



## **GENERAL FACULTIES**

1. **To preach the word of God in churches and oratories throughout the diocese. (Canon 764)**

The Code states:

Without prejudice to the provisions of Canon 765, priests and deacons, with at least presumed consent of the pastor of a church, have the faculty to preach everywhere, unless this faculty has been restricted or removed by the competent Ordinary or unless particular law requires express permission.

2. **To confer baptism solemnly after consultation with the pastor. (Canon 530§ 1)**

The Code states:

... the administration of baptism is a function especially entrusted to the pastor. Baptism is administered according to the **rite prescribed** in the approved liturgical books, except in a case of urgent necessity when only those elements which are required for the validity of the sacrament must be observed (Canon 530§1; and 850).

Consultation with the pastor is required. "Without permission it is unlawful for anyone to confer baptism outside his own territory, not even upon his own subjects" (Canon 862).

"An adult is to be baptized in his or her proper church and an infant in the proper parish church of the parents" (Canon 857§2). Baptism is not to be conferred in private houses or a hospital except in a case of necessity (Canon 860).

Offerings received (by anyone other than the pastor) for conferring baptism are to be given to the parish by the priests, unless there is a **clear** contrary intention on the donor's part (Canon 531).

3. **To celebrate two masses of the Lord's Supper on Holy Thursday if there is an urgent pastoral need.**

Liturgical law states that the local Ordinary may permit another Mass of the Lord's Supper to be celebrated in churches and public or semi-public oratories in the evening or, in the case of genuine necessity, even in the morning, **but**



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**exclusively for those who are in no way able to take part in the evening Mass.** Such Masses must not prejudice the principal evening Mass. Priests who have already celebrated a Mass for the convenience of the faithful may concelebrate again at the evening Mass.

4. **To binate on weekdays and trinate on Sundays and Holy Days of Obligation if a serious pastoral reason justifies it and when no other priest is readily available (Canon 905§2).**

The code states:

A priest who celebrates a number of Masses on the same day may apply each Mass for the intention for which an offering was made, subject, however, to the rule that, apart from Christmas Day, he may retain for himself the offering for only one Mass; the others he is to transmit to the purposes prescribed by the Ordinary.

A priest who on the same day concelebrates a second Mass may not under any title accept an offering for the Mass.

5. **To hear the confessions of the faithful habitually anywhere in the Diocese. (Those who have this faculty can exercise it throughout the world unless in a particular case a local bishop has refused). (Canon 967§2)**

If another local Ordinary revokes the faculty to hear confessions, the priest loses it only in the territory of the Ordinary who revokes it.

This faculty to hear confessions granted to priests incardinated or domiciled in the Diocese of Great Falls-Billings ceases by revocation of the faculties, excardination or loss of domicile.

6. **To commute or dispense, for a just cause and only in a sacramental confession, a private vow or promissory oath, provided that the dispensation or commutation does not violate the right of another (Canon 1196§3).**

In law, a vow is a deliberate and free promise made to God. A vow is public if it is accepted in the name of the Church by a lawful Superior; otherwise it is private.



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With this faculty a priest can, in confession, commute a private vow into something more appropriate than what was initially promised to God. If no injury to another's rights results, he can dispense from a private promise.

**7. To remit in the internal sacramental forum any undeclared *latae sententiae* censure (excommunication, suspension, interdict) that is not reserved to the Holy See. (Canon 1355§2)**

The following are reserved to the Holy See:

- Desecration of the Blessed Sacrament;
- Assaulting the Roman pontiff;
- Absolution of an accomplice in a sin against the sixth commandment;
- Unlawful ordination of a bishop;
- Violation of the seal of the confession.

This faculty can be exercised for parishioners, those in the territory and those who committed the offense in the Diocese (Canon 1355§2). Confessors ought to be mindful of what excuses from liability to a penalty (Canon 1323) and that, in remitting the censure, he is constituted by God as a minister of both divine justice and divine mercy. "The confessor is to impose salutary and appropriate penances in proportion to the kind and number of the sins confessed, taking into account the conditions of the penitent" (Canon 98§1).

In danger of death any priest can validly and lawfully absolve any penitents from any censures and sins.

A penalty *latae sententiae* is one that is incurred automatically upon the commission of a particular offense. The following grave offenses incur automatic excommunication, interdict or, in the case of clerics, suspension:

- Apostasy from the faith, heresy or schism;
- Using physical force against a bishop;
- Attempting to say Mass or hear confessions when not ordained;
- False denunciation of a confessor;
- Attempted marriage by a priest or by a religious in perpetual vows;
- Actually procuring a completed abortion.

**8. To exercise some functions during either a wedding legitimately held in a non-Catholic church or a funeral service held in a non-Catholic church, provided there is no celebration of the Lord's Supper.**



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**After consultation with the ordinary, to exercise some functions in any other non-Catholic service, even a liturgical one, provided that it is not the celebration of the Lord's Supper**

The current universal law states that a Catholic is not to act as a scripture reader or to preach at the celebration of the Lord's Supper or at the principal liturgical service of the Word held by Christians who are separated from us.

At other services, even liturgical ones, it is allowable to exercise some functions, with the previous permission of the local Ordinary (given by this faculty) and the consent of the authorities of the community concerned. (*Ad Totam Ecclesiam n. 56*)