



# Dialogue

Newsletter of the Fabrique de la paroisse Notre-Dame de Montréal

Vol. 6 No. 18 March 2004

Web site: [www.cimetierenddn.org](http://www.cimetierenddn.org) E-mail: [cimetiere@cimetierenddn.org](mailto:cimetiere@cimetierenddn.org)

## A 150 YEARS OF HISTORY

**O**ne hundred and fifty years is a milestone to be noted. This special issue is intended to be a brief retrospective of the key events in our history and, in particular, a salute to the founders, members of the Fabrique's vestry board, the pastoral teams, directors general, to the thousands of employees who have built, developed and left their personal imprint on our cemetery. And, for all those years, we owe particular thanks to our clientele who have buried a loved one, a father, mother, children, friends, and relatives who have departed; for them, our cemetery will always be a place for commemoration and memory.

Our cemetery now measures 340 acres at the centre of the mountain which is the heart of the city, the island, and the Montréal area. It is the largest necropolis in the country, and was recognized as a national historic site by the Canadian government in 1999. It is also part of the Mount Royal Heritage site defined by city authorities in 1987, as well as of the historic and natural borough categorized by the Minister of Culture and Communications in 2003. It adds to the topographic, plant, historic, artistic and sacred assets that make Mount Royal a key focus for

Montrealers' identity and the quintessential emblem of the city itself, and its heritage.

It is located on the mountain's western slope, in the area bounded by Chemin Côte-des-Neiges to the west, Chemin Camilien-Houde to the south, Mount Royal Park to the east, and the Université de Montréal campus to the north.

Today, it is the largest cemetery in Canada, and one of Montreal's biggest green spaces.



In the middle of the 19<sup>th</sup> century, the cemetery was far from the city's centre, in the middle of a rural neighbourhood. At that time, it had 80 acres of cropland, and thirty acres were enclosed.

Rather than being simply an interesting point in the rural landscape, it now acts as a buffer that maintains the balance between the city's built environment, and the Mount Royal green zone.

The need to select a site on which to found a new Catholic cemetery became imperative on July 6, 1853, after Montréal's city



From page 1

council passed a by-law forbidding burials within city limits starting the following May 1. The cemetery was founded on March 26, 1854.

Note that on July 5, 1854, the first plot was granted to a Mr. Damase Masson, in section B at number 34; during this first year of Cemetery operations, a total of 18 plots were awarded. On February 10, 2004, our Cemetery held 897,644 deceased, and had 79,240 concessions.

The model for Notre-Dame-des-Neiges appears to have been Cimetière du Père-Lachaise in Paris. When it was designed in 1804, Cimetière du Père-Lachaise already showed a twin spirit comparable to Notre-Dame-des-Neiges. On one hand, large straight avenues bordered by scrupulously aligned trees and plans for large monuments, including one for a large pyramid, which in both cases corresponded to the wish to establish a solemn setting suitable to the gravity of the transition from life to death, and the pomp of funeral processions. On the other hand, pedestrian paths, narrower and winding, located inside islands outlined by grand avenues, and random plantations to shield burials and create a refuge for the grief and contemplation of the mourners.

Beyond the immediate influence that Cimetière du Père-Lachaise may have had on our cemetery's design, we must also acknowledge that the ordered landscape here is perfectly in line with the series of landscapes planned in Québec

under the aegis of the Sulpitians since the 17<sup>th</sup> century. These are laid out in axial or symmetrical designs, with formal gardens and rows of stately trees regularly spaced along the avenues.

At the beginning of the fall of 1854, landscaping work had progressed enough to invite the citizens to visit the property, and choose the location of their gravesites.

It was a young 35-year-old Irishwoman who had the sad honour of having the first burial at Notre-Dame-des-Neiges when, on May 29, 1855, she was interred in the McGready family plot.

The new necropolis was officially inaugurated at last on July 23, 1871.

The funerals of great political figures also brought impressive corteges: this was the case for the deaths of Thomas D'Arcy McGee (1868), George Etienne Cartier (1894), Honoré Mercier (1894) and Raymond Préfontaine (1906). For some, like Ludger Duvernay and Honoré Mercier, large civic ceremonies also took place yearly on the date of their deaths, or in conjunction with All Souls Day.

The transformations that marked Montréal during the second half of the 19<sup>th</sup> century were not only demographic and territorial. The waves of new immigration broadened the population's ethnic array.

These changes were expressed initially by the creation of the first sectors set aside for ethnic groups, like Union nationale française (1894) and the Chinese Catholic Mission (1917), then

by the appearance of more majestic buildings and monuments, and finally by various measures affecting the cemetery's decorum and floral adornments.

In terms of architecture, the era has bequeathed us three major achievements: the administration building (1877–1878), the gate on Côte-des-Neiges (1888–1889) and the new collective charnel house (1902–1903), which has been turned into the St. Clair of Assissi mausoleum.

Our cemetery is one of the most precious and remarkable jewels in Montréal's religious, cultural, historic, architecture and environmental heritage.

A fervent witness to the community it has seen arise, it does not only deserve all our attention, but it also deserves to be known and acknowledged for its magnificent richness.

You therefore must participate in this renewal by becoming a member of the interest group formed by "Les Amis du cimetière Notre-Dame-des-Neiges" which takes its preservation, enhancement, and promotion to heart. Become a member today.

Lastly, don't miss upcoming issues which will inform you of activities through which you can participate in the life of your cemetery.

Thank you for your interest and participation. Please don't hesitate to give us your comments. ♦

**Yolande Tremblay**, General Manager

By Johanne de Montigny, psychologist, Palliative Care Unit,  
McGill University Health Centre, Montréal.



## MOURNING FOR THE DISAPPEARED

**D**rowning, suicide, fire, crime, avalanche, mysterious disappearance, a body that cannot be found: these bereavement circumstances are painful, sometimes unresolvable or difficult to overcome, to transcend because, in these cases, death remains hypothetical, presumed, never entirely official. The survivor awaits... a miracle, good news, bad news, a telephone call, an appearance, a sign, a discovery. The scenarios are many, and pervasive, encouraging an obsessive attitude. "What if suddenly..."; "if ever..."; "but maybe...": these are persistent and inescapable phrases. After months of investigation and active searching, imagined discoveries enter one's thoughts, and stay there. The person experiencing the ordeal is assailed by ambivalent feelings. Frustration, resentment, guilt and love also mingle without respite. Why? How? Who? Where? When? are among the unanswered questions.

People who are overwhelmed by a loved one's disappearance go from one psychological state to another, from doubt to hope, from certainty to discouragement, from soul-searching to confidence, from conflict to calm, from anguish to negotiating with those responsible, or making deals with God, from speech to silence, from prayer to pleas for indulgence; in the end, these men and women experience a complete upheaval of their beliefs and habits. It is a serious trauma. Over time, confirmation of a loved one's disappearance does nothing to make his or her death concrete. Only a confirmed death is irreversible; the permanence of the absence leaves the survivor in a haze of constant-

ly reversible thinking. In other words, in the face of death, absence is final. For disappearance, however, it can be doubted. Nonetheless, in both cases, one is forced to live without the Other.

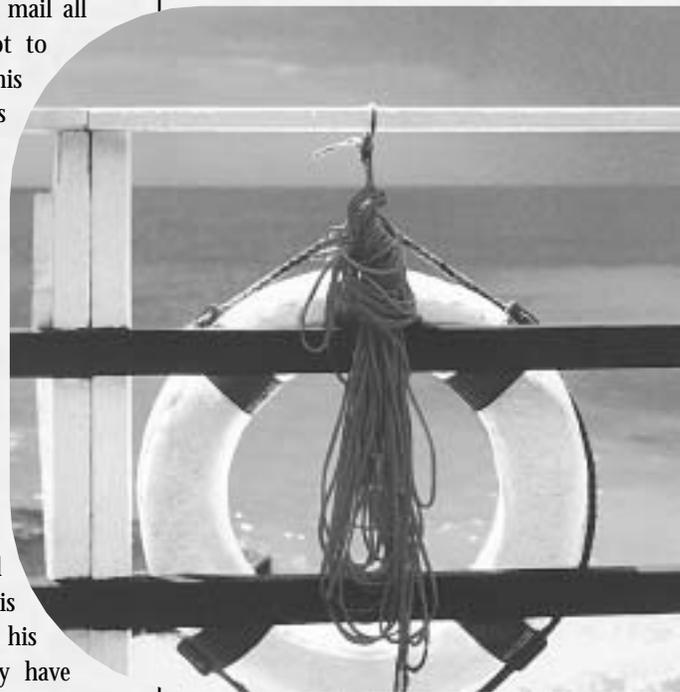
### No body, no death!

A mother broods, incapacitated and grieving over the obscure disappearance of her teenager. The ringing of the telephone, the doorbell, the mail all liven her steps: how not to imagine his return? But his continued absence strains her reason. And this mother tells me: "I envy families who are faced with a body, even if it is inert; at least they have a chance to find out how their loved one died, they can organize a funeral or a memorial ceremony. This is why I sometimes attend a stranger's funeral. I look at the urn or coffin and say to myself, he or she is dead, but he's here, with his loved ones, at least they have access to his body or his ashes before the final goodbye."

According to Déchaux <sup>(1)</sup>, "*The rites of death are, first and foremost, rituals of life that make death acceptable. They respond to the wish to situate the dead.*" The rite is symbolically loaded. It has sacred power through which man tries not only to communicate the memories associated with the deceased, but also his search for hope in the face of the unknown. He "*seeks a connection between past and present.*" Moreover,

without the body, that is, without the certainty that someone important has died, the ritual of farewell is never fully completed.

Disbelief rules over reason, acting as a defence against the pain inflicted by the misty loss. To adapt to the disappearance, the strangeness of absence, its per-



manence, the grieving person must learn to use his or her ability to live with doubt, because the death will remain nebulous, difficult to absorb and process. Will we ever know that the vanished person is dead? This thought is disturbing for a man who is more used to dealing with hard facts than ambiguity. Mourning for his illusions is intense, because there is a risk that the process of mourning for the person will remain in non-acceptance.

See page 11 >



## It has been 150 years, already

“150 years already!” exclaimed a visitor when we met recently at Notre-Dame-des-Neiges cemetery. It’s true. Our cemetery, with its historic monuments, its landscaping and religious statuary constitutes a very vivid memory for the Island of Montréal.

As soon as we come to its magnificent ornamental gates, we can understand the aim of the vestry board of Fabrique de la paroisse Notre-Dame de Montréal in choosing this mountain site: to honour the dignity of our deceased while evoking the splendour of the resurrection promised us.

This magnificent green space, located on the slopes of Mount Royal, is criss-crossed by paths where the trees and flowers remind us that life’s power wins out over the greyness of death. As we wander past the plots and monuments, the history of thousands of people appears before our eyes. Each of them has, in their own way, marked the lives of Montrealers. They continue to evoke a past that is forever present.

Those who are well known doubtless raise our awareness of the 900,000 deceased who find the respect they have earned in Notre-Dame-des-Neiges Cemetery. And all are forever part of the family of the children of God, and honoured here.

Our faith in Jesus Christ affirms our conviction of the Eternal Life. The cemetery brings this thought to mind with its monument to Christ’s Cross. In the words of St. Paul: “Christ died for our sins according to the Scriptures, and that He was buried and that He rose again the third day” (1 Cor 15:3). The passage from death to life in Christ is our heritage. It is our hope. For us, it opens the way to the Kingdom of God Our Father. In this sense, Christ is our song of victory. It is this certainty that made St. Paul say: “O death, where is your sting?” (1 Cor 15:55) since Christ has risen for us!

In entering Notre-Dame-des-Neiges Cemetery, we have a profound impression of this passage in Christ. The cemetery is like a bridge. When we are there, we have the feeling that we are being called to cross over to Life in

God. There is no confusion, no hesitation for the faithful! It is also our confession as the Universal Church: “I believe in the resurrection of the flesh and life everlasting.” This is our “I believe in God.” For those of the Catholic faith, the cemetery is a reminder that there is another world that belongs to us, where God awaits us. In other words, our Catholic cemeteries reiterate that life on earth does not end in death, but finds its true fullness in the presence of the Living God. A bridge of memory, of meditation, a bridge we will one day have to cross to gather together on those shores. It is in this hope that the congregation celebrates in the Chapel of the Resurrection on the first Saturday of each month.



We pray for the loved ones who have gone. We celebrate the Eucharist. The roll of the names of the recently deceased that we recite is imbued with intense spirit. The liturgical chants sung

with the congregation blend with the liturgy; we fulfill the most precious duty of praying for our deceased as one. There is also our yearly commemorative celebration, at which we can gather all the families who have a loved one buried at the cemetery under one large canopy. Together, we affirm our faith, and together support each other in facing the ordeal of death.

Every day, the Angelus bell rings and summons us. It is a call to the dignity of life and prayer. It is a call to one’s inner self, where silence reveals the truth of a heart that sings of true liberty. When the noon bell sounds, it seems to me that all the angels, so beautifully depicted at our cemetery, join their praises to the Virgin Mary’s to present to the Lord those who rest in peace.

Notre-Dame-des-Neiges has been and will continue to be the cemetery for our catholic families. Its mission is based on the great Christian tradition: to affirm our hope for the New Life in Christ through our respect and homage to every person of good will who has sought the Way of Truth! It is our testimony in Christ as a Sign of the Resurrection promised us. (Jean 6:54) ◆

*Michel Rodrigue, p.s.s.*

# 150 years of burial and commemoration services for families!



“A burial place.” This is how the *Canadian Oxford Dictionary* defines the word “cemetery.” Although the definition remains valid, it goes without saying that Québec, and our cemetery in particular, have witnessed a great deal of change in funeral customs in the last 150 years. And the clientele’s needs and expectations have evolved as well. Consequently, in order to provide better service to the clientele, a large number of products and services have been added to those involving the interment of the deceased since the cemetery was founded.

Thus, men and women have worked together, over time, to develop a variety of ways to better serve our clientele. For example, for the last several years, we have been offering the services of a team of deacons so as to increase the importance of the religious facet of providing funeral ser-

vices at the cemetery. We have developed a funeral ceremony for families who come to the cemetery to bury a loved one. For families who want them, we also offer a series of nine brochures on supporting the mourning process, grouped under the theme *Between bereavement and hope*. The documentation was drawn up to provide practical advice to those who are in the process of mourning, to help them on the road to healing after having lived through a terrible and overwhelming time.

Parallel to this, we have reorganized some of our burial activities to allow for the burial of cinerary urns throughout the year. We now offer this option to all families who do not wish to delay the burial of their loved one’s ashes until springtime. We are thus able to serve our clientele better, and keep them from having to live through another painful period of grief. In the last 150 years, such evolution in our methods has allowed us to adapt our products and services to better meet the needs of families, those of the approximately 350 famous figures who have been interred here, families from the many cultural communi-

ties, as well as the families of the tens of thousands of people whose roots are in Québec, with in all 900,000 deceased at rest in our cemetery.

In conclusion, here are a few of the products and services that are also available to you:

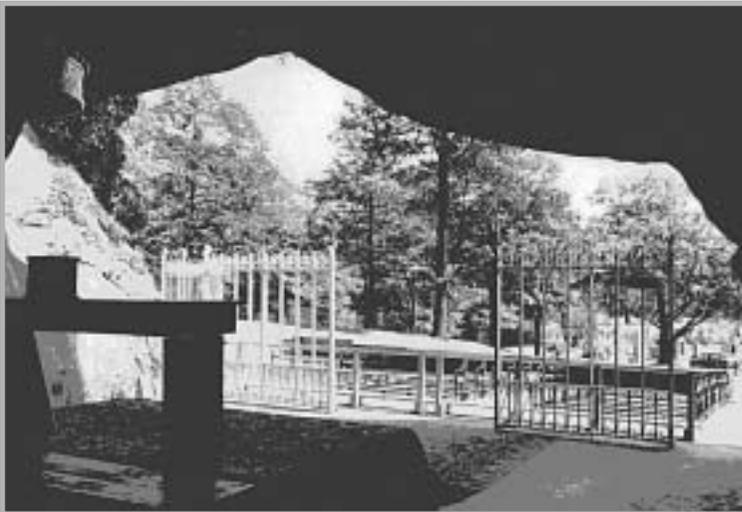
- Outstanding site featuring abundant and diverse flora
- Commemorative masses and Liturgies of the Word in a magnificent and historical site for celebration: *the Chapel of the Resurrection*
- Chapels for meditation designed for the needs of families
- Transport services for the deceased
- Annual conference on mourning
- Two compact disks in support of mourning: *Between Bereavement and Hope*, vols. 1 and 2
- Interactive terminal for researching and locating the deceased
- Book of remembrances
- Web site: [www.cimetierenddn.org](http://www.cimetierenddn.org)
- Handling of clients’ requests for services
- Preventive inspection service for plots
- Available free of charge:
  - Booklet on *Laws and Regulations*
  - Brochure on the 330 famous people buried in the cemetery
  - *Commemoration* brochure
  - Plan of the cemetery
  - *Dialogue* magazine
  - Corporate information kit



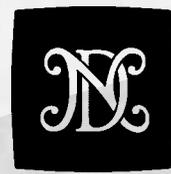
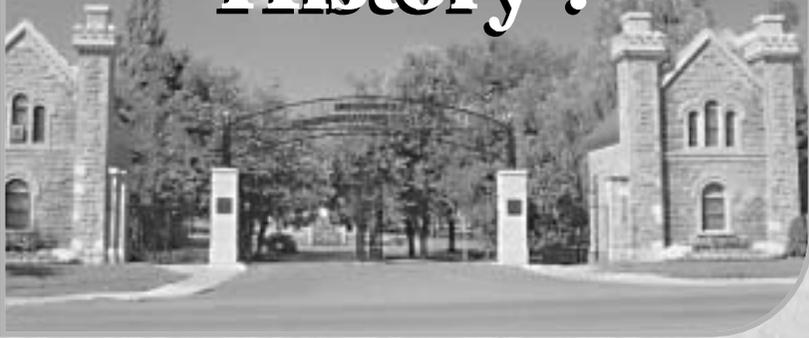
*Thus, men and women have worked together, over time, to develop a variety of ways to serve our clientele better.*



**François Campagna**  
Director of Administration



# 150 Years of History !





# Notre-Dame- des-Neiges Cemetery





## *One hundred and fifty years of work*

**This year, the Notre-Dame-des-Neiges Cemetery is 150 years old. Funerary rites have changed a great deal in this time, as have operational practices and various employee work methods.**

Several thousand workers have helped build and develop the cemetery as we now know it. And the work has not always been carried out under pleasant conditions. In those times, it was rough and difficult labour. Today, we would like to pay homage to these people by telling you a little about their lives and describing the obstacles they faced in making the cemetery what it is now.

In those days, graves were dug by hand, until suitable equipment was acquired in the mid-sixties. It took two men an average of 6 hours to dig a grave 6 feet deep. Sometimes, 25 or 30 of them had to be dug in a single day. Then, the grave-digging team was made up of 60 to 70 people. Nor were the graves always easy to dig, particularly during the winter. Labourers struggled with picks until the jackhammer was introduced toward the 1950s.

Think about grounds keeping, cutting the grass with manual mowers. The perimeters of monuments were trimmed with shears and the plain below the cemetery was scythed like a farmer's field. Maintaining the plots, earthwork, levelling, planting of flowers and mowing the grass then took over 70 employees, about ten of whom were assigned to the greenhouses for most of the year. In the early days, greenhouses were heated with coal and, during the winter, it was common for an employee to spend the night there to stoke the furnace and keep the temperature stable. Thermostats had not been invented yet.

And all these workers had to get to work on foot or else on horseback, until the first trucks appeared at the cemetery. After that, they rode in the back of the truck, rain or shine, returning on foot with the wheelbarrows, shovels, rakes and other tools they used.

### How things have changed!

Some workers lived at the cemetery with their families, at about ten locations. Some of these residences have been transformed, such as the apartments above the Chapel of the Resurrection which have been turned into a conference room and employee lounge. Others have simply been torn down, such as the guardhouse that was located near Mount Royal Cemetery. Today, only one employee lives on the site.

At one time, many of the residents played what was then called a "policing" role. They guarded and protected the site and, to do this, were armed with... revolvers.

We should also remember the workers who took care of the horses, and the blacksmith who shod them and handled maintenance of the rolling stock of that era. The blacksmith also lived on site, near the current operations facilities.

In the early years, funeral processions were led by horses. When the first hearses came into use at the cemetery, the organization got into step with modern times by purchasing a motorcycle equipped with a side-car. After that, motorcycles headed funeral processions until about 1965.

Office work was also very different from what it is today. In the beginning, there were no typewriters, much less computers. Everything was written and filed by hand. In fact, one of the criteria for getting a job at the cemetery was good handwriting. Remember that, by 1925, the cemetery already contained a total of 433,462 deceased. All these names, along with dates of death and the



location of the remains were written, sorted and filed by hand. In 1918 alone, the deadliest year for the Québec Spanish Flu epidemic, 11,652 entries were done by hand by the cemetery's office workers.

All of the cemetery's handwritten data was transferred onto computers between the 1984 and 1986. Six people in all were assigned to the work full-time for these two years.

Office workers were already working in the current administration building. Built in 1877, it contained a public office, separate rooms for men and women, and a room on the ground floor for the priest. That floor



also had a guardroom, which was occupied until 1978.

Note that the documents produced by Notre-Dame-des-Neiges Cemetery, which is part of Fabrique Notre-Dame de Montréal, were "official" or legal documents. Today, producing death certificates is the responsibility of the Québec Registrar.

We have every reason to be proud of the workers who, over the years, turned the forest and raw land that formed the cemetery into a monumental garden.

Whole families have worked at the cemetery, even three generations of a single family. For example, the Dupré family, the Dansereau family, and the Clément family, which still has four family members on the job, brothers François, Daniel, Mario and Gilles Clément.

Brothers, sons, daughters, cousins, brothers- and sisters-in-law worked together, such as the Amyots, Morrones, Kapuschensky, Moniz and Pereira, fathers and sons, the Morissettes, father and daughter, the four Ruscitto brothers and their children, the Brisson brothers, the Cloutier brothers.

The cemetery has also witnessed the waves of workers coming from Europe. Many Italians arrived during the 1920s and 30s; in the 1970s, many Portuguese came, such as the

Mélos, Carvalhos, Marquez and Raposos who still work for our institution. There was also an influx of people from Gaspé, such as the Desbois, Roussys and Leblancs, many of whom are still on the job.

The last 150 years have witnessed the passage of the Nadons, Fourniers, Bérubés, Sarrazins, Cartiers, Ganamys, Lafleurs, Ross, Richers, Guilbaults, Dufours, Pennous, Arsenaults, Bourgeois, Duvernois and others whom we will not name, but whom we remember. We praise their work and their significant contribution to the development and building one of the greatest and most beautiful cemeteries in North America.

We also thank the workers who are with us now, who continue the work begun a century and a half ago with the same dedication and energy. Thank you to each and every one of you ♦

**Michelle Bourget**,  
Director, Human Resources

**Michel Payment**,  
Director, Operations

Priceless collaboration

**Luce Bureau**

**Daniel Clément**

**Pierre Morissette**





## To serve you better and better

And 150 years later... Notre-Dame-des-Neiges Cemetery is the largest cemetery in Canada and the third largest in North America. An immense garden of memories in which the past is ageless because it is always present in this many-faceted enclosure, the eternal guardian of all ages. Today, we enter, awed, because the site is not only beautiful, but it naturally offers its visitors a tranquil space, a place for meditation and contemplation. Its paths are further adorned by the cachet of each season.

### **A developing, constantly evolving cemetery**

Although our mission has not changed, that is, to be a Christian cemetery that inter the deceased with respect and dignity, yet, in 2004, the image of the cemetery has been transformed radically in recent decades. We have observed the changes in mores and customs to respond to the public's new needs. One of these is the constant growth in cremation as a burial method. Over 50% of families now opt for cremation. The cemetery, always attentive to its clients needs, has thus developed new burial sites reserved for cinerary urns:

Chandeleur is an interment site exclusively for cinerary urns, and includes a monument that is custom-carved and etched according to the family's wishes, and the individual touches they want.

Angélus is being developed in five phases. These are collective monuments in which each urn is integrated into the granite, and each location adorned with a bronze plaque bearing the name of the deceased.

Due to its originality, an exterior columbarium, Notre-Dame-des-Neiges,

provides a highly attractive burial site in a bucolic setting for those who prefer an outdoor site to a mausoleum. The columbarium is crowned by a magnificent statue of Our Lady sculpted by master glass-maker Pierre Osterath.

Because of its setting near the stately trees next to section I, Jardin des Oliviers resembles a secret garden surrounded by sentinels.

And our eight mausoleums which provide traditional burial for coffins also house over thirty columbariums for receiving cinerary urns; there are both glass-fronted niches, and niches with marble or granite plaques.

In addition to the sites set aside for cinerary urns, the many new developments for the burial of coffins, such as sections in Immortelles and Ascension, Notre-Dame-de-Fatima and the Montréal section can also receive urns.

### **We are more than a cemetery. Our care also extends to the living.**



Society has changed at every level; the funerary milieu has not escaped these changes. We strive to give meaning to our values because time is passing so fast. It is thus even more important to experience the loss of a love one by taking the necessary time to mark the passage from life to death appropriately, just as we celebrate a birth, a marriage, or another of life's key moments.

To respond to these new needs, we have widened the array of products and services we offer. We now give families the option of having the complete funeral ceremony in a single site.

- Viewing of the cinerary urn or coffin
- Funeral mass or Liturgy of the Word at one of our contemplation chapels or at the Chapel of the Resurrection, accompanied by cantors and an organist
- Flowers of every description
- Book of Condolences
- Burial, accompanied by a deacon
- Large selection of cinerary urns and adornments
- Interment
- Commemoration
- Engraving of monuments

If you wish, you can accompany your loved one to the crematorium for a final goodbye, and, attended by a deacon, take one final moment before cremation.

Our counsellors can give you good advice in choosing a plot and a monument by showing you various options for fulfilling your current and future needs. We have an infinite selection of granite and monument models.

### **How to commemorate a loved one's memory?**

By taking the time to select the image that will best perpetuate their

The blame silently addressed to the person who has disappeared is sometimes turned into self-blame. This process is painful, but natural; it is an important stage in the journey, a step associated with forgiveness. Not much has been written about the psychology of forgiveness. However, in his most recent book, Gustave Nicolas Fischer (2) invites us to “hearken to these lives in disarray, since we all have a lot to learn: about life, about ourselves, about the humane and inhumane inside us, especially about the evil we can all do to each other, but also about the infinite resources we have for overcoming traumatic experiences, starting over in spite of everything, rebuilding life with the destroyed part of ourselves.”

After having frantically searched for answers, someone to blame, a man will start to search for meaning, because

every ordeal, no matter how grave, pushes us to go beyond what we know, and accept the feeling of powerlessness. The humility that comes with “I don’t know” is a demanding virtue, but it is the only possible path in a world dominated by the unforeseen. Things rarely happen as we expect. This is why the rituals surrounding a death that has been explained are of great importance. They allow us to go through the stages associated with mourning, and return to our lives. “Their purpose is to isolate death from the territory of the living, and allow the bereaved, after a period of time, to return to their place in society.” (3)

If you have lost someone you love through disappearance, take the time you need, at your own pace, to absorb the strangeness of the ordeal, to experience loss in the same way as the empti-

ness left by a proven death. It helps to create a ritual of farewell based on the mystery of the disappearance, on the unknown, and to strengthen your connections with people who can handle the shadows that descend on the survivors. It is better to create a ritual of farewell, even at the price of later reversing it with a ritual of welcome and, at the risk of a perpetual loss, would it not be better to find consolation in this thought, so dear to Bobin: “What I do not expect: that is what I await.” (4) ♦  
References:

- (1) Jean-Hugues Déchaux: *Le souvenir des morts*, PUF, Paris, 1997, p. 33.
- (2) Gustave-Nicolas Fischer: *Les blessures psychiques*, Odile Jacob, Paris, 2003, p. 9.
- (3) Marie-Frédérique Bacqué: *Le deuil à vivre*, Odile Jacob, Paris, 1992, p. 39.
- (4) Christian Bobin: *Autoportrait au radiateur*, Gallimard, Paris, 1997, p. 79.

image. The choice of granite, of the image to be engraved on it and its inscriptions will make the monument a suitable homage that represents the love and respect you have for the dear departed. The passing of a loved one deserves to be celebrated, their memory carved in stone for eternity.

### Pre-arrangements

In these times, it is important to plan so that our choices are respected, giving ourselves and our loved ones peace of mind, and relieving them of an often painful task.

Pre-arrangements also provide us with the assurance that the expenses are listed on and guaranteed by contract, and the price of the products and services acquired will never increase.

### Complete funeral services on a single site

Our team of pre-arrangement counsellors puts their expertise at your service to help you choose what will suit

your beliefs, your needs, and your budget. Making funeral arrangements is an important decision which will allow your children and loved ones to face this difficult experience without having to worry or feel guilty about having done things the way you wanted them. Our counsellors can visit you at home upon appointment to introduce all the products and services that Notre-Dame-des-Neiges Cemetery can offer you.

Our products and services are within everybody’s reach. All pre-arrangements can be staggered over a period of up to sixty months, without interest.

**OUR PRODUCTS AND SERVICES ARE WITHIN EVERY BUDGET.**

### Commemoration

Because memory is all we have for commemorating those we have lost, the Cemetery has created a site for commemoration in a privileged location

near the Chapel of the Resurrection. St. Peter’s Book is a magnificent work: over 10 feet tall and made entirely of granite, it has three hundred places for commemorative entries.

To mourn someone, a person must be able to live and remember, but memory must be grounded in reality. With the rise in cremation, individual commemoration is becoming a reality.

Whether it is by adorning a crypt or niche’s marble façade with bronze commemorative objects, keeping some of the loved one’s ashes in a piece of jewellery or small reliquary, or engraving the tombstone with a thought that reminds us of our loved one, commemoration is an important part of mourning.

*At Notre-Dame-des-Neiges Cemetery:*

**OUR CARE ALSO EXTENDS TO THE LIVING**

*Johanne Duchesne*  
Director, Marketing



## BECOME A MEMBER!

### FRIENDS OF THE NOTRE-DAME-DES-NEIGES CEMETERY

Founded in 1854, the Notre-Dame-des-Neiges cemetery is one of the most precious and remarkable celebrations of religious, cultural, historical, architectural and environmental heritage in Montreal. A vital witness to the history of the community from which it grew, the Notre-Dame-des-Neiges cemetery not only deserves all our attention, but also to be known and recognized for its incredible richness.

Following the lead of other large cemeteries, we are pleased to announce the creation of the Friends of the Notre-Dame-des-Neiges Cemetery.



Friends of the Notre-Dame-des-Neiges Cemetery is for those interested in the preservation, enhancement and promotion of the Cemetery and its rich religious, cultural, historical, architectural and environmental heritage. More specifically, the goals of the Friends are to:

- Reveal to the public the many facets of the collective treasure which is the Notre-Dame-des-Neiges Cemetery;
- Support the effort given to maintenance, enhancement and management of the site, with respect to its sacred vocation and exceptional environment characteristics.

#### Benefits of being a Friend

- Friends of Notre-Dame-des-Neiges Cemetery membership card
- Subscription to the *Dialogue* newsletter, mailed four times a year
- Annual tour of the Cemetery, reserved exclusively for Friends
- Pair of tickets to the *And Then There was Light* show at the Notre-Dame Basilica
- Free admission for two and guided tour of the Basilica

Complete the form included with this issue of *Dialogue* to become a member of the Friends of the Notre-Dame-des-Neiges Cemetery.



**Monthly Masses**

These masses are celebrated on the first Saturday of every month, April 3<sup>rd</sup>, May 1<sup>st</sup> and June 5, and take place at 10 a.m. and 11 a.m. at the Chapel of the Resurrection.

*Commemorative mass for Mother's Day on May 9<sup>th</sup>, and Father's Day on June 20<sup>th</sup> at 11:00 am, at the Chapelle de la Résurrection.*

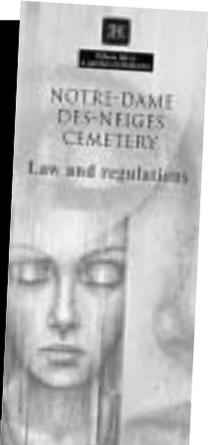
FREE PARKING

**Laws and Regulations**

To keep our clientele informed about the regulations governing the cemetery's administrative and operational activities, we are enclosing the most recent version, which came into force on March 1<sup>st</sup>, 2004.

It is important to read this booklet.

*Thank you for your collaboration.*



**Friends of the Notre-Dame-des-Neiges Cemetery**

Last name: \_\_\_\_\_

First name: \_\_\_\_\_

Mailing address: \_\_\_\_\_ Apartment: \_\_\_\_\_

City: \_\_\_\_\_ Postal code: \_\_\_\_\_

Province : \_\_\_\_\_

Telephone : ( \_\_\_\_\_ ) \_\_\_\_\_ - \_\_\_\_\_

Area code                      Number

You can send the *Dialogue* newsletter to the following e-mail address:

\_\_\_\_\_@\_\_\_\_\_

Annual membership fee is \$20.

Please include a cheque made out to *Friends of the Notre-Dame-des-Neiges Cemetery* with this form.

**Friends of the  
Notre-Dame-des-Neiges  
Cemetery**

Membership form



