

# DIOCESE OF DALLAS

## Faculties for Priests

## **PRIEST FACULTIES FOR THE DIOCESE OF DALLAS**

Effective July 1, 2011, and in accord with c. 132 of the 1983 Code of Canon Law, the Most Reverend Kevin J. Farrell, D.D., issued the following faculties, which may be granted to priests incardinated in this diocese and to priests in good standing serving within this diocese.

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### **Baptism and Confirmation**

(See canons 852, 863,883,884 and Rite of Christian Initiation of Adults, Study Edition, Appendix III.)

1. Priests with a pastoral office (pastors, Church rectors, parochial vicars, chaplains with pastoral responsibilities, priests in residence with pastoral responsibilities and priest-administrators) may baptize one who has completed the seventh year, upon completion of the RCIA process, without referring the matter to the diocesan bishop.

The same priest should complete the sacraments of initiation for this person, that is, First Eucharist and Confirmation, immediately following Baptism. In the prudential judgment of the priest, an exception may be made when it is suitable and beneficial for a young person to receive First Eucharist (with prior preparation for First Reconciliation) or Confirmation with his/her own age group.

2. Priests with a pastoral office (pastors, Church rectors, parochial vicars, chaplains with pastoral responsibilities, priests in residence with pastoral responsibilities and priest-administrators) should Confirm those, as soon as they are received by them into full communion with the Church, who already have been baptized in another church or ecclesial communion and who have reached the age of reason and completed an RCIA process. In the prudential judgment of the priest, an exception may be made, when it is suitable and beneficial for a young person to receive First Eucharist (with prior preparation for First Reconciliation) or Confirmation with his/her own age group.
3. All other priests, in order to Confirm those whom they baptize or receive into full communion with the Church, must obtain permission from the proper Diocesan Bishop or pastor, except in danger of death.
4. Pastors in their parish churches on Easter Vigil and Pentecost Sunday, after they have ensured the adult Candidates are adequately catechized, may Confirm already baptized Catholics who never had the opportunity to be Confirmed. All other occurrences involving the Confirmation of an already baptized Catholic who never had the opportunity to be Confirmed require the delegation of the Diocesan Bishop through a letter addressed to him and transmitted to the Chancellor with an outline for the motivation for seeking the delegation to Confirm at a time other than the Easter Vigil or Pentecost Sunday.

**Reconciliation**  
(See canon 1357§2)

5. All priests in good standing and exercising the faculty to hear confessions from this diocese or from another diocese have the added faculty, for subjects of the Diocese of Dallas and for those visiting within the boundaries of the Diocese of Dallas, to remit the censure of excommunication incurred for the crime of abortion.
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**Eucharist**  
(See canons 905§2, 919§1, 930 §1, 934 §1, 2°; 936; 938-940, and 951§1)

6. Bination for a “just cause” and trination for a “pastoral necessity” on Sundays and Holy Days of Obligation are implemented in this diocese. Permission also is given, when such circumstances warrant, on a Sunday or Holy Day of Obligation, for a priest to celebrate more than the three Masses for his parish community.
  7. A priest saying one Mass may receive and keep a stipend for that Mass. However, if the priest says more than one Mass on a Sunday or Holy Day of Obligation, unless it is Christmas Day, he must give any Mass stipend he receives to a parish organization such as the parochial school general fund or the faith formation program or to a local Catholic charity such as the Society of St. Vincent de Paul. Canon Law allows the priest only on Christmas Day to receive and keep stipends for up to and including three Masses. Therefore, regardless of the number of Masses a priest says, he can keep only one stipend except for Christmas Day. The Incruentum of the Apostolic Constitution, Benedict XV, 1915, speaks to All Souls Day and the possibility of saying three Masses but again with the understanding that the priest may keep only one Mass stipend.
  8. When and where the Most Holy Eucharist is reserved or exposed for temporary or occasional circumstances, the priest should promote appropriate reverence and dispel any chance of familiarity and complacency. As the priest is responsible at all times for the protection of the Most Blessed Sacrament, he is to be vigilant that no one shall retain in her/his possession the Blessed Sacrament for an undue period of time. In particular, extraordinary ministers of the Eucharist who make sick calls should be reminded that, once they pick up the Host, they are to fulfill the call as quickly as possible. In addition, the exposed Eucharist never should be left unattended.
  9. Permission is granted for a priest who is ill, injured, or elderly, if he is unable to stand, to celebrate the Eucharist publicly while sitting.
  10. A priest can dispense an individual in a specific instance for a just reason from the Eucharistic abstinence from food and drink.
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**Marriage**  
(See canons 1109, 1111§1, and 1119)

11. Priests with a pastoral office (pastors, Church rectors, parochial vicars, chaplains with pastoral responsibilities, priests in residence with pastoral responsibilities, and priest-administrators)

within this diocese enjoy general delegation, with the power to subdelegate, to assist at marriages within the parish to which they are canonically assigned. (Deacons also enjoy general delegation, with the power to subdelegate, to assist at marriages within the parish to which they are canonically assigned.)

12. Priests with a pastoral office (pastors, Church rectors, parochial vicars, chaplains with pastoral responsibilities, priests in residence with pastoral responsibilities, and priest-administrators) have the faculty to process prenuptial papers involving two Catholics, at least one of whom is Latin Rite, domiciled in the Diocese of Dallas, when the marriage is to be celebrated in the Diocese of Dallas and when neither party has ever been married to anyone else, without sending to the Tribunal such papers. (This faculty also applies to Deacons.) Such prenuptial papers then are maintained, as are all prenuptial papers, in the parish files.

Procedures by which the above two faculties are exercised include:

- The proper pastor, or the parish minister whom he has delegated, is required to meet with any person domiciled and/or registered within the parish to arrange for receipt of sacraments, including the sacrament of Matrimony. Registration in the parish in which a person is domiciled is not necessary for that person to discuss with the parish minister the receipt of sacraments. Thus establishment of certain time limits and criteria before discussing the receipt of sacraments is not to be used to deny people their right to the sacraments. If a pastor accepts the registration of a person, whether or not he/she is domiciled within the parish boundaries, it is presumed that parish will assume responsibility for assisting the person to receive the sacraments. The pastor where the individual is registered may confer the sacraments without notice to the pastor where the individual actually is domiciled.
- All are required to forward to the Tribunal, at least 30 days prior to the scheduled wedding, prenuptial papers for any marriage, occurring inside the Diocese of Dallas, if it requires permissions or dispensations, or if either party has been married to anyone else, so that the Tribunal can provide the necessary permissions, dispensations, and *nihil obstat*.
- All are required to forward to the Tribunal, at least 60 days prior to the scheduled wedding, prenuptial papers for any marriage occurring outside the Diocese of Dallas but within the USA.
- All are required to forward to the Tribunal, at least 90 days prior to the scheduled wedding, prenuptial papers for any marriage occurring outside the Diocese of Dallas and outside the USA.
- Regarding the above referenced time frames, consideration always must be given to the time frame required by the Diocese/parish in which the marriage is to be celebrated outside the Diocese of Dallas.
- While it is normally expected that a mixed religion marriage will be celebrated without Mass, priests can request permission from the Tribunal for a marriage celebration with Mass. However, a marriage of a baptized Catholic with a non-baptized person always is to be celebrated without Mass.
- When the Tribunal grants a dispensation from canonical form for the celebration of an interfaith marriage a priest may only be present for the ceremony. In addition, a priest may not celebrate

marriage in only his civil capacity. Any marriage celebrated in the Diocese of Dallas, or involving clergy of the Diocese of Dallas, MUST be under the auspices of the Catholic Church and not merely a civil action.

- Anyone preparing a person for marriage who, as a Catholic (or as a non-Catholic previously “married” to a Catholic), was married only outside the Church, is to submit to the Tribunal the absence of form case. A wedding date is to be set only after all nullity cases including absence of form cases have been resolved affirmatively, in first and second instance, and all stipulations fulfilled.

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**Funerals**  
(See canon 1183)

13. As approved by the United States Conference of Catholic Bishops, priests have permission for celebration of the Mass of Christian Burial in the presence of the Cremains.
14. A Catholic priest has the faculty to celebrate the Mass of Christian Burial for a catechumen, that is, for someone who has expressed in some way the desire to receive Baptism in the Catholic Church and for a non-baptized child provided at least one parent intended to have the child baptized as a Catholic.

For a baptized non-Catholic who would not have wished otherwise and whose own minister is not readily available, a Catholic priest may want to allow for the celebration of Catholic funeral rites depending on the needs of the Catholic family.

Funeral Masses are to be celebrated in the parish church or in the chapels of diocesan cemeteries but never in a funeral home chapel or in a secular cemetery chapel.

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**Priestly Life**  
(See canon 919 §2)

15. In conjunction with permission for celebrating multiple Masses a priest does not have to observe the Eucharistic Fast before the first Mass he is to celebrate.
16. Along with other exceptions noted in the *praenotanda* and rubrics, notwithstanding any obligations incurred by their institutes of consecrated life, a dispensation from celebrating either Morning Prayer or Evening Prayer is granted during vacations and a commutation is given when pastoral or parochial duties require a greater part of a day to be spent away from the priest's normal facilities.
17. Those who celebrate, concelebrate or assist at Midnight Mass are dispensed, notwithstanding any obligations incurred by their institutes of consecrated life, from the recitation of the entire Liturgy of the Hours on Christmas Eve and Christmas Day; likewise, those who celebrate, concelebrate or assist at the Easter Vigil are dispensed from the recitation of the Liturgy of the Hours on Holy Saturday.

18. Any priest seeking to use faculties granted by the Holy See to priest-members of pious associations and confraternities, which are qualified by the phrase “with the consent/approval of the local Ordinary,” must seek the consent of the Bishop; all prior permissions hereby rescinded.
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**Miscellaneous**

(See canons 91 and 1245)

19. A pastor or parochial vicar can, for a just cause and according to the prescription of the diocesan bishop, dispense in individual cases from the obligation of observing a day of precept or day of penance, or commute the obligation into some other work. This power can be exercised on behalf of the priest’s parishioners and those visiting within the confines of the parish. Neither the pastor nor the parochial vicar may grant a general dispensation to an entire parish.