

“ BUT WHOEVER DRINKS THE WATER I SHALL GIVE
WILL NEVER THIRST; THE WATER I SHALL GIVE
WILL BECOME IN HIM A SPRING OF WATER
WELLING UP TO ETERNAL LIFE ”
-JOHN 4:14



**CLARION
HERALD**

Official Newspaper of the Archdiocese of New Orleans

ETERNAL LIFE

What you might not know about N.O. Catholic cemeteries

Next fall, New Orleans will host the Catholic Cemetery Conference's annual convention and exposition.

Open to cemetery professionals from across the United States, Canada and Australia, the gathering typically attracts 300 to 500 attendees who are united in a common mission to uphold burial of the dead as a corporal work of mercy.

Recently, Sherri Peppo, executive director of the New Orleans Catholic Cemeteries Office, was asked to identify the four biggest misconceptions she and her staff encounter while engaged in this special ministry.

► Misunderstanding No. 1: New Orleans' Catholic cemeteries are 'out of space'

I think part of the reason the public might think this is because of the sheer age of our Catholic cemeteries – some of them date back to the 18th and 19th centuries. So, they just assume our Catholic cemeteries are "full." Another reason is that almost all of our cemeteries are landlocked and located in the middle of neighborhoods – so when you drive past them, it appears there's "no more space" inside. This is not true. Space is still available. In a few of our cemeteries, we still have space for the



Sherri
PEPPO
GUEST COLUMN

construction of mausoleums and columbaria (structures that hold niches for cremated remains). For example, right now we are building two new mausoleums and a new cremation garden inside St. Louis No. 3 on Esplanade Avenue (see story on page 12). Space for this construction project was created by closing off one of the cross streets in the cemetery. Our Catholic cemeteries also have individual lots in which new tombs can be built for family use. Over the years, the myth that Catholic cemeteries had no space went unchecked because there wasn't a lot of marketing to inform families that the opposite is true.

► Misunderstanding No. 2: Cremation is not 'Catholic'

Cremation has been recognized by canon law as an acceptable method of burial since the 1960s – as long as the cremated remains are buried in a cemetery and are not kept at home or scattered or divided among the bereaved. This important step of burying the dead, one of the seven corporal works of



Photo by Frank J. Methe | CLARION HERALD

A spray of flowers provides a nice reflection on the marble of St. Louis Cemetery No. 3 on Esplanade Avenue.

mercy, has been overlooked in past years. What we're finding now, because cremated remains aren't always being buried in cemeteries, is that people have no place to pray at the burial site of their loved one; there's no dedicated space for the memorialization of that person, to pay their respects. Also, as the years go by, future families will not have a place to do their family research and find their ancestors. So, in addition to the reverence we give the deceased in burying their cremated remains, there are also some very practical reasons for doing so: so families will have a place to mourn and to research their genealogies. The Catholic Cemeteries Office welcomes inquiries from those who might have cremated remains in their possession and want to have them interred, even if the death was many years ago. We have a wide range of prices on cremation niches and can offer some very affordable options.

► Misunderstanding No. 3: Why does it cost so much to 'just' open and close a tomb?

I think it's important to take a step back and put the cost of interment into perspective. Our cemeteries rely

on the labor of a hardworking staff who are on a payroll and who draw vacation, sick time and other benefits. The family may only use their grave every 15 to 20 years, but our staff is still on the premises six and seven days a week maintaining the cemeteries. Think of our cemeteries as small cities. There are roadways, fences, sidewalks and utilities to take care of, drainage issues to address and grounds, gardens and trees to maintain. There are the costs of new construction and of maintaining historic tombs – in a climate that's known for taking its toll on all types of outdoor structures. Right now, we're restoring a chapel at St. Roch Cemetery that was built in 1876. I think it's easy to overlook the significant amount of expense that it takes to maintain all the cemeteries that we have, but our goal is to continue to have the cemeteries look as clean as peaceful as we possibly can. So, my hope is that when families come in to pay an interment charge, they understand that this charge is not based solely on the labor of opening and closing the grave. We hope they can understand that balance between being a ministry that is sensitive to a

family's financial burden and what we realistically need to charge in order to pay our staff and maintain our cemeteries year-round. We are trying to lessen this burden on families. In a new program called the Catholic Memorial Plan, families who already own property in a Catholic cemetery and who intend to be buried in that grave can pre-pay their interment fee and/or memorialization cost. In the past, we didn't have any type of trust set up where people could pre-pay funds, but now we are able to offer this. They have the option of paying it in full or over time.

► Misunderstanding No. 4: Only Catholics can be buried in a Catholic cemetery

While our Catholic cemeteries are sacred and are an extension of the Catholic Church community, all family members can be interred in the same cemetery, regardless of their faith. Our mission statement is: "The ministry of New Orleans Catholic Cemeteries is to provide people of all faiths a graceful and dignified burial in keeping with the Gospel of Jesus Christ and to offer pastoral care to the family members and friends of the deceased."

N.O. CATHOLIC CEMETERIES: AT A GLANCE

► The New Orleans Catholic Cemeteries Office operates and maintains 13 historic cemeteries:

St. Joseph Nos. 1 and 2 on Washington Avenue
St. Louis No. 1 on Basin Street
St. Louis No. 2 on North Claiborne Avenue
St. Louis No. 3 on Esplanade Avenue
St. Patrick No. 1 on Canal Street
St. Patrick Nos. 2 and 3 on City Park Avenue
St. Roch Nos. 1 and 2 on St. Roch Avenue
St. Vincent de Paul Nos. 1 and 2 on Soniat Street
St. Charles Cemetery on Paul Maillard Road in Luling

► There are additional Catholic cemeteries located on or near the grounds of Catholic churches, but these cemeteries are not under the management of the New Orleans Catholic Cemeteries Office.

Sacrament of sick not restricted to point of death

QI recently received the sacrament of the sick – prior to a cardioversion, which involves an electric shock to the heart. After the anointing, my wife mentioned to our pastor that we might be asking for the sacrament again, prior to some planned knee surgery. If we understood correctly, our pastor said that he only administered the sacrament for “serious” medical conditions – leading us to believe that we should not ask for it for “routine” knee surgery. My wife and I are both in our 70s.

We are aware of the “consent” that must be signed at the hospital prior to surgery, and we believe this document is based on the possible effects of the anesthesia. Considering this, and the fact of our ages, are we wrong to ask to be anointed prior to such knee surgery? Who makes the call on whether we should have the sacrament -- we or our pastor? (Richmond, Virginia)

ABoth the Code of Canon Law and the “Catechism of the Catholic Church” offer some guidance as to when the sacrament of the sick can be administered. Canon 1004.1 says that it is given “to a member of the faithful who, having reached

“I used to think it would be a good thing to die young and die quickly, but now I am beginning to think a long life with much labor and suffering for God would be the greater grace.”

– Father Thomas Merton



Father DOYLE
QUESTION CORNER

the use of reason, begins to be in danger due to sickness

or old age.”

The catechism highlights that this anointing is not meant to be limited to those who are right at the point of death (No. 1514). The pastoral judgment of the priest does determine when a person is eligible, but my experience has been that most

priests tend to be permissive, especially when the person has asked for the sacrament.

In your own situation, I find your argument about anesthesia to be persuasive. In looking at parishes’ websites with regard to this sacrament I found, for example, that St. Mary’s Catholic Church

in Sandusky, Ohio, says that “you may ask to receive the sacrament any time that you are to undergo surgery under general anesthesia.”

I consider this a reasonable guideline, and if your pastor is unwilling, I would encourage you simply to ask a different priest.





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refreshments to
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— ❁ —

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Deacon's hospice experience sharpens listening skills

By Peter Finney Jr.
Clarion Herald

Deacon Brent Bourgeois was ordained as a permanent deacon in 2009 for the Diocese of Houma-Thibodaux and serves as a spiritual care coordinator for Notre Dame Hospice of the Archdiocese of New Orleans.

Deacon Bourgeois, 58, lives in Raceland and travels thousands of miles each year to visit hospice patients and their families in their time of greatest need. Sometimes, it's not the words he offers to a person who is approaching death but the gifts of his presence and his silence that mean the most.

Peter Finney Jr. of the Clarion Herald spoke with Deacon Bourgeois about his ministry.

How did the idea of your becoming a hospice chaplain come about?

That's a little bit of a story. I had been working as a road welder. People would call and say they need a welder. I would either construct something or cut something. I was in adoration on a Thursday night, and I was praying that I could surrender to God and be wherever he wanted me to be. I was still working in the oil fields. For the next three Thursdays, I didn't ask for anything. I just said my prayers and sat and listened to the sound. On the fourth Friday morning, I got into my sports truck and the phone rang. My friend asked



Photo by Peter Finney Jr. | CLARION HERALD

In this 2017 file photo, Deacon Brent Bourgeois of Notre Dame Hospice offers a blessing to Hazel Coleman, a centenarian at the time, in her home on Magazine Street in New Orleans. Coleman died in June at the age of 102.

me, "Have you ever thought about being a hospice chaplain?" He was just a friend, a machinist who was at Mass, and Father Todd was working for a hospice in Houma, and he mentioned the hospice was looking for a full-time chaplain. That was 10 years ago.

What positions have you held in hospice care?

I worked for Journey Hospice for about six years and have worked for Notre Dame Hospice for the last four years. I'm also serving at St. Charles Borromeo Church in Thibodaux. I am called a spiritual care coordinator. My wife tells people I just visit for a living. I am here to help with the spiritual needs of the patient and the caregivers. I tell everybody that I am here to minister to the whole family, not just to the patient.

What is the most important aspect of your ministry?

I just listen, basically. The biggest thing to me is that sometimes people just want to tell you their story. When I was in formation in the permanent diaconate, I remember a priest telling us something that has really come true in hospice ministry:

"Every story you hear is true; it's just that some of those stories really happened." It makes a difference when you sit down with someone, even though they are sharing this memory that you know was impossible to have happened, but they want you to believe it. That brings them comfort.

What type of bravery or courage have you seen in those who are preparing to die?

I've seen incredible bravery. Many people know their faith, they embrace their faith. They know this life is a journey; it's not the final destination. It's humbling, and the most humbling part is when someone asks you to do their funeral. That's happened quite a few times in my 10 years. The emotion hits you the same every time. When the family asks you to do the funeral is one thing, but when the patient asks, it's something else. They tell me they would appreciate it if I would be at their funeral.

Are most of the patients you visit with aware of what is going on?

Yes. The majority of the time they are. Recently, I visited a new admission to a nursing home, and the wife

actually left the room. She wanted me to find out what his ideas were for funeral arrangements. He hadn't talked to the family about the arrangements, and they were afraid to talk to him about it. I told her, "There are two ways. I will either straight out ask him or I'm going to ask him and he's never going to realize I asked him and it's going to come out in conversation." This man was an accountant, and so I just asked him, "Do you have any funeral arrangements?" and he told me he was still undecided. But that conversation opened the door.

Did you have any idea you might be doing this in your life?

Once I was ordained a deacon – and I told this to Bishop Sam Jacobs – a lot of things that happened in my life became clearer as to why they happened. I'm not a counselor, but I've been counseling people all my life. People felt they could share things with me. I feel God has prepared me for this ministry.

What are the usual requirements for someone to receive hospice care?

They have to have a diagnosis from a doctor that they

have six months to live, and the doctor has to say there will be no further treatments done (with the exception of palliative care). One man showed incredible bravery. He had pancreatic cancer and refused to take any more treatments. He had asked the doctor if he took treatments, how long would it extend his life, and he was told six weeks to three months. And then he asked how much it was going to cost. The doctor told him the cost was not the thing. But the man said, "I don't want my legacy to be that my wife has bills to pay for me to have maybe three more months." There was another person who was the first one to ever break through my wall and get me to tear up in his presence. He told me he hoped what he was doing would benefit someone. He believed in redemptive suffering. He refused a lot of pain medication. He wanted to feel his pain and offer it up for someone else.

Have you ever had any worries or concerns about visiting a hospice patient?

When I was in formation, I did hospital ministry during the CPE (Clinical Pastoral Education) section of formation. It just felt natural to go into people's rooms and talk to them and listen to their stories. I may not be able to remember somebody's name, but I can tell them what happened the first time we met. The first patient I ever met, I had to walk past an older gentleman who was taking care of his wife, who had Alzheimer's. When he walked with me into the room, she called him "Momma." He told me, "She hasn't recognized me in years."

Do you minister to people of all faiths?

Absolutely. Some people might say, "I don't know if I want a Catholic chaplain." But I tell them right away, "My job is about compassion, not conversion." As a Catholic, it would be great for everyone to convert, but

See **N.D. HOSPICE** page 5 ►

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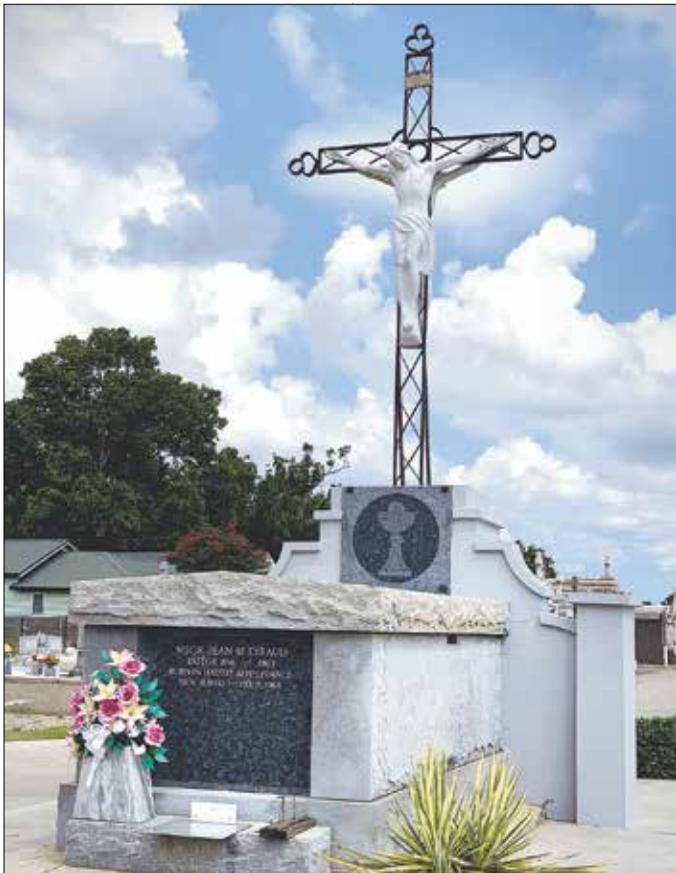
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St. Peter Cemetery in Reserve honors its priests

N.D. HOSPICE

► From PAGE 4



Photos by Peter Finney Jr. | CLARION HERALD

St. Peter Church in Reserve was established in 1864 out of territory originally belonging to St. John the Baptist Church in Edgard. In the early years of the new parish's existence, funeral Masses were celebrated at St. Peter Church and burials were in St. John the Baptist Cemetery on the West Bank of the Mississippi River. Burials began at St. Peter around 1870. One of the distinguishing characteristics of St. Peter Cemetery is the large priests' tomb, which rests at the end of a long entranceway. Msgr. Jean M. Eyraud, the renowned pastor who served from 1916 to 1963, was buried in the priests' tomb in 1968. On the other side of the tomb are the names of other priests who served and were buried at St. Peter, including founding pastor, Father Peter Marie LaCour, who died in 1871.

that's not a stress we need to put on somebody.

How do you keep your emotions in check? Are there highs and lows?

It's both. Sometimes, I can go visit people and walk away feeling like I got more than I could ever give to someone. Then there are times when I have a conversation with someone and I have to pull to the side of the road and just sit. I usually visit three or four people a day. I tell everybody I have southeast Louisiana. I go from Baton Rouge to Chauvin and from Metairie to Morgan City.

How has this affected your faith?

The simplest way to say it is I have learned more from the dying than I have learned from the living about faith.

For more information on Notre Dame Hospice, call 227-3600 or go to www.notredame-health.org



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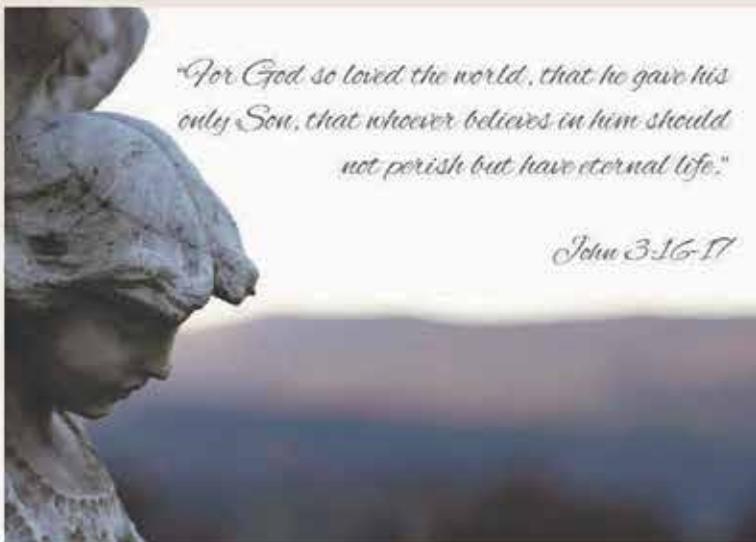
We remember our loved ones, and pray they are in the company of the Saints in Heaven.

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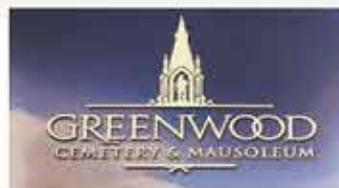
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When visiting your loved one in the cemetery, come visit our funeral home and share refreshments, which will be available all day. Parking is available in the funeral home parking lot with golf cart transportation to the cemetery.

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Building a Catholic legacy for future generations

My paternal grandfather, who died at the age of 99, wrote me 26 handwritten letters between 1986 and 1996, some of them exceeding 30 pages. Each was filled with wisdom on the importance of faith and education, with advice on facing hardships in life, as well as sage counsel on things like friendship, money, honesty, hard work, marriage and parenting.

Those letters are like sacraments to me, tangible signs of his love that communicate the contents of his heart into my own heart. Both he and my grandmother always lived in the present while mindful of the future welfare of others. They deemed the handing on their wisdom and knowledge to future generations to be a sacred duty and expression of love.

To me, that is the heartbeat of legacy, fulfilling the sacred duty of placing all we have been given by God in service to the well-being of others, as God would have us.

Build a legacy

Throughout Sacred Scripture, the idea of building a legacy for future generations dominates. Abraham, Moses, King David, Jeremiah, Sirach, Mary, the Apostles – Jesus himself – all of them revered the sacredness of the Tradition they had received from the past, and then lived “into the future” as good stewards.

Such a legacy-driven life reveals a heart intent on love for God and for future generations. In the kingdom, such love is the truest treasure, and “where your treasure is, there your heart will be also” (Mt 6:21).

I like to say that the Mass itself is the supreme sign of Christ’s enduring legacy. In the Mass, through Word and sacrament, Jesus hands over to us the whole of God’s own treasury of life and love, of wisdom and mercy. We who participate in the Mass, who



Dr. Thomas J.
NEAL

GUEST COLUMNIST

feast on the riches of the kingdom of heaven, are commanded at the end of Mass to “Go in peace, glorifying the Lord by your life.”

As a church, living instruments of God’s kingdom crashing into our world, we have been entrusted with a treasure of infinite value! And we have been commanded by our king to protect, cultivate and share this rich “deposit of faith” with every person, so that “all may be saved and to come to the knowledge of the truth” (1 Tim 2:4).

Each of us, as a full member of Christ’s body, bears this noble burden of the Great Commission: “Go into all the world and proclaim the good news to the whole creation” (Mk 16:15).

Use our actions as words

A Catholic legacy means living out, witnessing to and handing on the beauty of our faith within our family, our workplace, our community – really, anywhere we find ourselves. It means becoming the saints God made us to be, making a mark in the world that reveals the heart of Jesus Christ more clearly.

How? By being ambassadors of Christ in the world! And by the investment of our time, talent, and treasure into God’s church, our Catholic family, supporting the many people, programs, and institutions that carry out the day-to-day mission of the Church. This mission includes evangelization, catechesis, Catholic education, the charitable works of the church and the formation of future priests. By investing in these, we directly participate in building up the body of

See **LEGACY** page 15 >



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Flower program freshens tombs, crypts year-round

By Beth Donze
Clarion Herald

A special program offered by the New Orleans Catholic Cemeteries Office is eliminating the stresses of keeping a loved one's grave brightened with a steady supply of fresh, seasonal flowers.

The office's Fresh Flower Program offers several options for having flowers delivered directly to the tombs of those buried inside the 13 Catholic cemeteries operated by New Orleans Catholic Cemeteries:

- The family can have flowers delivered monthly.
- The family can arrange for delivery of flowers on four holidays or six holidays throughout the year.
- Single purchases of potted plants are offered at two special times of the year: a delivery of chrysanthemums on All Saints' Day and poinsettias in the lead-up to Christmas.

"The families will let us know if they want our staff to put the flowers on the graves for them – that's usually what they'll (ask of us)," said Sherri Peppo, executive director of the New Orleans Catholic Cemeteries Office.

To enroll in the program, families must have their own vase on site – either a flower holder that is attached to their mausoleum crypt, or a vase with a granite, marble or cement base at their tomb.



Photos | COURTESY NEW ORLEANS CATHOLIC CEMETERIES

Deliveries of chrysanthemums and poinsettias are made to the tombs of families enrolled in New Orleans Catholic Cemeteries' Fresh Flower Program on All Saints' Day and Christmas, respectively. Monthly delivery is also available.

"For the monthly or holiday flowers, we'll put bouquets in their vase," Peppo said.

Glass is not allowed in the cemeteries, Peppo warned, noting that families who do not have a suitable vase but who wish to enroll in the Fresh Flower Program can purchase a vase through the Cemeteries Office.

The only exceptions take place on All Saints' Day and Christmas, for which only potted plants are available. Consequently, those families with mausoleum crypts cannot have potted plants delivered to their crypt on those two holidays, Peppo said. However, mausoleum owners who are enrolled in the

monthly or holiday delivery programs will have a seasonal bouquet delivered to their crypts in observance of All Saints' Day and Christmas.

Memorial tree plantings

Also adding greenery to the cemetery landscape are memorial trees available for planting in honor of a loved

one – a service that is available at most of the Catholic cemeteries.

Throughout the year, except during the hot summer months, trees such as crape myrtle, saucer magnolia and savannah holly can be ordered and installed by Cemeteries staff at two price points: the tree only; and the tree with a bronze memorial marker.

Decorated with love

Jolts of Advent hope and Christmas cheer are coming soon to two cemeteries, courtesy of the New Orleans Catholic Cemeteries Office. Staffers will erect live Christmas trees at the entrances to St. Patrick Cemetery No. 3, 143 City Park Ave., and St. Louis Cemetery No. 3, 3421 Esplanade Ave.

Beginning Dec. 5, families with loved ones buried at any Catholic cemetery are invited to bring a weather-proof ornament – or a obtain a complimentary one from the offices of the two cemeteries – to hang on the trees in honor of their deceased loved one. Permanent ink markers will be available to personalize the ornaments.

The Christmas trees will be taken down at the end of December, so families wishing to retrieve their ornaments must do so before that time, Peppo said.

For more information, call the Cemeteries Office at 596-3050 or visit www.nolacatholic-cemeteries.org.

To learn more about the Fresh Flower Program, click on the "Planning" bar and choose "Family Services." The "Memorialization" page has a link explaining the Fresh Flower Program.

Beth Donze can be reached at bdonze@clarionherald.org.

The program delivers bouquets of fresh flowers to tombs that have a designated vase and to mausoleum crypts that have an attached vase (example pictured at left).

Purchase of niches, like cemetery plots at the Abbey, includes perpetual care and prayer by the monks of Saint Joseph Abbey.

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Cremation niches coming soon.



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All Saints'/All Souls' Day blessings, Masses set

Archbishop Gregory Aymond will be the principal celebrant of the All Saints' Day Mass Nov. 1 at 11 a.m. at **ST. LOUIS CEMETERY NO. 3**, New Orleans, followed by blessing of the graves and light refreshments.

Blessing of the graves in **ST. LOUIS CEMETERY NO. 1** and **ST. LOUIS CEMETERY NO. 2** will be at 2 p.m. and 2:15 p.m., respectively.

The following is a complete list of scheduled services at Catholic cemeteries in the Archdiocese of New Orleans:

OUR LADY OF THE MOST HOLY ROSARY CEMETERY, Taft: All Saints' Day, blessing of graves at noon (weather permitting).

OUR LADY OF PERPETUAL HELP

CEMETERY, 8968 Hwy. 23, Belle Chasse: All Saints' Day, 8:30 a.m. Mass followed by 9:30 a.m. blessing of the graves.

OUR LADY OF PROMPT SUCCOR CEMETERY, 146 Fourth St., Westwego: All Saints' Day, 8:30 a.m. Mass, followed by blessing of the graves at Our Lady of Prompt Succor Cemetery.

ST. BERNARD CEMETERY (TOCA), 2805 Bayou Road, St. Bernard: All Saints' Day, Mass in St. Bernard Church at 10:30 a.m., followed by blessing of the graves at the cemetery.

ST. CHARLES CEMETERY, Paul Maillard Road, Luling: All Saints' Day, blessing of graves at 1:30 p.m. in Holy Savior Mausoleum.

ST. CHARLES BORROMEO

CEMETERY, 13396 River Road, Destrehan: All Saints' Day, 9 a.m. Mass followed by blessing of the graves in St. Charles Borromeo Cemetery.

ST. GERTRUDE CEMETERY, Des Allemands: All Saints' Day, 9 a.m. Mass at church, followed by blessing of the graves at St. Gertrude Cemetery. **MENNONITE CEMETERY**, Des Allemands: All Saints' Day, blessing of the graves at 11 a.m.

ST. JOAN OF ARC AND ASCENSION OF OUR LORD, LaPlace: Blessing of the graves, Nov. 1, 2 p.m., at St. John Memorial Gardens, LaPlace.

ST. JOHN THE BAPTIST CEMETERY, 2361 Hwy. 18, Edgard: All Saints' Day, Mass at 10 a.m. at St. John the Baptist Church, followed by blessing of the graves in St. John the Baptist Cemetery.

ST. JOSEPH CEMETERIES, 2220 Washington Ave., New Orleans: All Saints' Day, blessing of the graves at noon.

ST. MARY AND ST. BARTHOLOMEW CEMETERIES, 500 Eliza St., New Orleans: All Saints' Day, 11 a.m. Mass at Holy Name of Mary Church, Algiers, followed by blessing of the graves.

ST. PATRICK CEMETERY, 143 City Park Ave., New Orleans: All Saints' Day, blessing of the graves begins at 9:30 a.m.

ST. PATRICK CEMETERY, 28698 Hwy. 23, Port Sulphur: All Saints' Day, blessing of the graves at **ST. JUDE CEMETERY** at 9 a.m.; Mass at noon in St. Patrick Church, followed by procession to **ST. PATRICK CEMETERY** for blessing of the graves. Blessing of graves at **OUR LADY OF GOOD HARBOR CEMETERY** at 3 p.m.

ST. PETER CEMETERY, RESERVE: All Saints' Day, 10 a.m. Mass followed by blessing of the graves. Gumbo will be served at St. Peter School cafeteria after the blessing.

ST. PIUS X CEMETERY, 8151 Barataria Blvd., Crown Point: All Saints' Day Mass at 11 a.m. at St. Pius X Church, followed by blessing of the graves at St. Pius X Mausoleum.

ST. ROCH CEMETERIES, 1725 St. Roch Ave., New Orleans: All Saints' Day, 10 a.m. Mass at St. Roch Cemetery No. 1, followed by blessing of graves.

ST. THOMAS AND ST. MARTIN DEPORRES CEMETERIES, Pointe a la Hache: All Saints' Day, blessing of graves at 4 p.m. at

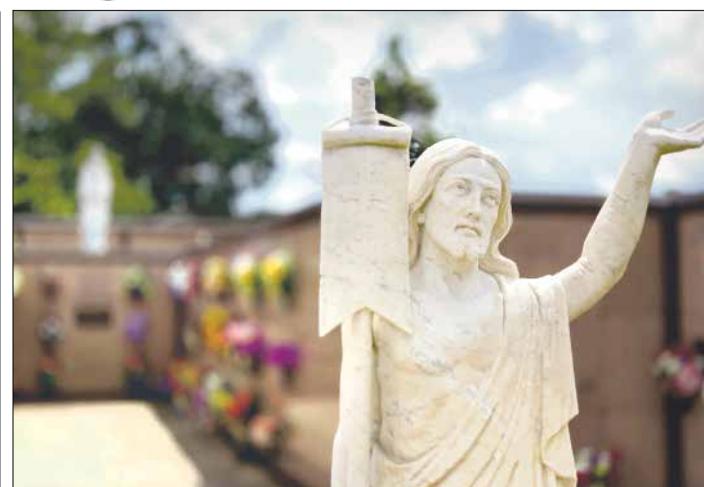


Photo by Peter Finney Jr. | CLARION HERALD

St. Peter Cemetery in Reserve: "I am the way and the truth and the life."

— John 14:6

St. Martin de Porres Cemetery. Then, 5 p.m. Mass at St. Thomas Catholic Church followed by blessing of graves at St. Thomas Cemetery.

ST. VINCENT DE PAUL SONIAT CEMETERY, 1950 Soniat St., New Orleans: All Saints' Day, blessing of graves begins at 11:30 a.m.

Other Masses/Events Oct. 31-Nov. 2

GREENWOOD FUNERAL HOME, 5200 Canal Blvd., New Orleans: Nov. 1, the community is invited to Mass at 1 p.m. in the funeral home chapel, celebrated by Father Beau Charbonnet, pastor of St. Angela Merici Parish, Metairie, followed by refreshments in the Boulevard Room. Open house Oct. 31-Nov. 1 from 8:30 a.m.-4 p.m. 486-0880.

LAKE LAWN METAIRIE FUNERAL HOME AND CEMETERIES, 5100 Pontchartrain Blvd., Metairie: Nov. 1, 3 p.m. Mass, celebrated by Archbishop Gregory Aymond and Father Joseph Palermo, pastor of St. Francis Xavier, Metairie. The Mass will be celebrated outside in front of All Saints Mausoleum. The celebration will move inside the funeral home in case of inclement weather. Refreshments and a commemorative gift following Mass. The funeral home will be open for visitation Oct. 31 and Nov. 1 from 8:30 a.m.-5 p.m.; Metairie Cemetery is open daily from 8:30 a.m.-5 p.m. For information, call 486-6331.

MOUNT OLIVET CEMETERY AND MAUSOLEUM, 4000 Norman Mayer Ave., New Orleans: Nov. 1, will celebrate All Saints' Day

with balloon releases at 1 p.m. and again at 3 p.m. Enjoy live music, refreshments and drinks from 11 a.m. to 4 p.m. Visitation hours, 8:30 a.m.-5 p.m. For more information, call 335-2200.

RESTLAWN PARK MAUSOLEUM, 3450 Hwy. 90, Avondale: Annual blessing of the graves, Nov. 1 at 2 p.m., with priests from various churches joining together for the All Saints' Day prayer service. Individual gravesites will be blessed. Information, 368-6723.

RHODES FUNERAL HOME, 3933 Washington Ave. (near Broad Street), New Orleans: Josephite Father Anthony Bozeman, pastor of St. Raymond and St. Leo the Great Parish, will be the principal celebrant and homilist Nov. 1. Other clergy members have been invited to participate. Prayer and a musical tribute featuring vocal and instrumental artists from the local area begin at 9 a.m., followed by Mass at 10 a.m. in the Rhodes Pavilion Chapel. Refreshments will be served after the Mass. Call 822-7162.

ST. BERNARD MEMORIAL GARDENS AND FUNERAL HOME, 701 West Virtue St., Chalmette: Father Marlon Mangubat, pastor of Our Lady of Prompt Succor Church, Chalmette, will celebrate Mass on Nov. 1 at 11 a.m. in the chapel, followed by blessing of graves and concluding with refreshments. Father Nghiem Van Nguyen, pastor of Mary Queen of Vietnam Church, New Orleans, will celebrate Mass in Vietnamese on Friday, Nov. 2 at 3 p.m. in the cemetery. Cemetery hours Oct. 31-Nov. 1 are from 8 a.m.-5 p.m.

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Thursday, November 14th
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11 a.m. - 1 p.m.

Metairie*

Tuesday, November 19th
Andy's Bistro
3322 N. Turnbull Drive
11 a.m. - 1 p.m.

Mandeville*

Tuesday, November 19th
Nuvolari's
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Cremation garden will serve vets, first responders

By Beth Donze
Clarion Herald

A cremation garden currently under construction inside St. Louis Cemetery No. 3 in New Orleans will offer hundreds of new burial niches for the exclusive use of military veterans, first responders and their families.

St. Michael the Archangel Cremation Garden, set for completion by the end of the year, will feature 380 single niches and 20 double – or “companion” – niches for the interment of cremated remains.

“We are honored to be able to offer our veterans and first responders a dedicated space for burial, should they choose cremation,” said Sherri Peppo, executive director of the New Orleans Catholic Cemeteries Office, noting how the new garden will significantly expand southshore burial options for military and emergency personnel.

“St. Michael the Archangel Cremation Garden is not technically government property, but it can offer (veterans and first responders) sacred ground and space for the family to be buried together, if that is their wish,” Peppo said.

Columbaria will form ‘shield’

Located in the middle of sprawling St. Louis No. 3 at 3421 Esplanade Ave., space for the new cremation garden was created by closing off one of the cemetery’s cross streets.

“On each side of this (intersection), a new mausoleum is being built: St. Mary of the Angels Mausoleum and St. Michael the Archangel Mausoleum, which will be on the same side as the cremation garden,” Peppo explained.

Although located adjacent to the cremation garden, the two mausoleums, which will provide a total of 60 double crypts and 80 single crypts, will not be restricted to military veterans and first responders, Peppo said.

The design of the cremation garden, a collaboration



Photos | COURTESY NEW ORLEANS CATHOLIC CEMETERIES OFFICE

The new St. Michael the Archangel Cremation Garden inside St. Louis Cemetery No. 3 will assume the shape of St. Michael’s shield. Two intersecting columbaria, topped by a statue of St. Michael, will form the garden’s main “cross” feature. Two smaller columbaria, set at ground level and punctuated by walkways of inlaid brick, will form the shield’s curving bottom boundary. Upon its completion, the cremation garden will provide 400 single and double niches for the burial of military veterans, first responders and their families. Burial at two new mausoleums (one of which is pictured above, near the top of the cross) will not be restricted to veterans and first responders.

between the Cemeteries Office and California-based Blackstone Cemetery Development, forms St. Michael’s shield when viewed from above. Two intersecting columbaria (the technical term for structures that hold cremated remains) will form the shield’s central cross and will be topped by a statue of St. Michael the Archangel, the patron saint of police officers, paramedics and the military.

Two low-lying, curving columbaria at the bottom of the garden will complete the shield shape, and brick inlay along the flanking walkways will reinforce the shield design.

Two benches will accommodate visitors, who will enter the cremation garden through a wrought-iron archway flanked by brick columns and a small granite water feature, Peppo said.

The garden’s identity as a site for the burial of veterans and first responders will be announced by eight flags: those of the five branches of the military; the “combination flag” for first responders; the American flag; and Louisiana’s state flag. Each flag will rise to a height of 18 feet on its flagpole.

Growing in popularity

Peppo said the new crema-

tion garden is part of the archdiocese’s response to recent upticks in both local and national interest in cremation.

Currently, about 40% of burials at New Orleans’ Catholic cemeteries – and about half of burials citywide – involve cremation, Peppo said. Statewide, the cremation burial rate is 33 percent. Peppo said, noting that families continue to be confused about canon law guidelines regarding cremation.

“Either there’s a misconception about cremation not being allowed in our Catholic Church – it actually has been allowed since the 1960s – or

that they do not fully understand that the cremated remains need to be buried and that they can’t be separated or scattered or kept at home,” Peppo said.

She said veterans and first responders considering burial at St. Michael the Archangel Cremation Garden will be able to choose from several options, including purchasing a double niche for themselves and their spouse, or one or more neighboring single niches for themselves, their spouse and their children.

Choices abound

The new cremation garden will join the Queen of All Saints Cremation Garden, located at St. Patrick Cemetery No. 3, as Catholic cemetery spaces devoted exclusively to the burial of cremated remains. Queen of All Saints, dedicated earlier this year, contains 630 single and double niches, many of which are still available for purchase by any member of the public.

Cremation niches also are available at a free-standing columbarium located at the entrance of St. Louis No. 3 and inside that cemetery’s Resurrection Mausoleum; and at two other Catholic cemeteries: St. Roch Cemetery No. 2 and St. Charles Cemetery in Luling.

Cemetery Services Group, Inc. of New Orleans is the contractor for the ongoing cremation garden and mausoleum projects at St. Louis No. 3. Mullin Landscape Associates, based in St. Rose, will design and install the landscaping.

The Cemeteries Office is offering veterans and first responders a 20% discount on the niches through Dec. 31, 2019. For more information on the soon-to-open cremation garden, call 596-3050 or visit nolacatholiccemeteries.org. St. Michael the Archangel Cremation Garden can be accessed by driving through St. Louis No. 3’s main entrance gates at 3421 Esplanade Ave. The garden is located about halfway through the cemetery, to the left of the roadway.

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Parish cemeteries: A labor, but also a labor of love

By Mark Pattison

Catholic News Service

WASHINGTON (CNS) – Often overlooked amid issues of grief and loss in Catholic families after the death of a loved one is that thousands of parishes across the United States have their own parish cemetery.

The Diocese of Madison, Wisconsin, alone has 125 parish cemeteries.

The majority of these cemeteries were established when the parish, then new, was founded in a rural area far from the closest neighboring parish in another village or the center of the diocese. The parish cemetery also was a welcoming presence for Catholics and made burying their loved ones easier in an era when there was still a great degree of suspicion – and separation – between Catholics and non-Catholics.

Those kinds of attitudes have largely dissipated, as have the distances between parishes as cities have grown and swallowed up farmland in their path.

Great location for ministry

One Wisconsin Catholic official who oversees parish cemeteries said their location – right in the middle of a parish – makes them the perfect ministry.

In Detroit, Assumption Grotto Parish on the city's northeast side has its own cemetery. When the parish was founded in 1832, it was 11 miles from its “mother church,” Ste. Anne de Detroit, established in 1701 as the first French settlers set down roots in Detroit.

In the intervening 185 years since Assumption was established, Detroit grew up and shot past what had been known as “Greinerville,” named after an Assumption Grotto family of French descent that ran a post office and general store. Greiner Road starts across the street from the church and ends at a large Catholic cemetery in Detroit, Mount Olivet.

Suburban development has spread 18 miles north-



Photo by Tyler Orsburn | CATHOLIC NEWS SERVICE

St. Mary Parish's cemetery in Alexandria, Virginia, is seen Oct. 19. Catholics observe the back-to-back feasts of All Saints and All Souls Nov. 1 and Nov. 2.

bound past the parish, and the neighborhood surrounding the church has seen better days. It is pockmarked with dilapidated houses and vacant lots where houses once stood.

Yet the parish goes on – and its cemetery, too.

Requires lots of maintenance

Joe Fisher grew up in the parish, was an altar boy and choir boy, and delivered newspapers on the street behind the 3.5-acre cemetery, where his father is buried. Over the past seven years, he's taken it upon himself to map out the cemetery, clean the grave markers, take photos of each of them and post them on a website called findagrave.com.

Of the 2,500 people buried there, “there's just 200 people that I don't know where” they are, Fisher said. “Before 1950, before vaccinations and stuff, the child mortality rate was pretty high. There are children who would have been buried from the flu epidemic. Wooden crosses do not survive 100 years.” He's also skeptical of a report of a burial at the cemetery in a year that predates the parish's founding.

What Fisher likes is the Grotto shrine built in 1881 inside the cemetery. “I go there because it makes me feel peaceful,” he said, even though he'll spend two or

three hours cleaning it.

There are still a few plots available, likely returned to the parish, according to Ellen Paluzzi, a parishioner and former parish secretary. “In fact, I'm going to be buried out there,” she said.

Parish cemeteries are “not all that uncommon” in the Midwest, said Grant Emmel, who is charged with keeping tabs on the 125 cemeteries in the Madison Diocese. “It's the perfect ministry, because it's right there, it's right in the middle of your parish.”

Land might be available

Emmel said some parishes have the opportunity to expand their cemeteries when adjacent farmers – who themselves could be parishioners – sell some acreage to the parish.

“The parish cemetery is like a business. You've got to approach it with that kind of mindset,” Emmel told Catholic News Service. “You've got inventory, you're selling things, you've got customer service, a lot of record-keeping – more so than a general nonprofit might think about. Then you've got the whole ministry side. ... You start adding that in, there's a lot to learn, but it's not overwhelming.”

Emmel added, “People in the parishes, a lot of them have businesses. A lot of them know how to keep a

cemetery in operation – or any business, really.”

He explained the dual nature of cemetery as business and ministry: “Like catechesis, like religious education, the cemetery is a ministry. In some situations, you say: ‘Listen, the cemetery has to be self-sustaining. It has to pay its own way.’ That's not an unreasonable thing to say, but at some level, there's going to be some level of expectation that this is important to us, and it's worth it to us to expend some of our resources to keep this up and running.”

“Now, is it prudent that it's completely supported by the parish? It's not an either-or, it's a both-and,” Emmel continued. “You do it because you are prudent with the use of the funds you've been given; you've invested in them over time. You get gifts, you get bequests, and you use that to build up a fund that will generate revenue for the cemetery to offset expenses. The majority of the expenses are offset by the revenues generated by past users of the cemetery.”

Family ties are strong

And the trump card for many in the parish, according to Emmel, is the reality that in the parish, and its parish cemetery, “Our parents are there, our grandparents are there, our kids are there.”

Joe Sankovich, a former priest, got thrown into parish cemetery ministry as an associate pastor at a suburban Detroit parish, when the pastor left and a new one was not immediately reassigned, leaving him and the other associate to split duties. One of Sankovich's was the parish cemetery.

“It became my laboratory,” he recalled. Sankovich left the ordained priesthood as a new pastor finally arrived in 1975, “but he asked me to hang on to the cemetery,” he said.

As an ex-priest, Sankovich didn't have an obvious career to fall back on – “my master's (degree) was in New Testament,” he said – “but I was

doing some counseling with a couple of guys that were based in New York City who had discernment programs for resigned priests.

“It was their recommendation that I look to something in the area of grief and bereavement,” he added.

So he went off to California “to do a weeklong workshop with Elisabeth Kubler-Ross,” the Swiss psychiatrist who had established her “five stages of grief” concept in the 1960s, he told CNS.

“I became good friends with Elisabeth and started thinking about cemeteries. I was in the Catholic Cemetery Conference,” an association for diocesan cemetery directors, “and they were doing absolutely nothing for parish cemeteries” at the time, he added.

Parish connection vital

Long story short, Sankovich became an authority on parish cemeteries, working in New England, New Jersey, and in the archdioceses of New York, Indianapolis, Milwaukee and Seattle.

It was in Seattle that Archbishop Raymond G. Hunthausen, then head of the archdiocese, challenged him on whether there was any longer a need for Catholic cemeteries. Working with a committee, Sankovich not only agreed that “the theology was bad,” but that it could be improved – and in the committee's report, showed how.

Archbishop Hunthausen was so impressed with the report, Sankovich said, that he sent it to his fellow bishops.

Given his travels, where does Sankovich want to be buried?

“I'm going to be buried in Central City (Pennsylvania), next to my sister, in my (childhood) parish, in that same place, close to the Flight 93 memorial,” he replied. “On the top of the hill there is a Polish cemetery. My grandparents on one side are in the Polish cemetery; the grandparents on the other side are in the (adjacent) Slovenian cemetery.”

Threats to dignity, sanctity of life racing ahead

By Elizabeth Bachmann
Catholic News Service

WASHINGTON (CNS) – A globetrotting warrior for life and human dignity has taken up a new gauntlet as president of the National Catholic Bioethics Center, where he will use his global expertise and Catholic bioethics education to defend against what he termed life-degrading “science fictions” that are becoming reality.

Joseph Meaney, former director of international outreach and expansion for Human Life International, assumed the presidency of the National Catholic Bioethics Center, taking over from the former president of 22 years, John Haas. The new president earned his doctorate in bioethics from the Catholic University of the Sacred Heart in Rome.

A difficult challenge ahead

In an interview with Catholic News Service, Meaney said he foresees helming a difficult and fast-paced battle against an encroaching “culture of death.”

“There are a lot of things developing at breakneck speed. We are at an unprecedented point in U.S. history. We have never seen this speed of scientific change,” Meaney said. “There are huge developments in robotics, movements to replace organs and limbs with robotic parts, artificial intelligence implants directly into the brain. These all were science fiction so recently. We are taking something you would talk about in a Hollywood film and turning it into reality.”

As president, Meaney will continue Haas’ work of

overseeing and guiding the Philadelphia-based center’s primary functions.

These include working with bishops, Catholic health care centers and the general public to outline and explain the church’s standings on existing and newly arising bioethical issues. The center offers to help Catholic health care facilities align their care with church teaching, especially with regard to end-of-life care, pregnancy and experimental treatments.

Medical ethics hotline

In emergency situations, the center makes an ethicist available 24/7. People can call (215) 877-2660 for consultation or guidance on church teaching on a bioethical issue. They do not provide legal or medical advice.

Meaney attributes his skill in these medical ethical areas to his hands-on study at the Catholic University of the Sacred Heart.

“We would go and see patients, and see Catholic health care in practice,” Meaney said. “And it was wonderful to follow doctors around and see cases and not just have a theoretical view, but see patients and discuss with families end-of-life issues and extraordinary versus ordinary means issues.”

In addition to its practical support, the National Catholic Bioethics Center publishes over 50 titles, including a series of educational publications, public policy reports, and The National Bioethics Quarterly.

Meaney emphasized that at the core of all these Catholic bioethical teachings is the idea of a human person’s in-

nate dignity from conception to death. He said that certain medical practices and experiments are stripping humans of their innate dignity all around the world through assisted suicide, embryonic stem-cell research, abortion, transgender body rejection, hormone therapy, contraception, etc.

“The vision of the human person is askew in so many places,” Meaney said. “Catholic teaching is so liberating and freeing. It is wonderful to be able to share that.”

He gave the example of assisted suicide, a practice growing in popularity as a “right” in America and the world, a practice he said grows out of a despair toward life and a desire to simply end suffering as painlessly as possible.

“A lot of despair comes from untreated pain or loneliness or untreated depression,” he said. “They need help, not a lethal injection – which is what the culture of death is offering.”

Church is pro-science

He heartily rejected the notion that the church’s moral sensitivities signal an aversion to science. Rather, he said that the church is pro-science, and acknowledges anything that can help humanity to overcome disease as a certain good. However, he proceeded with the caveat that the purpose and method behind a procedure or experiment often determines its ethicality.

“For instance, discovering ways to do prosthetic limbs is, in theory, wonderful. However, if it is going to be done in transhumanist way –

taking the position that they want to enhance the human person beyond normal by amputating the healthy arm to replace it with a stronger, robotic arm – that’s not respecting dignity because they want to create a superhuman,” Meaney said. “There is a good and bad way to do it.”

As leader of the National Catholic Bioethics Center, he intends to keep the organization on the cutting edge of these advances, and to temper scientific excitement with moral caution. He and his team will study each breakthrough’s implications

on human dignity and guide Catholics and non-Catholics alike to make moral decisions about how to participate in and utilize medical services.

“People turn to us because they see us as a faithful guide in morality,” Meaney said. “That’s the beauty of the church; our teachings continue in fidelity of the same tradition. A lot of people do turn to us and want to know what the church teaches as a guide to them.”

More information about the National Catholic Bioethics Center and its resources are available on its website, www.ncbcenter.org.

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LEGACY

► From PAGE 6

Christ and ensuring Christ’s Great Commission will be carried out faithfully.

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That was my grandparents’ legacy. That is the legacy of Christ.

What will be your legacy?

Interested in learning more about leaving your Catholic legacy? Please contact the Catholic Community Foundation at 596-3031 or lchmiola@ccfnola.org for more information.

Dr. Thomas Neal is the theo-

logical consultant for the Catholic Community Foundation. Since 2012, he has served as a professor of spiritual theology, director of the Institute for Lay Ecclesial Ministry, academic dean and director of intellectual formation at Notre Dame Seminary in New Orleans. He is also a faculty member of the Institute for Priestly Formation at Creighton University in Omaha.

Bereavement groups, grief support available

Many parishes in the Archdiocese of New Orleans offer bereavement groups or grief support ministries after the death of a loved one:

► **ALL SAINTS, NEW ORLEANS**

The bereavement team assists the family in preparing for the Funeral Mass by helping them choose the readings. Members also can assist in preparing the program. They attend the funeral and offer hospitality to those who come. They do followup calls or visits after the funeral. Contact Barbara Robinson at 361-8835.

► **ARCHDIOCESE OF NEW ORLEANS RETREAT CENTER,**

METAIRIE

Bereavement Support Group meets every third Wednesday of the month at 10 a.m. 5500 St. Mary St., Metairie. Contact Dr. Susan Cooley at 636-6829.

► **ASCENSION OF OUR LORD, LAPLACE**

The Bereavement Ministry Team coordinates support for parishioners experiencing grief following a death or important loss. Members offer assistance in planning readings and music, are present during the wake and Funeral Mass, prepare the church for Mass, request food donations for family receptions. They

also meet with family members to identify areas of support needed after the funeral, send cards, care notes and monthly messages of comfort and healing to grieving family members. A Christmas Mass of Remembrance for all deceased will be held Dec. 11 at 6 p.m. Members meet monthly. Contact Susie Lanza at 650-0496 or the parish office at (985) 652-2615.

► **BLESSED SEELOS, NEW ORLEANS**

Open Arms Caring Ministry offers prayerful support for anyone coping with grief. By appointment. All matters discussed are kept strictly confidential. Contact the parish office at 943-5566 and leave a message for Sandy Sanchez, O.P.

► **CENTER OF JESUS THE LORD AT OUR LADY OF GOOD COUNSEL CHURCH, NEW ORLEANS**

Stewards of Mercy ministry is a network of church community members who provide a mercy meal for family and friends after the Funeral Mass. Also, in an emergency such as illness in the family, members will provide meals or personal care for family members. Call 529-1636.

► **CORPUS CHRISTI-EPIPHANY, NEW ORLEANS**

The Bereavement Ministry assists celebrants and the family in preparation of the Funeral Mass and gives comfort and support for the bereaved family. A Mass and remembrance exhibit of all parishioners who have died during the year is offered each year. Contact Joycelyn Clementin via email at rinastj@hotmail.com or by phone at 655-1059.

► **GRIEVING WITH GREAT HOPE**

(GWGH), sponsored by the East St. Tammany Deanery parishes, is a new, five-week Catholic bereavement workshop using a video on-demand format. It offers a prayerful, practical and personal approach for anyone mourning the loss of a loved one. If you

have lost a spouse, a child (including pregnancy loss), a grandchild, a parent, another family member or a friend, you are encouraged to attend. Presenters will include two priests, as well as John and Sandy O'Shaughnessy from Good Mourning Ministry, a Catholic bereavement organization. The first GWGH workshop will be Jan. 27 at 6:30 p.m. at St. Margaret Mary's Evangelization Building, 1050B Robert Blvd., Slidell. Contact Deacon Warren Berault, warrenberault@yahoo.com or Diane St. Germain, dstgermain@me.com for registration information.

► **HOLY FAMILY, FRANKLINTON**

A member of the bereavement ministry visits the family to assist in planning the Funeral Mass. If visitation is held in the church, coffee and light refreshments are provided. Ministry members also can provide a full meal for the family and their guests in the parish hall after the funeral. Contact the parish office at (985) 839-4040.

► **MARY QUEEN OF PEACE, MANDEVILLE**

The parish offers two bereavement groups in a confidential setting. One, in support of families for the loss of a loved one, meets on Tuesdays at 11:30 a.m. during the fall and spring. A separate support group for parents who have lost a child meets on the second Tuesday at 7 p.m. Both groups are facilitated by Terecian Sister Marina Aranzabal, smarina@maryqueenofpeace.org or by phone at (985) 630-7130. Sister Marina is also available for individual consultation.

► **MOST HOLY TRINITY, COVINGTON**

Ministry assists families with preparation of funeral services and is present to them to give comfort, greet attendees and assist the celebrant and church ministers with the Mass or service. Members can provide food for the family or help with visitation at the church.

Families of the deceased are invited to attend a Memorial Mass on Nov. 2 at 4 p.m. Contact Terri Derbes at (985) 892-0642.

► **OUR LADY OF DIVINE PROVIDENCE, METAIRIE**

Boundless Spirit ministry meets on the third Thursday of the month at 2 p.m. in the St. Lawrence Room, located in the parish's Cuccia Center next to the church office at 1000 North Starrett Road. This support group provides assistance for any individual dealing with the loss of a loved one. Group discussion and guest speakers about the grief process. Open to anyone experiencing loss and seeking like souls with whom to share. For more information, 610-7159.

► **OUR LADY OF LOURDES, SLIDELL**

The OLL Grief Ministry meets on the second Monday of the month at 6:30 p.m. in the Parish Life Center. Contact Deacon Warren Berault at warrenberault@yahoo.com or Diane St. Germain at 701-5789, dstgermain@me.com.

► **SACRED HEART, LACOMBE**

"Sharing The Journey," Widow and Widowers Grief Support Group makes available support and comfort to those experiencing the loss of a spouse, in a confidential and prayerful setting. The various stages of grief are shared with others on the same journey of loss. The layers of the new role of experiencing widowhood/widowerhood are also discussed and shared with spiritual support. Facilitator, Beverly Domingue, is a certified faith companion. Meetings are monthly on the second Wednesday from 1-3 p.m. in the church narthex. Contact the church office at (985) 882-5229.

► **SACRED HEART OF JESUS, NORCO**

Angels of Mercy Bereavement Group consists of parishioners who reach out to

See **GROUPS** page 18 ►



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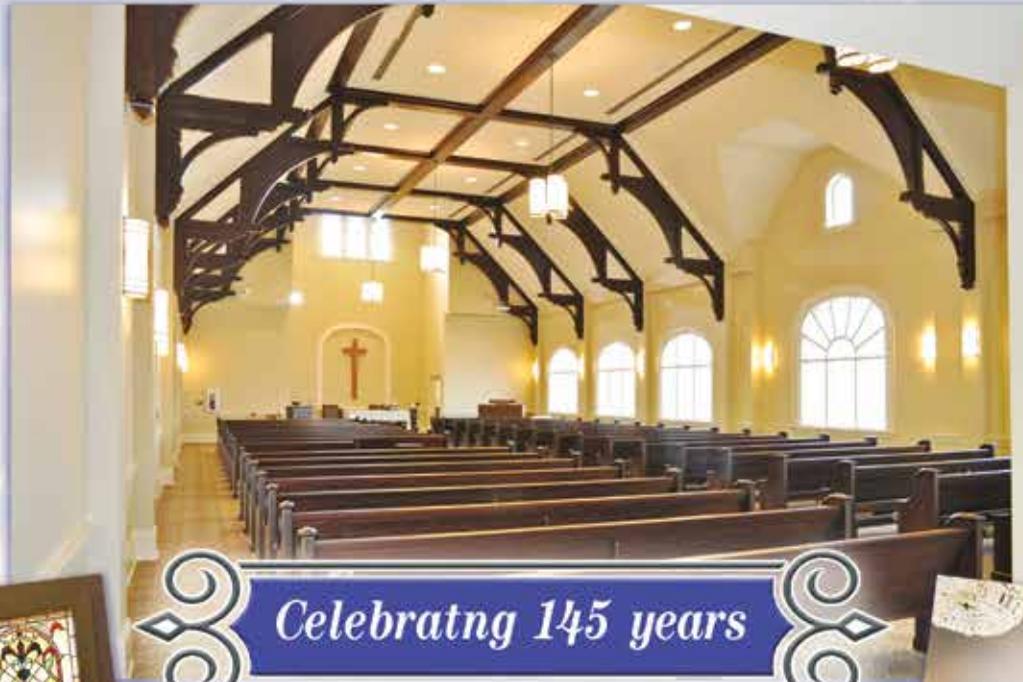
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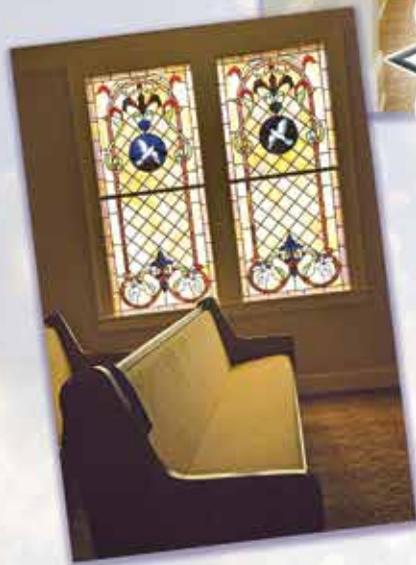
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Patrick M. Schoen, Managing Partner

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GROUPS

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family members of the deceased. Along with spiritual support, the group provides food and drinks. Contact Dianne Mayeux at 416-7073 or dianne@mayeuxac.com.

► **St. ANGELA MERICI, METAIRIE**

Bridge to NAIM is a support group for the recently widowed. A professional leads each meeting at 10:30 a.m. on the second Tuesday of the month in the conference room. There is no charge or obligation. For more information contact, Jo at 833-9470.

Coping with Life Alone is a ministry to help men and women who have lost their spouse either through death, divorce or separation. The program is designed to aid those who have lost their spouse deal with their grief and also to manage the many changes happening in their lives due their loss. The 10-week program is offered twice per year, typically beginning in June and December, with meetings on Wednesday evenings at 7 p.m. in the conference room. For more information please contact Mike Caruso at mcaruso11@cox.net.

The Funeral Ministry consists of parishioners who aid and assist families in planning their loved one's funerals. These parishioners meet with the families of the deceased and help them select readings and songs for the Funeral Mass. We offer our support, love and compassion in their time of need. Contact Donna McNamara at dnnmcnamara38@gmail.com.

► **St. ANN CHURCH AND SHRINE, METAIRIE**

The Bereavement Committee provides food and drink to the family of the deceased upon request. Contact the parish office at 455-7071, ext. 222.

► **St. ANTHONY OF PADUA, NEW ORLEANS**

Open Arms Caring Ministry offers support for anyone who is coping with grief of any kind. Support is offered by appointment through faith and prayer. All matters discussed



Photo by Peter Finney Jr. | CLARION HERALD

Since the 1870s, St. Peter Cemetery in Reserve has been operated by the church parish.

are kept strictly confidential. Call the parish office at 488-2651 and leave a message for Sandy Sanchez, O.P.

► **St. AUGUSTINE CHURCH, NEW ORLEANS**

The Bereavement Committee is overseen by Oblate Father Emmanuel Mulenga, pastor. Members include Audrey Amos and June Dumas. The Bereavement Committee assists the members who may be dealing with severe illness or imminent death, and they assist the family in the case of the member passing by helping plan the Funeral Mass. The committee will help in planning the liturgy, if needed. When possible, they attend the funeral and offer hospitality to those who come. They follow up with the family after the funeral. Contact the office 525-5934.

► **St. BENILDE, METAIRIE**

The Bereavement Committee assists parishioners upon the death of their loved ones by expressing condolences and offering to prepare a meal following the funeral. It also prepares food to help the family during their time of loss.

► **St. CATHERINE OF SIENA, METAIRIE**

The Grief Support Program is part of the SCS Bereavement Ministry and is a 10-week series designed to assist participants through the journey of grieving the loss of a

loved one. Using "The New Day Journal" by Mauryeen O'Brien, participants will be guided through the four stages of grief. In addition to prayer and Scripture readings, the program will make use of activities such as small group discussion, journaling, and other selected readings to help participants move toward healing. The program is offered in the spring and the fall each year. For more information about dates and times for the meetings, contact Patricia Lawson (Grief Support) at paglawnson@gmail.com or Becky Steppe (Bereavement Ministry) at rks45@cox.net.

► **St. CHARLES BORROMEIO, DESTREHAN**

The Next Chapter, a support group, was formed to offer moral and spiritual assistance to anyone who has suffered any type of loss. It meets at 7 p.m. on the first and third Tuesday of each month in the St. Mark Room, with roundtable discussions and occasional guest speakers. The office staff assists family members in selecting readings and music. An annual memorial Mass will be celebrated Nov. 5 at 7 p.m. for those who have lost a loved one during the past year. Contact the parish office at (985) 764-6383.

► **St. CHRISTOPHER THE MARTYR, METAIRIE**

The Bereavement and Support Group Ministry meets on second Thursday of the month

in the Parish Center. This ministry offers compassion and caring for those who have lost a loved one. For more information, call Dianne Vasquez, 835-0540 or the rectory, 837-8214.

► **St. DAVID, NEW ORLEANS**

The Bereavement Ministry offers assistance to members of deceased's family with spiritual assistance before and after the funeral. Assists the pastor and the family in planning the liturgy. Meets once a month. Annual memorial Mass for families who have lost loved ones during the past year is celebrated annually by Josephite Father Oswald Pierre-Jules, pastor. Contact Frankie Gardner at 943-8760.

► **St. DOMINIC, NEW ORLEANS**

Open Arms Caring Ministry offers support for anyone who is coping with grief of any kind through faith and prayer. By appointment. All matters discussed are kept strictly confidential. Contact the parish office at 482-4156 and leave a message for Sandy Sanchez, O.P.

► **St. FRANCIS XAVIER, METAIRIE**

The Bereavement Ministry has a grief support group which meets twice monthly one during the daytime and the other in the evening. The group is facilitated by a thanatologist. The ministry is hosting a butterfly release and social event in October. Con-

tact Paige Rahn for additional information at 491-4506.

► **St. GABRIEL THE ARCHANGEL, NEW ORLEANS**

The Bereavement Ministry provides comfort and support to bereaved parish families. A team meets with the family to offer sympathy and support, assists them in planning the funeral and in making arrangements for music and repast. The team prepares the church for the funeral. Contact the parish office at 282-0296.

► **St. HUBERT, GARYVILLE**

The parish offers parishioners the parish hall, free of charge, for a family gathering after a funeral Mass. Call (985) 535-3312 to reserve. The Ladies Altar Society has three bereavement groups that rotate their time and service by receiving donated food and beverages on the morning of the funeral. The church supplies paper plates, napkins, dinnerware and cups, while the family provides food, ice, drinks and cleanup. Goodwill offerings are accepted for use of the hall.

► **St. JANE DE CHANTAL, ABITA SPRINGS**

The Bereavement Ministry offers compassion and support to the families and friends of the deceased. The group offers Masses for the family and their loved one, provides coffee and light refreshments during visitation until the Mass begins. St. Jane Hall will be made available to families free of charge if they wish to bring and serve a meal. Depending on burial arrangements, the meal may be either after the Mass or after the burial. Cleanup is family's responsibility. Contact the parish office (985) 892-1439 to make arrangements. Chairperson is Jo Kieffer.

► **St. JOACHIM, MARRERO**

Parish Bereavement Ministry strives to be a source of love, care and support to those who grieve the loss of a loved one. The ministry offers a prepared meal sponsored by volunteer members. Sympathy

See **GROUPS** page 19 ►

GROUPS

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cards and Mass intentions are sent to the family. The rosary is offered at the funeral by Daughters of St. Joachim. Contact Mary Plaisance at 258-6300 or mbplaisance@yahoo.com; or Cathy Este at 347-6369.

► **ST. JOAN OF ARC, LAPLACE**

The Bereavement Friends express compassion of the church community to the bereaved family by helping with arrangements, providing food, reciting rosaries and notifying friends. Members assist with the annual All Souls' Day Mass and reception on Nov. 2 at 4:30 p.m. for parish families who have lost a loved one in the past year. Contact Frankie Tarullo at (985) 652-2334 or ftarullo@yahoo.com.

The parish has a "Bridge to NAIM" group for the newly widowed. Meetings are held on the third Monday of each month at 6 p.m. Contact Pat Menard at 415-1032.

► **ST. JOHN THE BAPTIST, PARADIS**

The Bereavement Ministry offers prayerful support to parishioners or anyone coping with grief of any kind. Assists the bereaved at their time of loss. Contact Debra Frickey (985) 817-1244 or Janice DuFrene (985) 758-7845.

► **ST. JOSEPH THE WORKER, MARRERO**

The Good Shepherd Ministry ministers to families who have lost a loved one by helping the family plan the funeral, reciting the rosary at the visitation or before the funeral liturgy and participating in the funeral Mass.

The Bereavement Ministry keeps in touch with the family by offering grief counseling and a Memorial Mass. Deceased members are remembered in the All Saints' Day Mass followed by a "Healing Brunch." The pastor is available for spiritual guidance.

► **ST. LUKE THE EVANGELIST, SLIDELL**

St. Luke's Bereavement Ministry reaches out to parishioners who have lost a loved one and coordinates with the

family to arrange any gathering after the funeral. It also sends cards to the family after the funeral and coordinates the Mass of Remembrance on All Souls' Day, Nov. 2. Contact Deacon Harold Burke for more information at (985) 641-6429.

► **ST. MARY OF THE ANGELS, NEW ORLEANS**

The Bereavement Committee is headed by Geraldine Aguillard, who is available to discuss the death of a loved one and fulfill the needs of everyone at the funeral Mass. Also at the Funeral Mass, the Evangelization Ministry under Vaughn Valeary presents the bereaved family with an SMA spiritual bag, which includes a Bible, memorial card, list of church services and a pen. Contact Franciscan Father Joseph Hund, pastor, at 945-3186.

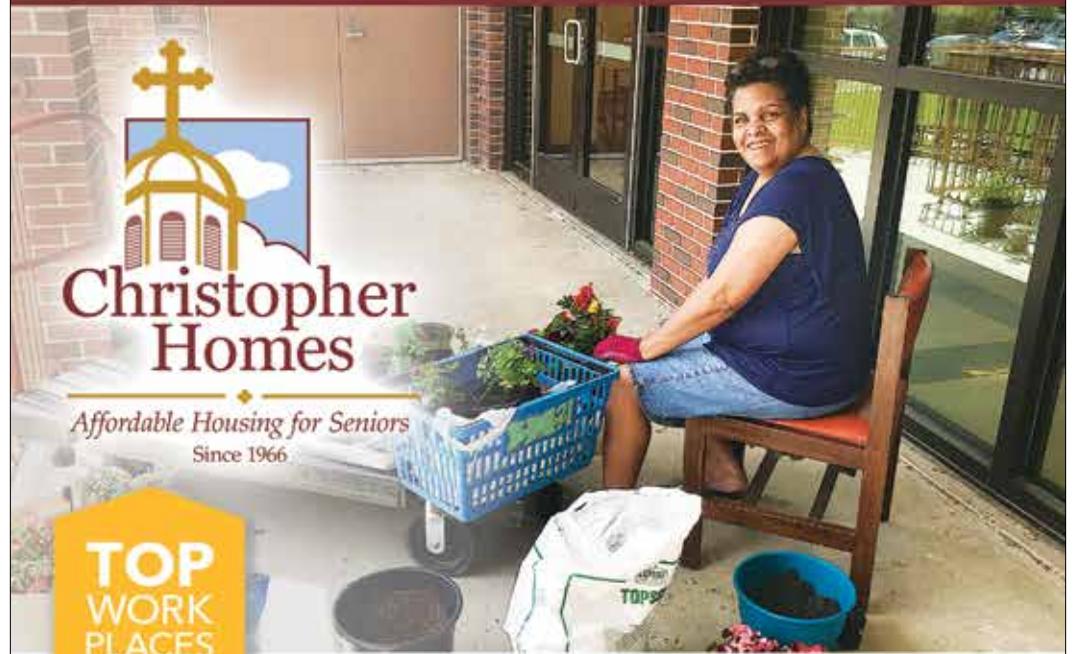
► **ST. PETER, RESERVE**

The Bereavement Committee reaches out to a family member of recently deceased parishioners offering sympathy and support. Along with spiritual support, this group can help families in preparing for the funeral and is available to receive donated food and beverages on the day of the funeral. Sympathy cards are sent to the family. Families of those who have lost loved ones during the past year are invited to the annual All Saints' Day Mass at 10 a.m. and blessing of the cemetery. Anyone wishing to help with this ministry can contact the parish office at (985) 536-2887.

► **ST. RAYMOND AND ST. LEO THE GREAT, NEW ORLEANS**

The Bereavement Ministry is composed of lectors, extraordinary ministers of holy Communion, ushers and Health Ministry members. The group will visit the family of the deceased, upon request, to help them cope with their loss and assist in planning the Mass, including special tributes, readings, music and rosary. The group also will send a card to the family after the funeral. An annual Memorial Mass is celebrated for families who have lost a loved one during the year.

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