

Archdiocese of Washington

Handbook for Deans

October 2006

Handbook for Deans

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Introduction

To promote better pastoral care, the Archdiocese of Washington has grouped parishes together into a vicariate forane or deanery. Because this arrangement of parishes contributes to pastoral care and is a vital means for subsidiary, the proper and effective functioning of the deaneries is of great importance.

The deanery has as its aim that the pastors and pastoral officials of one and same territory or social region form among themselves, with the dean's help, a kind of vital cell of the diocesan presbytery, around which the apostolate of religious men and women and of the laity working in the area or in a pastoral office may be conveniently coordinated, and thus a common pastoral action may be suitably fostered and organized. (*Directory of the Pastoral Ministry of Bishops*, 185 [1973D]).

In light of this, the office of dean ought to be considered primarily pastoral and not just juridical or administrative. In his duty of vigilance, in his apostolic solicitude, and in his animation of the local clergy for joint pastoral activity within the deanery, the dean makes visible the Archbishop's active concern for the entire flock, which is the local Church.

To aid the dean in this important ministry, this handbook has been compiled. It provides information and resources to help the dean understand his role and carry out his responsibilities faithfully, competently, and effectively.

The chairs of the College of Deans, in cooperation with the Vicar General and Moderator of the Curia, are responsible for the continuing updating of this handbook.

The Function of the Deanery and The Role of the Dean

The Function of the Deanery

The deanery structure provides an important bridge between the ministry of the Archbishop and the People of God throughout the Archdiocese. It must reflect the pastoral care and guidance which the People of God rightfully expect from their Archdiocesan Bishop. The deanery structure functions best in fostering cooperative programs where common socioeconomic conditions exist and where people share common concerns and hopes.

The specific functions of the deanery structure include:

1. To provide pastoral supervision and administrative support in implementing directives and practices of the Archdiocese.
2. To encourage and coordinate common pastoral activity within the deanery, whether deanery wide or in a cluster of parishes within the deanery.
3. To provide support and care to the clergy of the deanery.
4. To provide a vehicle through which the Archbishop can, at his discretion, consult with the parish communities on broad-based Archdiocesan issues.
5. To provide a line of communication between the local parish and the Archdiocesan administration regarding developing trends and issues.

The Appointment of the Dean

After consulting the clergy of the deanery, the Archbishop appoints the dean who represents him within the deanery. The dean is appointed to this position for a three-year term renewable at the discretion of the Archbishop.

The Role of the Dean

The specific functions of the dean include the following:

1. To promote and coordinate common pastoral activity within the deanery (canon 555, §1, 1°).
2. To direct the priests of the deanery to diligently perform their duties and to lead lives in harmony with ordained ministry (canon 555, §1, 2°).
3. To see to it that the liturgy is celebrated in accord with the prescriptions of the law and Archdiocesan directives (canon 555, §1, 3°).
4. To insure that ecclesiastical goods are appropriately administered and that church property and furnishings are carefully maintained, especially as they relate to the celebration of the liturgy and the custody of the Blessed Sacrament (canon 555, §1, 3°).
5. To insure that the parish books are correctly inscribed and carefully maintained (canon 555, §1, 3°).
6. To direct the priests of the deanery to participate in opportunities for spiritual renewal and continuing formation (canon 555, §2, 1°).
7. To insure that the priests of the deanery have access to spiritual assistance with special attention given to those who find themselves in special difficulty for whatever reason (canon 555, §2, 2°).
8. To visit the parishes of the deanery in accord with Archdiocesan regulations (canon 555, §4).
9. To install new pastors in the parishes of the deanery.
10. To convene and preside at regularly scheduled deanery meetings.
11. To serve as the official representative at community, parish or deanery events as directed by the Archbishop.

The Faculties for Deans

The dean has the following faculties in the Archdiocese of Washington:

1. To consecrate altar stones, altar tables, and chalices.
2. To preside at the laying of cornerstones of any facility erected within his deanery.
3. To install pastors within the confines of one's deanery.

Procedures and Tasks

Consultation before Appointment

- Before the terms of the deans expire, the Archbishop will consult the priests who exercise ministry within the deanery regarding whom they judge to be suitable for this office.

Term of Office

- The dean is appointed for a term of three years - renewable at the discretion of the Archbishop.

College of Deans

- The deans will constitute a college presided over by a chairman appointed by the Archbishop.
- The deans will meet periodically as a college under the leadership of its chairman.
- A member of the Archdiocesan pastoral and administrative staff will serve as staff to the College of Deans.

Quarterly Deanery Meetings

- The dean is to schedule and conduct a meeting of the priests of his deanery at least four times a year. A brief one-page summary of the principal items of the meeting is to be submitted to the chair of the College of Deans after each meeting (see page 8-1).

Coordinating Pastoral Activity

- The dean is to facilitate the scheduling of Sunday Masses within his deanery so as to provide maximum service to the people and a minimum of unnecessary duplication.
- The dean is to facilitate within his region the pastoral care of hospitals, nursing homes and other healthcare facilities.
- The dean is to encourage the priests of the deanery to cooperate in providing pastoral coverage for other priests when they are away from their parishes.
- The dean may be asked to assume responsibility for the spiritual and financial well-being of a parish in the event of the death or incapacity of the pastor.
- If opportune, the dean may provide opportunities for parish leaders (e.g., clergy, catechetical administrators, pastoral associates, parish social ministers, music ministers, youth ministers, etc.) to meet together so as to share ideas and discuss matters of concern or interest to the deanery.

Clergy Formation

- The dean is to work with the Secretary for Ministerial Leadership in providing information and resources for the priests of his deanery regarding opportunities for continuing formation and spiritual renewal.

Priest Funeral Arrangements

- Upon learning of the death of a priest, the dean is to notify the Secretary for Ministerial Leadership immediately. The dean in consultation with the Director of the Office for the Pastoral Care of Priests is responsible to see to it that the Archdiocesan directives are followed in regard to priests' funerals (see Section 10 of this handbook). He is normally the main presider at the translation and at the evening Mass which follows. He is to see to it that the personal possessions of the priest are safeguarded and that any parish or Archdiocesan property which was the responsibility of the deceased priest is maintained.

Communication and Consultation

- The deans may be consulted by the Secretary for Ministerial Leadership for information which the deans may wish to submit regarding parochial or institutional vacancies within their deanery.
- The deans will be consulted regarding any major changes contemplated regarding the status of parishes within their deanery.
- If opportune, the deans will meet as a group with the Archbishop annually in order to apprise him of the state of their deaneries and to discuss any specific pastoral concerns which they might have.

Annual Parish Visit

- The dean is to visit each parish in his deanery annually. At this visit, the dean will:
 1. Interview the pastor and any other clergy (including deacons) assigned to the parish.
 2. Review with the pastor the parish's most recent plan of action for parish development.
 3. Examine the parish's sacramental records, noting any irregularities.
- The dean's parish will be visited by the chair of the College of Deans.

Triennial Extended Parish Visit

At least once every three years, the dean is to conduct an extended visit of each parish in his deanery. At this visit, the dean will:

1. Interview the pastor and any other clergy (including deacons) assigned to the parish.
 2. Review with the pastor any reports prepared by Archdiocesan offices regarding areas of commendation and recommendation. The dean will note any discrepancies between the Archdiocesan reports and the pastor's report
 3. Meet with the professional staff of the parish.
 4. Meet with the members of the parish (pastoral) council's executive committee.
 5. Meet with the members of the parish finance council.
 6. Note carefully the condition of the parish property, especially the condition of the church building(s) and its/their suitability for liturgical services, the way in which the Eucharist is maintained, the options available for the Sacrament of Reconciliation, etc. In addition, the dean will note any building or renovation projects which the parish may be contemplating in the near future.
 7. Note carefully the living conditions of the rectory.
 8. Examine the parish's sacramental records, noting any irregularities.
- The dean's parish will be visited by the chair of the College of Deans.

Annual Report

- The dean will present reports for each of the parishes in his deanery to the chair of the College of Deans who, in turn, will provide an executive summary report by deanery to the Archbishop. The chair's annual report will include recommendations for action and follow-up by the members of the Archbishop's pastoral and administrative staff.

Deanery Meetings

Deanery: _____

Date of Meeting: _____

Dean's Signature: _____

<i>Agenda Item</i>	<i>Outcome</i>
1.	
2.	
3.	
4.	
5.	
6.	
7.	
8.	

Annual Interviews with Parish Clergy

Parish: _____

Deanery: _____

Date of Visit: _____

Dean's Signature: _____

.....

List the name(s) of any priest's relative who currently resides in the rectory (-ies) of the parish:

Name	Related to	Relationship
1.		
2.		
3.		

List the name(s) of any person who resides in the rectory(-ies) of the parish but who is neither a member of the clergy nor related to the clergy:

1. _____

2. _____

1. Pastor's Name: _____

a) Areas of satisfaction in his own ministry and in the parish

b) Areas of need or concern in his own ministry and in the parish

2. Parochial Vicar's/Resident's/Deacon's Name:	
--	--

a) Areas of satisfaction in his own ministry and in the parish

b) Areas of need or concern in his own ministry and in the parish

3. Parochial Vicar's/Resident's/Deacon's Name:	
--	--

a) Areas of satisfaction in his own ministry and in the parish

b) Areas of need or concern in his own ministry and in the parish

4. Parochial Vicar's/Resident's/Deacon's Name:	
--	--

a) Areas of satisfaction in his own ministry and in the parish

b) Areas of need or concern in his own ministry and in the parish

5. Parochial Vicar's/Resident's/Deacon's Name:	
--	--

a) Areas of satisfaction in his own ministry and in the parish

b) Areas of need or concern in his own ministry and in the parish

Plan of Action for Continued Parish Development

Area of Parish Life:	
-----------------------------	--

Desired Outcome/Annual Objective:
--

Action Steps for Achieving Desired Outcome:

<i>Target Date</i>	<i>Action Needed</i>	<i>Person(s) Responsible</i>

Parish:
Signature of Pastor:
Date:

Parish Records

Parish: _____

Deanery: _____

Date of Visit: _____

Dean's Signature: _____

Place a "T" on the line to the left of each statement if the statement is "True"; place an "F" on the line to the left of each statement if the statement "False." Note any irregularities at the end of the form.

1.	The recent entries in the baptismal register are easily legible.
2.	A survey of the earlier entries indicates that notifications affecting the person's canonical status are being recorded (e.g., confirmation, marriage, religious profession, change of rite, etc.).
3.	The parish seal is in working order.
4.	The baptismal certificate or format indicates the name and address of the parish and somewhere includes the words "Roman Catholic Church" or "was baptized according to the Rite of the Roman Catholic Church."
5.	The confirmation register lists the place of baptism.
6.	A survey of the last confirmation class indicates that those baptized at the same church have had the confirmation information noted in the baptismal register and that notices appear to have been sent out to the other churches of baptism.
7.	The first communion register lists the place of baptism.
8.	The death register is in order.
9.	The marriage register lists the place of baptism.
10.	The prenuptial papers are on file and in order in comparison to the entries in the register.
11.	A sampling of the marriage cases for the past two years indicates that mixed marriages have been issued mixed religion permissions or disparity of cult dispensations as applicable.
12.	The permanent marriage file contains: recently dated baptismal certificates for Catholics, photocopies of baptismal records for non-Catholics, decrees of nullity as applicable, photocopies of death certificates, civil marriage certificates in cases of validations, and civil marriage licenses.

	13. The permanent marriage file contains signed response forms indicating that the wedding was noted in the church records of Catholic baptism.						
	14. There are notice forms in the marriage file that should have been returned to the county issuing the marriage license.						
	15. The marriage register contains notations regarding declarations of nullity.						
	16. Parish personnel (paid and volunteer) who have regular contact with minors have...						
	<table border="1"> <tr> <td>___</td> <td>acknowledged receipt of the Child Protection Policy</td> </tr> <tr> <td>___</td> <td>obtained the required clearances.</td> </tr> <tr> <td>___</td> <td>completed the <i>Protecting God's Children</i> training.</td> </tr> </table>	___	acknowledged receipt of the Child Protection Policy	___	obtained the required clearances.	___	completed the <i>Protecting God's Children</i> training.
___	acknowledged receipt of the Child Protection Policy						
___	obtained the required clearances.						
___	completed the <i>Protecting God's Children</i> training.						

NOTE ANY IRREGULARITIES BELOW:

--

Summary Sheet for Parish In-Depth Self-Study

Parish Name and Location: _____

Deanery: _____

Indicators of Parish Vitality

Improvements Needed

None	Little	Some	Much
------	--------	------	------

I. Community

A. Welcoming	1	2	3	4	5	6	7	8
B. Evangelization	1	2	3	4	5	6	7	8
C. Diversity of Talents	1	2	3	4	5	6	7	8
D. Ethnic Celebration	1	2	3	4	5	6	7	8

II. Worship and Prayer

A. Weekend Liturgies	1	2	3	4	5	6	7	8
B. Liturgical Year Services	1	2	3	4	5	6	7	8
C. Sacramental Life	1	2	3	4	5	6	7	8

III. Service

A. Parish	1	2	3	4	5	6	7	8
B. Community	1	2	3	4	5	6	7	8
C. World	1	2	3	4	5	6	7	8

IV. Education

A. Youth	1	2	3	4	5	6	7	8
B. Adults	1	2	3	4	5	6	7	8
C. Variety of Needs	1	2	3	4	5	6	7	8

V. Leadership and Administration

A. Stewardship	1	2	3	4	5	6	7	8
B. Shared Responsibility	1	2	3	4	5	6	7	8
C. Interdependence	1	2	3	4	5	6	7	8

Submitted by: Pastor: _____

Date: _____

Summary of Areas of Strength and for Improvement

Parish Name and Location: _____

Deanery: _____

I. Community

A. Area(s) of Strength:
B. Area(s) for Improvement:

II. Worship and Prayer

A. Area(s) of Strength:
B. Area(s) for Improvement:

III. Service

A. Area(s) of Strength:
B. Area(s) for Improvement:

IV. Education

A. Area(s) of Strength:
B. Area(s) for Improvement:

V. Leadership and Administration

A. Area(s) of Strength:
B. Area(s) for Improvement:

Submitted by: Pastor: _____

Date: _____

Triennial Interviews with Parish Staff

Parish: _____

Deanery: _____

Date of Visit: _____

Dean's Signature: _____

Names and Position Titles of Those in Attendance:

Name	Position

1. Areas of strength and satisfaction currently found in the parish

2. Areas of need or concern currently found in the parish

**Triennial Interviews with
Parish (Pastoral) Council Executive Committee**

Parish: _____

Deanery: _____

Date of Visit: _____

Dean's Signature: _____

Names of Executive Committee Members:

1. Areas of strength and satisfaction currently found in the parish

2. Areas of need or concern currently found in the parish

Triennial Interviews with Parish Finance Council

Parish: _____

Deanery: _____

Date of Visit: _____

Dean's Signature: _____

Names of Finance Council Members:

Place a "T" on the line to the left of each statement if the statement is "True"; place an "F" on the line to the left of each statement if the statement is "False." Note any irregularities at the end of the form.

- | | |
|----|---|
| 1. | The recommendations of the most recent audit have been implemented. |
| 2. | The parish operates on a balanced budget. |
| 3. | Actual receipts and expenditures are monitored to insure that the budget is followed. |
| 4. | (If the parish has a school,) The school funding guidelines for tuition, fund raising and parish subsidy are being implemented. |
| 5. | The parish meets its annual Archbishop's Appeal Goal. |
| 6. | The parish publishes an annual financial report. |
| 7. | The finance council meets regularly. |
| | |

	8.	The finance council is supplied with the information it needs to discharge its responsibilities.
	9.	There are adequate controls of the offertory collection (e.g., segregated duties, sufficient counters, cash count reports, timely deposits, timely posting, comparison of deposit to posting and money counting reports).
	10.	There are proper procedures for signing checks.
	11	Bank Reconciliations are verified.
	12	All bills are paid on a timely basis.
	13	Mass intentions and Mass funds are reconciled.

NOTE ANY IRREGULARITIES BELOW:

--

Triennial Interviews on Building Conditions

Parish: _____
Deanery: _____
Date of Visit: _____
Dean's Signature: _____

Place an "S" on the line to the left of each item if the item is "Satisfactory"; place a "U" on the line to the left of each item if the item is "Unsatisfactory." Note any concerns at the end of the form.

	1. Exterior condition of the church building(s)
	2. Interior condition of the church building(s)
	3. Appearance of the sacristy(ies)
	4. Condition of the vestments
	5. Condition of the sacred vessels
	6. Office space
	7. Living quarters
	8. Support services (e.g., cooking, house cleaning, laundry, etc.)

NOTE ANY IRREGULARITIES BELOW:

Parish Administration Dean's Annual Interview with the Pastor

Parish: _____
Deanery: _____

1. Does the parish have an active pastoral council?

	Yes		No
--	-----	--	----

a. How many members are on the council? _____

b. How often does it meet? _____

c. Briefly describe the role of the pastoral council. _____

2. Does the parish have an active finance council?

	Yes		No
--	-----	--	----

a. How many members are on the council? _____

b. How often does it meet? _____

c. Briefly describe the extent to which the finance council is involved in planning and managing the parish's finances.

3. Does the parish publish an annual financial report?

	Yes		No
--	-----	--	----

a. Has a copy of the most recently published report been submitted to the Secretary for Finance and Management?

	Yes		No
--	-----	--	----

4. What recommendations of substance from the most recent audit of the parish have yet to be addressed? _____

5. Besides the pastor's, whose name(s) is/are currently registered for signing checks?

6. Does the parish follow the procedures for collecting, securing, counting, and depositing Offertory receipts as recommended by the Diocese in each of the following areas?

Segregated duties		Yes		No
Sufficient counters		Yes		No
Cash account reports		Yes		No
Timely deposits		Yes		No
Timely posting		Yes		No
Comparison of deposit to posting		Yes		No
Money counting reports		Yes		No

- a If the parish does not follow Diocesan recommended procedures, please describe what procedures are used on a separate sheet.

7. Are bank statements opened, reviewed, and reconciled by someone other than the person who maintains the checkbook?

	Yes		No
--	-----	--	----

8. How often does the parish reconcile Mass intentions and Mass stipend funds?

- a What is the date of the last such reconciliation? _____

9. How would you describe the parish's financial situation? (Check only *one*.)

_____ Strong and growing	_____ Weak, but manageable
_____ Strong and stable	_____ Weak and declining

Notations:

Pastor's Signature: _____

Dean's Signature: _____

Date: _____

Dean's Annual Summary Report

Parish Name and Location: _____

Pastor/Administrator _____

Date of Dean's Visit: _____

1. Personnel (Priests and deacons assigned to the parish; parish staff; priests in residence)

1.A. Commendations:

1.B. Areas of Concern:

1.C. Recommendations:

2. Parish Life and Ministry (Revitalization efforts; parish pastoral and finance councils' functioning)

1.A. Commendations:

1.B. Areas of Concern:

1.C. Recommendations:

3. **Administration** (Pastoral and Finance Councils; sacramental records; parish finances; condition of building.

1.A. Commendations:

1.B. Areas of Concern:

1.C. Recommendations:

Dean's Signature: _____

Liturgical Installation of a Pastor

Part One—Introduction

The liturgical installation of a new pastor is an occasion of joy for the entire parish community. It should be thoroughly prepared and well planned. Such preparation should involve the clergy, religious, other staff members of the parish, the parish (pastoral) council, and those responsible for all aspects of the liturgy celebrated within the parish.

1. *Time of Installation*

The liturgical installation ceremony normally takes place at the principal Sunday Mass because it is the Sunday assembly which most aptly expresses and signifies the identity of the parish as Church. The Saturday evening anticipated Mass may also be a convenient time. If, for some reason, the installation cannot take place at Mass, the celebration of the *Liturgy of the Hours* may also be appropriate. In any case, the time chosen should be suitable and convenient to encourage attendance by a large number of the parishioners.

2. *Ministers and Participants*

- A. In the absence of the Archbishop, within the Archdiocese of Washington, the local dean should normally preside at the liturgical installation for a new pastor.
- B. In a parish where there is a parochial vicar and/or deacon, they are to be present and take their proper parts in the liturgy. Since the liturgical installation of a pastor is a uniquely parochial event, the pastor and parochial vicar(s) should be given prominence amid any other concelebrant(s) (e.g., by type of vestments or position in the sanctuary).
- C. If any religious serve within the parish, they should also have a part in the liturgical installation.
- D. The parish staff as well as the parish (pastoral) council (or at the very least, its officers) should also have a place of prominence at the liturgical installation.
- E. Lectors and other ministers should fulfill the functions normally committed to them at a Sunday liturgy. A commentator might be provided for this ceremony, offering brief, concise explanations at various points of the ceremony.
- F. If there is a desire to present some sign of the identity or history of the parish (e.g., an historical summary, a collection of bulletins, an image of the patronal saint), one such item may be presented to the pastor in conjunction with the “Presentation of the Parish Council.”

3. Liturgical Vesture

The new pastor and the dean (and any other concelebrants) vest in the appropriate vestments for the Mass (please note 2.B. above). Other ministers are vested in the manner customary to the parish. If the dean is not concelebrating, he should vest in alb, stole and cope.

4. Liturgical Texts

The texts for the Liturgy of the Word and the Eucharist are those for the day or the season. The Mass texts from the *Lectionary* and *Sacramentary* may NOT be changed on Solemnities and the Sundays of Lent, Easter, Advent or Christmas. If the rubrics permit, other texts may be chosen: for example, For the Universal Church (*Sacramentary*, pp. 867—70); For the Local Church (*Sac.*, p. 871); For a Council or Synod (*Sac.*, p. 877); For Priests (*Sac.*, p. 877); For Priests (*Sac.*, p. 878); For the Priest Himself (*Sac.*, pp. 879—880); Common of Pastors (*Lectionary*, pp. 719—724; *Sac.*, pp. 796—793); The Preface of the Mass of Chrism (P 20) may also be used if another preface is not mandatory.

5. **Liturgy of Installation** (Refer to the *Book of Blessings [BB]*, 2012—2021 for general background.)

Installation When the Archbishop Presides—Outline of Rite (see *BB*, 2022—2033)

- Introductory Rite of Mass and Liturgy of the Word as usual (with the Archbishop presiding)
- (after the Gospel) Presentation of the Pastor-elect by the Archbishop
- Welcome by the People (e.g., applause)
- Homily (unless the Archbishop chooses to offer the homily immediately after the Gospel)
- Presentations

The Archbishop presents various members of the parish community. These persons greet the new pastor personally, that is, without any public statements.

- Presentation of the Parish Clergy and Staff
- Presentation of any religious in service to the parish
- Presentation of the Parish (Pastoral) Council

- Profession of Faith and Oath
- General Intercessions

The Mass continues with the preparation of the altar and the gifts. The pastor and other priests concelebrate with the Archbishop.

Installation When a Priest Presides—Outline of Rite (see *BB*, 2034—2045)

- (after the Entrance Hymn and Greeting) Presentation of the Pastor-elect

- Proclamation of the Appointment (In addition to the text provided in the *Book of Blessings*, this may include the reading of the Archbishop's decree of appointment.)

- Welcome by the People (e.g., applause)

- Presentations

The presiding priest presents various members of the parish community. These persons greet the new pastor personally, that is, without any public statements.

- Presentation of the Parish Clergy and Staff
- Presentation of any religious in service to the parish
- Presentation by the Parish (Pastoral) Council

- Conclusion of Installation

After this, the new pastor takes his place in the celebrant's chair and continues with the Mass, leading the Opening Prayer.

- (after the homily and normal profession of faith [Nicene Creed]) Profession of Faith and Oath

The new pastor recites the Oath.

- General Intercessions

The Mass continues with the preparation of the altar and the gifts.

Arrangements for a Priest's Funeral

I. General Directives

- A. Upon the death of a priest, the Secretary for Ministerial Leadership or the director for the Pastoral Care of Priests is to be notified. The *Secretary/Director* will in turn notify the Archbishop, the Moderator of the Curia, the deans, the executor, and the Diocesan Department for Communications.
- B. The Director for Pastoral Care of Priests and the Dean should render every courtesy to the immediate family of the deceased priest and try to honor their reasonable requests.
- C. Within reason, the deceased priest's preference should be honored regarding concelebrants, homilist, funeral director, place of burial, or any special requests.
- D. The Dean should see to it that the quarters of the deceased priest are not available to the unauthorized. Even members of the family should not be given permission to take anything from these quarters, since only the executor of the estate would have that authority.
- E. The date and time of the funeral Mass should be finalized with the Secretary for Ministerial Leadership after consultation with the dean and the relatives of the deceased.
- F. The deceased priest is to be dressed in white Mass vestments, provided by the parish where the funeral liturgy will be celebrated. The custom of placing an object associated with the priesthood in the hands of the deceased priest (i.e. a crucifix, a rosary, a breviary of the priests chalice/paten) is to be retained.
- G. The priest in charge of the arrangements, in consultation with the Secretary for Ministerial Leadership and/or the director of Pastoral Care of Priests and the family (cf "B" above), should invite the personnel who will take part in the translation and the Mass. Such personnel include:
 - a) Pallbearers for the translation
 - b) Pallbearers for the Mass
 - c) Concelebrants
 - d) Ushers
 - e) Musicians
 - f) Lectors
 - g) Distributors of communion (bishop and priests)
- I. In accord with the spirit of the liturgy, draping the church and the use of black bunting are no longer practiced.
- J. Flowers are appropriate, but they-should not be excessive or ostentatious.

- K. A worship aid program booklet should be prepared for both the translation and for the Mass of Burial by the priest(s) of the parish and staff, or by the dean if there is no priest in the parish.

II. The Translation of the Body

- A. The *Order of Christian Funerals (OCF)* is to be used.
- B. The translation takes place in conjunction with a concelebrated Mass. (If circumstances warrant it, an alternative service may follow the translation such as Morning or Evening Prayer as found in the *Order of Christian Funerals*, 352—395.)
- C. The dean, is normally the main celebrant at the translation and at the Mass which follows.
- D. The translation rite combines the Rite of Transfer of the Body (*OCF*, 119—127) and the Rite of Reception of the Body (*OCF*, 82—86).
- E. The order of procession is as follows: cross and acolytes, clergy concelebrants, dean, closed casket and family, The casket is *always* closed for the translation.
- F. The paschal candle is placed beforehand near the place where the head of the casket will rest. The casket is placed in the center aisle with the body facing the community. The Mass, which follows, should be considered a parish function. It is concelebrated principally by the priests of the parish, although any priest who is present may be invited to concelebrate if he so desires. A homily must be preached, exegeting the Scriptures and reflecting the theme of the resurrection.
- G. Parish lectors should proclaim the readings and parishioners should participate in the procession of the gifts. These may also be members of the family. However, it is more fitting that the family fulfills these various roles at the Mass of Burial on the following day.

III. The Mass on the Day of Burial

- A. Items to be prepared:
- 1) Sufficient hosts and wine for the clergy and faithful
 - 2) Chalices (at least 8) for distribution of the Precious Blood
 - 3) Chalice and paten for the Archbishop
 - 4) Purificators, wine
- B. The casket should remain open for viewing from the completion of the Mass the night before until thirty (30) *minutes* before the Mass on the day of burial.
- C. A pall may be placed on top of the closed casket. Another Christian symbol (e.g., a *Book of the Gospels*, a Bible, a stole, or a crucifix) may be used in addition to the pall.

D. The Mass of Christian Burial, with prayers for a deceased priest, is to be used. (The Rite of Reception of the Body is omitted.)

E. At the appropriate time the procession begins from the vesting place to the sanctuary of the church. It is led by:

- 1) Thurifer
- 2) Cross bearer
- 3) Acolytes
- 4) Server with holy water

followed by:

- 5) Non-celebrants
- 6) Concelebrants
- 7) Principal celebrant
- 8) Crozier bearer
- 9) Mitre bearer
- 10) Book bearer

E. An appropriate entrance hymn is sung during the procession.

F. All priests are invited to concelebrate. In addition to the bishop(s), the number of priest concelebrants who occupy the sanctuary will be limited to six (6) and should include homilist, dean, present pastor, etc.

G. The Mass begins as usual with the Greeting and Penitential Rite. There is no Gloria.

H. The readings are to be from the selections offered for funerals in the *Lectionary*.

L. A brief homily based on the readings should always be given at the funeral liturgy, but never any kind of eulogy. The homilist should dwell on God's compassionate love and on the paschal mystery of the Lord as proclaimed in the Scripture readings. Through the homily, the community should receive the consolation and strength to face the death of one of its members with a hope that has been nourished by the proclamation of the saving Word of God.

I The General Intercessions are to be prepared by the priest in charge. The following intentions are to be included:

- For the perseverance of priests in their vocations
- For an increase of vocations to the priesthood
- For the welfare of the relatives of the deceased

K. There is a procession of the gifts of bread and wine. These persons are to be selected by the priest in charge of the arrangements.

L Incense is to be used at the offertory.

M. The majority of the concelebrants (except for those specified in “G” above) will remain in the pews for the liturgy. They will receive communion under both forms at the designated communion stations. They will **not** be led into the sanctuary to receive the Eucharist. A sufficient number of priests should be chosen beforehand to distribute the Eucharist Elements (both forms) to all present. Because of the presence of clergy, Extraordinary Ministers of Holy Communion should not be used.

N. There is no final blessing and dismissal.

IV. Final Commendation

A. *The Final Commendation and Farewell* immediately follows the prayer after communion.

B. The Archbishop stands at the head of the casket. He is joined by the concelebrants who were seated in the sanctuary and altar servers:

- 1) Thurifer
- 2) Server with holy water
- 3) Book bearer
- 4) Crozier bearer
- 5) Mitre bearer

C. Holy water and incense are used at this time.

D. The Archbishop will address a few words to the congregation if he was **not** the homilist.

- E. At the conclusion of this service, the thurifer, cross bearer, acolytes, and other servers lead the procession out of church. They are followed by:

- 1) Non-celebrants
- 2) The concelebrants
- 3) Bishops who concelebrated
- 4) Principal celebrant/Archbishop
- 5) Crozier bearer
- 6) Mitre bearer
- 7) Book bearer

V. Service at the Grave Site

The dean is to make sure that a priest accompanies the funeral procession to the cemetery for the service at the grave.

Additional Information

- SERVERS:**
- | | |
|----------------------|-------------------|
| 1. Thurifer | 5. Book bearer |
| 2. Cross bearer | 6. Crozier bearer |
| 3. Two (2) acolytes | 7. Mitre bearer |
| 4. Holy water bearer | |

LECTORS: Two readers should be selected to proclaim the readings. Another person should read or sing the General Intercessions (maximum five intercessions)

READINGS: The priest in charge should select these and notify the Master of Ceremonies accordingly. The homilist should be consulted and informed.

- MUSIC:**
1. If a parish choir is available, they should be invited to participate. The use of a cantor is also encouraged.
 2. Appropriate music should always be selected in line with the paschal theme of the liturgy.
 3. The following should be sung:

a) Entrance Hymn	h) Our Father (optional)
b) Responsorial Psalm	i) Lamb of God
c) Gospel Acclamation	j) Communion Hymn(s)
d) Hymn during Preparation of Gifts	k) Meditation (optional)
e) Holy, Holy, Holy	l) Recessional Hymn (after the Commendation)
f) Memorial Acclamation	

VESTING: Suitable locations should be provided for the following:

- | | | |
|----------------------------------|---------------------------|--------------------------|
| a) The Archbishop
and Bishops | b) Other
concelebrants | c) Non-
concelebrants |
|----------------------------------|---------------------------|--------------------------|

VESTMENTS: White Mass vestments are worn. Matching sets may be obtained from the Basilica of the Immaculate Conception.

Funeral of a Priest—Mass of Christian Burial Liturgy Plan

Deceased _____

Church _____

Phone Number of Church _____

Pastor _____

Funeral Mass Date _____ Time _____

There will be a: Deacon _____ Lector _____ Cantor _____ Choir _____

Opening Prayer: _____ Sung _____ Recited _____

First Reading: _____

Responsorial/Psalm: _____ (to be sung)

Second Reading: _____

Incensation at the Gospel: _____ Yes _____ No

Gospel: _____

Proclaimed by: (Name) _____

Homilist: _____

Intercessions: _____ Sung _____ Recited _____

(No more than five [5] prepared with Introduction and Conclusion)

Prayer over the Gifts: _____ Sung _____ Recited _____

Preface: _____ Sung _____ Recited _____

Holy, Holy, Holy: (to be sung)

Memorial/Acclamation: _____ a _____ b _____ c _____ d ('to be sung)

Communion Rite:

Our Father: _____Sung _____Recited

Lamb of God: (to be sung)

Communion under Both Species: _____Yes _____No

Communion Hymn(s): _____

Thanksgiving Hymn: _____

Prayer After Communion: _____Sung _____ Recited

*Recessional Hymn*_____