

# Our Lady of the Rosary Chapel

## 3RD SUNDAY AFTER EASTER

### Cremation—Part II

If we keep with respect and love all the things which have had a relation to our dearly departed, all the more reason to do so with the very bodies of the dead. Cremation is a violent destruction which we do not have the habit of using on the things we love. In fact, for example, during World War I, they wanted to burn the bodies of the soldier who had died but the surviving soldiers were opposed to it, so much so that they were unable to carry out that plan in the end.

The reason does not prove cremation to be absolutely evil, being that per se it is not opposed to any revealed dogma, so that in some special cases it can be used (e.g. war, plague, etc.). In any case, the common rule is that to contribute to cremation is impious, scandalous and gravely illicit. (Holy Office, cited above.)

The originators of the contemporary attempt to replace inhumation with cremation are the adversaries of the Church, who have tried to restore the heathen custom. By this means they want to oppose everything that favors the Catholic Faith, professing the complete annihilation of man, using, therefore, cremation if it were not for the Church's prohibition. (*"Etsi ab Ecclesia non esset prohibita."* Noldin, *De Præceptis*, bk. IV, q.2, n.716, 2, b.)

It is not licit to change burial of corpses which is the rite and use introduced and kept always by the Church. The burial of bodies is a religious act. Inhumation in the Church always supposes a religious rite to be realized through her ministers. There is also a clear prohibition by the Church to this respect:

It is not permitted to order that one's own cadaver or some else's be burned. (*Holy Office, May 19 1886*)

It is never permitted to execute a cremation or to cooperate in one because of an order or advice; material cooperation can be tolerated bearing in mind the following points:

1. It cannot be a public act of a Masonic sect;
2. There cannot be anything that particularly and expressly indicates the rejection of Catholic doctrine or the approval of the Masonic sect;
3. There must not be any proof that the

executors were contracted as an act of disrespect to the Catholic Religion. (*Holy Office, July 27, 1892*)

It is not licit to administer the Sacraments to a dying person who has asked to be burned after his or her death and does not want to retract this disposition. (*Holy Office, July 27, 1892. Canon 1203, 2.*)

Nor is it licit to give ecclesiastical burial to those who by their own will have chosen cremation and who have persevered in this intent in a definite and notorious way until death. (*Holy Office, December 15, 1886. Canon 1210.*)

Nor is it permitted to celebrate public Mass for them, only privately (*Holy Office, July 27, 1892*), even if their will was not carried out (*CIC November 10, 1925. AAS XVII, p.593*). The mere presumption of repentance is not sufficient. (*Holy Office. June 19, 1926*)

When it regards bodies taken to be cremated not by the person's own will, the Church can use her rites, eliminating the danger of scandal, either in the house of the deceased, or in the church, but not in the place of cremation. Nevertheless, it does not seem necessary to deprive those who, in good faith and ignorant of the Church's prohibition, have asked to be burned, of ecclesiastical burial. Likewise for those who have wanted to retract and have not been able to for some reason.

In the Codex of Canon Law it says that if the order to burn the body was united to a contract or testament, it is necessary to disregard it. (*Canon 1203, 2.*)

Even amputated members of Catholics ought not to be burned without an expressed order from the doctor. If it is possible, on the grounds of the hospital there should be a place reserved for the interment of amputated members. This place should be blessed. (*Holy Office, August 3, 1897. AAS XXX, p.630*)

### **Pro Praxi (in the practice, for traditional morality)**

To be able to give the Sacraments to the dying and ecclesiastical burial to someone who has asked for their body to be burned, an internal retraction of the order is not enough, but rather, an external and effective revocation is necessary, to eliminate its influence on the effect and the subsequent scandal. A person who has repented but does not externally

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3rd Sunday after  
Easter

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### Our Lady of the Rosary

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#### HOLY MASS

Sundays: 7:00 & 10:00 am

Weekdays: 8:00 am

#### CONFESSIONS

Sundays

6:40—6:55 am

9:15—9:55 am

Weekdays

7:40—7:55 am

and by appointment

#### HOLY ROSARY

Sundays: After 7:00 am Mass  
and at 9:40 am

First Saturdays: after 8:00 am  
Mass

MAY, is the month of Our Lady. We are organizing the coronation, procession and benediction. Those who want to participate, please, sign up or ask Sister how to help us.

### ANNOUNCEMENTS

#### **Fr. Rodriguez:**

My Mass intentions are filled until May 4th, and I'm preparing a second list for Bp. Morello. We appreciate your generosity for the Mass stipends.

### SUNDAY ROSARY

You will receive a plenary indulgence for yourself, or the Poor Souls in Purgatory, if you pray a five decade Rosary before the Blessed Sacrament, and then add one Pater, one Ave, and one Gloria Patri for the Holy See. Please make every effort to participate in the Rosary after the 7am Mass or before the 10am Mass on Sunday.

### CATHOLIC ACTION

A Catholic Action meeting will be held on April 24th, at 12 noon.

### EASTER DUTY

means Confession and Communion once a year at this time. Eastertide ends on the Feast of the Most Holy Trinity, May 22nd.

impede the cremation, as far as he is able, remains unworthy.

Moreover, in some places where cremation is widely propagated the priest should, before hearing the person's confession, ask the sick person whether he has asked to be cremated. He should do this ("debet") in order to avoid the public scandal which would follow if he were to give the Sacraments to someone who would be cremated afterwards. Before the confession, because otherwise the secret would be a hindrance to him.

It can happen that the Sacraments could be given, at least secretly, and not so the ecclesiastical burial:

To those who by their own will have asked to be burned, if they have internally retracted, even if the external and effective withdrawal is physically or morally impossible (and this is known by others). If the reason for the impossibility is not sufficient to eliminate the scandal, at most they can be given Absolution and Extreme Unction secretly. Likewise for those who are unconscious if there is at least a positive probability of repentance. (The negative doubt or the simple possibility is not enough).

To those who have not chosen cremation themselves or in whose favor, having lost consciousness, there exists some positive reason to think that they did not want to be burned, if such was their external expression or if there exists a reason to think so, they can be given the Sacraments even in the presence of others and ecclesiastical burial, except in the case of imminent danger of scandal. In case of doubt the local ordinary should be consulted.

For the external and effective retraction the expression of their last will, accepted by civil law, is enough.

When it is impossible to avoid scandal, the prohibition of the celebration of ecclesiastical burial remains. (*Holy Office, to the Bishop of Linz, April 14, 1930. Commentary of the Codex, vol. II, Canon 1240, n.683, 5, p.840.*)

### **4. Current State of the Question**

Having always kept the same conduct regarding the cremation of cadavers, the Church has known how to form the conscience of the faithful in regards to it in such a way that, for everyone, the mentioned practice was absolutely forbidden and out of the question. In spite of this, on July 5, 1963, Paul VI approved a document from the Holy Office modifying the traditional doctrine. (Bear in mind that we are now dealing with one of the "Popes" of the New Conciliar Church.) It is for this reason that we might wonder what should now be the attitude of the priests and faithful regarding the iniquitous practice of cremation. This same document of Paul VI quotes the preceding documents from the Holy Office.

The document in question, after having referenced traditional doctrine, modifies it as follows:

Bearing in mind the current circumstances, and to not augment the difficulties nor the necessity to dispense from the legislation in force, it seems that the prescriptions of Canon Law in relation to cremation can be mitigated a little, in such a way that it is no longer necessary to urge what is indicated in Canon 1203, 2 [to not fulfill the order of cremation] and Canon 1240, 1, n.5 [where it says that it is necessary to deny ecclesiastical burial to those who have asked to be burned]. It is not necessary, either, to deny the Last Sacraments to those who have voluntarily chosen cremation, unless they have done it expressly to go against the Catholic Faith.

The document conserves the prohibition of the celebration of the rites of ecclesiastical burial in the place of cremation, and even to accompany the cadaver.

Even in the "New Codex of Canon Law" (1983), in Canon 1176, 3, it says: "The Church earnestly counsels the faithful that they preserve the pious custom of burying the bodies of the deceased; nevertheless, she does not forbid cremation, unless it was been chosen for reasons contrary to Christian doctrine."

### **5. A Practical Solution**

We have said above that cremation, although not evil in itself (per se), (in certain circumstances, e.g. war, plague, etc. it can be permitted), nevertheless it is not a purely positive law of the Church either. That means that it would still be forbidden even if it were not forbidden by the positive law, bearing in mind its consequences, the intention of its defenders and the lessening of the faith in Catholic dogmas if the practice of cremating corpses were permitted.

The world's circumstances have not changed in favor of the Church. On the contrary, they are ever more hostile to her. Men's intentions have not changed either, and the enemies of the Church are more ruthless than ever, in fact we can see their triumph over the Catholic City, especially after Vatican Council II.

That is why we think that such a broadening of doctrine with regard to cremation is completely opposed to the doctrine always maintained by the Church, and therefore contrary to her own Tradition. The rule of Tradition is: "Quod ubique, quod semper tradidit Ecclesia," and this new doctrine on cremation has never been upheld by popes or doctors, quite the contrary.

Moreover, it is true that if the Church puts no barrier to protect herself and the faithful from this iniquitous practice, the day will come

# MASS SCHEDULE

<b>SUNDAY</b> April 17	THIRD SUNDAY AFTER EASTER	W	7:00 am 10:00am	Superior's Intentions Missa pro Populo
<b>MONDAY</b> April 18	Within the Octave of St. Joseph  Requiem Mass	W	8:00 am  7:00 pm	Gerald Chetlen  And Holy Rosary for the Poor Souls in Purgatory
<b>TUESDAY</b> April 19	Within the Octave of St. Joseph	W	8:00 am	Dorothy Albert, R.I.P.
<b>WEDNESDAY</b> April 20	OCTAVE OF ST. JOSEPH	W	8:00 am	Thanksgiving to St. Joseph
<b>THURSDAY</b> April 21	St. Anselm, BpCD	W	8:00am	Marcy Dolan
<b>FRIDAY</b> April 22	Ss. Soter and Cajus PpMm	R	8:00am	Charles & Lillina, R.I.P
<b>SATURDAY</b> April 23	St. George, M.	R	7:00am	Hugh Dolan
<b>SUNDAY</b> April 24	FOURTH SUNDAY AFTER EASTER	W	7:00 am 10:00am	Superior's Intentions Missa pro Populo



## MASS TIMES AT ST. MARY THE VIRGIN

1520 Delaware St, Paulsboro, New Jersey 08066

April 17	9:30 am.	Fr. Bachtiger
April 24	5:00 pm.	Fr. Rodriguez
May 1	9:30 am.	Fr. Bachtiger
May 8	9:00 pm.	Fr. Rodriguez

\*Mass may be cancelled in the event of inclement weather.

Call Mrs. Mary Bocchino for any information: 856 228 4450 or Mrs. Windfeld 856 4564232

Devotions: Monday April 18, at 7:00 p.m.  
Requiem Mass, Rosary, and St. Joseph Litany  
for the Poor Souls in Purgatory.



### NOTICE TO NEWCOMERS

Founded in 1973 in the wake of the disastrous Second Vatican Council, the mission of Our Lady of the Rosary Chapel is to maintain and restore as far as possible the traditional faith, values and liturgical practice of the Roman Catholic Church, and to provide a haven of sanctity where men and women of good will may grow in love for God and their neighbor.

Please don't hesitate to introduce yourself and ask questions. After Mass come to the Social Hall, and join us for coffee and refreshments.

We hope your visit with us is a pleasant one, and we look forward to seeing you again and welcoming you as a member of Our Lady of the Rosary.

**We welcome Spanish-speaking guests, and confessions are heard in Spanish and English every Sunday and by appointment with the pastor.**

when inhumation will be replaced by cremation, which is so contrary to the conscious of the faithful, to the Liturgy and to the millenary practice of the Church and even human piety.

This being the case, then, we believe it is necessary to uphold the traditional doctrine of the Church, distancing the faithful from the practice of cremation, without ever allowing ourselves to give the Sacraments or ecclesiastical burial, according to the conditions given above. Even more so if we consider the nullity of the reforms due to the vacancy of the Apostolic See.

"Inhumation vividly symbolizes the moral identification between Christ and His faithful. If the Church cannot remove corruption, the stigma of sin, from our mortal remains, at least it is the ground blessed by the bishop, sanctified and consecrated (according to the terms of the Roman Pontificate) to which the deposit is entrusted; facing east, in the ancient liturgy, the Christian awaits, in the shadow of the Cross, as Christ did in another time near Calvary, the dawn of the Lord's Day.

Man's body is worthy of respect not only for what it will be, but also for what it has been. We are united by the most delicate and profound sentiments to the remains which had been united, in the unity of one same person, to a beloved being. It is through that face that we contemplated and possessed their soul. On that forehead

we have laid the last expression of our love. These remains have seen their natural nobility augmented thanks to Religion; sanctified by Baptism and the Eucharist; quickened by a soul which grace had elevated to the divine life, the body has been the Temple of the Holy Ghost. Pious hands have paid it their last respects; the Church has afterward honored it with holy water and blessed incense. It is necessary, therefore, to let nature finish its destructive work, but it is not fitting to contribute to it and hurry it along ourselves. [. . .] The inclinations of the human heart are enforced when they are in conformity with that which is most true and elevated by reason and Faith. The Church, and the State even less, has no right to forget this social law. She does not only have a moralizing mission, she is also founded on doctrine. Her dogma is like armor that upholds everything else. Now then, the most effective way to inculcate these beliefs in the spirit and heart of the faithful is to solidify them, to make them visible and attractive in the customs and uses. There we find the true motive of the adversaries of Catholicism in their efforts against inhumation.

In consequence of the connection between our rites with moral ideas, it should be noted that if cremation were to become generalized, it would show a religious depression, and would loosen the moral sense, refined throughout the centuries by Christianity."

### **Bibliography**

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## **OUR LADY OF FATIMA TOUR**

**We are organizing a pilgrimage to Fatima next year in June. Those who are interested, see the information placed on the board downstairs or contact Mrs. Dicceco. 203-378-2763**

### **VISIT US ON THE WEB**

For up-to-date information, such as last-minute changes to the Mass schedule, special prayer requests, and other breaking news, refer to our website at: