

Archdiocese of Saint Louis

# Presbyteral Faculties and Grants

## Chapter 2

Archdiocesan Policies and Procedures for Priests

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## **PRESBYTERAL FACULTIES AND PERMISSIONS**

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***The following faculties or permissions apply to all priests who are in good standing and who are incardinated in the Archdiocese or who have been approved by the Archbishop to minister within the Archdiocese even if they are retired.***

***In a spirit of trust and in keeping with the principle of subsidiarity, every effort has been made to extend the discretionary authority of priests in the exercise of their ministry.***

***Whatever special faculties or permissions have been given to pastors apply also to parochial administrators. (c. 539 and 540, §1)***

***The faculties and permissions are effective the first of July, 2019 and remain in effect until revoked.***

### **BAPTISM:**

1. To baptize or receive into full Communion candidates of any age. As a rule, an adult is to be baptized in his or her own parish church (c.857, §2)

### **CONFIRMATION:**

2. To confirm new members of the Church at the time of their baptism or admission into full communion with the Church, as long as they are seven years of age or older (c.883, 2°).  
To confirm a previously baptized Catholic, one must obtain a special mandate from the Archbishop.
3. To confirm those in danger of death (c. 883, 3°). All priests have this faculty by the law itself.
4. To confirm during the Solemn Easter Vigil a person who was baptized previously in the Catholic Church and has reached the customary age for the reception of this Sacrament in the Archdiocese (canon 884, § 1).

### **EUCCHARIST:**

4. To celebrate Mass twice on weekdays for a good reason and three times on Sundays or holy days if a pastoral need requires it (c.905, §2).  
*See Appendix II for the norms on Mass offerings.*
5. To appoint extraordinary ministers of the Eucharist for a given particular occasion in cases of genuine necessity (General Instruction of the Roman Missal #162)).

Ordinarily, extraordinary ministers of the Eucharist are to receive their mandate from the Office of the Archbishop and be commissioned at the parish or institution (cc. 230, §3; 910, §2).

6. To dispense the faithful in individual cases from the Eucharistic fast for a proportionate reason. (cc. 87 §1; 137 §1, 919 §1). A celebrant or concelebrant may consume food or drink between Masses when binating or trinating, even if the period of an hour does not intervene. (c. 919, #2).
7. To organize public processions with the Blessed Sacrament outside the church especially on the Solemnity of the Body and Blood of Christ (Corpus Christi) when the faithful would be, in the judgment of the local pastor, well disposed to such celebrations (c. 944, §1).

### **PREACHING:**

8. To preach everywhere with at least the presumed consent of the pastor of a church unless restricted by the competent Ordinary (c. 764). It is understood that this faculty applies, unless restricted by the Ordinary, to anywhere in the world.

Pastors or parochial administrators have a responsibility to see that the Word of God is preached with integrity (c. 528, §1). It is to be noted that the homily within Mass is to be reserved solely to a priest or deacon (c. 767, §1). It is understood that this faculty applies, unless restricted by the Ordinary, to anywhere in the world.

To preach to religious in their own churches or oratories requires the permission of the superior who is competent in accord with the norm of their constitutions (c. 765).

Preaching in ecumenical and interfaith settings is covered in faculty #29.

### **RECONCILIATION:**

9. To hear confessions within the Archdiocese of St. Louis (c. 969, §1). Pastors already have this faculty by law (c. 968, §1). It is hereby extended to other priests as well.

In the administration of the sacrament, the confessor, as a minister of the Church, is to adhere faithfully to the doctrine of the magisterium and the norms enacted by the competent authority (c. 978, §2).

10. To hear confessions anywhere in the world provided the local Ordinary has not refused in particular case to allow a priest to hear confessions that jurisdiction (c. 967, §2).

This faculty is contingent upon the grant contained in faculty #9.

11. To hear the confession of anyone in danger of death and to absolve from all sins and censures, even though one lacks the faculty to hear confessions and even if an approved priest is present (c. 976).
12. To remit in the internal or external forum any automatic censure of excommunication or interdict provided that it is not reserved to the Apostolic See and has not been juridically declared. (c.1355 §2, 137 §1).

*See Appendix III for further explanation of censures.*

By this faculty one may remit the excommunication attached to the procurement of an abortion (c. 1398) or that attached to apostasy, heresy or schism (c. 1364, §1).

This faculty may be exercised anywhere in the world on behalf of those who are members of the Archdiocese or who incurred the penalty in the Archdiocese, and it may be exercised within the Archdiocese on behalf of anyone present here. A salutary penance should be imposed.

13. To remit in the internal sacramental forum any automatic censure of excommunication or interdict which has not been juridically declared, if it would be difficult for the penitent to remain in a state of serious sin during the time necessary for the competent authority to provide for the matter (c. 1357, §1).

This faculty is granted to confessors by the law itself. In view of faculty #12, the chief application of this faculty would be the possibility of remitting censures reserved to the Apostolic See under the circumstances described and with the obligation of recourse within one month (c. 1357, §2). An appropriate penance should be imposed and, where necessary, the reparation of any scandal or damage required.

#### **OTHER POWERS OF DISPENSATION:**

15. To dispense in individual cases for a just reason from observing the Sunday or Holy Day of obligation or to commute this obligation to other pious activities (c. 1245).
16. To dispense in individual cases for a just reason from the observance of penitential acts or to commute this obligation to other pious activities (c. 1245).
17. To dispense from or commute any private vow or promissory oath for a just reason provided this does not harm any acquired rights of others (cc. 1196, #1<sup>o</sup>, #3<sup>o</sup>; 1203).

Pastors already have these faculties by law. They are hereby extended to all priests enjoying the faculties of the Archdiocese. They may be exercised anywhere for members of the Archdiocese and they may be exercised within the Archdiocese for non-members.

#### **ANOINTING OF THE SICK:**

18. To carry the oil of the sick in order to anoint in case of necessity (c. 1003, §3).

This permission is granted to all priests by the law itself.

19. To bless olive oil or any natural vegetable oil in case of necessity but only in the celebration of the Anointing of the Sick (c. 999, 2<sup>o</sup>).

This faculty is granted to all priests by the law itself.

20. To administer the sacrament of the Anointing of the Sick in a communal setting according to Archdiocesan norms (c. 1002).

## **MATRIMONY:**

*See Section 3: Common Marriage Policy for the Province of St. Louis*

21. To assist at marriages according to the following norms:
  - a. Pastors of territorial parishes have the faculty by law within their parish boundaries to assist validly at marriages of parishioners or non-parishioners provided one is Latin rite (or under the jurisdiction of the Latin rite ordinary) (c. 1109). For liceity, permission of the proper pastor is required (c. 1115).
  - b. Pastors of non-territorial parishes or personal pastors can assist validly only at marriages within the limits of their jurisdiction involving at least one of their own parishioners (c. 1110).
  - c. Associate pastors, by delegation from the Archbishop, have the same faculties for assisting at marriages as the pastor with whom they are assigned (c. 1111).
  - d. One who does not have a general faculty to assist at marriages (cf. faculty #22) and wishes to be the official witness of a marriage outside his own jurisdiction (if any) must receive delegation from the pastor or associate pastor where the marriage is to take place. This is for validity (c. 1108, §1).

Pastors have the faculty by law to delegate specific priests or deacons to assist at marriages within their jurisdiction. (c 1111).

22. To dispense those who are in danger of death from canonical form and impediments solely of ecclesiastical origin, except that of priesthood (canon 1079).

If this faculty is used, the Office of the Chancellor is to be notified within five days so that a proper record can be made. This faculty may be exercised anywhere for members of the Archdiocese and it may be exercised within the Archdiocese for non-members.

The impediments to marriage that are of ecclesiastical origin are: age (canon 1083), disparity of worship (canon 1086), a vow of perpetual chastity (canon 1088), abduction (canon 1089), crime (canon 1090), consanguinity in the third and fourth degree of the collateral line (canon 1091), affinity (canon 1092), public propriety (canon 1093), and adoption (canon 1094).

23. Whenever an impediment is discovered after all the wedding preparations have been made and the marriage cannot be deferred without a probable danger of serious harm until a dispensation can be obtained by ordinary means from the competent authority, to dispense from all impediments solely of ecclesiastical origin, even public in nature, with the exception of impediments arising from sacred orders or from a vow of perpetual chastity in a religious institute, for marriages which one could otherwise witness validly (cc. 1080, §1; 137 §1).

Telephoning for a dispensation is considered to be an extraordinary means used and so is not required. If this faculty is used, the Office of the Chancellor is to be notified within five days so that a proper record can be made. This faculty does not apply to dispensations from canonical form. It can be exercised only within the Archdiocese.

24. Whenever it has been discovered at the last minute that the required permission for a marriage between a couple of mixed religion has not been properly obtained, to permit marriage between these two baptized persons, one of whom was baptized in the Catholic Church or received into it after baptism, and the other of whom is a member of a church or ecclesial community which is not in full communion with the Catholic Church (c. 1124, 137 §1).

See the explanatory note for faculty #23, concerning the necessity to properly notify the Chancellor.

25. To allow the celebration of a Nuptial Mass of the marriage of a Catholic with a baptized person, who is not Catholic, provided the couple request it and circumstances justify it.

The Eucharist is not to be administered to non-Catholics except according to the provisions of canon 844 (see faculty #28).

Ordinarily, in a marriage between a Catholic and a baptized person who is not Catholic, the **“Rite for Celebrating Marriage Outside Mass”** is to be used. In a marriage between a Catholic and one who is not baptized, Mass may not be celebrated. The **“Rite for Celebrating Marriage Between a Catholic and a Non-baptized Person”** is to be used.

26. To grant permission to a parishioner for his or her marriage to be celebrated in another parish church (c. 1115).

Marriages are to be celebrated in the parish of either the bride or the groom. Marriages can be celebrated in another parish church with the permission of the proper pastor. Pastors already have the authority by law to give this permission, and it is hereby extended to associate pastors as well.

### **ECUMENICAL RELATIONS:**

27. To administer the sacraments of Eucharist, Penance and Anointing of the Sick to members of the oriental churches and members of other churches which in the judgment of the Apostolic See are in the same condition as the oriental churches as far as these sacraments are concerned, when they spontaneously ask for these sacraments and are properly disposed (c. 844, §3).

This concession is given by the law itself. Respect should be shown for the policies of the oriental churches, which may be more restrictive.

28. To administer the sacraments of Eucharist, Penance and Anointing of the Sick to other Christians who do not have full communion with the Catholic Church who are in danger of death, when their own minister is lacking and they spontaneously ask for them, provided they are properly disposed and manifest the Catholic faith toward these sacraments (c. 844, §4).

This concession is given by the law itself. To administer the same sacraments other than in danger of death requires the prior judgment of the diocesan bishop that a grave necessity exists (c. 844, §4).

29. With consent of the authorities of the community concerned, to preach or act as reader during the official worship of other Christian communities, except the celebration of the Lord's Supper or the principal Sunday Service of the Word; and to invite members of other Christian communities to preach or act as reader during a Catholic wedding, funeral, or non-sacramental Liturgy (1993 Ecumenical Directory n. 118, 124, 135).

Ecumenical sharing in non-sacramental official prayer (e.g. vespers, Bible services) is permitted, even encouraged.

Sharing in nonsacramental public prayer with Judaism is permitted, even encouraged.

Priests should consult with the Office of Ecumenical and Interreligious Affairs before participating in public prayer with members of other faiths besides Judaism.

### **CHRISTIAN BURIAL:**

30. To permit the celebration of the rites of Christian burial, even with Mass, for a non-baptized child if the parents intended to have the child baptized (c. 1183, §2, 137 §1).
31. To celebrate the rites of Christian burial, even with Mass, for a baptized non-Catholic who might reasonably be presumed to desire or prefer Catholic burial services. To celebrate the rites of Christian burial, but without Mass, for baptized non-Catholics whose minister is unavailable, provided such arrangements would not be contrary to the will of the deceased (1183, §3).

A decision to have Catholic burial services for a non-Catholic would be appropriate where the non-Catholic party worshiped regularly at the Catholic Church or identified with the Catholic Church more than any other. It would not be appropriate if the deceased were an active member of a non-Catholic Christian church, unless a minister of that church was unavailable. This determination should be made in consultation with family members.

32. Cremation – refer to the “**Order of Christian Funerals: with Cremation Rite**”

Within the archdiocese, if the body has been cremated prior to the funeral liturgy it is permissible to celebrate the funeral liturgy, with or without Mass, with the cremated remains present. At the time of interment the family and the priest/deacon may gather at the cemetery for a committal service. The cremated remains are not to be scattered.

## **APPENDIX I**

### **VISITING PRIESTS**

Per the USCCB guidelines and can. 903, visiting priests/deacons are to have their ordinary send a Letter in Good Standing to the office of the Archbishop to be forwarded to the place(s) where they will be ministering.

## **APPENDIX II**

### **SPECIAL NOTES ON MASS OFFERINGS**

#### **BINATION**

Unlike the 1917 Code, the present law allows a priest to accept offerings for any number of Masses which he celebrates on one day, as long as he does not personally retain more than one offering (except on Christmas Day, when he may retain three). It is now Archdiocesan policy that priests give these offerings to the St. Louis Roman Catholic Seminaries (c. 951, §1).

#### **CONCELEBRATION**

An offering may be accepted for concelebration if that is the only Mass a priest celebrates that day (c. 945, §1). If a priest who concelebrates also celebrates another Mass that day, he may not accept an offering for the concelebration even if he were to give the offering to charity (c. 951, §2). However, if a priest is the principal celebrant at a concelebrated Mass the norms for bination apply (c. 951, §1).

#### **MISSA PRO POPULO**

A pastor or parochial administrator is bound to celebrate the *Missa pro populo* every Sunday and holy day of obligation, and he may not accept an offering for this. If he is legitimately prevented from this celebration, he is to delegate another priest to say the *Missa pro populo* on those days or he is to say it himself on other days (cc. 534, §1; 540, §1).

If he is pastor and/or parochial administrator of more than one parish he is bound to celebrate only one *Missa pro populo* for the entire people entrusted to him.

## **APPENDIX III**

### **EXPLANATION OF CENSURES**

There are various kinds of censures: excommunication, interdict or suspension. These censures can be incurred automatically (*latae sententiae*) or they can be imposed after a canonical process (*ferendae sententiae*). In addition it happens rarely that the Church "declares" an automatic censure, i.e., the Church publicly draws attention to the fact that someone has incurred an automatic penalty.

Most censures that a confessor will deal with are automatic censures which have never been declared by the Church. Chiefly these would be the excommunication attached to the procurement of an abortion (c. 1398) or the excommunication attached to apostasy, heresy or schism (c.1364, §1).

#### **AUTOMATIC EXCOMMUNICATIONS**

Automatic excommunication is attached to the following offenses:

1. Apostasy, heresy or schism (c. 1364, §1)
2. Procuring an abortion (c. 1398)
3. By reason of these faculties of the Archdiocese any confessor can absolve from these penalties.

Automatic excommunication reserved to the Holy See is attached to these offenses:

1. Desecration of the sacred species (c. 1367)
2. Physical violence against the pope (c. 1370)
3. Attempted absolution of one's accomplice in a sin of impurity (c. 1378)
4. Unauthorized episcopal consecration (c. 1382)
5. Direct violation of the seal of confession (c. 1388)
6. Attempted ordination of a woman (Normae de Gravioribus Delictis art. 5)

Confessors must make recourse to the Holy See to remove these penalties, but can aid their penitents using Faculty #13.

An excommunicated person is forbidden:

1. To take any ministerial role in the Eucharist or any other act of public worship
2. To celebrate the sacraments or sacramentals or receive the sacraments
3. To discharge any ecclesiastical offices, ministries ecclesiastical offices, ministries or functions, or to place any acts of governance (c. 1331, §1).

## **AUTOMATIC INTERDICTS**

An automatic interdict is attached to these offenses:

1. Physical attack on a bishop (c. 1370, §2)
2. Attempted celebration of the Eucharist by a lay person (c. 1378, §2, 1<sup>o</sup>)
3. Attempted hearing of a sacramental confession or conferral of sacramental absolution by a lay person (c. 1378, §2, 2<sup>o</sup>)
4. Falsely accusing a confessor of solicitation (c. 1390, §1)
5. Attempted civil marriage by a religious in perpetual vows (c. 1394, §1-2)

By reason of these faculties of the Archdiocese, any confessor can remove or remit from these automatic interdicts. A person under interdict is forbidden:

1. To take any ministerial role in the Eucharist or any other act of public worship.
2. To celebrate the sacraments or sacramentals receive the sacraments or to receive the sacraments (c. 1332)