationships in the marriage or family. Often counselling is needed to cope with a crisis or grief. Often counselling is needed to reach new goals for personal, couple or family fulfilment.

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Echuca	(03) 5438 1300 9.00 am - 5.00 pm
Shepparton	(03) 5831 4699 9.00 am - 5.00 pm

SEASONS OF GROWTH



Grief Education Program for Children, Young Adults and their Families

The Seasons of Growth Program provides an opportunity for students to:

- learn about the effect of significant change in their lives
- understand the sense of loss due to changes in family structure caused by death, separation or divorce
- gain insight into the different ways individuals react to such loss
- acknowledge that it is normal to experience a range of emotions because of loss
- develop new skills to assist in coping with such grief reactions
- appreciate and nurture their gifts and strengths
- participate in a group with caring peers

For details, contact your Parish Primary School.

ACKNOWLEDGMENTS

<i>General Introduction - (introductory page)</i>	}	<i>All texts from</i>
<i>Funeral Rites at a Crematorium Pages 19, 20, 21, 22</i>	}	<i>Order of</i>
	}	<i>Christian</i>
	}	<i>Funerals</i>

*The pastoral introduction and texts from the Order of Christian Funerals
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(A Funeral Service at the Crematorium - Pages 23, 24)*



*"It is in the
thorough
allowing of
the grieving
process that
true healing
occurs."*

AFTER GLOW

I'd like the memory of me
to be a happy one.
I'd like to leave an after glow
of smiles when life is done.
I'd like to leave an echo
whispering softly down the ways,
Of happy times and laughing times
and bright and sunny days.
I'd like the tears of those who grieve,
to dry before the sun
of happy memories
that I leave when life is done



