



Faculties and Permissions

For Priests

**Office of the Bishop
2019**



DIOCESE OF JEFFERSON CITY
OFFICE OF THE BISHOP

DECREE

**FACULTIES AND PERMISSIONS
FOR PRIESTS**

In addition to the rights and privileges granted by the universal law of the Roman Catholic Church, the following faculties or permissions are granted to all priests incardinated in the Diocese of Jefferson City (unless they have been expressly revoked in a particular instance). They are also given to other priests approved by the local ordinary for service in the Diocese, including retired priests. They are revoked automatically when these non-incardinated priests depart from residence in the Diocese.

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

Whatever special faculties or permission have been given to pastors (c. 519) apply also to priest parochial administrators (c. 540, § 1), the priests assigned in accord with the norm of Canon 517, § 1 (i.e., as members of a “team ministry”), and the “priest moderator” mentioned in Canon 517, § 2.

Any other faculties or permissions granted in any way by an ordinary of the Diocese and not mentioned herein are hereby revoked.

These faculties and permissions become effective on October 1, 2019, and are given to all those priests who immediately prior to that date enjoyed the faculties of the Diocese of Jefferson City.

Dated this 12th day of September 2019.



+ Shawn McKnight

Most Rev. W. Shawn McKnight, S.T.D.
Bishop of Jefferson City

Constance Schepers

Mrs. Constance Schepers
Chancellor

The Diocese of Jefferson City

Faculties and Permissions for Priests

The following faculties apply to all priests who are in good standing and who are incardinated in the Diocese of Jefferson City, or who have a residence in the Diocese and have been approved by the Diocesan Bishop to minister within the territory of the Diocese of Jefferson City.

I. BAPTISM

1. The ordinary minister of baptism is a bishop, priest, or deacon (c.861, §1).
2. Priests possess the faculty to administer the Sacrament of Baptism upon infants, minors, and adults within the territory of the parish in which they have been assigned. The pastor by virtue of his office is especially entrusted to administer baptism in his parish (c.530, §1). A priest, with the permission of the pastor of the parish in which the baptism will be celebrated, may baptize one outside his territory.
3. Generally, an adult is to be baptized in his/her parish church (c.857, §2). The parish church of the parents is the proper place of baptism of an infant (c.857, §2). The Sacrament of Baptism is not to be conferred in a private home except in the case of true necessity and with the permission of the local ordinary (c.860, §1).
4. Those who are fourteen years of age or older are free to choose the rite into which they wish to be baptized (c.111, §2).
5. All priests have the faculty to administer the Sacrament of Baptism to those in danger of death (cc.865, §2; 867, §2).

II. CONFIRMATION

1. The ordinary minister of confirmation is a bishop. A priest may possess the faculty to administer the Sacrament of Confirmation by virtue of either the law itself or a special concession of the competent ecclesiastical authority (c.882).
2. Priests may confer the Sacrament of Confirmation upon those whom they baptize and receive into full communion with the Catholic Church who are seven years of age or

older at the time they are baptized or admitted into the Catholic Church (c.883, §2).

3. A special faculty must be obtained from the Diocesan Bishop for a priest to confirm validly a person who was baptized previously in the Catholic Church but who has not been confirmed (c.884, §1). One who has already been baptized a Catholic should not normally receive the Sacrament of Confirmation at the Easter Vigil (National Statutes for Catechumenate, no. 26])
4. All priests have the faculty to administer the Sacrament of Confirmation to those in danger of death (c.883, §3).

III. EUCHARIST

1. The sole minister who is able to confect the Sacrament of the Most Holy Eucharist is a validly ordained priest. Priests possess the faculty for a just cause to celebrate Mass twice on a weekday, and if pastoral necessity requires, three times on Sundays and Holy Days of Obligation that are observed in the Diocese of Jefferson City (c.905, §2). *See Appendix #1 for the norms on Mass offerings.*
2. The ordinary minister of Holy Communion is a bishop, priest or deacon (c.910, §1).
3. The extraordinary minister of Holy Communion is an instituted acolyte or another member of the Christian faithful who has been deputed in accordance with the prescriptions of c.230 §3. Priests are granted the faculty to appoint a suitable person to assist in the distribution of Holy Communion for a single occasion in cases of genuine necessity. (*Immensae Caritatis*, “Special Ministers of the Eucharist, No. 2”).
4. Outside individual cases of genuine necessity, lay persons who are deputed as extraordinary ministers of Holy Communion are to receive a mandate from the Diocesan Bishop and be commissioned for this function at the parish for a term of **five years** (c.230, §3).
5. A priest may consume food or drink between Masses when binating or trinating, even if one hour does not intervene before the subsequent Masses (c.919, §2).
6. Priests may organize public processions with the Blessed Sacrament outside the church especially on the Solemnity of the Body and Blood of Christ (Corpus Christi) when the faithful would be, in the judgment of the local pastor, well disposed to such celebrations (c.944, §1).

IV. PREACHING

1. Preaching is a participation in the teaching office of the Church and ministry of the Divine Word. Pastors have a responsibility to see that the Word of God is preached with integrity (c.528, §1).
2. Priests possess the faculty to preach everywhere. The homily within Mass is an integral part of the Sacred Liturgy and is to be reserved solely to the presiding Celebrant, concelebrating priest, a priest in attendance, and on occasion, a deacon (c.767, §1). It is understood that this faculty applies, unless restricted by the local Ordinary, anywhere in the world.
3. To preach to religious in their own churches or oratories requires the permission of the superior who is competent in accord with the norm of their constitutions (c.765).

V. RECONCILIATION

1. Only a validly ordained priest who possesses faculties for the valid absolution of sin is the minister of the Sacrament of Penance (cc.965; 966, §1-2). Pastors and those who take the place of a pastor possess the faculty from their office to hear the confessions of the faithful (c.968, §1). All priests who are incardinated into the Diocese of Jefferson City and have no canonical restrictions, or priests who possess a domicile in the territory and who have been approved to exercise ministry here by the Diocesan Bishop, possess the faculties to hear the confessions of the faithful in the Diocese (c.967, §2).
2. Having received the faculty to hear the confessions of the Christian faithful from the Bishop of Jefferson City, priests accordingly possess this faculty anywhere in the world unless the local ordinary denies it in a particular case, with due regard for the prescriptions of c.974, §2-3 (c.967, §2).
3. Any validly ordained priest, even if he lacks the faculty to hear confessions, may validly and licitly absolve from any kind of sins and censures of any penitent who is in danger of death, even if an approved priest is present (c.976).
4. All priests may remit in the internal sacramental forum any automatic censure of excommunication that is not reserved to the Apostolic See, and has not been declared. By this faculty one may remit the excommunication attached to the procurement of

an abortion (c.1398) or that attaches to the delicts (ecclesiastical crimes) of apostasy, heresy, or schism (c.1364, §1). This faculty may be exercised anywhere in the world on behalf of those that are members of the Diocese of Jefferson City or those who may have incurred the penalty in the Diocese of Jefferson City, or on behalf of anyone actually present in the Diocese (c.1355, §2). A salutary penance should be imposed upon the penitent.

VI. POWERS OF DISPENSATION

1. A dispensation is a relaxation of an ecclesiastical law in a particular case for a spiritual good (c.85). A dispensation is not to be granted without a just and reasonable cause and without taking into consideration the circumstances of the case and the gravity of the law from which the dispensation is to be given (c.90). A dispensation constitutes an exception to the law and therefore must be granted rarely (c.18).
2. Priests possess the faculty to dispense the Christian faithful in individual cases for a just reason from Mass attendance on Sundays and Holy Days of Obligation or to commute this obligation to other pious activities (c.1245).
3. Priests possess the faculty to dispense the faithful from the Eucharistic fast in individual cases and for a proportionate reason (cc.89; 91; 919, §1).
4. Priests possess the faculty to dispense the Christian faithful in individual cases and for a just cause from the observances of penitential acts, or to commute this obligation to other pious activities (c.1245).
5. Priests possess the faculty to dispense from or commute any private vow or promissory oath for a just reason provided this does not harm any acquired rights of others (c.1196, 1-, 3-; 1203).

VII. ANOINTING OF THE SICK

1. Only a validly ordained priest administers the Sacrament of Anointing of the Sick (c.1003, §1).
2. Only those members of the Christian faithful who after having reached the use of reason and who begin to be in danger of death due to sickness or advanced age may receive the Sacrament of the Anointing of the Sick (c.1004, §1).

3. Priests to whom the care of souls has been committed to everyone in the territory of their parish have the duty and the right to administer the Sacrament of the Anointing of the Sick to the faithful committed to their pastoral care (c.1003, §2).
4. Priests possess the faculty to bless olive oil or any natural vegetable oil in case of true necessity within the Rite itself for the celebration of the Anointing of the Sick (c.999, §2). The Sacred Oil of the Sick is not to be augmented with unblest oil. (*Congregation for Divine Worship and Discipline of the Sacraments, April 18, 1994*).
5. Permission is granted to priests to carry the Sacred Oil of the Sick in order to anoint the Christian faithful in case of necessity (c.1003, §3).

VIII. MATRIMONY

1. All pastors by virtue of their office enjoy the faculty to witness marriages within the territory of their parish provided that at least one of the contracting parties is a Latin Rite Roman Catholic or a Catholic who belongs to a Rite under the care of the Latin Rite Ordinary (c.1109).
2. All parochial vicars are delegated to witness all marriages within the territory of the parish to which they have been assigned. A pastor may delegate the faculty to witness a marriage within their jurisdiction to a specific priest or deacon. A parochial vicar may sub-delegate the faculty to witness a marriage within the territory of the parish to which they are assigned to a specific priest or deacon (c.1111, §2; c.137 §1). Sub-delegated power cannot validly be further sub-delegated (c.137 §4).
3. Only the principle Celebrant of a Nuptial Mass may witness the exchange of consent in the Rite of Marriage. It is normally illicit for a concelebrant or a deacon to witness the exchange of consent in the context of the celebration of a Nuptial Mass.
4. Whenever an impediment is discovered after all the wedding preparations have been made and the marriage cannot be deferred without a probable danger of serious harm until a dispensation can be obtained by ordinary means from the competent authority, priests and deacons may dispense from all impediments solely of ecclesiastical origin, even public in nature, with the exception of impediments arising from Sacred Orders or from a vow of perpetual chastity in a religious institute of pontifical rite, for marriages which one could otherwise witness validly (cc.1080, §1; 87, §2).
5. The Order of Matrimony is always celebrated outside of Mass between a baptized

Catholic and a Catechumen or other non-baptized individual, and is to follow the Rite prescribed in the Roman Ritual.

6. The Order of Matrimony is normally celebrated outside of Mass between a baptized Catholic and a baptized non-Catholic according to the Roman Ritual. If however the situation warrants it, the Rite for celebrating Matrimony within Mass may be used; but with regard to admission of the non-Catholic party to Eucharistic communion, the prescriptions of c.844 apply.
7. Pastors and parochial vicars may permit the celebration of a Nuptial Mass for the marriage of a baptized Catholic with a baptized non-Catholic provided that the couple earnestly request this and circumstances in the estimation of the sacred minister justify this. The blessed Eucharist is not to be administered to non-Catholics except according to the prescriptions of c.844, §3.
8. Marriages are to be celebrated in the parish church of either the bride or the groom. Pastors may grant permission to their subjects in order that their marriages be celebrated in some other parish church, including approved outside shrines.
9. Pastors and parochial vicars may dispense those who are in danger of death from canonical form and all impediments solely of ecclesiastical origin, with the exception of the impediment of the priesthood (c.1079, §1).

IX. ECUMENICAL RELATIONS

1. Priests may administer the sacraments of the Most Holy Eucharist, Penance, and Anointing of the Sick to members of non-Catholic Eastern Churches and members of other Churches, which in the judgment of the Apostolic See are in the same condition as the Eastern Churches as far as the Sacraments are concerned when they spontaneously ask to receive these sacraments and are properly disposed (c.844, 3).
2. Priests may administer the sacraments of the Most Holy Eucharist, Penance, and Anointing of the Sick to other Christians who belong to ecclesial communities which do not have full communion with the Catholic Church when they spontaneously ask to receive these sacraments and have no moral access to a minister of their own. These Christians must be in danger of death or other grave necessity in the judgment of the Diocesan Bishop. These Christians must be properly disposed and manifest the Catholic faith regarding these Sacraments (c.844, §4).

3. Priests may, with the consent of the authorities of the community concerned, preach or act as a reader during a non-Eucharistic worship service of other ecclesial communities. Priests are prohibited from exercising any ministerial functions in official worship such as the celebration of the Lord's Supper or preside at the principal Sunday Service of the Word in other ecclesial communities.
4. Upon request of the couple, the local ordinary may permit the Catholic priest to invite the minister of the party of the other Church or ecclesial Community to participate in the celebration of the marriage, to read from the scriptures, give a brief exhortation and give a simple blessing to the couple. The Nuptial Blessing is always reserved to the Catholic minister.
5. Pastors may invite members of other churches or ecclesial communities to preach or act as a reader during a Catholic service, excluding the Mass or the celebration of the other sacraments under the same conditions. (Statement by Bishop's Committee for Ecumenical and Interreligious Affairs, "On Sharing of Pulpits" June 22, 1972; *Pontificium Consilium ad Christianorum Unitatem Fovendam, Directory For The Application Of Principles And Norms On Ecumenism, March 25, 1993, § 116 and 118.*)
6. The reading of Scripture by non-Catholic Christians during a Eucharistic Liturgy on exceptional occasions (Funeral & Nuptial Masses), requires permission of the Diocesan Bishop. (Ecumenical Directory No. 133).

X. CHRISTIAN BURIAL

1. Catechumens are considered members of the Christian faithful and therefore are accorded the privilege to be given ecclesiastical funeral rites (c.1183, §1).
2. Pastors and parochial vicars possess the faculty to permit the celebration of the Rites of Christian Burial, even with Mass, for a non-baptized child if the parents intended to have the child baptized (c.1183, §2).
3. Pastors and parochial vicars may celebrate the rites of Christian burial even with a Mass for a baptized non-Catholic who may reasonably be presumed to desire or to prefer Catholic burial rites. (See No. 5 below.)
4. Pastors and parochial vicars may celebrate the rites of Christian burial without a Mass for a baptized non-Catholic whose minister is unavailable.

5. A decision to have Catholic burial services for a non-Catholic would be appropriate where the non-Catholic party worshiped regularly at the Catholic Church or identified with the Catholic Church more than any other. A Catholic burial service would **not** be appropriate if the deceased were an active member of a non-Catholic Christian Church, unless a minister of that church was unavailable. This determination should be made in consultation with family members.
6. Unless they have given some signs of repentance before death, a pastor or parochial vicar is forbidden to celebrate ecclesiastical funeral rites for the following individuals:
7. Notorious apostates, heretics and schismatics; persons who had chosen the cremation of their own bodies for reasons opposed to the Christian faith; other manifest sinners for whom ecclesiastical funeral rites cannot be granted without public scandal to the faithful.
8. If some doubt should arise, the local ordinary is to be consulted and his judgment is to be followed (c.1184, §1, §2).
9. Any funeral Mass whatsoever is also to be denied a person excluded from ecclesiastical funeral rites (c.1185) by Canon Law.

**SPECIAL NOTES ON
EUCCHARISTIC CELEBRATIONS**

The Missa Pro Populo

The pastor is the proper shepherd of the parish entrusted to him, exercising pastoral care under the authority of the Diocesan Bishop in whose ministry of Christ he has been called to share (c.519). Accordingly, a pastor has a unique and privileged relationship with the people of his parish.

A pastor or one who takes his place such as a parochial administrator, is a priest who is obligated to celebrate the *missa pro populo* every Sunday and holy day of obligation observed in the Diocese of Jefferson City. This is a real and personal obligation on the part of the pastor or the one who takes his place. This obligation is not limited to territory. This means that even if the pastor or the one who takes his place as administrator of the parish is outside his territory, he is still obliged to offer the Mass for the people on Sundays and holy days of obligation as observed in the Diocese of Jefferson City. This is a grave obligation founded *Ex Iustitia*. This obligation cannot be dispensed from; if a pastor or one who takes his place is gravely impaired, physically or canonically from celebrating the Mass for the people, another priest may be delegated to offer this Mass. Such an action should be most rare and exceptional (c.534 §1).

Bination

There has been a change in the terminology of the law with regard to Mass offerings. The term employed in the 1917 Code was “*stipendium*”; in the 1983 Code of Canon Law the term employed now is “*stips*”. *Stips* in Latin more closely conveys the meaning that these are free will offerings given by the people as a sign of respect and support for their priests, and not as a fee for a service rendered as the term *stipendium* inferred. Accordingly, the term “Mass stipend” is to be avoided; the term “Mass offering” is more appropriate and in conformity with the law.

Unlike the 1917 Code, the present law allows a priest to accept offerings for any number of Masses which he celebrates on one (1) day, as long as he does not personally retain more than one (1) offering [except on Christmas Day, when he may retain three (3), (c.951, §1)]. It is particular law that priests forward these excess offerings to the Office of the Bishop of Jefferson City.

The combining of Mass offerings in order to satisfy the intentions associated with those offerings with a single Mass as a “collective intention” is permissible as long as those who have given the Mass offering have been previously, explicitly informed and have freely consented (Decree, “*Mos Iugiter*”, 22 February 1991, Art. 2, §§1-2). An observance such as All Souls Day may be an appropriate time for collective intention Masses. This should not occur more than twice a week. The priest may only keep one Mass offering for the “collective intention,” with the others forwarded to the Office of the Bishop.

Multiple intentions for a single Mass offering (e.g., for all members of the Jackson family, or for Joe and Jane Jackson) may always be accepted and considered a single intention.

Concelebration

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

Other Faculties

The faculty is granted to priests to exercise all faculties lawfully granted by the Apostolic See but conceded with the condition of the approval of the Diocesan Bishop or the local ordinary. This includes permission to bestow blessings according to the approved liturgical rites.

The faculty for priests to use mustum and/or low-gluten hosts in the celebration of the Eucharist is granted by the local Ordinary (*Circular letter from the Congregation for the Doctrine of the Faith, July 24, 2003.*) **This exception applies only to the priest to whom this faculty is granted. The faculty is not extended to others who may be concelebrating a Mass.**

The faculty for pastors to grant the use of mustum and/or low-gluten hosts to their parishioners is granted by the local Ordinary (*Circular letter from the Congregation for the Doctrine of the Faith, July 24, 2003; CIC 137.1*).

A BRIEF EXPLANATION OF PENALTIES AND THE SACRAMENT OF PENANCE

The Church has an innate and proper right to coerce offending members of the Christian faithful by means of penal sanctions (c.1311).

The following penal sanctions exist in the Church: medicinal penalties or *censures* enumerated in c.1331-1333; expiatory penalties enumerated in c.1336 (c.1312, §1).

For the most part, priests may be dealing with censures which may be incurred automatically (*latae sententiae*) or they can imposed after an administrative or judicial process (*ferendae sententiae*).

The local ordinary may declare when an individual has incurred an automatic censure, i.e., the Church publicly draws attention to the fact that someone has committed an ecclesiastical crime (a delict) and has incurred a penalty.

Most censures with which a confessor may treat are automatic censures which have never been declared. Generally, these censures would include the excommunication attached to the procurement of an abortion (c.1398) or the excommunication attached to apostasy, heresy, or schism (c.1364, §1). The Diocesan Bishop has granted the faculty to any confessor in this Diocese to remit in the sacramental internal forum the above indicated penalties.

In view of the extensive faculties granted for the remission of automatic censures the probability of having to make recourse on behalf of a penitent is very slight. In those cases, the Diocesan Bishop is to be consulted for advice while maintaining the inviolability of the Sacramental Seal.

The sacramental seal applies to all matter of sacramental confession; this seal perdures even after the death of the penitent. The seal applies even if in the context of confession absolution is not imparted.

Violation of the seal of confession is *direct* if it reveals both the sin and the identity of the person, thus connecting the person with the offense. Violation of the seal is *indirect* if the information provided by the confessor could lead one to ascertain the identity of the penitent and the sin or sins confessed.

Accordingly, following upon the precepts of an *Instruction* issued by the Congregation for the Doctrine of the Faith, priests are to refrain from any reference to matters learned in the context of the sacrament of penance especially when preaching, catechizing, or educating. Even if all danger of disclosure and injury may be lacking, the confidence of the people of God regarding the integrity of the sacramental seal must not be compromised.



**Diocese of
Kansas City-
St. Joseph**

**Diocese
of
Jefferson
City**

**Archdiocese
of St. Louis**

**Diocese of
Springfield-
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