



NewsLetter

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**USCCB Secretariat of
Divine Worship**
3211 Fourth Street, NE
Washington, DC 20017
Tel: (202) 541-3060
Fax: (202) 541-3088
www.USCCB.org

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Misal Romano, Tercera Edición Confirmed for the United States

Fulfilling a pastoral need for Spanish-speaking Catholics in the United States, the *Misal Romano, Tercera Edición* has been confirmed by the Congregation for Divine Worship and the Discipline of the Sacraments. The decree of *recognitio* (Prot. n. 170/14) is dated July 1, 2016, the feast day of Saint Junípero Serra, and was received by the USCCB in early October.

The base text of the Spanish translation is that of the *Misal Romano* approved for the dioceses of Mexico, with proper texts and adaptations for the dioceses of the United States. The Secretariat of Divine Worship is now undertaking its standard editorial and technical review process; following its conclusion, an implementation date will be established and more information will be provided in a future issue of the *Newsletter*.

For the benefit of our readers, the Spanish translation of the Congregation's decree is reprinted below:

CONGREGACIÓN PARA EL CULTO DIVINO Y LA DISCIPLINA DE LOS SACRAMENTOS

Prot. n. 170/14

ESTADOS UNIDOS DE AMÉRICA

A petición de Su Excelencia Monseñor Joseph Edward Kurtz, Arzobispo de Louisville y Presidente de la Conferencia de Obispos de los Estados Unidos de América, en una carta fechada el 18 de febrero de 2014, y en virtud de la facultad concedida a esta Congregación por el Sumo Pontífice FRANCISCO, gustosamente confirmamos el texto de la traducción en lengua española del *Missale Romanum, editio typica tertia*, como se encuentra en la copia adjunta.

En la edición impresa, se debe incluir íntegramente este decreto, en el que se concede el *recognitio* de la Sede Apostólica. Además, deberán enviarse a esta Congregación dos copias del texto impreso.

Sin que obste nada en contrario.

Desde la sede de la Congregación para el Culto Divino y la Disciplina de los Sacramentos, el 1º de julio de 2016, en la memoria de san Junípero Serra, presbítero.

Robert Card. Sarah
Prefecto

✠ Arthur Roche
Arzobispo-Secretario

Congregation for the Doctrine of the Faith Issues Instruction on Cremation

The Congregation for the Doctrine of the Faith promulgated an Instruction on the reverent treatment of cremated remains, in light of current cultural practices and attitudes. Entitled *Ad resurgendum cum Christo*, the document is dated August 15, 2016 and was released to the public on October 25. The Instruction includes some specific guidance on the proper disposition of cremated remains in nos. 6 and 7, as well as an admonition that a Christian funeral is to be denied when “the deceased notoriously has requested cremation and the scattering of their ashes for reasons contrary the Christian faith” (no. 8), a pastoral situation which is thankfully rare. Otherwise, *Ad resurgendum cum Christo* does not call for any changes to existing funeral rites approved for the United States.

Over and above the clarifications for the proper handling and interment of cremated remains, however, the Instruction clearly reaffirms the Church’s strong preference for the actual burial of the Christian deceased as a way to show the Church’s “faith in the resurrection of the body” and as a reflection of “the great dignity of the human body as an integral part of the human person whose body forms part of their identity” (no. 3). In the face of the growing prevalence of cremation and other novel techniques for the disposition of the bodies of the deceased, this document will serve as a valuable articulation of the Church’s teaching and the reasoning behind it.

Instruction *Ad resurgendum cum Christo* regarding the burial of the deceased and the conservation of the ashes in the case of cremation

1. To rise with Christ, we must die with Christ: we must “be away from the body and at home with the Lord” (2 Cor 5:8). With the Instruction *Piam et Constantem* of July 5, 1963, the then Holy Office established that “all necessary measures must be taken to preserve the practice of reverently burying the faithful departed,” adding however that cremation is not “opposed per se to the Christian religion” and that no longer should the sacraments and funeral rites be denied to those who have asked that they be cremated, under the condition that this choice has not been made through “a denial of Christian dogmas, the animosity of a secret society, or hatred of the Catholic religion and the Church.”¹ Later this change in ecclesiastical discipline was incorporated into the Code of Canon Law (1983) and the Code of Canons of Oriental Churches (1990).

During the intervening years, the practice of cremation has notably increased in many countries, but simultaneously new ideas contrary to the Church’s faith have also become widespread. Having consulted the Congregation for Divine Worship and the Discipline of the Sacraments, the Pontifical Council for Legislative Texts and numerous Episcopal Conferences and Synods of Bishops of the Oriental Churches, the Congregation for the Doctrine of the Faith has deemed opportune the publication of a new Instruction, with the intention of underlining the doctrinal and pastoral reasons for the preference of the burial of the remains of the faithful and to set out norms pertaining to the conservation of ashes in the case of cremation.

2. The resurrection of Jesus is the culminating truth of the Christian faith, preached as an essential part of the Paschal Mystery from the very beginnings of Christianity: “For I handed on to you as of first importance what I also received: that Christ died for our sins in accordance with the scriptures; that he was buried; that he was raised on the third day in accordance with the scriptures; that he appeared to Cephas, then to the Twelve” (1 Cor 15:3-5).

Through his death and resurrection, Christ freed us from sin and gave us access to a new life, “so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life” (Rm 6:4). Furthermore, the risen Christ is the principle and source of our future resurrection: “Christ has been raised from the dead, the first fruits of those who have fallen asleep [...] For as in Adam all die, so also in Christ shall all be made alive” (1 Cor 15:20-22).

It is true that Christ will raise us up on the last day; but it is also true that, in a certain way, we have already risen with Christ. In Baptism, actually, we are immersed in the death and resurrection of Christ and sacramentally assimilated to him: “You were buried with him in baptism, in which you were also raised with him through faith in the power of God, who raised him from the dead” (Col 2:12). United with Christ by Baptism, we already truly participate in the life of the risen Christ (cf. Eph 2:6).

¹ AAS 56 (1964), 822-823.

Because of Christ, Christian death has a positive meaning. The Christian vision of death receives privileged expression in the liturgy of the Church: “Indeed for your faithful, Lord, life is changed not ended, and, when this earthly dwelling turns to dust, an eternal dwelling is made ready for them in heaven.”² By death the soul is separated from the body, but in the resurrection God will give incorruptible life to our body, transformed by reunion with our soul. In our own day also, the Church is called to proclaim her faith in the resurrection: “The confidence of Christians is the resurrection of the dead; believing this we live.”³

3. Following the most ancient Christian tradition, the Church insistently recommends that the bodies of the deceased be buried in cemeteries or other sacred places.⁴

In memory of the death, burial and resurrection of the Lord, the mystery that illumines the Christian meaning of death,⁵ burial is above all the most fitting way to express faith and hope in the resurrection of the body.⁶

The Church who, as Mother, has accompanied the Christian during his earthly pilgrimage, offers to the Father, in Christ, the child of her grace, and she commits to the earth, in hope, the seed of the body that will rise in glory.⁷

By burying the bodies of the faithful, the Church confirms her faith in the resurrection of the body,⁸ and intends to show the great dignity of the human body as an integral part of the human person whose body forms part of their identity.⁹ She cannot, therefore, condone attitudes or permit rites that involve erroneous ideas about death, such as considering death as the definitive annihilation of the person, or the moment of fusion with Mother Nature or the universe, or as a stage in the cycle of regeneration, or as the definitive liberation from the “prison” of the body.

Furthermore, burial in a cemetery or another sacred place adequately corresponds to the piety and respect owed to the bodies of the faithful departed who through Baptism have become temples of the Holy Spirit and in which “as instruments and vessels the Spirit has carried out so many good works.”¹⁰

Tobias, the just, was praised for the merits he acquired in the sight of God for having buried the dead,¹¹ and the Church considers the burial of dead one of the corporal works of mercy.¹²

Finally, the burial of the faithful departed in cemeteries or other sacred places encourages family members and the whole Christian community to pray for and remember the dead, while at the same time fostering the veneration of martyrs and saints.

Through the practice of burying the dead in cemeteries, in churches or their environs, Christian tradition has upheld the relationship between the living and the dead and has opposed any tendency to minimize, or relegate to the purely private sphere, the event of death and the meaning it has for Christians.

4. In circumstances when cremation is chosen because of sanitary, economic or social considerations, this choice must never violate the explicitly-stated or the reasonably inferable wishes of the deceased faithful. The Church raises no doctrinal objections to this practice, since cremation of the deceased’s body does not affect his or her soul, nor does it prevent God, in his omnipotence, from raising up the deceased body to new life. Thus cremation, in and of itself, objectively negates neither the Christian doctrine of the soul’s immortality nor that of the resurrection of the body.¹³

The Church continues to prefer the practice of burying the bodies of the deceased, because this shows a greater esteem towards the deceased. Nevertheless, cremation is not prohibited, “unless it was chosen for reasons contrary to Christian doctrine.”¹⁴

² *Roman Missal*, Preface I for the Dead.

³ Tertullian, *De Resurrectione carnis*, 1, 1: CCL 2, 921.

⁴ Cf. *CIC*, can. 1176 §3, can. 1205; *CCEO*, can. 876 §3; can. 868.

⁵ Cf. *Catechism of the Catholic Church*, 1681.

⁶ Cf. *Catechism of the Catholic Church*, 2300.

⁷ Cf. 1 Cor 15:42-44; *Catechism of the Catholic Church*, 1683.

⁸ Cf. St. Augustine, *De cura pro mortuis gerenda*, 3, 5: CSEL 41, 628.

⁹ Second Vatican Ecumenical Council, Pastoral Constitution *Gaudium et Spes*, 14.

¹⁰ St. Augustine, *De cura pro mortuis gerenda*, 3, 5: CSEL 41, 627.

¹¹ Cf. Tb 2:9; 12:12.

¹² Cf. *Catechism of the Catholic Church*, 2300.

¹³ Cf. Holy Office, Instruction *Piam et constantem*, July 5, 1963: AAS 56 (1964), 822.

¹⁴ *CIC*, can. 1176 §3; cf. *CCEO*, can. 876 §3.

In the absence of motives contrary to Christian doctrine, the Church, after the celebration of the funeral rite, accompanies the choice of cremation, providing the relevant liturgical and pastoral directives, and taking particular care to avoid every form of scandal or the appearance of religious indifferentism.

5. When, for legitimate motives, cremation of the body has been chosen, the ashes of the faithful must be laid to rest in a sacred place, that is, in a cemetery or, in certain cases, in a church or an area, which has been set aside for this purpose, and so dedicated by the competent ecclesial authority.

From the earliest times, Christians have desired that the faithful departed become the objects of the Christian community's prayers and remembrance. Their tombs have become places of prayer, remembrance and reflection. The faithful departed remain part of the Church who believes "in the communion of all the faithful of Christ, those who are pilgrims on earth, the dead who are being purified, and the blessed in heaven, all together forming one Church."¹⁵

The reservation of the ashes of the departed in a sacred place ensures that they are not excluded from the prayers and remembrance of their family or the Christian community. It prevents the faithful departed from being forgotten, or their remains from being shown a lack of respect, which eventuality is possible, most especially once the immediately subsequent generation has too passed away. Also it prevents any unfitting or superstitious practices.

6. For the reasons given above, the conservation of the ashes of the departed in a domestic residence is not permitted. Only in grave and exceptional cases dependent on cultural conditions of a localized nature, may the Ordinary, in agreement with the Episcopal Conference or the Synod of Bishops of the Oriental Churches, concede permission for the conservation of the ashes of the departed in a domestic residence. Nonetheless, the ashes may not be divided among various family members and due respect must be maintained regarding the circumstances of such a conservation.

7. In order that every appearance of pantheism, naturalism or nihilism be avoided, it is not permitted to scatter the ashes of the faithful departed in the air, on land, at sea or in some other way, nor may they be preserved in mementos, pieces of jewelry or other objects. These courses of action cannot be legitimized by an appeal to the sanitary, social, or economic motives that may have occasioned the choice of cremation.

8. When the deceased notoriously has requested cremation and the scattering of their ashes for reasons contrary to the Christian faith, a Christian funeral must be denied to that person according to the norms of the law.¹⁶

The Sovereign Pontiff Francis, in the Audience granted to the undersigned Cardinal Prefect on March 18, 2016, approved the present Instruction, adopted in the Ordinary Session of this Congregation on March 2, 2016, and ordered its publication.

Rome, from the Offices of the Congregation for the Doctrine of the Faith, August 15, 2016, the Solemnity of the Assumption of the Blessed Virgin Mary.

Gerhard Card. Muller
Prefect

✠ Luis F. Ladaria, S.J.
Titular Archbishop of Thibica
Secretary

¹⁵ *Catechism of the Catholic Church*, 962.

¹⁶ *CIC*, can. 1184; *CCEO*, can. 876 §3.