

DIOCESAN FACULTIES

GENERAL EXECUTIVE DECREE

As Diocesan Bishop of Alexandria, I hereby decree and define the Diocesan Faculties of the Diocese of Alexandria.

These “Faculties” include not only faculties strictly speaking but also authorizations. Some listed are granted by law or attached to an office and are repeated for reference. Others are conferred freely by the diocesan bishop. Those stated herein are the *Pagella* as published on the diocesan website as a single PDF file.

An individual’s faculties are granted habitually and may change with the transfer or loss of office or may be withdrawn, limited or modified by due process or the operation of law. All assigned to an office acquire faculties attached to it and cannot be deprived of them without loss of office.

All faculties must be used as they are proposed in favor of those persons for whom they are given. The Christian faithful, when rightly prepared, properly disposed and after appropriately asking, have a right to the ministry of priests and deacons from the spiritual goods of the Church precisely as they are instituted. Any deprivation of the faithful or variance requires the written consent of a local ordinary. The *Rites of Christian Initiation of Adults*, in particular, is to be fully implemented for all those seven years of age or older without variance or fail as demanded in the law and liturgical books.

These *Pagella* also contain instructive paragraphs denoted by indentation that are to be taken as precepts according to the nature of the matter. Canonical references are to the 1983 Code of Canon Law. Texts approved for the USA as pontifical particular law supersede those found in the typical editions published for the church universal.

Interpretation may be requested from the Office of Canonical Services and then from the Diocesan Bishop.

Given this twenty-seventh day of April 2012 A.D. at my chancery to have effect immediately all things to the contrary notwithstanding.

+ Ronald P. Herzog
Most Reverend Ronald P. Herzog
Diocesan Bishop of Alexandria

Patricia Thomas
Notary

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Definitions and Abbreviations

Definitions

Local ordinaries are diocesan bishops and others who, even if only temporarily, are placed over a diocesan church as well as those who possess general ordinary executive power in them, namely, the vicars general and episcopal vicars (c. 134, §§ 1-2); vicars forane (deans) or vicars for clergy, religious or other matters, unless denoted general or episcopal, are not local ordinaries.

Abbreviations

BB	Book of Blessings, 1989 (USA)
CCC	Catechism of the Catholic Church
CCEO	<i>Codex Canonum Ecclesiarum Orientalium, Code of Canons of the Eastern Churches</i> , (October 1, 1991)
DAPNE	Directory for the Application of the Principles and Norms on Ecumenism (Pontifical Council for Promoting Christian Unity), 1993
DSCAP	Directory for Sunday Celebrations in the Absence of a Priest (congregation for Divine Worship), June 2 1988
EDM	<i>Ecclesiae de mysterio</i> , Instruction on Certain Questions Concerning the Cooperation of the Lay Faithful in the Ministry of Priests (Congregation for the Clergy et al.), August 15, 1997
GILH	General Instruction of the Liturgy of the Hours, 1971
GIRM	General Instruction of the Roman Missal, 3rd edition, 2000
HCWE	Rite of Holy Communion and Worship of the Eucharist Outside of Mass, 1973
PCS	Pastoral Care of the Sick: Rites of Anointing and Viaticum, 1983
OA	<i>Ordo admissionis valide iam baptizatorum in pleanam communionem Ecclesiae catholicae, edito typica</i> , 1972
OCF	Order of Christian Funerals, 1998

OCM	<i>Ordo celebrandi Matrimonium, editio typica altera, 1990</i>
OICA	<i>Ordo initiationis christianae adultorum, editio typica, 1972</i>
OUI	<i>Ordo unctionis infirmorum eorumque pastoralis curae, editio typica, 1972</i>
RC	Rite of Confirmation, 1970
RCIA	Rite of Christian Initiation of Adults, 1988
RP	Rite of Penance, 1973
SDO	Sacrum <i>Diaconatus Ordinem</i> , the apostolic letter <i>motu proprio</i> of Pope Paul VI restoring the permanent diaconate, June 18, 1967
SPCU	Secretariat for Promoting Christian Unity instruction <i>In quibus rerum circumstantiis</i> , no. 5, June 1, 1972

CHAPTER I ALL PRIESTS

The faculties and authorizations in Chapter I are intended for all priests in good standing, including those who are retired or do not hold a pastoral office.

1. Eucharist

Frequency of Celebration

1.1 For a good reason, you may celebrate Mass twice in one day and, if pastoral need requires it, three times on Sundays and holy days of obligation (c. 905, §2).

A just cause for binating would be not only pastoral necessity but also lesser causes: the desire of the priest to concelebrate at a special celebration, an urgent request of someone to celebrate a Mass for a special intention, such as imminent surgery; the desire to celebrate for a special group of the faithful, etc. To trinate on Sundays and holy days requires pastoral necessity, namely, when three Masses must be celebrated for the needs of the faithful such as for a wedding or funeral. The word "celebrate" here means both preside and concelebrate. With respect to the law of bination and trination, the anticipated Mass of Sunday counts as a Mass of Saturday, not Sunday, since the canonical day runs from midnight to midnight (c. 202, §1). The same is true for the vigil of holy days. A dispensation from this limitation is freely granted by a local ordinary and can be conveyed by any means.

Masses with Children

1.2 You may use the adaptations described in nn. 38-54 of the Directory for Masses with Children at a Mass celebrated with adults in which children also participate, if the Mass is intended primarily for the benefits of children or for families with children.

Communion under Both Kinds

1.3 At a Mass at which you preside, Communion shall be administered under both kinds, unless the pastor or parochial administrator determines that it is not appropriate under the circumstances (GIRM 283c).

The reception of Holy Communion under both kinds in accord with no. 281 of the GIRM is to be encouraged and fostered by pastors. The GIRM, no. 283c says that Communion under both kinds may be given if the faithful have been well instructed and there is no danger of profanation of the sacrament. Pastors are to consider this practice if it is not presently in use and provide for the necessary instruction and formation. The rite will not become more cumbersome due to the large number of participants if there are a sufficient number of ministers of the chalice.

Infirm Priests

1.4 If you are unable to celebrate Mass standing, you may celebrate Mass while seated (c. 930, §1).

When celebrating Mass publicly, you should inform the people before Mass that you have this faculty.

Mass in a Residence, Institution or Hospital of a Sick Person

1.5 You may celebrate Mass for those who would have difficulty coming to church. (PCS 77; cf. cc. 905, §2; 932). This faculty may also be used for those who are imprisoned.

Viaticum During Mass

1.6 You may celebrate Viaticum during Mass in accord with canon 911, §2 (GUI 94; PCS 164).

You have this same faculty *by law* of celebrating the rite of Viaticum for the dying *apart from Mass*. When celebrating Mass, you should allow the dying person the opportunity of receiving Holy Communion under both species. Viaticum may be administered under both kinds. You may also give Communion under the species of wine alone to a person who cannot consume the consecrated host even by means of a spoon or straw of precious metal. Priests have the faculty to celebrate Mass in the place where a patient is confined to facilitate giving Viaticum under this form (cc. 866; 925; PCS 181, 276; RCIA 393).

2. Reconciliation

Hearing Confessions Anywhere

2.1 You may hear the confessions of any of the faithful anywhere in the world, unless in another diocese a local ordinary for that territory revokes the faculty (cc. 969, §1; 974, §2).

Requesting the faculty when you are traveling in another diocese is unnecessary. You may presume the bishop there permits you to use it, unless you are informed otherwise. If you lose the faculty to hear confessions, you also lose the other diocesan faculties of confessors (2.2-2.6).

Remission of Censures

2.2 You may remit in the internal forum the *latae sententiae* penalty of excommunication for abortion, apostasy, heresy and schism, provided the penalty has not been declared. You may use this faculty for anyone when hearing confessions in the diocese, but when outside the diocese you may use it only for those who are residents of this diocese by domicile or quasi-domicile (cc. 1355, §2; 1398; 1364).

Whenever someone commits the crime of abortion or abandons the Catholic faith and adheres to another religion or to atheism or agnosticism, a possibility exists that the penalty of automatic excommunication may have been incurred (cc. 1321-1325, 1398, 1364). This faculty allows you, as confessor, to remit the penalty when you absolve the sins.

The following excommunications are reserved to the Apostolic See: desecration of the Sacred Species (c. 1367); violence against the Roman Pontiff (c. 1370); attempted absolution of one's accomplice (c. 1378); consecration of a bishop without pontifical mandate (c. 1382); direct violation of the seal of confession (c. 1388).

For a penitent returning to the Catholic faith, you should admonish him or her to begin practicing the faith in some public way, such as by registering in a parish, so that there is some external forum evidence of the person's reconciliation with the Church. In the case of apostasy, heresy or schism, the remission should, if possible, be granted in the external form so that a record may be had of the penitent's reconciliation and subsequent ecclesiastical rights and obligations, such as the right to marry in accord with canonical form (c. 1117). Under no circumstances, however, may any confessor himself use knowledge of sin, gained only from the sacrament, in the external forum (c. 984).

Dispensation from Irregularities

2.3 You may dispense clergy in the internal forum from an irregularity to the exercise of an order already received, provided it is not reserved to the Apostolic See and provided the case is not publicly known. You may use this faculty when hearing confessions in the diocese, but when outside the diocese you may use it only for clergy who are residents of this diocese by domicile or quasi-domicile (c. 1047, §4).

An irregularity is a perpetual impediment to ordination or to the exercise of an order already received. This faculty pertains only to *the exercise of an order already received* with respect to the following irregularities: (1) a cleric who was ordained unlawfully while he was affected by an irregularity to receiving orders; (2) one who gravely and maliciously mutilated himself or another or who attempted suicide; (3) one who performed an act of order reserved to those in the order of the episcopate or presbyterate, while he himself did not have that order or was barred from its exercise by some declared or inflicted penalty.

The faculty pertains only to cases in which the irregularity is not publicly known. You must tell the dispensed cleric that, if the case afterwards becomes public, he must seek a dispensation from an ordinary. Note that two irregularities to the exercise of an order are reserved to the Apostolic See even if they are not publicly known: intentional homicide and positively cooperating in the crime of abortion (See canons 1040-1049).

Dispensation and Commutation of Vows and Oaths

2.4 In keeping with canons 1196 and 1203, you may dispense from private vows and promissory oaths, provided the vow or oath does not affect anyone else in the external forum. Likewise, you may commute the obligation of a private vow or oath to a lesser good. You may use this faculty when hearing confession within the diocese, but outside the diocese only for residents of this diocese by domicile or quasi-domicile.

This faculty cannot be used if the dispensation will negatively affect others in the external forum, especially if their acquired rights could be harmed or if they refuse to remit the obligation of a private vow or oath. Pastors have this faculty by law in the external forum (cc. 1196. 1203).

Dispensation and Commutation of Obligations

2.5 In individual cases and for a just cause, you may dispense from the obligation to attend Mass and/or abstain from work on Sundays and holy days of obligation or you may commute the obligation to another pious work. Under the same conditions, you may dispense from or commute the obligations of fast and abstinence on a day of penance. You may use this faculty when hearing confessions in the diocese, but outside the diocese only for penitents who are residents of this diocese by domicile or quasi-domicile (c. 87, § 1). You may also dispense from the Eucharistic fast in particular cases and for a just reason (cc. 919; 87, §1; 90, §1).

A commutation is the substitution of one obligation for another that can be more easily done. Pastors have this faculty by law and may use it also in the external forum (c. 1245).

Freedom to Choose Your Own Confessor

2.6 You may grant another priest the faculty to hear your own confession. This faculty may be used in the diocese; outside the diocese, it may be used only if the priest receiving the faculty has a domicile or quasi-domicile in our diocese.

This faculty enables you to choose any priest as your confessor, even if that priest lacked the faculty, such as, for example, a retired religious who has not requested the faculties of the diocese. You may use this faculty in the territory of the diocese even if the priest receiving the faculty is not resident in the diocese. The faculty can be used outside the diocese only if the priest to whom you grant the faculty has a domicile or quasi-domicile in our diocese (cf. c. 136).

3. Ecumenism

Reader at Mass

- 3.1** On exceptional occasions and for a just cause, if you are presiding at the Eucharist, you may permit a member of a non-Catholic church or ecclesial community to be a reader at the eucharistic celebration from the Catholic ritual book or Lectionary (DAPNE 133).

A typical just cause would be verified at weddings, funerals and like celebrations when the baptized non-Catholic has some kind of relationship to the Catholic family members and they want to involve this person more actively in the celebration. It could also be done in Catholic schools at Masses that are attended by baptized non-Catholics and in similar situations. Before using the faculty, you should have assurances that the designated person is capable of reading intelligibly in public. The readings may not be taken from translations not approved for liturgical use.

Sacramental Sharing in Cases of Grave Need

- 3.2** Observing the conditions of canon 844, §4, you may administer the sacraments of penance, Eucharist and anointing of the sick to validly baptized non-Catholics who are in danger of death or who live in areas or institutions where they do not have regular access to a minister of their own.

You have the faculty *by law* to administer the sacraments of penance, Eucharist and anointing of the sick to members of the *Eastern churches* that do not have full communion with the Catholic Church (“Orthodox” churches), if these persons ask on their own for the sacrament and are properly disposed. The same applies to members of other churches which, in the judgment of the Apostolic See, are in a condition equal to the Eastern churches in reference to the sacraments. See canon 844, §3.

The faculty applies, therefore, to other validly baptized Christians who cannot approach a minister of their own community, who ask for the sacrament on their own and who manifest Catholic faith in the sacrament. In case of doubt regarding the proper disposition, you should admonish the person to make an act of perfect contrition out of love of God before receiving Holy Communion or the anointing of the sick. In case of doubt as to whether the person has the necessary faith in the sacrament, you should ask for an explicit manifestation of faith in these or similar words, as recommended by the Holy See: “Do you accept the faith in the sacrament of (penance, the Eucharist or anointing of the sick) as Christ instituted it and as the Catholic Church has handed it down?” (SPCU 5).

The faculty may be used: (1) anywhere in the world on behalf of someone in danger of death; (2) within the territory of the conference of bishops for cases established by the conference.

Anointing of the Sick

3.3 You may administer the anointing of the sick to anyone validly baptized who is seriously ill, observing canon 844, §§3-4 if the person is not Catholic. When celebrating the rite, you have the faculty by law to bless the oil in a case of necessity, but only within the sacrament (OUI 17, PCS 21; cc. 999, 2°; 847, §1). This faculty may be used anywhere in the world with at least the presumed consent of the pastor (c. 1003).

A case of necessity is demonstrated when two circumstances exist: (1) someone gravely ill requests the sacrament and (2) you do not have time to get the oil of the sick blessed by the bishop. In that case, you may bless olive oil or any plant oil during the rite itself (PCS 123).

Mixed Marriage in a Non-Catholic Church

3.4 You may attend or participate in the celebration of a mixed marriage outside a Catholic church or oratory when a dispensation from canonical form has been given. If invited to do so by the non-Catholic minister, you may only offer prayers, read from the scriptures, give a brief exhortation and/or bless the couple. However, you may not ask for and receive the consent of the parties (DAPNE 157).

The single minister asks for and receives the consent of both parties. That one must be the minister of the host church. With a dispensation from canonical form, that minister is the non-Catholic. You do not take parts of the service that imply an additional exchange of consent such as having the couple repeat after you a formula such as “With this ring, I thee wed”. You do not sign the license. There is never to be a eucharistic celebration of any kind whatsoever at a mixed marriage in a non-Catholic church.

Carefully note: at the time of an anniversary vows are never repeated; see the *Book of Blessings* for various Mass and ritual texts on these special occasions that are **not** the renewal of consent. When a marriage is convalidated, the Rite of Marriage is used and the vows are exchanged.

Ecumenical Participation at Catholic Marriage

3.5 Upon the request of the couple and if you have the faculty to assist at marriage, even by special delegation, you may invite the minister of the party of the other church or ecclesial community to participate in the celebration of the marriage by reading from scripture, giving a brief exhortation and/or blessing the couple (DAPNE 158).

Ecumenical Meetings

3.6 You may take part in meetings with other Christians aimed at improving ecumenical relations and resolving pastoral problems in common. This faculty may be used within the territory of the diocese (DAPNE 91b).

4. Select Faculties Granted by Law

The following faculties are for your information. You already have these faculties as a validly ordained priest in good standing.

Preaching

4.1 With at least the presumed consent of the rector of a church or the competent religious superior, you may preach everywhere, unless the competent ordinary has restricted or removed this faculty (c. 764).

The rector of the church, in this context, refers to the one in charge: the pastor, chaplain, cathedral or shrine rector, religious superior or other priest in charge. Canon 765 states that preaching to religious in their churches or oratory requires the permission of the competent religious superior, including lay superiors. A priest invited to celebrate the Eucharist or another liturgical act may presume the permission to preach, as the homily is part of the liturgy itself (cf. c.767, §1). Apart from the liturgy, the rector's or superior's permission to preach must be expressed, for example, the preaching of a retreat.

Designation of Eucharistic Minister

4.2 You have the faculty to appoint a qualified person to distribute Communion for single occasions when you are the presiding celebrant and there are too many communicants and insufficient ordinary and extraordinary ministers of Communion especially for Communion under both kinds or when it is necessary to bring Viaticum to a dying person and no ordinary or extraordinary minister is available (GIRM 162; c. 911, §2). This faculty may be used everywhere with at least the presumed consent of the pastor.

The priest commissions the minister by blessing him or her using the prayer prescribed in the Roman Missal. When the ministry will be exercised during Mass, the commissioning occurs after "the Priest Celebrant himself has received the Sacrament in the usual way".

Dispensation from Marriage Impediments by Confessor

4.3 Whenever an impediment is discovered after everything has already been prepared for the wedding and the marriage cannot be delayed without probable danger of grave harm until a dispensation is obtained from the competent authority, a **confessor** may dispense in occult cases from all impediments except prior bond, impotence, consanguinity in the direct line and

the second degree of the collateral line, sacred orders and a public perpetual vow of chastity in a religious institute of pontifical right (c. 1080, §1). This faculty may be used anywhere in the world.

Some impediments are of their nature public, such as, for example, lawful consanguinity or affinity, bond of marriage, holy orders, and a public perpetual vow of chastity in a religious institute, disparity of worship, adoption. Sometimes one of these may be occult in fact. Other impediments are of their nature occult, for example, illegitimate consanguinity or affinity or crime. Yet they may be in fact public, since it may happen that they are capable of proof owing to the particular circumstances of the case. Some impediments may be public in one place or at one time but occult elsewhere or later. Therefore, several times the code speaks of occult cases.

Dispensations granted in the sacrament of penance are not written down or recorded anywhere. If the impediment later becomes public, a dispensation in the external forum will be necessary.

5. Faculties by Law in Danger of Death

Baptism

5.1 You may baptize anyone not yet validly baptized, including a fetus, provided the person is living (cc. 864, 871). Those who had the use of reason at any time during their life may not be baptized without having manifested this intention; they must also have some knowledge of the principal truths of the faith and must promise to observe the commandments of the Christian religion (c. 865, §2). This faculty may be used anywhere in the world.

Christian Initiation of a Person in Danger of Death (RCIA 370) is to be used if the ritual is available (the Celebration of Reception for those who are validly baptized non-Catholics is at RCIA 490). Alternatively the Rite of Christian Initiation for the Dying, from the *Pastoral Care of the Sick* (PCS 275) can be used (the PCS lacks the formula for the Celebration of Reception for those who are baptized non-Catholics; it must be supplemented).

The one to be baptized demonstrates “some knowledge of the principal truths of the faith” and the “promise to observe the commandments of the Christian religion” by an affirmative answer to the four questions you are to ask at the beginning of the rite (RCIA 370; PCS 282). After asking the questions, if death is imminent, it suffices to observe what is necessary for validity: water baptism and the Trinitarian formula (cc. 850, 853; RCIA 373; PCS 277). If the sacred chrism is available, the person—whether adult or infant—should be confirmed immediately afterward. Viaticum should be given as below in faculty 5.3. The baptism and confirmation are registered in accord with canons 877-878 and 895-896.

Confirmation

- 5.2** You have the faculty to confirm anyone validly baptized, including an infant or non-Catholic, who is in danger of death (cc. 883, 3^o; 891; RC 7c). This faculty may be used anywhere in the world.

A validly baptized non-Catholic should not be confirmed unless he/she intends to become a Catholic. If the baptized non-Catholic lacks the use of reason, he/she may be confirmed if the parent or guardian wants the infant to become a Catholic. The confirmation is recorded in the diocesan archives or the parish of the person's domicile. If the person was baptized a Catholic, the confirmation is also recorded in the parish of baptism (c. 895).

Viaticum

- 5.3** You may bring Viaticum to a person who is dying, with at least the presumed permission of the pastor, chaplain or superior, who must be notified afterwards (c. 911, §2). You may also give Viaticum to a baptized non-Catholic who is in danger of death, in accord with the law (c. 844, §§ 3-4). This faculty may be used anywhere in the world.

The dying person must request the sacrament and be properly disposed. You should celebrate the sacrament of reconciliation first, if possible. If the baptized person is not a Catholic, the conditions of canon 844, §§ 3 and 4 must be observed. Viaticum may be administered under both kinds. You may also give Communion under the species of wine alone to a person who cannot consume the consecrated host even by means of a spoon or straw of precious metal. Priests have the faculty to celebrate Mass in the place where a patient is confined to facilitate giving Viaticum under this form (cc. 866; PCS 181, 276; RCIA 393).

Penance

- 5.3** Even if you lack the faculty to hear confessions by office or delegation, you may validly and licitly absolve any penitent in danger of death from any censures and sins, even if an approved priest is present (c. 976). You may also absolve any baptized non-Catholic, observing canon 844, §§ 3-4. This faculty may be used anywhere in the world (RCIA 280; PCS 276).

The absolution from censures applies only to Catholics, since only they are subject to the penal laws of the Church. If the censure being remitted was imposed or declared in the external forum or if its remission is reserved to the Apostolic See, you must inform the penitent that, after recovering, he or she must request the permanent remission of the penalty from the competent authority (c. 1357, §3). This should be done within a month and normally you or another confessor should apply for the remission on the penitent's behalf without mentioning the penitent's name.

General Absolution

- 5.4** Even if you lack the faculty to hear confessions by office or delegation, you may grant a general absolution without previous individual confession when the danger of death is imminent and there is insufficient time to hear the confessions of the individual penitents (c. 961, §1, 1°). This faculty may be used anywhere in the world.

If there is time, you should exhort the penitents to make an act of contrition and inform them that they must intend to confess any serious sins in individual confession within a suitable period of time. The absolution is valid only for those who are contrite and intend to confess their grave sins in individual confession later if they survive (c. 962).

Dispensation from Marriage Impediments

- 5.5** When a party to a marriage is in danger of death, **confessors** may dispense from occult impediments to marriage for the internal forum, within or outside the act of sacramental confession. If you lack the faculty to hear confessions by office or delegation, you may grant this dispensation only within the act of sacramental confession (c. 1079, §3). This faculty may be used anywhere in the world.

The faculty of canon 1079, §3 is granted only to confessors namely, to those who have the faculty to hear confessions. A priest who lacks the faculty is given it by law in order to hear the confession of someone in danger of death. Therefore, a priest lacking the faculty to hear confessions can grant this dispensation only within the act of sacramental confession, because outside of this act he is not a confessor.

The confessor may dispense impediments that are occult in nature or that are public by nature but occult in fact (cf. c. 1074). The dispensation is not recorded and is not made known to anyone by the confessor. If the impediment should later become public, a further dispensation for the external forum should be sought and duly recorded if possible (cf. cc. 1081-1082). Note that, in this internal forum situation, the law does not speak of the danger of death being urgent. This indicates that the danger of death for an internal forum dispensation may be more remote than for a dispensation in the external forum.

Marriage Dispensations

- 5.6** Even if you lack the faculty to assist at marriage, when one or both parties is in danger of death and when a local ordinary cannot be reached, you may dispense the parties to marriage and from each and every impediment of ecclesiastical law, whether public or occult, except the impediment arising from the sacred order of the presbyterate (c. 1079, §2).

A local ordinary is not considered accessible if he can be reached only by telegraph or telephone (c. 1079, §4), e-mail or fax.

If you lack the faculty, the marriage is celebrated according to the extraordinary form (c. 1116, §2). In that case, no dispensation from form is necessary unless another witness is unavailable.

If you have the faculty to assist, you should dispense from the form if: (1) the marriage is being celebrated outside the territory of the parish; (2) two witnesses are unavailable.

If there is time, you should exhort the parties to make an act of perfect contrition out of love of God or hear their confessions if they are baptized and want to confess.

All impediments may be dispensed except the following arising from Divine law: prior bond, impotence, consanguinity in the direct line and second degree of the collateral line, and the sacred order of the presbyterate from ecclesiastical law. You should dispense as follows: “I dispense you from the canonical form and/or from the impediment of _____.”

The parties must be present together and must express their consent to marry each other, even by signs if one or both parties cannot speak (c. 1104). If you lack the marriage ritual and are unsure of the formula for asking for and receiving the consent of the parties in the name of the Church, you may use equivalent words of your own (c. 1108, §2).

If the dispensation is for a public impediment, you are to notify the local pastor and local ordinary immediately afterward so that the dispensation may be properly recorded (cc. 1081-1082).

If it is a mixed marriage between a Catholic and baptized non-Catholic, no permission is necessary in danger of death (c. 1068).

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CHAPTER II
PASTORS, PASTORAL ADMINISTRATORS, PAROCHIAL VICARS
AND PRIEST-CHAPLAINS

In addition to the faculties of Chapter I, those priests while they hold the offices of pastor, pastoral administrator, parochial vicar or priest-chaplains, whether in territorial or personal parishes, are granted the following additional faculties. The faculties do not extend beyond the parish territory. While a parochial vicar is granted the same faculties as a pastor, he is to follow the praxis of the pastor in the exercise of these faculties. Likewise, those who take the place of a pastor temporarily do not innovate. Note that these faculties may be used only within the territory of the diocese unless otherwise specified, and the faculties concerning marriage are limited to parish territory or “subjects” in the case of personal parishes or chaplaincies. These faculties are also given to priest-chaplains and to others with the full care of souls as determined in specific cases.

6. The Catechumenate and Baptism

The **Rite of Christian Initiation of Adults** is to be implemented fully, in letter and spirit, along with the **National Statutes for the Catechumenate** without exception in each parish.

A person living as if married (in manifest grave sin) shall not participate in the Rite of Acceptance and the other rites of the RCIA, or be baptized. He or she must first either cease cohabitation with the intention not to return or enter a presumably valid marriage. Ordinarily, therefore, if there is to be a marriage (simple convalidation or sanation), it is entered well before initiation. (Recall that sometimes, couples are already in presumptively valid marriages that were not bound by canonical form: then, do nothing about these marriages.)

For those not baptized, the order of the sacraments is: (marriage dispensed from disparity of cult at the tribunal), the scrutinies followed by baptism, confirmation, holy Communion.

Deputation of Catechists

6.1 You may depute catechists, truly worthy and properly prepared to celebrate the minor exorcisms of the catechumenate and the blessings of the catechumens when a priest or deacon cannot be present (OICA 44, 48, 109, 119; RCIA 12, 16, 91, 97).

The minor exorcisms and blessings are found in OICA 109- 124, 374; RCIA 90-97.

Abbreviated Catechumenate in Exceptional Circumstances

6.2 You may permit the abbreviated rite (it must include baptism, confirmation and holy Communion) for the initiation of an adult in the exceptional circumstances envisioned in the law; sickness, old age, change of residence, long absence for travel or a depth of Christian conversion and a degree of religious maturity in the catechumen. In all other cases, the

permission of the diocesan bishop is necessary to use the abbreviated rite (c. 851, 1°; OICA 240, 274; RCIA 331-332).

The abbreviated rite is found in OICA 240-247 and RCIA 340-369.

Dispensation from Scrutinies

6.3 For a serious reason, you may dispense a catechumen from participating in one scrutiny or, in extraordinary circumstances, from two. The extraordinary circumstances for granting the dispensation from two scrutinies are those mentioned in the reasons necessary listed above to use the abbreviated rite (OICA 52, 66, §3; RCIA 20, 34, §3).

The three scrutinies take place normally on the third, fourth and fifth Sundays of Lent. The scrutinies are special presidential prayers of the celebrant that intercede for the catechumens. A serious reason for dispensing from participation in a scrutiny might be the catechumen's inability to come to the Mass on a particular day when the scrutiny is to take place. Alternatively, the scrutiny missed may be celebrated at another time. The purpose of the scrutinies is for the elect to make a thorough examination of conscience before the absolution of actual sins that is one of the effects of baptism. The scrutinies are found in OICA 152-180; RCIA 141-177.

Rite of Election

6.4 You may celebrate the Rite of Election or Enrollment of Names when a catechumen or godparent is unable to participate in the rite celebrated by the bishop on the designated Sunday of Lent, provided it is not celebrated on that designated Sunday. It is to be celebrated on either the Sunday before or after the designated one unless that is wholly impossible.

The condition to exercise this faculty arises when a catechumen and godparent (or proxy) is unable to attend the diocesan celebration on the designated Sunday. The rite then must be celebrated by you on the Sunday before or after the designated one.

Baptism of Adults

6.5 You may baptize those seven years of age and older who have the use of reason, without referring them to the bishop and then you must confirm them, without exception, in the same rite (cf. c. 863).

Baptism (or Reception) in a Residence, Institution or Hospital

6.6 Besides in the case of danger of death and regardless of age, you may confer baptism and then you must confirm, without exception, in the same rite those seven years of age and older when the ones to be baptized or to be received into full communion with the Catholic Church have

grave conditions that make it difficult to leave their place of confinement (c. 860, §1). If a baptized Catholic is to be confirmed, the bishop is to be called.

Ordinarily, baptism and confirmation are to be celebrated in the parish church (c. 857). In an emergency, they may be celebrated anywhere. This faculty is not needed in danger of death but is intended for use with persons who have a serious disability or illness that makes it difficult to come to the church. If it is possible, Mass is celebrated when confirmation is conferred so that holy Communion can also be administered to them in that context. The circumstance of persons and place must be pastorally judged. This faculty may also be used for those who are imprisoned or their children.

Participation of Christian Minister

6.7 For pastoral reasons, in particular circumstances, you may invite a minister of another church or ecclesial community to take part in the celebration of baptism by reading a lesson, offering a prayer or the like. The actual baptism is to be celebrated by the Catholic minister alone (DAPNE 97).

The faculty would be used typically at the baptism of an infant of parents in a mixed marriage, when the non-Catholic party is active in his or her own denomination or if the non-Catholic minister is a friend or relative of the couple. The Directory for the Application of the Principles and Norms on Ecumenism, no. 97, states: “According to Catholic liturgical and theological tradition, baptism is celebrated by just one celebrant. For pastoral reasons, in particular circumstances, a local ordinary may sometimes permit a minister of another church or ecclesial community to take part in the celebration by reading a lesson, offering a prayer, etc. Reciprocity is possible only if a baptism celebrated in another community does not conflict with Catholic principles or discipline.” You should not participate in the baptism of another church or ecclesial community if either parent of the one being baptized is Catholic (cf. cc. 1125, 1366) or the baptism of that community is invalid.

7. Reception into Full Communion

The **Rite of Reception into the Full Communion of the Catholic Church**, appended to the **Rite of Christian Initiation of Adults** is to be implemented fully, in letter and spirit, along with the **National Statutes for the Catechumenate** without exception in each parish. Candidates must be enrolled in a modified form of the catechumenate even for one person (not merely take private instructions).

A person living as if married (in manifest grave sin) shall not participate in the rites of the RCIA or be received into the Church. He or she must first either cease cohabitation with the intention not to return or enter a presumably valid marriage. Ordinarily, therefore, if there is to be a marriage (simple convalidation or sanation), it is entered well before initiation. (Recall that sometimes, couples are already in

presumptively valid marriages that were not bound by canonical form: then, do nothing about these marriages.)

For those baptized already, the order of the rites is: (marriage with permission for mixed marriage granted), penance, reception, confirmation, holy Communion.

This Rite is not used for those who have been baptized Catholic, but attempted adhering to some ecclesial communion or defected in some way regardless of the time “away” or the circumstances. They are to be referred to the bishop in this diocese for confirmation. See Faculty 8.2.

The Rite of Reception into the Full Communion of the Catholic Church, appended to the Rite of Christian Initiation of Adults, is used in receiving Episcopalians and Protestants whose baptisms are valid into the Church. It is used for those seven and older who have the use of reason. Confirmation and first Communion are an integral part of the rite, which may not be delayed, even with children who are below the normal age of confirmation in the diocese but who are at least seven. For children under seven, it suffices that either parent declares his or her intention that the child be received into the Church and that this be noted in the baptismal register, along with pertinent entries concerning the child’s baptism. A Catholic certificate of reception is then issued for the child with all notations including baptism.

For those baptized in a separated Eastern Church, this rite is not observed; they need only make a profession of faith. Their baptism, chrismation (confirmation) and Communion are valid. A record is created in the baptismal register and a certificate issued.

Conditional Baptism

7.1 If, after a serious investigation, a doubt remains about the validity of a candidate’s non-Catholic baptism and after explaining to the candidate the Church’s teaching on valid baptism, you may conditionally baptize. Conditional baptism may be done only in a private ceremony, omitting non-essential rites if desired, but always retaining the renunciation of sin, the profession of faith, the water baptism and anointing with sacred chrism. Afterwards, at a public celebration such as the Sunday Eucharist, you must confirm the person, observing the Rite of Reception of Baptized Christians into the Full Communion of the Catholic Church (See c. 869 and DAPNE 99).

For those who might have been invalidly baptized, but who think they were validly baptized, the ceremonies should be minimal. For those who believe their baptism was not valid or who ask for a fuller liturgical celebration, additional ceremonies, even all the ceremonies of baptism, may be used. Those whose baptism is not doubtful should not be required to fulfill the complete catechumenate, nor should they participate in the Rite of Election, unless they do not consider themselves Christian. A private celebration of baptism is not publicized in any way; having a

godparent or witness present is sufficient, but the presence of guests should not be encouraged. A record is created in the baptismal register and a certificate issued.

Gesture of Welcome

7.2 Following the confirmation of the newly received Christian into full communion, you may substitute a handshake or the kiss of peace as a sign of friendship and acceptance in place of taking into your own hands, the hands of the person newly received (OA 18; RCIA 495).

8. Confirmation

8.1 Within the same celebration when you or other priests or deacons baptize anyone seven years of age or older with the use of reason or receive the same into full communion with the Catholic Church, you have the faculty to confirm and must use it, without exception, during those rites. Other priests may be associated with you as the celebrant and, in accord with the ritual, administer confirmation to one or more of the candidates (cc. 852, §1; 883, 2°; RCIA 308; 589).

Catholic Confirmands

8.2 You have the faculty to confirm baptized Catholics who are over the age when children are normally confirmed in the diocese *dum modo* (provided that for validity) this faculty is solely exercised during the Easter Vigil itself. The newly confirmed are to complete Christian Initiation by participating in the Eucharist at the Vigil (c.884; RC 8,13).

At any other time, for validity, this faculty must be requested *ad causam* (each time) from the diocesan bishop. Again, the newly confirmed are to complete Christian Initiation by fully participating in the Eucharist at the Mass at which confirmation is conferred (c. 884, §1; RC 8, 13).

The confirmation of those who have reached the age of reason who are being baptized or received into the Catholic Church at the Vigil of Easter or any time during the year is not to be delayed. Catholics who have not been confirmed at the usual age may be confirmed at the Easter Vigil or by requesting the special faculty mentioned above. As no Catholic is to be denied the sacraments for which they are properly disposed, any Catholic, who is properly prepared and so disposed, may approach the bishop for confirmation during the regular celebration the sacrament.

Because confirmation, theologically, is a continuation of sacramental initiation begun at baptism, it may not be necessary to precede confirmation with a lengthy catechetical program if these Catholics are sufficiently formed in the faith in the judgment of the pastor and have made first reconciliation and first Communion.

RCIA 400 stipulates that “adults who were baptized as infants... as Roman Catholics... but did not receive further catechetical formation nor, consequently, the sacraments of confirmation and eucharist” are to be enrolled into a modified form of the RCIA formation process. Then, at appropriate intervals they make first penance, first Communion and eventually approach the bishop for confirmation.

(Faculty granted by Bishop David Talley at his chancery in Alexandria, all things to the contrary notwithstanding, this 25 day of January, 2018)

Delay of Confirmation until After Marriage

8.3 When the preparation of baptized adults for confirmation coincides with preparation for marriage and it is foreseen that the conditions for a fruitful reception of confirmation cannot be satisfied or if confirmation cannot be conferred without grave inconvenience, you may defer confirmation until after the marriage (c. 1065, §1; RC 12). If the party wants to be confirmed before marriage and you are opposed, you must refer the case to a local ordinary.

Confirming before marriage is preferable, since the assumption that the party will return for confirmation after the wedding is often unrealistic. If the party maintains that confirmation before marriage would be a grave inconvenience (c. 1065, §1), it may be delayed until after the wedding.

9. Eucharist

Public Procession with the Blessed Sacrament

9.1 You may conduct a public procession with the Blessed Sacrament on the solemnity of the Body and Blood of Christ or other special occasions provided this liturgy can be done in a dignified manner (c. 944, §§1-2).

Extraordinary Ministers

9.2 You may nominate suitably instructed lay person(s) for a term of three years to serve as extraordinary minister(s) of holy Communion, both at Mass or outside Mass, whenever it is necessary for the pastoral benefit of the faithful and sufficient ordinary ministers or instituted acolytes are lacking or unavailable. You may also commission them for their ministry after the homily at a Sunday Eucharist in accord with the Rite of Commissioning Special Ministers of Holy Communion (EDM art. 8, §1; HCWE 17; c. 230, §3).

At the pastor's discretion, the minister may be reappointed to successive terms by the bishop. Suitable instruction may include a requirement that those are appointed attend workshops at the deanery or diocesan level.

Sunday Celebrations without a Priest

9.3 In individual instances when you will be legitimately absent and no priest is available to celebrate Mass on a Sunday or holy day of obligation, you may appoint a deacon or, if there is no deacon, a lay minister who has had the necessary formation to preside at the liturgy of the word, morning prayer or evening prayer at which holy Communion is distributed in accord with the approved rite. This may be done only for the benefit of the faithful who are unable to

go to another church for the Eucharist; it may not be done more than once a day in any one place or when Mass is celebrated there that day (DSCAP 24; EDM art. 7).

No faculty is needed for a Communion service on a weekday. The universal law permits such a service for a just cause, such as the absence of a priest to celebrate the Eucharist (HCWE 14; c. 918). There is no necessity to provide a Communion service since a daily Mass is not obligatory.

Lay Minister of Exposition

9.4 In the absence of a priest, a deacon, instituted acolyte or extraordinary minister of Communion, you may appoint another person to expose publicly the Blessed Sacrament for the adoration of the faithful and afterward to repose it. You may also determine the suitable vesture for this minister to wear, whether an alb, choir robe, religious habit or worthy secular attire (HCWE 91-92; c. 943).

Only a priest or deacon may give the benediction.

Holy Thursday

9.5 You may permit a second Mass of the Lord's Supper on Holy Thursday if any one of the following conditions is applicable: (1) there are too many faithful to accommodate at one Mass on Holy Thursday; (2) you have the care of more than one church and coming together at a single church is not practical; (3) Mass is celebrated in more than one language and having a multi-cultural celebration is not feasible. The Mass may not begin before evening without the express permission of the bishop in a case of genuine necessity. This faculty may not be sub-delegated.

10. Reconciliation

Faculty to Hear Confession

10.1 Within the territory of the parish, you have the faculty to hear confessions (c. 968, §1). This faculty may not be validly sub-delegated.

The delegated faculty, given on the diocesan *pagella* in Chapter I for priests, may be used anywhere in the world.

Delegation of Diocesan Faculties to Confessors

10.2 To a priest who already has the faculty either from his proper ordinary or by office to hear confessions, the diocesan faculties of confessors noted in Chapter I, Faculties 2.2 through 2.5 inclusive may be granted to priests visiting in this diocese. This faculty may not be sub-delegated.

The priest must already have the faculty to hear confession from his proper ordinary. You may sub-delegate only the diocesan faculties of confessors mentioned who will be celebrating the individual or communal rite of penance in the parish for instance or at the time of a retreat even one taking place outside of your territory but within the diocese. You should sub-delegate the faculty in writing or orally, using these or similar words: “I grant you, Fr. N., the faculties of this diocese for confessors Chapter 1, Faculties 2.2 through 2.5 inclusive granted to priests in this diocese on the occasion(s) of [specify the individual date(s)]”. You should give him a copy of the Faculties for Priests of these faculties: Chapter 1, Faculties 2.2-2.5.

11. Anointing of the Sick

Communal Celebration

You may decide when it is fitting to celebrate the anointing of the sick for several of the sick together in a sacred place or other suitable place, provided there is previous instruction on the eligibility requirements for the sacrament, in particular, that the recipients must be seriously ill, notably weakened due to old age, anticipate serious surgery, suffer gravely from an addiction or have a profound dementia. You may also designate other priests to anoint at these times (c. 1002; PCS 108).

These celebrations should take place in a church, chapel or other appropriate place where the sick and others can easily gather. On occasion, a communal anointing may also take place in hospitals and other institutions. The practice of indiscriminately anointing numbers of people on these occasions simply because they are ill or have reached an advanced age is prohibited. Only those whose health is seriously impaired by sickness or old age are proper subjects for the sacrament. Rightly is it given to those at the point of departing this life: it is also called *sacramentum exeuntium* (the sacrament of those departing) along with viaticum (See PCS 108, 8-15; OUI 83-84, 8-15; CCC 1523).

12. Marriage

You are granted the faculties below to witness marriages and to give permissions for liceity, but impediments and canonical form requiring dispensation for validity are routinely granted by a local ordinary except in urgent cases when you have the power to grant them. Part of marriage preparation is the conduct of a prenuptial investigation under oath and the gathering of evidence that the parties are free and capable of marriage. On the diocesan website “Keys” and “Forms” are provided to assist in the conduct of the investigation and in granting permissions or obtaining dispensations or even the rare circumstances when, at the last-minute, impediments are discovered and you must act. These tools look only to the strictly canonical elements of marriage preparation.

It may happen that neither party to a marriage is a member of the Latin Catholic Church. For example, in this area those of Lebanese or Syrian descent are generally Maronites and might wish to marry each other or a non-Catholic. You do not have faculties to witness or otherwise deal with

these marriages that are governed by the *Code of Canons of the Eastern Churches* (CCEO c. 829 § 1). Contact the Tribunal so that the proper eparchy can provide you faculties for validity and the other assistance you need.

Note that it is common that Catholics wish to marry non-Catholics or the non-baptized. Even among Catholics it is not well understood that all marriages by non-Catholics are presumed valid and must be investigated by a tribunal and declared invalid before a party is free to marry in the Catholic Church. If you are unfamiliar with the various circumstances that you may be presented, call the Tribunal for assistance.

On the diocesan website you will also find assistance with the other elements of preparation such as participation in a pre-nuptial seminar, a couple dialogical inventory and the other elements that are part of the pastoral preparation of a couple.

Carefully note: at the time of an anniversary, vows are never repeated; see the *Book of Blessings* for various Mass and ritual texts on these special occasions that are not the renewal of consent. When a marriage is convalidated, the Rite of Marriage must be used and the vows must be exchanged.

Also, clerics must register at the office of a clerk of court in any parish in the State of Louisiana once in their lives before performing marriages anywhere in this state; state requirements must be met in other states to officiate elsewhere.

Faculty to Assist at Marriage

12.1 Within the territory of the parish, you as pastor have the faculty to assist at a marriage involving at least one Catholic of the Latin church *sui iuris* (c. 1108). The same faculty is hereby granted to you if you are a parochial vicar in your parish of assignment (or those have been specifically granted in writing the general faculties of a parochial vicar such as a priest-in-residence or a senior priest also within the territory of the parish of assignment).

All visiting clergy must have delegation from a local ordinary of this diocese or from the clergy assigned to the parish where the marriage is to occur.

By law, you may delegate the faculty to another clergyman. General delegation, for validity, must be granted in writing (c. 1111). Special delegation, for liceity, also should be granted in writing (c. 37), so there is proof that the marriage was validly celebrated.

Marriage of a Catechumen

12.2 You may celebrate the marriage of a catechumen, even to a non-Catholic, according to the appropriate rite of marriage involving a non-baptized person, which may never take place at Mass (OCM 152).

A catechumen is someone who has been accepted into the order of catechumens until baptism. The catechumen has the right to a church wedding, whether to a Catholic or non-Catholic (OCM 152). The rite for non-sacramental marriage is to be always celebrated outside Mass. If the marriage is between a catechumen and a Catholic, a dispensation from the impediment of disparity of worship is necessary.

Permission for Mixed Marriages

- 12.3** After the conditions of canon 1125 have been fulfilled, you may, for a just and reasonable cause, permit a mixed marriage between a Latin Catholic and a baptized non-Catholic to be celebrated in the parish, provided there is no doubt about the validity of the baptism of the Catholic party (c. 1124).

The conditions of canon 1125 are: (1) The Catholic party declares that he or she is prepared to remove dangers of falling away from the faith and makes a sincere promise to do all in his or her power to have all the children baptized and brought up in the Catholic Church. (2) The other party is to be informed at a suitable time of the Catholic party's promises so that the non-Catholic party is truly aware of the promise and obligation of the Catholic party. (3) Both parties are to be instructed on the ends and essential properties of marriage that are not to be excluded by either party. Follow the directions on the Keys and Forms provided for these purposes on the diocesan website.

“In order to judge the existence or otherwise of a ‘just and reasonable cause’ with regard to granting permission for this mixed marriage, the priest will take account, among other things, of an explicit refusal on the part of the non-Catholic party to allow the children to be baptized and raised Catholic” (DAPNE 150).

Mixed Marriage to an Eastern Christian at Communion

- 12.4** At a marriage between a Catholic and an Eastern non-Catholic or Orthodox (c. 844, §3), you may use the Rite of Marriage Within Mass and the non-Catholic party may receive holy Communion if he or she asks for it and is properly disposed (OCM 36).

You may also give Communion to the Eastern Christian (Orthodox) wedding guests, but you may not publicly invite them to holy Communion, as their own discipline may prevent it and canon law requires that they ask on their own for it.

Those who belong Eastern Catholic Churches and governed by the *Code of Canons of the Eastern Churches* are free to receive holy Communion in the Latin Church, as Latins are free to receive holy Communion in the Eastern Churches.

Mixed Marriages at Eucharist Involving Other Christians

- 12.5** Because of problems concerning Eucharistic sharing that may arise from the presence of non-Catholic witnesses and guests, a mixed marriage between a Catholic and an Episcopalian

or Protestant ordinarily should not take place during the eucharistic liturgy. For a just cause, however, you may permit the celebration of the Eucharist, provided the non-Catholic party comes from a eucharistic tradition and truly agrees to it, after informing both parties that the non-Catholic guest may not be invited to holy Communion (OCM 36). If the non-Catholic party wishes to receive Communion, permission must be requested from the diocesan bishop (cf. DAPNE 159).

The words, “provided the non-Catholic party truly agrees to it,” are important for ecumenical sensitivity, because frequently the Catholic party, or his or her family, requests the Eucharist without considering the wishes of the non-Catholic party and his or her family and guests. A “just cause” for celebrating the Eucharist would be better shown if the non-Catholic party comes from a eucharistic tradition and personally desires a wedding Mass.

Special Cases

12.6 You may permit: (1) the marriage of transients (*vagi*), provided the diocesan marriage preparation program is observed, to the extent possible and baptismal certificates or sworn affidavits show they are free to marry; (2) the marriage of a person who is bound by natural obligations toward another party or children arising from a previous union, provided these obligations are being fulfilled; and (3) the marriage of a Catholic with another Catholic who has notoriously rejected the faith, provided the norms of canon 1125 have been observed (c. 1071, §1, nn. 1, 3, 4; §2).

Follow the directions on the Keys and Forms provided for these purposes on the diocesan website.

Clerics may NOT grant permission for a marriage:

- that cannot be recognized or celebrated in accord with the norm of civil law (c. 1071, §1, 2°)
 - a marriage of a person bound by a censure (c. 1071, §1, 5°)
 - a marriage of a minor child when the parents are unaware of it or are reasonably opposed to it (c. 1071, §1, 6°; 1072)
 - a marriage to be entered by means of a proxy, mentioned in canon 1105 (c. 1071, §1, 7°)
 - a marriage based on a condition concerning the past, present or future (c. 1102).
- In the cases listed above, approach a local ordinary.

Clerics are forbidden to witness marriages which have only civil effects. **No cleric may provide the civil ceremony for a divorced couple previously married in the Catholic church who have reconciled and are “remarrying”, and the church may not be used for this purpose (c. 285, §3).**

Mixed Marriage Outside Catholic Church or Oratory

12.7 If you are the pastor of the Catholic party, you may permit a mixed marriage to be celebrated according to the canonical form (for validity one of these two conditions must also be met): (1) in the church of the non-Catholic party, with the consent of the non-Catholic minister; (2) in a nondenominational chapel. The Rite of Marriage Outside Mass must be used and the priest or deacon who assists must obtain the faculty to assist from a local ordinary or the pastor of the territory in which the marriage is celebrated. The marriage must take place in the territory of the diocese. This faculty may not be sub-delegated (c. 1118, §2).

Dispensations in Urgent Cases (Omnia parata sunt)

Disparity of Worship

12.8 Only in urgent cases (*omnia parata sunt*), you may dispense from the impediment of disparity of worship, provided the conditions of canon 1125 are fulfilled (c. 1086) and provided one or more of the following reasons is present: (1) fear of a marriage outside the Church if the dispensation were not granted; (2) fear of odium to the Catholic Church if the marriage were prohibited; (3) danger of spiritual or emotional harm to the Catholic party if the marriage were not permitted. The dispensation is valid only if granted in writing, noting as the just and reasonable cause for it. A copy of the dispensation must be forwarded to the diocesan archives after the marriage has been celebrated; another copy is to be retained in the parish archives. This faculty may not be sub-delegated. It may be used only for marriages being celebrated in the parish.

Follow the directions on the Keys and Forms provided for these purposes on the diocesan website.

Other Dispensations of Impediments in Urgent Cases

12.9 Whenever an impediment is discovered after everything has already been prepared for the wedding (*omnia parata sunt*), and the marriage cannot be delayed without probable danger of grave harm, you may dispense from the following impediments: consanguinity in the fourth degree, affinity, public propriety and legal relationship (cc. 1086; 1091, §2; 1092-1094). You may not dispense from: prior bond, impotence, consanguinity in the direct line and the second degree of the collateral line, sacred orders and a public perpetual vow of chastity in a religious institute of pontifical right (c. 1080, §1). You may dispense either Catholic party, even if they live outside the parish territory, provided the marriage takes place in your parish of assignment or you may dispense a parishioner even if the marriage is lawfully celebrated outside the parish territory.

The difference between this faculty and that given for confessors is that this faculty is used in the external forum, whereas that of a confessor is used in the internal forum. An external forum dispensation is reported to a local ordinary and recorded; a dispensation granted during a sacramental confession is not (c. 1081).

Follow the directions on the Keys and Forms provided for these purposes on the diocesan website.

13. Other Acts of Divine Worship

Blessings

- 13.1 You may permit competent lay ministers and catechists to celebrate blessings from the *Book of Blessings* that are not reserved to a priest or deacon, provided sufficient clergy or instituted acolytes and readers are unavailable (BB 18d).

The term “competent” refers to someone who is exercising a parish apostolate, such as religious education or visits to the sick and who has been instructed on the celebration of the appropriate blessings. Those who preside at meetings of parish organizations may also give blessings.

Funerals of Unbaptized Children

- 13.2 You may permit church funeral rites for children who died before baptism, provided their parents had intended to have them baptized (c. 1183, §2).

It suffices that one parent had intended to have the child baptized.

Funeral of a Catechumen

- 13.3 You may celebrate funeral rites for a deceased catechumen, omitting language referring to Christian baptism (c. 1183, §1). You have the discretion of celebrating the funeral liturgy outside Mass, especially if the immediate family is not Catholic (OE 45).

Funerals of Non-Catholics

- 13.4 You may permit the celebration of the Church’s funeral rites for a validly baptized member of another church or ecclesial community, provided this would not be contrary to the wishes of the deceased person and provided the minister of the deceased person is unavailable (c. 1183, §3; DAPNE 120). You may use the prayer for “A deceased non-Christian married to a Catholic” (OCF 398: 36) and conduct a fitting funeral service, but you may not permit the celebration of the Church’s funeral rites for a non-baptized person.

The name of a non-Catholic may not be mentioned during the Eucharistic Prayer (DAPNE 121). In some cases it may be more suitable to celebrate the funeral liturgy outside Mass, especially if few Catholics will be present. It may be advisable to hold the service at the funeral home chapel where Mass is never permitted.

The minister may be “morally” unavailable as well as well as physically unavailable, for example, if there is a church of the deceased person’s denomination, but he or she was unknown to the minister there. It sometimes happens that the spouse or next of kin of the deceased is Catholic, but he or she does not have a place for the funeral rites of the deceased person.

Funerals with Cremated Remains Present

13.5 You may conduct the appropriate funeral liturgy in the presence of the cremated remains of a deceased person, taking into account the concrete circumstances in each individual case and always observing the following conditions: (1) There is no anti-Christian motive for choosing cremation (c. 1176, §3). (2) There is no other canonical prohibition of a funeral liturgy, namely, for notorious apostates, heretics and schismatics and other manifest sinners for whom ecclesiastical funerals cannot be granted without public scandal to the faithful (c. 1184). (3) Those responsible for the disposition of the cremated remains are to be reminded of the respect due and the need to bury or entomb the remains in a place reserved for this purpose. Doubtful cases are to be referred to a local ordinary.

For additional norms, see *Order of Christian Funerals*, Appendix: Cremation, no. 426.

Feast Days and Days of Penance

13.6 In individual cases and for a just cause, you may dispense parishioners anywhere they are and others who are in the parish territory, from the obligations to attend Mass and abstain from work on Sundays and holy days of obligation or you may commute the obligation to another pious work. Under the same conditions, you may dispense from or commute the obligations of fast and abstinence on a day of penance (c. 1245). You may also dispense from the Eucharistic fast in particular cases and for a just reason (cc. 919; 87, §1; 90, §1).

A commutation is the substitution of one obligation for another that can be more easily done.

Vows and Oaths

13.7 In the external or internal forum, you may dispense from private vows, provided the dispensation does not injure the acquired rights of others. You may dispense from promissory oaths, unless dispensation from an oath would tend to harm one or other persons who refuse to remit its obligation. You may commute the obligation of a private vow or oath to a lesser good. This faculty may be used on behalf of parishioners wherever they are staying and within the boundaries of the parish on behalf of visitors (cc. 1196, 1°; 1203).

This faculty does not apply to public vows, such as the vows taken by members of religious institutes.

CHAPTER III DEACONS

14. Faculties Granted at Ordination

Minister of the Word

- 14.1** You may catechize and preach to the faithful apart from the liturgy (cc. 757, 762; SDO 22, 6°).
- 14.2** You may preside at the liturgy of the hours, celebrations of the word and Sunday celebrations in the absence of a priest where this is permitted; you may preach at the liturgies at which you preside (GILH 254; SDO 22, nn. 7-8; DSCAP 29; c. 764).
- 14.3** You may proclaim the gospel at Mass; you may give the homily at Mass on occasion, at the discretion of the priest celebrant (GIRM 175, 171c).

The directives for the liturgy indicate that deacons may preach the homily occasionally. It is presumed that in most cases the priest-celebrant is also the homilist.

Charity

- 14.4** You may do charitable, administrative and welfare ministry in the name of the Church under the direction of a local ordinary.

Sacraments

- 14.5** You are an ordinary minister of baptism. Although this function is especially entrusted to the pastor, you may administer baptism to infants—those under seven and those lacking the use of reason (cc. 531, 1° 861, §1).

You may, with the pastor's permission, baptize those who have reached the age of reason in the Celebration at the Easter Vigil of Sacraments of Initiation.

- 14.6** You may assist the presiding priest at Mass and other liturgical celebrations as indicated in the rites (SDO 22, 1°).
- 14.7** You administer the Blood of Christ at Mass. When Communion is over you, standing at the altar, reverently and immediately consume all that remains of the Blood of Christ. Then, you bring the chalice and other sacred vessels to the credence table where you purify them or cover them so that you may purify them after Mass. On occasion when Communion is given only under the species bread, you administer the Body of Christ (c. 910, §1; GIRM 182, 183).
- 14.8** You may preside at the Rite of Distributing Holy Communion outside Mass and you may bring holy Communion to the sick and infirm (HCWE 17, 26; PCS 81-96).

Sacramentals

- 14.9** You may preside at benediction and give the blessing with the reserved Eucharist (c. 943).
- 14.10** You may celebrate the minor exorcisms and blessings of catechumens (RCIA 91, 96; OICA 109, 119).
- 14.11** You may give the blessings of the rites at which you preside; you may preside at other blessings in accord with the *Book of Blessings* (BB 18c; c. 1169, §3).
- 14.12** You may preside at penitential celebrations when the sacrament of penance is not celebrated (RP 36-37).
- 14.13** You may celebrate the rites for visits to the sick and the prayers on the occasion of death (OUI 138, 151; PCS 212, 221).
- 14.14** You may preside at funeral rites with the permission of the pastor and a priest not present – the vigil, funeral liturgy outside Mass and committal (OE 19; OCF 14).
- 14.15** You may celebrate or impart other sacramentals in accord with the law (cc. 1168; 1169, §3).

15. Faculties for Use in Danger of Death

Baptism

- 15.1** If a priest is unavailable, you may baptize anyone not yet validly baptized, including a fetus, provided the person is alive (cc. 861, §2; 868, §2; 871). Those who had the use of reason at any time during their life may not be baptized without having manifested this intention; they must also have some knowledge of the principal truths of the faith and must promise to observe the commandments of the Christian religion (c. 865, §2).

Normally, a priest should baptize in danger of death so that he may confirm the person immediately afterward, even if an infant (c. 866). Thus, this faculty should be used only if no priest is present. Christian Initiation of a Person in Danger of Death (RCIA 370) is to be used if the ritual is available (the Celebration of Reception for those who are validly baptized non-Catholics is at RCIA 490). Alternatively the Rite of Christian Initiation for the Dying, from the *Pastoral Care of the Sick* (PCS 275) can be used (the PCS lacks the formula for the Celebration of Reception for those who are baptized non-Catholics; it must be supplemented).

The one to be baptized demonstrates “some knowledge of the principal truths of the faith” and the “promise to observe the commandments of the Christian religion” by an affirmative answer to the four questions you are to ask at the beginning of the rite (RCIA 370; PCS 282). After asking the questions, if death is imminent, it

suffices to observe what is necessary for validity: water baptism and the Trinitarian formula (cc. 850, 853; RCIA 373; PCS 277). Viaticum should be given as below in faculty 2.2. The baptism is registered in accord with canons 877-878.

Viaticum

15.2 You may celebrate the Rite of Viaticum outside Mass (PCS 197-211), except the apostolic pardon (*formula indulgentiae plenariae*), with at least the presumed permission of the pastor or chaplain who must be notified afterwards (c. 911, §2; PCS 197-211). You may also take Viaticum to a baptized non-Catholic who is in danger of death, in accord with the law (c. 844, §§3-4).

If the baptized person is not a Catholic, the conditions of canon 844, §§ 3 and 4 must be observed.

The dying person must request the sacrament and be properly disposed. To ensure the proper disposition, if the person has not had an opportunity to confess, you should ask him or her to make an act of perfect contrition out of love of God, that is, to be sorry for all grave sins committed after baptism, which have not been confessed, with the intention of sinning no more. This requirement applies both to Catholics and baptized non-Catholics. A Catholic, moreover, should be exhorted to intend to confess any serious sins later in individual confession.

In addition to the request for the sacrament and the proper disposition, members of ecclesial communities (Episcopalians and Protestants) must be unable to approach a minister of their own community and they must manifest Catholic faith in the sacrament. A suitable manifestation of faith would be an affirmative answer to the question: “Do you accept the faith in the sacrament of the Eucharist as Christ instituted it and as the Catholic Church has handed it down?” (See SPCU 5).

Viaticum may be administered under both kinds (note that the Precious Blood cannot be reserved even for Communion to the sick). You may also give Communion under the species of wine alone to a person who cannot consume the consecrated host even by means of a spoon or straw of precious metal. Priests have the faculty to celebrate Mass in the place where a patient is confined to facilitate giving Viaticum under this form (cc. 866; PCS 181, 276; RCIA 393).

Commendation of the Dying

15.3 You may celebrate the Rite of Commendation of the Dying (OUI 142; PCS 165, 212-222).

Marriage Dispensations

15.4 Even if you lack the faculty to assist at marriage, when one or both parties is in danger of death and when a local ordinary cannot be reached, you may dispense the parties to marriage

and from each and every impediment of ecclesiastical law, whether public or occult, except the impediment arising from the sacred order of the presbyterate (c. 1079, §2).

A local ordinary is not considered accessible if he can be reached only by telegraph or telephone (c. 1079, §4), e-mail or fax.

If you lack the faculty, the marriage is celebrated according to the extraordinary form (c. 1116, §2). In that case, no dispensation from form is necessary unless another witness is unavailable.

If you have the faculty to assist, you should dispense from the form if: (1) the marriage is being celebrated outside the territory of the parish; (2) two witnesses are unavailable.

If there is time, you should exhort the parties to make an act of perfect contrition out of love of God or hear their confessions if they are baptized and want to confess.

All impediments may be dispensed except the following arising from Divine law: prior bond, impotence, consanguinity in the direct line and second degree of the collateral line, and the sacred order of the presbyterate from ecclesiastical law. You should dispense as follows: “I dispense you from the canonical form and/or from the impediment of _____.”

The parties must be present together and must express their consent to marry each other, even by signs if one party cannot speak (c. 1104). If you lack the marriage ritual and are unsure of the formula for asking for and receiving the consent of the parties in the name of the Church, you may use equivalent words of your own (c. 1108, §2).

If the dispensation is for a public impediment, you are to notify the local pastor and local ordinary immediately afterward so that the dispensation may be properly recorded (cc. 1081-1082).

If it is a mixed marriage between a Catholic and baptized non-Catholic, no permission is necessary in danger of death (c. 1068).

16. Faculties Granted by the Bishop for Parish Deacons

You are granted the following faculties during your assignment to pastoral ministry in a parish whether territorial or personal. You are to follow the praxis of the pastor in the exercise of these faculties. Those faculties appropriate for all deacons, including those who serve in non-parochial apostolates, are indicated by the word “All” in parentheses following the heading for the faculty. Note that these faculties may be used only within the territory of the diocese unless otherwise specified, and the faculties concerning marriage are limited to parish territory or “subjects” in the case of personal parishes or chaplaincies.

Baptism (or Reception) in a Residence, Institution or Hospital

- 16.1** Outside the danger of death you may administer baptism to infants – those under seven and those lacking the use of reason if they have grave conditions that make it difficult to leave their place of confinement but the pastor is to be consulted. For anyone seven years of age or older with the use of reason to be baptized or to be received into full communion with the Catholic Church the pastor is to be consulted so that he can administer confirmation (c. 860, §1).

Ordinarily, baptism and confirmation are to be celebrated in the parish church (c. 857). In an emergency, they may be celebrated anywhere. This faculty is not needed in danger of death but is intended for use with persons who have a serious disability or illness that makes it difficult to come to the church. If it is possible, Mass is celebrated when confirmation is conferred so that holy Communion can also be administered to them in that context. The circumstance of persons and place must be pastorally judged. This faculty may also be used for those who are imprisoned or their children.

Participation of Christian Minister in Baptism

- 16.2** For pastoral reasons, in particular circumstances, you may invite a minister of another church or ecclesial community to take part in the celebration of baptism by reading a lesson, offering a prayer or the like. The actual baptism is to be celebrated by the Catholic minister alone (DAPNE 97).

The faculty would be used typically at the baptism of an infant of parents in a mixed marriage, when the non-Catholic party is active in his or her own denomination or if the non-Catholic minister is a friend or relative of the couple. The Directory for the Application of the Principles and Norms on Ecumenism, no. 97, states: “According to Catholic liturgical and theological tradition, baptism is celebrated by just one celebrant. For pastoral reasons, in particular circumstances, a local ordinary may sometimes permit a minister of another church or ecclesial community to take part in the celebration by reading a lesson, offering a prayer, etc. Reciprocity is possible only if a baptism celebrated in another community does not conflict with Catholic principles or discipline.” You should not participate in the baptism of another church or ecclesial community if either parent of the one being baptized is Catholic (cf. cc. 1125, 1366) or the baptism of that community is invalid.

Sacramental Sharing in Cases of Grave Need (All)

- 16.3** Observing the conditions of canon 844, §4, you may administer holy Communion to validly baptized persons who are in danger of death or who live in areas or institutions where they do not have regular access to a minister of their own.

You have the faculty *by law* to administer the Eucharist to members of the *Eastern churches* that do not have full communion with the Catholic Church (“Orthodox” churches), if these persons ask on their own for the sacrament and are properly

disposed. The same applies to members of other churches which, in the judgment of the Apostolic See, are in a condition equal to the Eastern churches in reference to the sacraments (See canon 844, §3).

The faculty applies, therefore, to other validly baptized Christians who cannot approach a minister of their own community, who ask for the sacrament on their own and who manifest Catholic faith in the sacrament. In case of doubt regarding the proper disposition, you should admonish the person to make an act of perfect contrition out of love of God before receiving before receiving holy Communion. In case of doubt as to whether the person has the necessary faith in the sacrament, you should ask for an explicit manifestation of faith in these or similar words, as recommended by the Holy See: “Do you accept the faith in the sacrament of the Eucharist as Christ instituted it and as the Catholic Church has handed it down?” (See SPCU 5).

The faculty may be used: (1) anywhere in the world on behalf of someone in danger of death; (2) within the territory of the conference of bishops for cases established by the conference.

Marriage

You are granted the faculties below to witness marriages and to give permissions for liceity, but impediments and canonical form requiring dispensation for validity are routinely granted by a local ordinary except in urgent cases when you have the power to grant them. Part of marriage preparation is the conduct of a prenuptial investigation under oath and the gathering of evidence that the parties are free and capable of marriage. On the diocesan website “Keys” and “Forms” are provided to assist in the conduct of the investigation and in granting permissions or obtaining dispensations or even the rare circumstances when, at the last-minute, impediments are discovered and you must act. These tools look only to the strictly canonical elements of marriage preparation.

It may happen that neither party to a marriage is a member of the Latin Catholic Church. For example, in this area those of Lebanese or Syrian descent are generally Maronites and might wish to marry each other or a non-Catholic. You do not have faculties to witness or otherwise deal with these marriages that are governed by the *Code of Canons of the Eastern Churches* (CCEO c. 829 § 1). Contact the Tribunal so that the proper eparchy can provide you faculties for validity and the other assistance you need.

Note that it is common that Catholics wish to marry non-Catholics or the non-baptized. Even among Catholics it is not well understood that all marriages by non-Catholics are presumed valid and must be investigated by a tribunal and declared invalid before a party is free to marry in the Catholic Church. If you are unfamiliar with the various circumstances that you may be presented, call the Tribunal for assistance.

On the diocesan website you will also find assistance with the other elements of preparation such as participation in a pre-nuptial seminar, a couple dialogical inventory and the other elements that are part of the pastoral preparation of a couple.

Carefully note: at the time of an anniversary, vows are never repeated; see the *Book of Blessings* for various Mass and ritual texts on these special occasions that are not the renewal of consent. When a marriage is convalidated, the Rite of Marriage must be used and the vows must be exchanged.

Also, clerics must register at the office of a clerk of court in any parish in the State of Louisiana once in their lives before performing marriages anywhere in this state; state requirements must be met in other states to officiate elsewhere.

Faculty to Assist at Marriage

16.4 Within the territory of the parish in which you are assigned for deacon ministry and during your term of assignment, you may validly assist at marriages involving at least one who is a Catholic of the Latin church *sui iuris* (cc. 1108, 1111). You may preside at the rite of marriage during Mass as well as outside of Mass. Also, you may give the Nuptial Blessing outside of Mass. You may sub-delegate this general faculty to another clergyman.

When Matrimony is celebrated within Mass, the Nuptial Blessing is always given by the priest-celebrant of the Mass without exception even if a deacon witnesses the exchange of vows. Deacons who exercise a diaconal function during any part of the liturgy may not take on another role such as the escort of the bride, best man etc.

All visiting clergy must have delegation from a local ordinary of this diocese or from the clergy assigned to the parish where the marriage is to occur.

This sub-delegation, for liceity, should be granted in writing (c. 37), so there is proof that the marriage was validly celebrated.

Marriage of a Catechumen

16.5 You may celebrate the marriage of a catechumen, even to a non-Catholic, according to the appropriate rite of marriage involving a non-baptized person, which may never take place at Mass (OCM 152).

A catechumen is someone who has been accepted into the order of catechumens until baptism. The catechumen has the right to a church wedding, whether to a Catholic or non-Catholic (OCM 152). The rite for non-sacramental marriage is to be always celebrated outside Mass. If the marriage is between a catechumen and a Catholic, a dispensation from the impediment of disparity of worship is necessary.

Permission for Mixed Marriages

16.6 After the conditions of canon 1125 have been fulfilled, you may, for a just and reasonable cause, permit a mixed marriage between a Latin Catholic and a baptized non-Catholic to be

celebrated in the parish, provided there is no doubt about the validity of the baptism of the Catholic party (c. 1124).

The conditions of canon 1125 are: (1) The Catholic party declares that he or she is prepared to remove dangers of falling away from the faith and makes a sincere promise to do all in his or her power to have all the children baptized and brought up in the Catholic Church. (2) The other party is to be informed at a suitable time of the Catholic party's promises so that the non-Catholic party is truly aware of the promise and obligation of the Catholic party. (3) Both parties are to be instructed on the ends and essential properties of marriage that are not to be excluded by either party. Follow the directions on the Keys and Forms provided for these purposes on the diocesan website.

“In order to judge the existence or otherwise of a ‘just and reasonable cause’ with regard to granting permission for this mixed marriage, the priest will take account, among other things, of an explicit refusal on the part of the non-Catholic party to allow the children to be baptized and raised Catholic” (DAPNE 150).

Mixed Marriage to an Eastern Christian at Holy Communion

16.7 At a marriage between a Catholic and an Eastern non-Catholic or Orthodox (c. 844, §3), you may use the Rite of Marriage Within Mass and the non-Catholic party may receive holy Communion if he or she asks for it and is properly disposed (OCM 36).

You may also give Communion to the Eastern Christian (Orthodox) wedding guests, but you may not publicly invite them to holy Communion, as their own discipline may prevent it and canon law requires that they ask on their own for it.

Those who belong Eastern Catholic Churches and governed by the *Code of Canons of the Eastern Churches* are free to receive holy Communion in the Latin Church, as Latins are free to receive holy Communion in the Eastern Churches.

Mixed Marriages at Eucharist Involving Other Christians

16.8 Because of problems concerning Eucharistic sharing that may arise from the presence of non-Catholic witnesses and guests, a mixed marriage between a Catholic and an Episcopalian or Protestant ordinarily should not take place during the eucharistic liturgy. For a just cause, however, you may permit the celebration of the Eucharist, provided the non-Catholic party comes from a eucharistic tradition and truly agrees to it, after informing both parties that the non-Catholic guest may not be invited to holy Communion (OCM 36). If the non-Catholic party wishes to receive Communion, permission must be requested from the diocesan bishop (cf. DAPNE 159).

The words, “provided the non-Catholic party truly agrees to it,” are important for ecumenical sensitivity, because frequently the Catholic party, or his or her family, requests the Eucharist without considering the wishes of the non-Catholic party and

his or her family and guests. A “just cause” for celebrating the Eucharist would be better shown if the non-Catholic party comes from a eucharistic tradition and personally desires a wedding Mass.

Special Cases

16.9 You may permit: (1) the marriage of transients (*vagi*), provided the diocesan marriage preparation program is observed, to the extent possible and baptismal certificates or sworn affidavits show they are free to marry; (2) the marriage of a person who is bound by natural obligations toward another party or children arising from a previous union, provided these obligations are being fulfilled; and (3) the marriage of a Catholic with another Catholic who has notoriously rejected the faith, provided the norms of canon 1125 have been observed (c. 1071, §1, nn. 1, 3, 4; §2).

Follow the directions on the Keys and Forms provided for these purposes on the diocesan website.

Clerics may NOT grant permission for a marriage:

- that cannot be recognized or celebrated in accord with the norm of civil law (c. 1071, §1, 2°)
 - a marriage of a person bound by a censure (c. 1071, §1, 5°)
 - a marriage of a minor child when the parents are unaware of it or are reasonably opposed to it (c. 1071, §1, 6°; 1072)
 - a marriage to be entered by means of a proxy, mentioned in canon 1105 (c. 1071, §1, 7°)
 - a marriage based on a condition concerning the past, present or future (c. 1102).
- In the cases listed above, approach a local ordinary.

Clerics are forbidden to witness marriages which have only civil effects. **No cleric may provide the civil ceremony for a divorced couple previously married in the Catholic church who have reconciled and are “remarrying”, and the church may not be used for this purpose** (c. 285, §3).

Mixed Marriage Outside Catholic Church or Oratory

16.10 If you are the pastor of the Catholic party, you may permit a mixed marriage to be celebrated according to the canonical form (for validity one of these two conditions must also be met): (1) in the church of the non-Catholic party, with the consent of the non-Catholic minister; (2) in a nondenominational chapel. The Rite of Marriage Outside Mass must be used and the priest or deacon who assists must obtain the faculty to assist from a local ordinary or the pastor of the territory in which the marriage is celebrated. The marriage must take place in the territory of the diocese. This faculty may not be sub-delegated (c. 1118, §2).

Dispensations in Urgent Cases (Omnia parata sunt)***Disparity of Worship***

16.11 Only in urgent cases (*omnia parata sunt*), you may dispense from the impediment of disparity of worship, provided the conditions of canon 1125 are fulfilled (c. 1086) and provided one or more of the following reasons is present: (1) fear of a marriage outside the Church if the dispensation were not granted; (2) fear of odium to the Catholic Church if the marriage were prohibited; (3) danger of spiritual or emotional harm to the Catholic party if the marriage were not permitted. The dispensation is valid only if granted in writing, noting as the just and reasonable cause for it. A copy of the dispensation must be forwarded to the diocesan archives after the marriage has been celebrated; another copy is to be retained in the parish archives. This faculty may not be sub-delegated. It may be used only for marriages being celebrated in the parish or for the marriage of a parishioner.

Follow the directions on the Keys and Forms provided for these purposes on the diocesan website.

Dispensations of Other Impediments in Urgent Cases

16.12 Whenever an impediment is discovered after everything has already been prepared for the wedding (*omnia parata sunt*) and the marriage cannot be delayed without probable danger of grave harm, you may dispense from the following impediments: consanguinity in the fourth degree, affinity, public propriety and legal relationship (cc. 1086; 1091, §2; 1092-1094). You may not dispense from: prior bond, impotence, consanguinity in the direct line and the second degree of the collateral line, sacred orders and a public perpetual vow of chastity in a religious institute of pontifical right (c. 1080, §1). You may dispense either Catholic party, even if they live outside the parish territory, provided the marriage takes place in your parish of assignment or you may dispense a parishioner even if the marriage is lawfully celebrated outside the parish territory.

The difference between this faculty and that given for confessors is that this faculty is used in the external forum, whereas that of a confessor is used in the internal forum. An external forum dispensation is reported to a local ordinary and recorded; a dispensation granted during a sacramental confession is not (c. 1081).

Follow the directions on the Keys and Forms provided for these purposes on the diocesan website.

Mixed Marriage in a Non-Catholic Church

16.13 You may attend or participate in the celebration of a mixed marriage outside a Catholic church or oratory when a dispensation from canonical form has been given. If invited to do so by the non-Catholic minister, you may only offer prayers, read from the scriptures, give a brief

exhortation and/or bless the couple. However, you may not ask for and receive the consent of the parties (DAPNE 157).

The single minister asks for and receives the consent of both parties. That one must be the minister of the host church. With a dispensation from canonical form, that minister is the non-Catholic. You do not take parts of the service that imply an additional exchange of consent such as having the couple repeat after you a formulary such as “With this ring, I thee wed”. You do not sign the license. There is never to be eucharistic celebration of any kind whatsoever at a mixed marriage in a non-Catholic church.

Carefully note: at the time of an anniversary vows are never repeated; see the *Book of Blessings* for various Mass and ritual texts on these special occasions that are **not** the renewal of consent. When a marriage is convalidated, the Rite of Marriage is used and the vows are exchanged.

Ecumenical Participation at Catholic Marriage

16.14 Upon the request of the couple and if you have the faculty to assist at marriage, even by special delegation, you may invite the minister of the party of the other church or ecclesial community to participate in the celebration of the marriage by reading from scripture, giving a brief exhortation and/or blessing the couple (DAPNE 158).

Funerals with Cremated Remains Present

16.15 You may conduct the appropriate funeral liturgy in the presence of the cremated remains of a deceased person with the permission of the pastor and a priest not present, taking into account the concrete circumstances in each individual case and always observing the following conditions: (1) There is no anti-Christian motive for choosing cremation (c. 1176, §3). (2) There is no other canonical prohibition of a funeral liturgy, namely, for notorious apostates, heretics and schismatics and other manifest sinners for whom ecclesiastical funerals cannot be granted without public scandal to the faithful (c. 1184). (3) Those responsible for the disposition of the cremated remains are to be reminded of the respect due and the need to bury or entomb the remains in a place reserved for this purpose. Doubtful cases are to be referred to a local ordinary.

For additional norms, see *Order of Christian Funerals*, Appendix: Cremation, no. 426.

Ecumenical Meetings (All)

16.16 You may take part in meetings with other Christians aimed at improving ecumenical relations and resolving pastoral problems in common. This faculty may be used within the territory of the diocese (DAPNE 91b).

Blessings

16.17 You may permit competent lay ministers and catechists to celebrate blessings from the *Book of Blessings* that are not reserved to a priest or deacon, provided sufficient clergy or instituted acolytes and readers are unavailable (BB 18d).

The term “competent” refers to someone who is exercising a parish apostolate, such as religious education or visits to the sick and who has been instructed on the celebration of the appropriate blessings. Those who preside at meetings of parish organizations may also give blessings.

Funerals of Unbaptized Children

16.18 You may permit church funeral rites for children who died before baptism, provided their parents had intended to have them baptized (c. 1183, §2).

It suffices that one parent had intended to have the child baptized.

Funeral of a Catechumen

16.19 You may celebrate funeral rites for a deceased catechumen, omitting language referring to Christian baptism (c. 1183, §1). You have the discretion of celebrating the funeral liturgy outside Mass, especially if the immediate family is not Catholic (OE 45).

Funerals of Non-Catholics

16.20 You may permit the celebration of the Church’s funeral rites for a validly baptized member of another church or ecclesial community, provided this would not be contrary to the wishes of the deceased person and provided the minister of the deceased person is unavailable (c. 1183, §3; DAPNE 120). You may use the prayer for “A deceased non-Christian married to a Catholic” (OCF 398: 36) and conduct a fitting funeral service, but you may not permit the celebration of the Church’s funeral rites for a non-baptized person.

The minister may be “morally” unavailable as well as well as physically unavailable, for example, if there is a church of the deceased person’s denomination, but he or she was unknown to the minister there. It sometimes happens that the spouse or next of kin of the deceased is Catholic, but he or she does not have a place for the funeral rites of the deceased person.

Funerals with Cremated Remains Present

16.21 You may conduct the appropriate funeral liturgy in the presence of the cremated remains of a deceased person, taking into account the concrete circumstances in each individual case and always observing the following conditions: (1) There is no anti-Christian motive for choosing cremation (c. 1176, §3). (2) There is no other canonical prohibition of a funeral liturgy, namely, for notorious apostates, heretics and schismatics and other manifest sinners for whom ecclesiastical funerals cannot be granted without public scandal to the faithful (c.

1184). (3) Those responsible for the disposition of the cremated remains are to be reminded of the respect due and the need to bury or entomb the remains in a place reserved for this purpose. Doubtful cases are to be referred to a local ordinary.

For additional norms, see *Order of Christian Funerals*, Appendix: Cremation, no. 426.

Feast Days and Days of Penance

16.22 In individual cases and for a just cause, you may dispense parishioners anywhere they are and others who are in the parish territory, from the obligations to attend Mass and abstain from work on Sundays and holy days of obligation or you may commute the obligation to another pious work. Under the same conditions, you may dispense from or commute the obligations of fast and abstinence on a day of penance (c. 1245). You may also dispense from the Eucharistic fast in particular cases and for a just reason (cc. 919; 87, §1; 90, §1).

A commutation is the substitution of one obligation for another that can be more easily done.

Vows and Oaths

16.23 You may dispense from private vows, provided the dispensation does not injure the acquired rights of others. You may dispense from promissory oaths, unless dispensation from an oath would tend to harm one or other persons who refuse to remit its obligation. You may commute the obligation of a private vow or oath to a lesser good. This faculty may be used on behalf of parishioners wherever they are staying and within the boundaries of the parish on behalf of visitors (cc. 1196, 1°; 1203).

This faculty does not apply to public vows, such as the vows taken by members of religious institutes.

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