

THE WAKE SERVICE (or Viewing)

Over the years, the Wake Service (or Viewing) of a Funeral has taken on different forms. In the past, the Wake was often held in the home of a family member. In recent times, the practice of holding the Wake in a Funeral Home/Parlor or Church has become more commonplace.

The length of the Wake Service (or Viewing) has also changed. In years past, the Wake was held the evening before the burial; sometimes several evenings before the burial. Although the practice of holding the Wake the night before has remained somewhat common, it has also become common that the family gathers for a Wake Service (or Viewing) only in the hours immediately before the Funeral Mass on the morning of the burial.

When a Wake Service (or Viewing) is held the night before the burial, a priest (or a deacon) from the parish will ordinarily visit the Funeral Home to conduct a Prayer Service for the family and friends who are gathered to mourn the passing of their loved one. This Prayer Service lasts ten to fifteen minutes and is often a source of comfort and peace for all gathered. *(However, there are times when a priest from the parish may not be able to be present the night before for the Wake Prayer Service. If the priest's schedule prevents him from joining the family at the evening Wake Service (or Viewing) to lead the Prayer Service, he will inform the Funeral Director that he will not be able to be present at the evening Wake Service (or Viewing) when arrangements are made with the Church.)*

When the Wake Service (or Viewing) is held the morning of the Funeral Mass and burial, it takes place in the Funeral Home/Parlor or Church. The priest will ordinarily not visit the Funeral Home for a Wake Service (or Viewing) when a Wake is held the morning of the Funeral Mass.

Viewings are permitted in our Church and Worship Sites. However, there are certain limitations if the Wake (or Viewing) takes place in our Church.

During the course of the Wake, family members may sometimes wish to offer special tributes, or play the “favorite song” of the deceased. Special tributes are most appropriately offered during the Wake Service (or Viewing) at the Funeral Home.

The Funeral Director will be able to answer any questions you might have regarding the Wake Service (or Viewing) and what opportunities (televisions, CD players, etc.) may be available from them for your use.

A EULOGY and WORDS OF REMEMBRANCE

Sometimes a family member or close friend of the deceased may wish to offer a eulogy or words of remembrance. If a eulogy is to be delivered, it is most appropriately delivered at the Funeral Home, as the Wake Service (or Viewing) is coming to an end; at the graveside, after the Committal Service has taken place; or at the luncheon gathering after the burial.

Words of Remembrance, according to the Archdiocesan Guidelines may be delivered in our Church before the Funeral Mass as is the custom here in our parish. The Words need speak of the deceased virtues and values as he or she has lived out their life as a Catholic. The Words of Remembrance are to be typed out and sent to the Pastor and or Celebrant of the Funeral Mass for his review, editing and approval, within 48 hours of the Funeral Mass. Once approved, one person speaks for no more than 3-5 minutes. Because this takes place before the Funeral Mass it can affect the time of the Viewing so the Funeral Mass begins on time.

THE FUNERAL MASS

For Catholics, the Mass is the highest, most intimate form of prayer that we offer as a Church. It is by the Lord's command that we gather to participate in the Eucharist, and to pray for our deceased loved ones. We also pray for ourselves as we begin a life without the physical presence of our deceased loved one. At the same time, we take comfort in the hope offered to us by our faith in the Lord Jesus Christ.

A Funeral Mass differs in several ways from the usual Sunday Mass which Catholics are more accustomed to attending. It remains the same, familiar Mass in many other ways. Since members of other faiths, as well as members of our own faith, often gather together for the Funeral Mass, the priest takes special care to invite everyone to sit, stand, or kneel at the appropriate parts of the Mass.

The Introductory Rites of the Mass

At the appropriate time, the Funeral Director will direct the family and friends gathered at the Funeral Home to prepare to travel to the Church for the Funeral Mass with the Funeral procession.

As the family and friends arrive at the Church, they follow the casket bearing the remains of their loved one into the Church. At a designated spot, the priest will greet the family and begin the Mass.

As part of the Introductory Rites, the priest will recall the moment of Baptism of the deceased, and then sprinkle the casket with Holy Water.

Immediately after the Sprinkling Rite, the Pall (*a large white cloth symbolic of the Baptismal garment first worn at Baptism*) is placed on the casket. It is very appropriate for family members to assist with the placing of the Pall on the casket, although this is not required or mandatory.

Once the Pall is placed on the casket, the priest will proceed to the Altar, as the family and friends who have arrived with the Funeral procession make their way to their seats, guided by the Funeral Director. Once the family arrives at their pews, they should remain standing; the priest will lead all gathered in the Opening Prayer of the Mass.

Once the Opening Prayer is prayed, all are invited to be seated for the Liturgy of the Word.

The Liturgy of the Word

The Liturgy of the Word follows the Opening Prayer. It consists of an Old Testament (“The First”) reading, a Responsorial Psalm (which is sung by the Cantor), a New Testament (“The Second”) reading, a Gospel reading, the homily and The Universal Prayer (The Prayer of the Faithful).

(During the Easter Season {From Easter Monday to the Friday before Pentecost Sunday} a New Testament reading may be used as the First Reading, as well as the Second Reading.)

It is appropriate for family members or friends to participate in the Funeral Mass as readers, although it is not required. *(The same family member or friend may read both the readings, or several members of the family may wish to do so.)*

If family members or friends read at the Funeral Mass, it is required that they be active, practicing members of our Catholic faith in good standing with the Church. Members of other Christian faiths, or Catholics who are not currently active in our Catholic faith, should not be asked to read at the Funeral Mass.

Family or friends reading at the Mass are asked to utilize the copies of the prescribed readings found in this packet to become familiar with any difficult words.

The reader is requested that he/she carry the enclosed copy of the reading with them, and read from it during the proper time in the Liturgy of the Word.

(The reader is asked to be familiar with the instructions which are written on the page of each reading in red at the top and bottom of the right side of the page.)

Following the homily, all gathered pray The Universal Prayer, often times call “The Prayer of the Faithful”. Again, it is appropriate for a family member to read the petitions of The Universal Prayer. *(As is the case with the first and second readings, the reader of the Prayer of the Faithful must be an active member of the Catholic faith.)*

If a family member chooses to lead the Universal Prayer (The Prayer of the Faithful), he/she does so after the introductory prayer is prayed by the priest.

After the Prayer of the Faithful, the Liturgy of the Eucharist follows.

The Liturgy of the Eucharist

The Liturgy of the Eucharist begins with the Presentation of the Gifts during the Offertory Procession. If the family wishes, there can be two, three, or four gifts in the Offertory Procession. *(Only gifts of bread and wine may be presented during the Offertory Procession.)* It is most appropriate that only active members of our Catholic faith be asked to present the Gifts.

When it comes time for the distribution of Holy Communion, the priest will invite only those active members of our Catholic faith in good standing with the Church to come forward to receive the Eucharist.

The Church does not allow non-Catholics to receive the Eucharist, even during a time of mourning. Similarly, Catholics who are not properly disposed to receive the Eucharist should refrain from reception of the Holy Eucharist, unless they have had the opportunity to avail themselves of the sacrament of Confession prior to Mass. *(The Guidelines for the reception of Holy Communion, as set forth by the Catholic Bishops of the United States, is included below for a convenient reference.)*

Guidelines for the Reception of Holy Communion, as set forth by the United States Conference of Catholic Bishops

FOR CATHOLICS

As Catholics, we fully participate in the celebration of the Eucharist when we receive Holy Communion. We are encouraged to receive Communion devoutly and frequently. In order to be properly disposed to receive Communion, participants should not be conscious of grave sin and normally should have fasted for one hour. A person who is conscious of grave sin is not to receive the Body and Blood of the Lord without prior sacramental confession except for a grave reason where there is no opportunity for confession. In this case, the person is to be mindful of the obligation to make an act of perfect contrition, including the

intention of confessing as soon as possible (*canon 916*). A frequent reception of the Sacrament of Penance is encouraged for all.

FOR OUR FELLOW CHRISTIANS

We welcome our fellow Christians to this celebration of the Eucharist as our brothers and sisters. We pray that our common baptism and the action of the Holy Spirit in this Eucharist will draw us closer to one another and begin to dispel the sad divisions which separate us. We pray that these will lessen and finally disappear, in keeping with Christ's prayer for us "that they may all be one" (*Jn 17:21*).

Because Catholics believe that the celebration of the Eucharist is a sign of the reality of the oneness of faith, life, and worship, members of those churches with whom we are not yet fully united are ordinarily not admitted to Holy Communion. Eucharistic sharing in exceptional circumstances by other Christians requires permission according to the directives of the diocesan bishop and the provisions of canon law (*canon 844 §4*). Members of the Orthodox Churches, the Assyrian Church of the East, and the Polish National Catholic Church are urged to respect the discipline of their own Churches. According to Roman Catholic discipline, the Code of Canon Law does not object to the reception of Communion by Christians of these Churches (*canon 844 §3*).

FOR THOSE NOT RECEIVING HOLY COMMUNION

All who are not receiving Holy Communion are encouraged to express in their hearts a prayerful desire for unity with the Lord Jesus and with one another.

FOR NON-CHRISTIANS

We also welcome to this celebration those who do not share our faith in Jesus Christ. While we cannot admit them to Holy Communion, we ask them to offer their prayers for the peace and the unity of the human family.

The Liturgy of the Eucharist continues, as usual, with the Prayer after Communion.

The Final Commendation

Immediately following the Prayer after Communion the priest will approach the casket for the Final Commendation prayers. The family and friends remain standing in their pews during these prayers.

Once the prayers of Final Commendation are prayed, the Funeral Director will invite the family and friends to follow the casket out of the Church, as they accompany the casket to the cemetery.

The Rite of Committal at the Cemetery

Immediately following the prayers of Final Commendation, the family and friends accompany the remains of their loved one for burial at the cemetery. The Funeral Procession is guided by the Funeral Director. Family and friends, in their cars, follow behind the hearse to the cemetery.

All those present at the cemetery for the Committal should be reminded that the procession to the cemetery and the prayers at the cemetery are still a part of the Funeral Liturgy.

At the cemetery, there is a short Committal Service to conclude the Funeral Liturgy which was begun in the Church. Once family and friends have paid their final respects, they return to their cars.

MUSIC DURING THE FUNERAL MASS

Music plays an integral part of the Liturgy; it lends beauty and solemnity to the prayers of the worshipping community. Unless the family specifically requests that there be no music at the Funeral Mass, the parish, will arrange to have a cantor and an organist present.

Each Parish has a Director of Music. The Parish's Director of Liturgical Music, or another member of our Parish's Music Ministry, will call the family contact (*the family member whose name was supplied by the Funeral Director when arrangements are made with the Church*). The representative of our Music Ministry will discuss appropriate musical selections over the phone; they will also schedule a parish cantor for the Funeral Liturgy. (*If the family wishes to request a specific parish cantor for the Funeral, they should express this desire when they speak to the representative from our Parish Music Ministry.*)

If, in the unlikely event that someone from our Music Ministry does not make contact with the family by 12 noon the day before the funeral, please call the respective rectory office to let us know, so that we may make the proper musical arrangements for the Mass.

The Cantor leads the congregation in song throughout the Mass. If the family desires specific hymns to be used during the Funeral Mass, we respectfully ask that only hymns particular to Catholic Worship be requested. That is to say, that no secular music may be used or played during the Funeral Mass. As beautiful as many songs are, and as seemingly appropriate as they might be, contemporary music and secular songs are not permitted to be used at any time during the Funeral Mass in Church.

Generally speaking, there are hymns needed for the following parts of the Mass. Please refer to the listing on the next page for suggestions of hymns for:

- The Opening Hymn
- The Hymn during the Preparation of the Gifts
- The Hymn during the Communion Processional
- The Post-Communion Meditation Hymn (*this is an optional hymn*)
- The Recessional Hymn

Music is also appropriate at the following times, but the selection of music is limited to the prescriptions of the Church:

- The Responsorial Psalm (*The representative from our Music Ministry will discuss this selection with the family.*)
- The Gospel verse
- The “Holy, Holy, Holy”
- The Great Amen
- The Lamb of God
- The Hymn during the Final Commendation.

Please see the link for the list of hymns

This list is not meant to be exclusive or exhaustive; if you have hymns in mind that are not listed below (*and which are appropriate for use in Catholic worship*) please discuss them with the representative from our Parish Music Ministry when they contact the family.

Although there are many acceptable hymns that may be used during a Funeral Mass, this listing is offered to suggest the hymns that are familiar in our parish, that are appropriate for the Funeral Mass, or are hymns which are well-known by many members of our faith.

THE INTERMENT OF THE FINAL REMAINS

Immediate internment of the final remains

Under ordinary circumstances, the remains of the deceased are borne in procession to the final resting place in a nearby cemetery. It is highly recommended that family members traveling to the cemetery consolidate their rides in order to reduce the number of cars that make up the Funeral Procession. It is the sincere attempt of the Funeral Director to travel at a speed that will accommodate the procession remaining intact. However, an excessive number of cars may make this effort extremely difficult, and sometimes dangerous.

Once the procession has arrived at the cemetery, the Funeral Director will lead the gathered to the burial site for the Committal Service, usually conducted by a member of the clergy.

Family and friends who have traveled with the procession should take care to remember that the Committal Service at the cemetery is still part of the Funeral Liturgy.

Once the Committal Service is finished, the family and friends gathered will be invited by the Funeral Director to step forward and offer their final respects. Once this is complete, family and friends return to their cars.

If the burial is to take place at a cemetery distant from our area, the Funeral Director may ask a member of the clergy located nearer to the cemetery to conduct the Committal Service prayers. If the burial is a great distance, or the burial is scheduled to take place the next day, arrangements will be made for a member of the clergy to meet the family to conduct the Committal Service at the cemetery.

CREMATION

In November of 1996, the Vatican granted approval for the presence of cremated remains, sometimes called cremated remains, to be brought into the Church for a Funeral Mass. A Funeral Mass may take place before the cremation, or after cremation, depending on the preference of the family.

There are various reasons why a family chooses cremation for their loved one. It must be noted that cremation of the final remains of a baptized Catholic-Christian is permitted by the Catholic Church.

If the family chooses cremation before the burial, the Funeral Mass may be delayed several days because of the time needed for the cremation process.

If the family chooses cremation after the Funeral Mass, the burial of the cremated remains (of the deceased) may be delayed because of the time needed for the cremation.

In either case, it must be understood that Church regulations require that cremated remains be properly interred in a cemetery as soon as possible after the Funeral Mass is celebrated.

The Archdiocese of Philadelphia offers the following Norms, in regard to cremation in the Archdiocese of Philadelphia:

- The cremated remains are to be buried in a cemetery or entombed in a mausoleum or columbarium;
- It is not permitted to scatter cremated remains.
- Likewise, it is not permitted to delay the burial/disposition of the cremated remains in anticipation of the eventual burial of another person.
- The permanent storage of cremated remains in a private home, funeral home or any other place is prohibited.
- The integrity of the cremated remains is always to be respected.
- The cremated remains of one deceased person may not be mixed with the cremated remains of another person.
- It is not permitted to divide the cremated remains and retain, inter or entomb them in more than one place.
- It is also not permitted to divide the cremated remains in such a way that they are contained in lockets or jewelry.
- Any other practice which violates the integrity of the cremated remains and impedes reverent and proper burial/disposition is prohibited.
- If burial takes place at sea, the cremated remains are to be in a solid and durable container, and not scattered.

A Funeral Mass before the cremation

If the cremation is to take place after the Funeral Mass, the Funeral Mass would be held with the casket bearing the remains of the deceased present for the Mass. Instead of accompanying the remains to the cemetery, the priest concludes the Mass with a final blessing and the Funeral Liturgy comes to a formal conclusion at the Church.

Once the cremation has taken place, the Funeral Director will contact the Rectory to set a time convenient for the family and one of our priests will meet the family at the cemetery for the interment of the cremated remains.

A Funeral Mass after the cremation

If the cremation takes place before the Funeral Mass, there are a few minor changes that affect the Funeral Mass:

-Family members are encouraged to carry the urn containing the cremated remains in procession into the Church and place it on a pre-positioned table, although this is not mandatory. *(If a family member does not wish to carry the urn in procession, the Funeral Director carries the urn into the Church.)*

-Unlike a Funeral Mass where the casket is present, no white Pall is placed on the urn. The Mass continues in the usual fashion. At the end of the Funeral Mass, the urn is once again carried by a family member *(or the Funeral Director)* from the Church to the cemetery.

At the cemetery, the Committal Service is held. Once the service is completed, family members return to the cars.

If, for whatever the reason, the family wishes to delay the interment of the cremated remains until a later date and time, it is appropriate to wait for the Funeral Mass to take place so that the Mass and interment are one continuous event.

If there are no plans for burial of the cremated remains, this intention and reason should be shared with the priest at the rectory in the earliest stages of the planning of the Funeral Liturgy.

OTHER POINTS OF INTEREST

Bagpipes

Some people, because of their ethnic background, request that a bagpipe player be present at the Funeral. This request is honored in the following ways:

-The Bagpipe player may greet the Funeral with a hymn at the door of the Church when the procession arrives from the Funeral Home, and again greet the recessional procession with a song as the casket leaves the Church at the end of the Mass. It is not appropriate for the Bagpipe player to lead or accompany the casket and family into the Church.

-The bagpipe player, if time permits, may accompany the casket to the cemetery and play a hymn before and/or after the prayer service at the graveside is completed.

-If time restraints are placed on the schedule of the Bagpipe player, it is most appropriate to end the prayer service at the cemetery with bagpipes.

A “Favorite” hymn

Often times, a deceased loved one will be remembered because of a “favorite” hymn or song. If the hymn is a song written for Catholic liturgical use, it should be incorporated into the hymns of the Mass. **If the hymn is not liturgical in nature, it may not be used during the Mass or in the Church.**

However, if the family is strongly in favor of the hymn being used, is it best to play a recorded version of the song during the Wake in the Funeral Parlor, or, at the graveside, after the prayers have been prayed, immediately before the family and friends disperse. The luncheon gathering is another occasion when a favorite hymn can appropriately be played for all gathered.

Family Members serving as Altar Servers at the Funeral Mass

It sometimes occurs that grandchildren, nieces, nephews or children of the deceased are Altar Servers (*at our parish or in their home parish*) and may wish to serve the Funeral Mass. Although this is permitted, it is, nonetheless, discouraged. At a time of death, children (*especially*) are not sure how to act. To separate them from their parents or family members by letting them serve the Funeral Mass, often places an undue burden upon them. It is most appropriate that children stay close to loved ones during a Funeral Mass.

If it happens that they do want to serve the Mass, please inform the rectory beforehand.

Guest Musicians or Cantors

It sometimes occurs that a family member or friend is musically talented and wish to offer their talent as part of the Funeral Mass. In an effort to preserve the sacred nature of the Liturgy, only persons who are currently active musicians or cantors in a Roman Catholic Parish are invited to join us as a guest musician or to cantor a Funeral Liturgy in our Parish.

If a family member is currently a Cantor at their parish and they wish to cantor during the Funeral, please indicate this to our Parish Music Representative when they call to discuss musical selections.

Effective September 1, 2016, families who wish to bring a guest musician in for the celebration of the Funeral Mass may do so; however, any guest musicians to our Parish (*organist, harpist, bagpiper, etc.*) must be professionally trained musicians. In addition, the family will be required to pay the prescribed Parish stipend for our Parish organist, who will be present for the liturgy. Guest musicians will be permitted to play hymns during the Mass, however, our Parish organist will play the Mass parts during the Funeral Liturgy. (*For the sake of clarity, a 'guest' musician is any musician who is not on the payroll of our Parish.*)

Additionally, families are welcome to bring in an out-of-parish cantor; however, the family will be required to pay the prescribed Parish stipend for a Parish cantor who will be assigned to sing at the Funeral Mass. During the Funeral Mass, the guest cantor will be permitted to sing hymns, however, our Parish cantor will sing all the Mass parts during the Liturgy. (*For the sake of clarity, a 'guest' cantor is any cantor who is not a regular and active member of our Parish Music Ministry.*)

These decisions are being put in place primarily to respect the parishioners and employees who dedicate their time and talent on a regular basis to this important ministry to our grieving families, while at the same time offering families, who may wish to do so, to exercise the option of bringing in additional musical accompaniment.

Family Members assisting as Extraordinary Ministers of Holy Communion

It may happen that a member of the family or close friend is an Extraordinary Minister of Holy Communion in their parish. Since they are commissioned for their home parish, they may function as an Extraordinary Minister in their home parish only. Hence, exercising a ministry as an Extraordinary Minister at the Funeral Mass at our Parish is not possible.

If it happens that he/she is a current Extraordinary Minister of Holy Communion at our Parish, he/she should speak with the priest before the Mass begins to ascertain if his or her services are needed for the distribution of Holy Communion.

Funeral Fees

- **Mass**

For Registered Active Parishioner	\$300.00
For All Others	\$500.00

- Viewing in Church, each hour, or any part thereof \$100.00

- Cantor \$150.00

(There is a **bench fee** if the family requests another cantor)

- Organist \$150.00

- Sexton \$25.00

- Altar Servers, each \$15.00

- **Memorial Mass** \$200.00

(organist, cantor fees additional)

Above all, family members should remember that these guidelines are designed to assist the family in the planning of the Funeral Mass.

If any family member has questions or concerns after reading these guidelines, they are most welcome to speak with the Pastor.