

## **Appendix 11: *Pagella Facultatum* for Priests and Deacons**

### **PAGELLA FACULTATUM**

**DAVID D. KAGAN**

by the Grace of God and favor of the Apostolic See, Bishop of Bismarck, grants and declares the following faculties and permissions to the **priest** noted below:

**Reverend Father...**

These faculties and permissions remain in effect until their express revocation (*cf.* can. 1336 §1, 2°) or the definitive cessation of his priestly ministry in the Diocese of Bismarck.

#### **BAPTISM**

**1 To baptize or receive into the full communion of the Catholic Church candidates of any age (*cf.* can. 863)**

IMPORTANT NOTES ON BAPTISM: A presbyter is an ordinary minister of Baptism (*cf.* can. 861 §1), with due respect for the special function of baptizing entrusted to a pastor (*cf.* can. 530 1°). “Apart from a case of necessity, the proper place of baptism is a church or oratory. As a rule an adult is to be baptized in his or her parish church and an infant in the parish church of the parents unless a just cause suggests otherwise” (can. 857). “Except in a case of necessity, no one is permitted to *confer* baptism *in the territory of another* without the required permission, not even upon his own subjects” (can. 862). Also, except in a case of necessity, the conferring of baptism *on another’s subject* while in one’s own territory requires the permission of the person’s proper Pastor (*cf.* can. 857 §2). Apart from what is established in can. 860 §1, baptism is not to be conferred in private houses. For additional directives on the proper place of baptism, please see cann. 857-860. “Anyone to be baptized who has completed the fourteenth year of age can freely choose to be baptized in the Latin Church or in another ritual Church *sui iuris*; in that case, the person belongs to the Church which he or she has chosen” (can. 111 §2). An entry should be made in the Baptismal Register indicating the act of being received into the full communion of the Catholic Church for both adults and children, including the name of the one received, the date and place of original Baptism and the date of reception into the Church.

#### **CONFIRMATION<sup>1</sup>**

**2 To confirm persons seven years of age or older when the same priest baptizes or, if already baptized, receives them into the full communion of the Catholic Church (*cf.* can. 883, 2°).**

IMPORTANT NOTES ON CONFIRMATION: A special grant of the proper faculty *must* be obtained from the Diocesan Bishop to confirm the following: 1) baptized Catholics who were not raised

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<sup>1</sup> N.B. Faculties for Confirmation are required for validity.

as Catholics but who never belonged to any other church, 2) baptized Catholics who have never left the church but were simply not previously confirmed, 3) baptized Catholics who later adhered to a non-Catholic religion *by their own choice* (cf. can. 884 §1). A presbyter may lawfully (without special delegation) confirm, when readmitting the person into full communion, a previously baptized Catholic who: 1) apostatized from the faith or 2) was instructed in or adhered to a non-Catholic religion *through no fault of their own* (Pontifical Commission for the Interpretation of the Decrees of Vatican Council II, replies of April 25, 1975, AAS 67 (1975) 348 and December 21, 1979, AAS 72 (1980) 105. A priest is not to separate the Sacraments of Baptism, Confirmation, and Holy Communion when baptizing or receiving into the full communion of the Catholic Church anyone who is seven years of age or older. A child in such a situation can certainly be later incorporated into Confirmation classes at the discretion of the pastor, but is not to take an active part in the eventual confirmation ceremony, apart from assisting as a lector or altar server.

**3 To confirm those in danger of death (cf. can. 883, 3°).**

### **THE MOST HOLY EUCHARIST**

**4 To celebrate Mass twice on weekdays for a good reason and three times on Sundays and Holy Days of Obligation if a pastoral need requires it (cf. can. 905 §2).**

**5 To take food or drink before the second or third celebration of the Most Holy Eucharist, when celebrating two or three times on the same day, even if there is less than one hour between them (cf. can. 919 §2).**

**6 To distribute Holy Communion under both species according to Diocesan guidelines (cf. can. 925).**

**7 To appoint extraordinary ministers of Holy Communion for a particular occasion and only when the need of the Church warrants it and ministers are lacking (cf. cann. 230 §3 and 910 §2).**

**8 To organize public processions with the Blessed Sacrament outside of the Church, especially on the Solemnity of the Body and Blood of Christ and when the faithful would be, in the judgment of the local pastor, well disposed for such celebrations (cf. can. 944).**

**9 To dispense the faithful *in individual cases* from the Eucharistic Fast for a proportionate reason (cf. cann. 89, 91 and 919 §1).**

**10 To dispense the faithful *in individual cases* and for a just reason from the obligation of observing a Sunday, a Holy Day of Obligation or a day of penance, or to commute the obligation into other pious works (cf. cann. 89, 91 and 1245).**

### **RECONCILIATION<sup>2</sup>**

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<sup>2</sup> N.B. Faculties for Reconciliation are required for validity, except in danger of death (cf. can. 976).

**11 To habitually hear the confessions of any of the faithful within the Diocese of Bismarck (cf. cann. 966 §2, 969, 972 and 973).**

NOTE: **This faculty is valid everywhere and for any of the faithful, unless expressly denied in a particular jurisdiction.** “Those who possess the faculty of hearing confessions habitually whether by virtue of office or by virtue of the grant of an ordinary of the place of incardination or of the place in which they have a domicile can exercise that faculty everywhere unless the local ordinary has denied it in a particular case, without prejudice to the prescripts of can. 974, §§2 and 3” (can. 967 §2). “In virtue of office, a local ordinary, canon penitentiary, a pastor, and those who take the place of a pastor possess the faculty of hearing confessions, each within his jurisdiction” (can. 968 §1).

**12 To subdelegate to any priest in good standing the faculty to hear one’s own confession within the Diocese of Bismarck for a particular instance and, if necessary, to empower him with the faculties that the same priest penitent possesses for the internal forum (cf. cann. 966 §2 and 137).**

**13 To remit the *latae sententiae* undeclared censure of excommunication attached to the known, freely and directly willed and completed crime of abortion, or the assistance thereof, carried out by someone eighteen years of age or older (cf. cann. 1355 §2 and 137).**

NOTE: The faculty may be exercised as often as necessary anywhere in the world on behalf of those who are members of the Diocese of Bismarck or those who committed the offense in this Diocese and it may be exercised within this Diocese on behalf of anyone actually present here. Per the liturgical norms, the intention to remit the censure can be included in the act of absolving the sin and need not be stated directly: “The form of absolution is not to be changed, when a priest, in keeping with the provision of law, absolves a properly disposed penitent from a censure *latae sententiae*. It is enough that he intend also to absolve from censures. Before absolving from sins, however, the confessor may absolve from the censure, using the formula which is given below for absolution from censure outside the sacrament of penance...*By the power granted to me, I absolve you from the bond of excommunication (or suspension or interdict). In the name of the Father, and of the Son, + and of the Holy Spirit*” (Rite of Penance, Appendix I, n.1).

**14 “To remit in the internal sacramental forum any undeclared *latae sententiae* censure of excommunication or interdict if it is burdensome for the penitent to remain in the state of grave sin during the time necessary for the competent superior to make provision” (can. 1357 §1).**

NOTE: In granting the remission, the confessor is to aid the penitent, without mention of the penitent’s name, in making recourse within a month, under the penalty of reincidence, to the Apostolic Penitentiary when dealing with reserved censures, or to the Local Ordinary for all others. In the meantime the confessor is to impose a suitable penance and, insofar as it is demanded, reparation of any scandal and damage (cf. can. 1357 §2). In the case of any doubt, the confessor is instructed to contact the Chancery for assistance, always strictly maintaining the confidentiality of the penitent. See n.13 for specific directives on remitting a censure. The **reserved automatic censures** that a priest of this Diocese may encounter in the internal sacramental forum are: desecration of the Eucharist, attempted absolution of one’s accomplice in a sin against the sixth commandment, and the direct violation of the seal of confession. **Other automatic censures** of excommunication or interdict are: apostasy, heresy, schism, physical violence against a bishop, attempted celebration of Mass by someone not ordained a priest, attempted sacramental absolution and confession by one unable to validly do so, falsely accusing a confessor of solicitation, and

attempted marriage, even if only civil, by a religious in perpetual vows.

**15 To absolve validly and licitly any penitents whatsoever *in danger of death* from any censures and sins (cf. can. 976).**

NOTE: This faculty is granted by the law itself to all validly ordained priests, even if an approved priest is present and even though a priest lacks the faculty to hear confessions.

### **ANOINTING OF THE SICK**

**16 “To carry blessed oil with him so that he is able to administer the sacrament of the anointing of the sick in a case of necessity” (can. 1003 §3).**

NOTE: In a case of necessity, any priest can bless olive oil or any natural vegetable oil to be used in the anointing of the sick, but only in the actual celebration of the sacrament (cf. can 999, 2°).

**17 To administer the Sacrament of the Anointing of the Sick in a communal setting in accord with Diocesan guidelines (cf. can. 1002).**

**18 To faithfully impart the Apostolic Blessing, with the attached plenary indulgence, as often as the Anointing of the Sick is administered to those in serious danger of death, and always according to the formula contained in the approved liturgical books.**

### **ECUMENICAL RELATIONS**

**19 “To administer the sacraments of penance, Eucharist, and anointing of the sick licitly to members of Eastern Churches which do not have full communion with the Catholic Church if they seek such on their own accord and are properly disposed” (can. 844 §3).**

NOTE: “This is also valid for members of other Churches which in the judgment of the Apostolic See are in the same condition in regard to the sacraments as these Eastern Churches” (*ibid.*). In case of doubt contact the Chancery.

**20 “To administer these same sacraments licitly also to other Christians not having full communion with the Catholic Church, who cannot approach a minister of their own community and who seek such on their own accord, provided that they manifest Catholic faith in respect to these sacraments and are properly disposed, if the danger of death is present” (can. 844 §4).**

NOTE: For cases other than “danger of death” this canon mentions “some other grave necessity” as determined by the Diocesan Bishop (cf. *ibid.*). **Intercommunion of the Holy Eucharist is expressly forbidden in the Diocese of Bismarck.**

## PREACHING

**21** “To preach everywhere with at least the presumed consent of the rector of the church, unless the competent Ordinary has restricted or taken away the faculty or particular law requires express permission” (can. 764).

NOTE: “Preaching to religious in their churches or oratories requires the permission of the superior competent according to the norm of the constitutions” (can. 765).

**22** To preach or act as reader, with the consent of the authorities of the community concerned, during the official worship services of other denominations or communions, except during the non-Catholic celebration of Communion or the principal Sunday Service of the Word, and to invite members of other communities to preach or act as a reader during a Catholic non-Eucharistic liturgy under the same conditions.

NOTE: Special permission for pulpit sharing at Mass or the Principal Sunday Service must be obtained in each case from the Diocesan Bishop.

## MATRIMONY<sup>3</sup>

**23** To assist at marriages in the parish church to which the priest is assigned, provided at least either the bride or groom belongs to the Latin Church or to a Church *sui iuris* under the care of the Latin Diocesan Bishop (*cf.* cann. 1108-1111).

**24** To dispense, in urgent danger of death and if the local ordinary cannot be reached, his own parishioners and all actually present in his parish territory both from the form to be observed in the celebration of marriage and from each and every impediment of ecclesiastical law, whether public or occult, except the impediment arising from the sacred order of the priesthood (*cf.* can. 1079 §2).

NOTE: The impediments of ecclesiastical law are: age (but never below the age of puberty), disparity of cult, sacred orders, a public perpetual vow of chastity, abduction, crime, consanguinity in the collateral line, affinity, public propriety, and adoption (*cf.* cann. 1083-1094). In the above mentioned cases, the priest must attempt to contact diocesan bishop both on his direct land-line and cellular telephone, or by any other reasonable means prior to giving said dispensation. If this faculty is used the Chancery is to be notified within five days so that proper record can be made. In case of doubt call the Chancery immediately.

**25** To dispense, whenever a non-public 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 local ordinary who is deemed not readily accessible, from every impediment of ecclesiastical law except the impediment arising from sacred orders or from a public perpetual vow of chastity in a religious institute of pontifical right, if the priest already possesses the faculty to validly assist at the same wedding (*cf.* can. 1080 §1).

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<sup>3</sup> N.B. Faculties for assisting at a Marriage are required for validity.

NOTE: See n. 23 for a list of the impediments of ecclesiastical law. A dispensation from canonical form cannot be applied in such a situation. This faculty applies equally in cases of convalidation (*cf.* can. 1080 §2). If this faculty is used the Chancery is to be notified within five days so that proper record can be made. In case of doubt call the Chancery immediately.

**26 To grant permission to a parishioner of the parish to which the priest is assigned for his or her marriage to be celebrated in some other Catholic parish (*cf.* can. 1115).**

**27 To delegate another Catholic priest or deacon to assist at a particular wedding in the parish to which the priest is assigned (*cf.* cann. 1111 and 137).**

IMPORTANT NOTES ON MATRIMONY: All requests for permission for mixed religion as well as requests for dispensations from marriage impediments and Canonical Form must be submitted to the Chancery. In the very unfortunate event of a clerical oversight that comes to light just before the wedding, contact a Vicar General or the Diocesan Bishop immediately.

### CHRISTIAN BURIAL

**28 To permit, in the parish church to which the priest is assigned, the celebration of the rites of Christian Burial, even with Mass, to children whom the parents intended to baptize but who died before baptism (*cf.* can. 1183 §2).**

**29 To celebrate, in the parish church to which the priest is assigned and with the permission of the Local Ordinary, the rites of Christian Burial, without Mass, for baptized members of a non-Catholic Church or ecclesial community unless it is evidently contrary to their will and provided their own minister is unavailable (*cf.* can. 1183 §3).**

NOTE: A request for this permission could be made in the following or similar cases: if the non-Catholic party regularly worshipped in or closely identified with the Catholic Church, was a member of a Catholic family, was the non-Catholic spouse in a mixed marriage.

Granted at Bismarck, North Dakota

at the Diocesan Curia

this \_\_\_\_\_ day of \_\_\_\_\_, \_\_\_\_\_

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Delegate of the Diocesan Bishop

# PAGELLA FACULTATUM

DAVID D. KAGAN

by the Grace of God and favor of the Apostolic See, Bishop of Bismarck, grants and declares the following faculties and permissions to the **deacon** noted below:

**Reverend Mister (Transitional Deacons) ...      Deacon or Mister (Permanent Deacons)...**

These faculties and permissions remain in effect until their express revocation (*cf.* can. 1336 §1, 2°) or the definitive cessation of his diaconal ministry in the Diocese of Bismarck. These faculties may be exercised only with the permission of the pastor of the parish in which the Sacred Rite is to take place (*cf.* can. 530).

## BAPTISM

**1      To function as an ordinary minister of Baptism (*cf.* can. 861)**

IMPORTANT NOTE ON BAPTISM: “Except in a case of necessity, no one is permitted to *confer baptism in the territory of another* without the required permission, not even upon his own subjects” (can. 862). Also, except in a case of necessity, the conferring of baptism *on another’s subject* while in one’s own territory requires the permission of the person’s proper Pastor (*cf.* can. 857 §2). For additional directives on the proper place of baptism, please see cann. 857-860. The baptism of adults outside of a case of necessity is subject to the restrictions of can. 863, with reference to the *Pagella Facultatum* for priests of the Diocese of Bismarck, and applicable liturgical laws.

## THE MOST HOLY EUCHARIST

**2      To assist at the Sacrifice of the Mass according to diocesan guidelines.**

**3      To function as an ordinary minister of Holy Communion (*cf.* can. 910 §1).**

**4      To distribute Holy Communion under both species according to diocesan guidelines (*cf.* can. 925).**

**5      To function as the minister of exposition of Most Blessed Sacrament and of Eucharistic Benediction (*cf.* can. 943).**

## PREACHING

**6      To preach everywhere with the permission of the Diocesan Bishop and with at least the presumed consent of the rector of the church (*cf.* can. 764).**

NOTE: “Preaching to religious in their churches or oratories requires the permission of the superior competent according to the norm of the constitutions” (can. 765).

**7 To preach homilies during the liturgy, with due respect for the conditions in number 6 above and keeping in mind the following guidelines:**

1) “In the homily the mysteries of faith and the norms of Christian life are to be explained from the sacred text during the course of the liturgical year” (can. 767 §1).

2) “Those who proclaim the divine word are to propose first of all to the Christian faithful those things which one must believe and do for the glory of God and the salvation of humanity” (can. 768 §1).

3) “They are also to impart to the faithful the doctrine which the magisterium of the Church sets forth concerning the dignity and freedom of the human person, the unity and stability of the family and its duties, the obligations which people have from being joined together in society, and the ordering of temporal affairs according to the plan established by God” (can. 768 §2).

NOTE: In order to preach at the Sunday liturgy a **permanent deacon** must also be certified by the Office for the permanent Diaconate.

**8 To preach or act as reader, with the consent of the authorities of the community concerned, during the official worship services of other denominations or communions, except during the non-Catholic celebration of Communion or the principal Sunday Service of the Word.**

NOTE: Special permission for pulpit sharing at Mass or the Principal Sunday Service must be obtained in each case from the Diocesan Bishop.

## MATRIMONY<sup>4</sup>

**9 To assist at marriages in the parish church to which the deacon is assigned, provided the pastor has granted him specific delegation, which cannot be given generally, for each particular marriage by means of a letter made part of the preuptial investigation papers and submitted to the Chancery, and provided at least either the bride or groom belongs to the Latin Church or to a Church *sui iuris* under the care of the Latin Diocesan Bishop (cf. can. 1108 §1).**

IMPORTANT NOTES ON MATRIMONY: This faculty presumes that a priest has conducted the preuptial investigation, unless the deacon has received prior permission from the Diocesan Bishop to conduct the preuptial investigation of the proposed marriage. **Under no circumstances can a deacon conduct the preuptial investigation for anyone related to him by blood or by marriage.**

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<sup>4</sup> N.B. Faculties for assisting at a Marriage are required for validity.

**CHRISTIAN BURIAL**

**10 To preside at the funeral rites, including the vigil and the rite of committal, when no priest is available (cf. Order of Christian Funerals, General Introduction, n. 14).**

**BLESSINGS**

**11 To impart only those blessing which are permitted a deacon by law (cf. can. 1169 §3), such as the blessing of rings at a wedding, blessing with the Most Blessed Sacrament at Benediction, blessing at the conclusion of Morning or Evening Prayer, etc.**

Granted at Bismarck, North Dakota

at the Diocesan Curia

this \_\_\_\_\_ day of \_\_\_\_\_ , \_\_\_\_\_

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Delegate of the Diocesan Bishop