

Liturgy Recipient: \_\_\_\_\_ Date Form Filled out: \_\_\_\_\_

## San Antonio Catholic Church

### Pre-Planned Funeral Liturgy

Full Name Liturgy for: \_\_\_\_\_

Address: \_\_\_\_\_

Telephone: \_\_\_\_\_ Date and Place of Birth: \_\_\_\_\_

#### Family Information (Next of Kin)

Name:	City & State:	Phone:
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**Children:**

_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____

**Grand / Great Grand Children:**

_____	_____	_____
_____	_____	_____
_____	_____	_____

#### Other Family (Parents, Sisters, Brothers, Other Relatives)

Name:	Relationship:
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_____	_____
_____	_____
_____	_____

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Next of Kin Name: \_\_\_\_\_ Relationship: \_\_\_\_\_

Body Present: \_\_\_\_\_ Cremains: \_\_\_\_\_

Place of Burial: \_\_\_\_\_

Funeral Home: \_\_\_\_\_

### Funeral Service

If Cremains are present, will they be processed in? Yes or No (circle one)

### Music

Organist: Yes or No (circle one) Soloist: Yes or No (circle one)

Hymns: (Must be selected from approved list from Journey Songs # + name)

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_

### Burial Site

Please circle one:

Local Cemetery / Memorial Garden

San Antonio Memorial Garden

Cemetery in Home State

Local Funeral Director: \_\_\_\_\_

Describe any arrangements made: \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Memorial Table: Yes or No (circle one)

Specific Items: \_\_\_\_\_

Gift Bearers: \_\_\_\_\_

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**Readings (from Death to Life selections)**

**1<sup>st</sup> Reading:** \_\_\_\_\_ **Lector:** \_\_\_\_\_

(number ex: E14) (Book Chapter: Verse)

**2<sup>nd</sup> Reading:** \_\_\_\_\_ **Lector:** \_\_\_\_\_

(number ex: E14) (Book Chapter: Verse)

**Prayers of the Faithful Lector:** \_\_\_\_\_

**Prepay Service**

**If prepaying, please attach copy of receipts**

**Church (parishioner: \$350 \_\_\_\_\_ Non-parishioner: \$450) \_\_\_\_\_**

**Organist (\$100) \_\_\_\_\_**

**Soloist Cantor (\$75) \_\_\_\_\_**

**Any other requests:** \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
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\_\_\_\_\_

**Formed filled out by:** \_\_\_\_\_ **Date:** \_\_\_\_\_

Liturgy Recipient: \_\_\_\_\_ Date Form Filled out: \_\_\_\_\_

**Write here anything you would like your loved ones to know.**

**Dear Brother/Sister in Christ,**

It is very good that you are preparing your funeral arrangements in advance. As Catholics we are often called to remember our death, 'memento mori' that we may be ready to see God face to face.

We would like to take this opportunity to offer a few more suggestions.

**1. It is advisable to prepare and file a Catholic Declaration on Life and Death Advance Directive (Health Surrogate Designation / Living Will)**

A health care advance directive is a written or oral statement made and witnessed in advance of serious illness or injury to address medical situations that may arise when a person becomes unable to make one's own decisions. Executing an advance directive exercises good stewardship over the gift of life.

There are two forms of advance directives: the designation of health care surrogate, which authorizes a person to make decisions for the incapacitated patient, and the living will, which gives instructions to physicians and caregivers regarding medical care and treatment at the end of life. The Catholic Declaration on Life and Death merges both forms into one directive.

2. It is very important, especially for family members that are no longer practicing their catholic faith, as well as tho that are not catholic, to understand why your Catholic Faith is important to you. Please discuss this with them.
3. Tell them you want to receive the Sacrament of the Anointing of The Sick, (including if you are able, to also receive the Sacrament of Penance and Holy Communion). Make sure they know to call for a priest. **The Sacraments are visible signs of an invisible realty. They might not see air, but that does not mean it does not exist.** Be firm that you want to receive the graces necessary for your final perseverance.
4. While cremation is chosen by many families for various reasons, and is accepted by the Church, there are some things to be aware of:

It is **preferred** that your body be present for your Funeral Mass, even if Cremation will take place afterwards.

Cremains must never be kept, scattered, or separated. Many non-Catholics (and some Catholics) do not understand why this is important. We believe in the sacredness of the human person and need to be buried in consecrated soil. We are the Body of Christ. Never should we be hanging around someone's neck in a necklace or scattered into the wind.

5. If family members will be serving in the Funeral Mass as lector, gift-bearers, etc. it is important that they know what they are doing. It is a good time to have a



heart-to-heart discussion with them about the various roles of lay people within the Mass. We are a communion of persons, Jesus gathers us to Himself at every Mass and presents us in Him to the Father.

6. **The Mass is Heaven and Earth coming together.** At your Funeral Mass Heaven and Earth will be praying for you and presenting you back to God in thanksgiving for your life. Make sure they know they are not alone in their grief nor are you alone in your death.
7. **If any family members have fallen away from the church, now is an opportune time, to have an open discussion on why God's gift of faith is so important.** A relationship is not possible if one avoids talking / being together. It is the same with God. Encourage them to ask God for the gift of Faith. It is a request God will not deny and will give to those who are open to it.
8. The Funeral Mass is a very sacred moment in the life of a Catholic. We will do all we can to try and encourage your loved ones and help you and them to see the hope that God has given to all who are Baptized. ***If your loved ones have not been baptized, please encourage them to ask for it,*** so that they may become the adopted sons/daughters of God and inherit His Kingdom.
9. ***Encourage them, if they are not attending Mass, to attend.*** If your loved ones are attending Mass only once / twice a year or not at all, help them to know that no relationship is sustainable when you only speak with the Other once / twice a year.
10. ***Speak with them about God, let them see you / hear you pray.*** Often it will give them the courage to pray.
11. ***Encourage them to go to confession*** and often. None of us know the day or the hour. Help them to learn how to confess, or tell them to give us a call. We will help them!
12. ***If there is an impediment to receiving communion, talk to a priest!*** An impediment may be able to be removed. If your loved ones or you need a marriage annulment/a convalidation of a marriage, we encourage all to seek it. In our Diocese there is no charge for an annulment.
13. You will need our prayers and we will need yours. We depend on each other to get to Heaven. Make sure your family knows this and remind them to pray for you, to have Masses said for you.
14. Let's help each other to be in a relationship with God as our true, Last Will and Testament, even if they are hesitant to discuss it. Plant seeds and God will water them. Don't miss the opportunity. Amen.



# CATHOLIC DECLARATION ON LIFE AND DEATH ADVANCE DIRECTIVE (HEALTH SURROGATE DESIGNATION/LIVING WILL) OF

\_\_\_\_\_  
(Name)

## Introduction

I am executing this *Catholic Declaration on Life and Death* while I am of sound mind. It is intended to designate a surrogate and provide guidance in making medical decisions in the event I am incapacitated or unable to express my own wishes.

## Statement of Faith

I believe that I have been created for eternal life in union with God. The truth that my life is a precious gift from God has profound implications for the question of stewardship over my life. I have a duty to preserve my life and to use it for God's glory, but the duty to preserve my life is not absolute, for I may reject life-prolonging procedures that are insufficiently beneficial or excessively burdensome. Suicide and euthanasia are never morally acceptable options.<sup>1</sup> If I should become irreversibly and terminally ill, I request to be fully informed of my condition so that I can prepare myself spiritually for death and witness to my belief in Christ's redemption.

## Designation of Health Care Surrogate

In the event that I become incapacitated, I designate as my surrogate for health care decisions (if no surrogate is to be appointed, please write "none" in place of "name" below):

Name: \_\_\_\_\_

Address: \_\_\_\_\_

Phones (H, W, C): \_\_\_\_\_

If my surrogate is unwilling or unable to perform his or her duties or cannot be contacted, I wish to designate as my alternate surrogate (if no alternate surrogate is to be appointed, please write "none" in place of "name" below):

Name: \_\_\_\_\_

Address: \_\_\_\_\_

Phones (H, W, C): \_\_\_\_\_

This directive will permit my surrogate to make health care decisions, and to provide, withhold, or withdraw consent on my behalf; to apply for public benefits to defray the cost of health care; to receive my personal health care information; and to authorize my admission to or transfer from a health care facility. My surrogate is further appointed as my "Personal Representative."<sup>2</sup> This directive is not being made as a condition of treatment or admission to a health care facility. This document must be signed and witnessed on the other side to be valid.

<sup>1</sup> Cf. United States Conference of Catholic Bishops, *Ethical & Religious Directives for Catholic Health Care Services* (USCCB: Washington, DC 2009), Part Five.

<sup>2</sup> As defined by 45 CFR 164.502(g), for purposes of compliance with Federal HIPAA Laws and Regulations (the Health Insurance Portability and Accountability Act of 1996).

## Living Will

The following gives guidance for carrying out my wishes at the end of life. If at any time I am incapacitated and I have a terminal condition or I have an end-stage condition, and if my attending or treating physician and another consulting physician have determined that there is no reasonable medical probability of my recovery from such condition(s), my health care surrogate (designated above, if any) will be authorized to make decisions for me in accordance with my wishes expressed in this Declaration. If my surrogate cannot be contacted (or I have not named a surrogate), then I request and direct that each of the following be considered in making a decision for me.

That:

1. I be provided care and comfort, and that my pain be relieved.
2. No inappropriate, excessively burdensome nor disproportionate means be used to prolong my life. This can include medical or surgical procedures.
3. There should be a presumption in favor of providing nutrition and hydration to me, including medically assisted nutrition and hydration, unless:
  - They cannot reasonably be expected to prolong my life; or
  - The means used to deliver the nutrition and hydration are excessively burdensome and do not offer sufficient benefit or would cause me significant physical discomfort; or
  - I am imminently dying from an irreversible condition.
4. Nothing be done with the intention of causing my death.
5. Spiritual care be provided, including sacraments whenever possible.

## Additional Instructions

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## Signatures Required

It is my intention that my surrogate, family and physicians honor this declaration as the expression of my treatment wishes. I understand the full import of this declaration, and I am emotionally and mentally competent to make this declaration.

\_\_\_\_\_  
DECLARANT  
Last 4 Social Security Number: \_\_\_\_\_

\_\_\_\_\_  
Date

\_\_\_\_\_  
Witness Signature

\_\_\_\_\_  
Witness Signature

\_\_\_\_\_  
Printed/Typed Name

\_\_\_\_\_  
Printed/Typed Name

The Health Care Surrogate cannot serve as a witness; at least one witness must not be a spouse or blood relative of the person signing.

December 7, 2015



# **UNDERSTANDING THE CATHOLIC DECLARATION ON LIFE AND DEATH**

November 6, 2018

## **What is the Catholic Declaration on Life and Death?**

The *Catholic Declaration on Life and Death* is a health care advance directive for Florida's Catholics and is approved by the Bishops of Florida. This directive conforms to both Florida law and the teaching of the Church.

## **What is an "advance directive"?**

A health care advance directive is a written or oral statement made and witnessed in advance of serious illness or injury to address medical situations that may arise when a person becomes incapacitated or unable to make one's own decisions. Executing an advance directive exercises good stewardship over the gift of life.

There are two forms of advance directives: the *designation of health care surrogate*, which authorizes a person to make decisions for the incapacitated patient, and the *living will*, which gives instructions to physicians and caregivers regarding medical care and treatment at the end-of-life. The *Catholic Declaration on Life and Death* merges both forms into one directive.

## **Designation of Health Care Surrogate**

Every adult, 18 years of age and older, should designate in writing at least one health care surrogate to assist them in reviewing treatment options for an unexpected health crisis. Although while the person has decision making capacity their wishes are controlling, it is very important to have a surrogate who is prepared and authorized to make decisions for the patient and ensure that the patient's wishes are respected if the patient becomes incapacitated.

Florida law permits a surrogate to receive health information and to assist in making health care decisions prior to incapacity if so designated.

The health care surrogate should be chosen carefully as someone who will represent the patient's wishes regarding medical care and treatment or act in the patient's best interest if those wishes are unknown. If the patient has not designated a health care surrogate, a framework provided in state law determines who makes decisions on behalf of an incapacitated patient.

The "Living Will" section of the *Catholic Declaration on Life and Death* gives the surrogate a basic framework for understanding the patient's wishes regarding end-of-life care or treatment. Having a discussion with one's surrogate and family members and keeping them informed of goals, hopes, options and concerns will provide helpful information and comfort to all involved if and when future decisions are made on ones' behalf.

## **What if no surrogate is available or no surrogate is designated?**

A section of the *Catholic Declaration on Life and Death* provides guidance regarding end-of-life care and treatment to those who are left to make decisions even if no surrogate is available or none has been designated.

**Florida Catholic Conference**  
201 West Park Avenue  
Tallahassee, FL 32301-7715  
Telephone: (850) 222-3803  
Website: [www.flacathconf.org](http://www.flacathconf.org)



## **Living Will**

A living will specifies one's wishes should a person become unable to express those wishes at the time health care decisions are needed at the end of life. There are many forms of living wills available, some of which are not consistent with Catholic teaching.

## **Circumstances Requiring Special Attention**

Consulting with family, physicians, clergy, and pastoral health care workers is especially helpful for one who must make difficult decisions. One need not make these decisions without the support, advice, and guidance of others.

## **Additions to the *Catholic Declaration on Life and Death***

Space is provided in the *Catholic Declaration on Life and Death* to add personal directions. Caution and care should be taken in making additions, as certain instructions set in writing could be problematic in some unforeseen circumstances. For instance, a particular treatment that may not be desirable long term could be life-saving and health-restoring when used for a short time. The following are examples of appropriate additional instructions:

- Organ donors may wish to add: *"I hereby donate any needed organs (or tissue) as an anatomical gift if I meet medical criteria at the time of my death."*
- A woman of childbearing age should add: *"If I am pregnant, then take every reasonable means to preserve the life of my unborn child."*

## **Things to Do:**

- Complete the *Catholic Declaration on Life and Death* and have it witnessed.
- Discuss your wishes about health care decisions with family members and surrogates now, while able.
- Choose health care providers who are familiar with and respectful of your values.
- After executing an advance directive, and after discussing the issues with your family and surrogate, provide copies to your surrogate (and alternate), family, attorney, physician(s), and the hospital or nursing home (upon each admission).
- Craft a separate document with information important to you. It could include a list of persons to be notified if you are sick or dying, special prayers you would like, a request for or extension of forgiveness, and expression of thanks, your funeral plans and obituary information. Tell your surrogate about this document and keep it with your *Catholic Declaration on Life and Death*.

## **Things to Remember:**

- The best way to make sure wishes are known and followed is to designate and prepare one's own surrogate in advance of a medical emergency.
  - Hospice teams are specially trained to care for persons with terminal illness. Ask your health care provider if hospice is appropriate for you or your loved one.
  - If a person completes more than one advance directive, the most recent one is in effect; the others are invalid.
  - An advance directive can be updated at any time by a person with capacity, provided the change is properly witnessed. Such changes are best made in writing.
  - Asking for or demanding assisted suicide, euthanasia or mercy killing is not only wrong for the person signing the document, but making such a request also does a serious injustice to physicians, family and medical personnel to whom such immoral demands are made.
  - The *Catechism of the Catholic Church* reminds us that "[t]he dying should be given attention and care to help them live their last moments in dignity and peace. They will be helped by the prayer of their relatives, who must see to it that the sick receive at the proper time the sacraments that prepare them to meet the living God." (CCC #2299)
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**The following are excerpts from Church teaching documents:**

**ALL LIFE HAS INESTIMABLE VALUE**

"Even the weakest and most vulnerable, the sick, the old, the unborn and the poor, are masterpieces of God's creation, made in his own image, destined to live forever, and deserving of the upmost reverence and respect."

-- Pope Francis

*Message to Catholics taking part in the annual Day for Life in Britain and Ireland, July 28, 2013*

**HOPE FOR ETERNAL LIFE THROUGH DEATH**

Christ's redemption and saving grace embrace the whole person, especially in his or her illness, suffering, and death. The Catholic health care ministry faces the reality of death with the confidence of faith. In the face of death – for many, a time when hope seems lost – the Church witnesses to her belief that God has created each person for eternal life.

-- United States Conference of Catholic Bishops

*Ethical & Religious Directives for Catholic Health Care Services, July 2018, Part Five*

**TO CARE WHEN WE CANNOT CURE**

The task of medicine is to care even when we cannot cure. Physicians and their patients must evaluate the use of the technology at their disposal. Reflection on the innate dignity of human life in all its dimensions and on the purpose of medical care is indispensable for formulating a true moral judgment about the use of technology to maintain life. The use of life-sustaining technology is judged in light of the Christian meaning of life, suffering, and death.

-- United States Conference of Catholic Bishops

*Ethical & Religious Directives for Catholic Health Care Services, July 2018, Part Five*

**CONSIDERING BENEFITS AND BURDENS**

A person has a moral obligation to use ordinary or proportionate means of preserving his or her life. Proportionate means are those that in the judgment of the patient offer a reasonable hope of benefit and do not entail an excessive burden or impose excessive expense on the family or the community.

A person may forgo extraordinary or disproportionate means of preserving life. Disproportionate means are those that in the patient's judgment do not offer a reasonable hope of benefit or entail an excessive burden, or impose excessive expense on the family or the community.

-- United States Conference of Catholic Bishops

*Ethical & Religious Directives for Catholic Health Care Services, July 2018, #56 & 57*

**FAITHFUL STEWARDS OF OUR LIVES**

The truth that life is a precious gift from God has profound implications for the question of stewardship over human life. We are not the owners of our lives and, hence, do not have absolute power over life. We have a duty to preserve our life and to use it for the glory of God, but the duty to preserve life is not absolute, for we may reject life-prolonging procedures that are insufficiently beneficial or excessively burdensome. Suicide and euthanasia are never morally acceptable options.

-- United States Conference of Catholic Bishops

*Ethical & Religious Directives for Catholic Health Care Services, November 2009, Part Five*

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## **RELIEVING PAIN**

Patients should be kept as free of pain as possible so that they may die comfortably and with dignity, and in the place where they wish to die. Since a person has the right to prepare for his or her death while fully conscious, he or she should not be deprived of consciousness without a compelling reason. Medicines capable of alleviating or suppressing pain may be given to a dying person, even if this therapy may indirectly shorten the person's life so long as the intent is not to hasten death. Patients experiencing suffering that cannot be alleviated should be helped to appreciate the Christian understanding of redemptive suffering.

-- United States Conference of Catholic Bishops  
*Ethical & Religious Directives for Catholic Health Care Services*, July 2018, #61

## **HUMAN SUFFERING**

It is faith in Christ that enlightens Christians regarding sickness and the condition of the aged person, as in every other event and phase of existence. Jesus, dying on the Cross, gave human suffering a transcendent value and meaning. Faced with suffering and sickness, believers are invited to remain calm because nothing, not even death, can separate us from the love of Christ.

-- Pope Benedict XVI  
*Address to the Pontifical Council on Health Care*, November 17, 2007

## **ON QUESTIONS OF NUTRITION AND HYDRATION**

In principle, there is an obligation to provide patients with food and water, including medically assisted nutrition and hydration for those who cannot take food orally. This obligation extends to patients in chronic and presumably irreversible conditions (e.g., the "persistent vegetative state") who can reasonably be expected to live indefinitely if given such care. Medically assisted nutrition and hydration become morally optional when they cannot reasonably be expected to prolong life or when they would be "excessively burdensome for the patient or [would] cause significant physical discomfort, for example resulting from complications in the use of the means employed." For instance, as a patient draws close to inevitable death from an underlying progressive and fatal condition, certain measures to provide nutrition and hydration may become excessively burdensome and therefore not obligatory in light of their very limited ability to prolong life or provide comfort.

-- United States Conference of Catholic Bishops  
*Ethical & Religious Directives for Catholic Health Care Services*, July 2018, #58

## **EUTHANASIA AND ASSISTED SUICIDE**

As a gift from God, every human life is sacred from conception to natural death. The life and dignity of every person must be respected and protected at every stage and in every condition.

-- United States Conference of Catholic Bishops  
*Issues and Action/Human Life and Dignity Webpage* (2015)