

# *PAGELLAE*



Priest/Deacon Faculties  
of the Diocese of Phoenix

**2022**

**Most Reverend John P. Dolan**



# THE ROMAN CATHOLIC DIOCESE OF PHOENIX

## DECREE

In accord with canons 8, 29, and 137 of the Code of Canon Law, I hereby promulgate the *Pagellae* (Faculties) for the clergy of the Diocese of Phoenix.

This *Pagellae* is effective September 21, 2022.

This document revokes all previous *Pagellae* for the Diocese of Phoenix and remains in effect until expressly revoked by myself or my successors.

Given at the Diocesan Pastoral Center, Phoenix, Arizona, on this 21<sup>st</sup> Day of September in the year of Our Lord 2022.

Handwritten signature of John P. Dolan in blue ink.

+John P. Dolan  
Bishop of Phoenix

Handwritten signature of Maria R. Chavira in blue ink.

Maria R. Chavira, Ph.D.  
Chancellor



# TABLE OF CONTENTS

Introduction	Page 1
Pastors	Page 3
Parochial Administrators	Page 5
Parochial Vicars	Page 5
Priest Chaplains	Page 6
Deans/Vicars Forane	Page 7
Priests in Residence	Page 8
Deacons	Page 9
Retired Clergy	Page 9
Visiting Clergy	Page 9
Sacraments	Page 11
Baptism	Page 11
Confirmation	Page 12
Eucharist	Page 16
Penance	Page 20
Marriage	Page 24
Anointing of the Sick	Page 28
Christian Burial	Page 30
Fast and Abstinence	Page 32
Blessings	Page 33
Preaching	Page 34
Private Vows	Page 34
Eastern Catholics	Page 36
Ecumenical Relations	Page 38

# INTRODUCTION

The following document consists of a presentation of those faculties (*pagellae*) granted to priests and deacons by law (*ipso iure*) and those delegated to them by the diocesan bishop. They extend to an ordained minister the ability to perform certain functions other than what is granted at ordination. Therefore, it is important to note that certain actions **may not be valid** unless they are performed by a cleric with the proper faculties.

In this document, “priests” and “deacons” refer to:

1. priests and deacons with an assignment given by the bishop of the Diocese of Phoenix, including extern priests and deacons (secular or of an institute of consecrated life); or
2. retired clerics in good standing and incardinated in the Diocese of Phoenix.

Unless otherwise specified, “cleric,” “clergy,” or “sacred minister” refers to both priests and deacons.

As official sacred ministers of the Church, all priests and deacons are required to adhere to Church laws, policies, and norms. In the event of any questions, contact the appropriate person(s) at the Diocesan Pastoral Center.

**Those faculties granted to clerics by law are found in the canons listed in this *Pagellae*. The specific faculties and permissions granted by the diocesan bishop appear in red italics in the various boxes on the following pages.**

All policies referenced in this document can be found on the Diocesan Website under “Policies and Procedures”.

## **Faculties Granted by Ordination**

Only a few faculties are granted to clerics at their ordination. Upon ordination:

Deacons receive:

- The faculty to proclaim the Gospel (canon 757).
- The faculty of preaching everywhere (canon 764).

Priests receive:

- The faculty to confect the Eucharist (canon 900 §1).
- The faculty to administer the Sacrament of the Anointing of the Sick (canon 1003).

Bishops receive:

- The faculty to confirm (canon 882).
- The faculty of hearing the confessions of the Christian faithful everywhere in the world (canon 967 §1).
- The faculty to ordain (canon 1012).

## **Authority To Dispense**

**Canon 89** A pastor and other presbyters or deacons are not able to dispense from universal and particular law unless this power has been expressly granted to them.

## **Delegation**

**Canon 137 §1.** Ordinary executive power can be delegated both for a single act and for all cases unless the law expressly provides otherwise.

§2. Executive power delegated by the Apostolic See can be subdelegated for a single act or for all cases unless the delegate was chosen for personal qualifications or subdelegation was expressly forbidden.

§3. Executive power delegated by another authority who has ordinary power can be subdelegated only for individual cases if it was delegated for all cases. If it was delegated for a single act or for determined acts, however, it cannot be subdelegated except by express grant of the one delegating.

§4. No subdelegated power can be subdelegated again unless the one delegating has expressly granted this.

# PASTORS

**Canon 519** The pastor (*parochus*) is the proper pastor (*pastor*) of the parish entrusted to him, exercising the pastoral care of the community committed to him under the authority of the diocesan bishop in whose ministry of Christ he has been called to share, so that for that same community he carries out the functions of teaching, sanctifying, and governing, also with the cooperation of other presbyters or deacons and with the assistance of lay members of the Christian faithful, according to the norm of law.

**Canon 530** The following functions are especially entrusted to a pastor:

1° the administration of baptism;

2° the administration of the sacrament of confirmation to those who are in danger of death, according to the norm of can. 883, n.

3;

3° the administration of viaticum and of the anointing of the sick, without prejudice to the prescript of can. 1003, §§2 and 3, and the imparting of the apostolic blessing;

4° the assistance at marriages and the nuptial blessing;

5° the performance of funeral rites;

6° the blessing of the baptismal font at Easter time, the leading of processions outside the church, and solemn blessings outside the church;

7° the more solemn eucharistic celebration on Sundays and holy days of obligation.

**Canon 534 §1.** After a pastor has taken possession of his parish, he is obliged to apply a Mass for the people entrusted to him on each Sunday and holy day of obligation in his diocese. If he is legitimately impeded from this celebration, however, he is to apply it on the same days through another or on other days himself.

§2. A pastor who has the care of several parishes is bound to apply only one Mass for the entire people entrusted to him on the days mentioned in §1.

§3. A pastor who has not satisfied the obligation mentioned in §§1 and 2 is to apply as soon as possible as many Masses for the people as he has omitted.

*Commentary*

On Sundays and holy days, the pastor **must** ensure that the “*Missa pro populo*” is offered. This Mass is offered without taking a stipend. If the pastor cannot fulfill this obligation himself for a **serious reason**, the pastor may ask another priest to substitute for him, or he may offer the Mass for the people on another day. Pastors assigned to more than one parish are only obligated to say one Mass for those under his care, and if the obligation is missed, the pastor must apply as many Masses as necessary to fulfill the obligation as soon as possible.

**Canon 515 §1.** A parish is a certain community of the Christian faithful stably constituted in a particular church, whose pastoral care is entrusted to a pastor (*parochus*) as its proper pastor (*pastor*) under the authority of the diocesan bishop.

**Canon 518** As a general rule a parish is to be territorial, that is, one which includes all the Christian faithful of a certain territory. When it is expedient, however, personal parishes are to be established determined by reason of the rite, language, or nationality of the Christian faithful of some territory, or even for some other reason.

**Canon 843 §1.** Sacred ministers cannot deny the sacraments to those who seek them at appropriate times, are properly disposed, and are not prohibited by law from receiving them.

§2. Pastors of souls and other members of the Christian faithful, according to their respective ecclesiastical function, have the duty to take care that those who seek the sacraments are prepared to receive them by proper evangelization and catechetical instruction, attentive to the norms issued by competent authority.

*Commentary*

The membership in a parish is established according to the law by domicile or residency within a parish boundary (territory). Membership in a personal parish is established by an individuals association with a specific group of people (for example for a specific ethnic group or nationality). **Registration is not a recognized concept in canon law, although having people “register” is not**

**contrary to it.** Nevertheless, sacred ministers have a duty to provide pastoral care for those who seek the sacraments and are properly disposed. Sacred ministers cannot deny pastoral care based on a non-canonical criterion, i.e. they are not “registered” at the parish. Diocesan sacramental policies may impose certain requirements on a person prior to the reception of the sacraments (such as proper marriage preparation). **A pastor may not create additional requirements without the approval of the diocesan bishop.**



## PAROCHIAL ADMINISTRATORS

**Canon 540 §1.** A parochial administrator is bound by the same duties and possesses the same rights as a pastor unless the diocesan bishop establishes otherwise.

§2. A parochial administrator is not permitted to do anything which prejudices the rights of the pastor or can harm parochial goods.

§3. After he has completed his function, a parochial administrator is to render an account to the pastor.



## PAROCHIAL VICARS

**Canon 545 §1.** Whenever it is necessary or opportune in order to carry out the pastoral care of a parish fittingly, one or more parochial vicars can be associated with the pastor. As co-workers with the pastor and sharers in his solicitude, they are to offer service in the pastoral ministry by common counsel and effort with the pastor and under his authority.

§2. A parochial vicar can be assigned either to assist in exercising the entire pastoral ministry for the whole parish, a determined part of the parish,



or a certain group of the Christian faithful of the parish, or even to assist in fulfilling a specific ministry in different parishes together.

**Canon 548 §1.** The obligations and rights of a parochial vicar, besides being defined in the canons of this chapter, diocesan statutes, and the letter of the diocesan bishop, are more specifically determined in the mandate of the pastor.

§2. Unless the letter of the diocesan bishop expressly provides otherwise, a parochial vicar is obliged to assist the pastor in the entire parochial ministry by reason of office, except for the application of the Mass for the people, and to substitute for the pastor if the situation arises according to the norm of law.

§3. A parochial vicar is to report to the pastor regularly concerning proposed and existing pastoral endeavors in such a way that the pastor and the vicar or vicars, through common efforts, are able to provide for the pastoral care of the parish for which they are together responsible.



## **PRIEST CHAPLAINS**

**Canon 564** A chaplain is a priest to whom is entrusted in a stable manner the pastoral care, at least in part, of some community or particular group of the Christian faithful, which is to be exercised according to the norm of universal and particular law.

**Canon 565** Unless the law provides otherwise or someone legitimately has special rights, a chaplain is appointed by the local ordinary to whom it also belongs to install the one presented or to confirm the one elected.

**Canon 566 §1.** A chaplain must be provided with all the faculties which proper pastoral care requires. In addition to those which are granted by particular law or special delegation, a chaplain possesses by virtue of office the faculty of hearing the confessions of the faithful entrusted to his care, of preaching the word of God to them, of administering Viaticum and the anointing of the sick, and of conferring the sacrament of confir-

mation on those who are in danger of death.

§2. In hospitals, prisons, and on sea journeys, a chaplain, moreover, has the faculty, to be exercised only in those places, of absolving from *latae sententiae* censures which are neither reserved nor declared, without prejudice, however, to the prescript of canon 976.

**Canon 568** As far as possible, chaplains are to be appointed for those who are not able to avail themselves of the ordinary care of pastors because of the condition of their lives, such as migrants, exiles, refugees, nomads, sailors.

**Canon 569** Military chaplains are governed by special laws.

**Canon 570** If a non-parochial church is connected to the seat of a community or group, the chaplain is to be the rector of that church, unless the care of the community or of the church requires otherwise. (See canons 556-563 on the role of rector.)

**Canon 571** In the exercise of his pastoral function, a chaplain is to preserve a fitting relationship with the pastor.



## DEANS/VICARS FORANE

**Canon 555** §1. In addition to the faculties legitimately given to him by particular law, the vicar forane has the duty and right:

1° of promoting and coordinating common pastoral activity in the vicariate;

2° of seeing to it that the clerics of his district lead a life in keeping with their state and perform their duties diligently;

3° of seeing to it that religious functions are celebrated according to the prescripts of the sacred liturgy, that the beauty and elegance of churches and sacred furnishings are maintained carefully, especially in the eucharistic celebration and custody of the Most Blessed Sacrament, that the parochial registers are inscribed cor-

rectly and protected appropriately, that ecclesiastical goods are administered carefully, and finally that the rectory is cared for with proper diligence.

§2. In the vicariate entrusted to him, the vicar forane:

1° is to see to it that, according to the prescripts of particular law and at the times stated, the clerics attend lectures, theological meetings, or conferences according to the norm of canon 279, §2; 2° is to take care that spiritual supports are available to the presbyters of his district, and likewise to be concerned especially for those who find themselves in more difficult circumstances or are beset by problems.

§3. The vicar forane is to take care that the pastors of his district whom he knows to be gravely ill do not lack spiritual and material aids and that the funeral rites of those who have died are celebrated worthily. He is also to make provision so that, on the occasion of illness or death, the registers, documents, sacred furnishings, and other things which belong to the Church are not lost or removed.

§4. A vicar forane is obliged to visit the parishes of his district according to the determination made by the diocesan bishop.

*Deans/Vicars Forane are granted the habitual faculty to confirm members of the Diocese of Phoenix.*



## **PRIESTS IN RESIDENCE**

In the Diocese of Phoenix, priests in residence refer to priests who reside at a parish but do not have an assignment there. They are merely living in a particular parish at the request of the bishop. Therefore, they are not to be equated to a parochial vicar of that parish or treated as such.

## DEACONS

Deacons incardinated and in good standing in the Diocese of Phoenix - or those externs who have been approved for ministry in the Diocese of Phoenix - are granted an assignment by the bishop through the Office of the Diaconate.



## RETIRED CLERGY

Retired clergy (bishops, priests, and deacons) residing within the Diocese of Phoenix only possess the faculties granted to priests or deacons without an assignment, granted they are in good standing and are incardinated in the Diocese of Phoenix. In particular, they do not possess the faculty to witness marriages. If they intend to witness a marriage, they would need to be delegated the faculty by the pastor of the parish where the wedding will take place.



## VISITING CLERGY

Pastors are reminded there is a potential for persons to fraudulently claim to be clergy. The effects of such deception are grave. To avoid this, all priests and deacons, especially pastors, are reminded of their duty to be certain that a cleric is in good standing with an institute of consecrated life or a diocese before allowing him to function in their parish. The normal proof of “good standing” is the *celebret* (or a letter of good standing) and a letter of recommendation from his bishop or superior. This proof is provided to the Office of the Vicar for Priests before his arrival in the diocese.

This being understood, all visiting priests may:

- celebrate Mass
- hear confessions
- preach
- baptize (with pastor's permission)
- anoint the sick
- witness marriages (with proper delegation)

A priest who intends to stay for an extended period of time (i.e. beyond visiting for a limited, specific purpose to perform a liturgical celebration or to administer sacraments), contact the Office of Vicar for Priests. He may be granted the faculties of the Diocese of Phoenix by the bishop, after consultation with the Vicar for Priests.

All visiting deacons may:

- assist at the altar at Mass
- preach
- baptize (according to the law and with pastor's permission)
- witness marriages (with proper delegation)

All extension of faculties to visiting deacons, even for brief periods of time, is reserved to the bishop. Visiting deacons wishing to minister should be referred to the Office of the Diaconate and must provide a letter of recommendation from their bishop or superior before their arrival in the diocese.



# SACRAMENTS

## Baptism

**Canon 861** §1. The ordinary minister of baptism is a bishop, a presbyter, or a deacon, without prejudice to the prescript of can. 530, n. 1.

**Canon 862** 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.

### *Commentary*

Baptism is the gateway to the sacraments. Both the administration and recording of the sacrament must be handled with great care. Please see the diocesan policy on baptism and the policy on sacramental records for more information.

**Canon 863** The baptism of adults, at least of those who have completed their fourteenth year, is to be deferred to the diocesan bishop so that he himself administers it if he has judged it expedient.

*Permission is granted to priests to baptize one who has completed their fourteenth year, without previously referring the matter to the diocesan bishop. They are then to be confirmed immediately after receiving baptism.*

**Canon 866** Unless there is a grave reason to the contrary, an adult who is baptized is to be confirmed immediately after baptism and is to participate in the eucharistic celebration also by receiving communion.

### *Commentary*

Due to the linkage between the baptism of an adult and confirmation, deacons should not baptize those who have attained the use of reason (i.e. those who have celebrated their seventh birthday).

**Additional policies regarding the Sacrament of Baptism can be found**

**in the Diocesan Policies *Entering New Waters of Baptism and Sacramental Records Policy and Procedures.***

## **Confirmation**

**Canon 880 §1.** The sacrament of confirmation is conferred by the anointing of chrism on the forehead, which is done by the imposition of the hand and through the words prescribed in the approved liturgical books.

§2. The chrism to be used in the sacrament of confirmation must be consecrated by a bishop even if a presbyter administers the sacrament.

**Canon 882** The ordinary minister of confirmation is a bishop; a presbyter provided with this faculty in virtue of universal law or the special grant of the competent authority also confers this sacrament validly.

**Canon 883** The following possess the faculty of administering confirmation by the law itself:

1° within the boundaries of their jurisdiction, those who are equivalent in law to a diocesan bishop;

2° as regards the person in question, the presbyter who by virtue of office or mandate of the diocesan bishop baptizes one who is no longer an infant or admits one already baptized into the full communion of the Catholic Church;

3° as regards those who are in danger of death, the pastor or indeed any presbyter.

**Canon 891** The sacrament of confirmation is to be conferred on the faithful at about the age of discretion unless the conference of bishops has determined another age, or there is danger of death, or in the judgment of the minister a grave cause suggests otherwise.

***In addition to the times mentioned above, the bishop grants the faculty to priests to confirm during the Easter Vigil. This faculty may be exercised not only by the priest who receives a person into the Church, but also by any priest who is present at the Easter Vigil. This faculty also allows priests to confirm those baptized as Catholics who were not catechized when they are reconciled to the Church at the Easter Vigil.***

*Commentary*

Canon 883, 2° gives by law the faculty to confirm to a priest who by virtue of his office or episcopal mandate baptizes an adult or admits a baptized adult into full communion with the Church. Canon 866 states that when an adult is baptized, unless a grave reason prevents it, the person should be confirmed immediately. For the purpose of baptism and confirmation, all those who have attained the use of reason (those who have celebrated their 7th birthday) are considered adults (cf. Canon 852, §1). According to John Huels:

The law does not grant the faculty to every presbyter to confirm at adult baptism or reception into full communion of the Church, but only to one who has an office, e.g., the pastor, parochial vicar, chaplain. Presbyters without an office of pastoral care must have a special mandate from the diocesan bishop.... The faculty of a presbyter to confirm is territorially limited.... A presbyter cannot *validly* confirm outside his territory except: (1) in danger of death; (2) if he is confirming a member of an Eastern church in accord with his faculties (CCEC, can. 696, §2); or (3) if he receives a new faculty for that territory, including ad hoc delegation. For example, a pastor or parochial vicar who confirms an adult after baptism can do so validly only within the boundaries of the parish (*The Pastoral Companion*, 67).

The intention of the Easter Vigil is to celebrate the sacraments of initiation for those who are not baptized, along with the rite of re-



ception of already baptized Christians into full communion with the Catholic Church. It is typical for baptized Catholics who were not reared in the faith to participate in the RCIA process.

*To avoid creating confusion and dividing RCIA “classes,” and for the spiritual welfare of those involved, the bishop grants permission to confirm baptized Catholics at the same time as the non Catholics in the RCIA process at the Easter Vigil.*

\*On the following page is a chart to help guide a priest in understanding when he has the faculty to confirm and when he would need to ask the diocesan bishop for the faculty.

**Additional policies regarding the Sacrament of Confirmation can be found in the Diocesan Policies *Gift From On High, Liturgical Guidelines for Confirmation—First Eucharist Celebrations, and Sacramental Records Policy and Procedures.***

**WHO POSSESSES THE FACULTY TO CONFIRM IN THE DIOCESE OF PHOENIX**  
**OUTSIDE OF THE SITUATIONS LISTED BELOW, A PRIEST MUST REQUEST THE FACULTY TO CONFIRM**  
**FROM THE DIOCESAN BISHOP**

<b>AGE OF PERSON</b>	<b>ARE THEY BAPTIZED? ARE THEY CATHOLIC?</b>	<b>WHEN IS THE CONFIRMATION?</b>	<b>WHO CAN CONFIRM?*</b>
<b>Not Yet 7 Years Old</b> (Birth to 6 years & 364 days)	Yes—Baptized Catholic	Not until after age 7*	A bishop or priest should not confirm people under the age of 7, unless in danger of death or a grave cause suggests otherwise.
	Yes—Baptized non Catholic	Not until after age 7*	
	Not Baptized	Not until after age 7*	
<b>7 Years and Older</b> (Day of 7th birthday +)	Yes—Baptized Catholic	Easter Vigil	bishops, all priests
		Any other time	bishops, mandated vicars
	Yes—Baptized non Catholic	Easter Vigil	bishops, all priests
		Any other time when received into the Church	bishops, all priests with an office**
	Not Baptized	Easter Vigil	bishops, all priests
		Any other time at baptism	bishops, all priests with an office**

\*Danger of Death: If the person needing confirmation is in danger of death, any priest possesses the faculty to confirm a person at any age.

\*\*The faculty is limited to the territory of the office he holds. In the case of a personal parish or chaplaincy, the faculty is limited to his subjects.

# Eucharist

**Canon 905 §1.** A priest is not permitted to celebrate the Eucharist more than once a day except in cases where the law permits him to celebrate or concelebrate more than once on the same day.

§2. If there is a shortage of priests, the local ordinary can allow priests to celebrate twice a day for a just cause, or if pastoral necessity requires it, even three times on Sundays and holy days of obligation.

*Permission is granted to priests, for a good reason, to celebrate the Eucharist twice on weekdays and, if a pastoral necessity requires it, three times on Sundays and Holy Days.*

## *Commentary*

Only the Holy See may allow a priest to celebrate Mass more than three times in a single day. “The vigil Mass on the evening before a Sunday, in respect to this canon [905] counts as a Mass celebrated on Saturday, not Sunday; likewise a vigil Mass on the evening before a holy day of obligation counts for that day, not the holy day” (*New Commentary on the Code of Canon Law*, p. 1101). The Congregation for Divine Worship has the faculty to allow for more than three Masses in a single day, but the Congregation is not likely to grant such a request without grave reason.

## **1. Viaticum**

**Canon 911 §1.** The pastor, parochial vicars, chaplains, and, with regard to all those dwelling in the house, the superior of a community in clerical religious institutes and societies of apostolic life have the duty and right of bringing the Most Holy Eucharist as Viaticum to the sick.

§2. In the case of necessity or with at least the presumed permission of the pastor, chaplain, or superior, who must be notified afterwards, any priest or other minister of holy communion must do this.

*Permission is granted to all priests and deacons to bring Viaticum to the sick.*

*Commentary*

Holy Viaticum should be administered without delay to the faithful who are in danger of death from any cause. While one would expect that a priest would normally be present to also administer the sacraments of Reconciliation and Anointing, in the absence of a priest, a deacon may administer Viaticum according to the Rites of Anointing and Viaticum.

## **2. Eucharistic Fast**

**Canon 919 §1.** A person who is to receive the Most Holy Eucharist is to abstain for at least one hour before holy communion from any food and drink, except for only water and medicine.

§2. A priest who celebrates the Most Holy Eucharist two or three times on the same day can take something before the second or third celebration even if there is less than one hour between them.

§3. The elderly, the infirm, and those who care for them can receive the Most Holy Eucharist even if they have eaten something within the preceding hour.

*The faculty is given to all priests to dispense, in individual cases and for a just reason, from the Eucharistic fast.*

## **3. Exposition of the Blessed Sacrament**

**Canon 943** The minister of exposition of the Most Blessed Sacrament and of eucharistic benediction is a priest or deacon; in special circumstances, the minister of exposition and reposition alone without benediction is the acolyte, extraordinary minister of holy communion, or someone else designated by the local ordinary; the prescripts of the diocesan bishop are to be observed.

*Commentary*

Because of his special ties to the Eucharist, the deacon is also the ordinary minister of exposition and may impart the eucharistic blessing (Benediction).

Lay persons who are extraordinary ministers of Holy Communion and those with the ministry of acolyte may expose and repose the Blessed Sacrament for adoration but cannot impart the eucharistic blessing.

The bishop also permits priests and deacons to publicly process with the Blessed Sacrament outside of the church especially on the Solemnity of the Body and Blood of Christ (Corpus Christi) when the faithful would be well disposed to such celebrations (Canon 944, §1).

#### **4. Extraordinary Ministers of Holy Communion**

**Canon 910** §1. The ordinary minister of holy communion is a bishop, presbyter, or deacon.

§2. The extraordinary minister of holy communion is an acolyte or another member of the Christian faithful designated according to the norm of canon 230, §3.

##### *Commentary*

Extraordinary ministers of Holy Communion may be appointed pursuant to diocesan policy in cases of genuine necessity. Such extraordinary ministers may distribute the Eucharist and even, with the Pastor's permission and direction, bring Holy Communion to the sick and elderly.

#### **5. Spiritual Communion**

Those of the faithful who are unable to receive Holy Communion, but present themselves for a blessing in the communion procession, may be helped to make a spiritual communion but may not be given a blessing. Since the general blessing will be given at the end of the Mass, it is not appropriate during the Communion Rite to "bless" those who come forward unable to receive. Rather, the minister should encourage them to make a spiritual communion by saying, "Receive the Lord Jesus in your heart" or other similar words.

## 6. Low-Gluten Hosts and Mustum

It is not uncommon today to encounter people who are gluten intolerant. However, some individuals might be capable of consuming low-gluten hosts. It is important to be mindful of cross-contamination. Best practices suggest that the communicant should prepare a pyx containing a low-gluten host. This can be placed on the altar for consecration. The individual can come forward with the extraordinary ministers or in the normal communion line and receive the host from the pyx from the celebrant with the words "The Body of Christ". Similarly, it might be necessary for someone who is totally gluten intolerant to receive from the chalice alone. To avoid cross-contamination, the communicant might need to receive from the chalice first or, if not offered to the lay faithful as a whole, from a small chalice prepared for him or her. Such precautions not only are medically necessary, but demonstrate compassion to avoid singling out those who want to receive communion but are unable to receive one or the other species.

Occasionally, pastors may be confronted with a situation in which someone with severe gluten intolerance (who cannot consume even a low-gluten host) is also alcohol intolerant. In such instances a small chalice containing mustum can be prepared for consecration. The individual can receive with the extraordinary ministers or at the beginning or end of the communion line. Again, the pastor should plan for this situation so as not to unduly single out the individual needing to receive mustum.

It is recommended that the individual with gluten/alcohol intolerance arrange through their parish the purchase of low-gluten hosts or mustum.

**Additional policies regarding the Sacrament of the Eucharist can be found in the Diocesan Policies *Gift From On High, Liturgical Guidelines for Confirmation—First Eucharist Celebrations, and Sacramental Records Policy and Procedures.***

## Penance

**Canon 966** §1. The valid absolution of sins requires that the minister have, in addition to the power of orders, the faculty of exercising it for the faithful to whom he imparts absolution.

§2. A priest can be given this faculty either by the law itself or by a grant made by the competent authority according to the norm of canon 969.

**Canon 967** §1. In addition to the Roman Pontiff, cardinals have the faculty of hearing the confessions of the Christian faithful everywhere in the world by the law itself. Bishops likewise have this faculty and use it licitly everywhere unless the diocesan bishop has denied it in a particular case.

§2. 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 canon 974, §§2 and 3.

§3. Those who are provided with the faculty of hearing confessions by reason of office or grant of a competent superior according to the norm of canons 968, §2 and 969, §2 possess the same faculty everywhere by the law itself as regards members and others living day and night in the house of the institute or society; they also use the faculty licitly unless some major superior has denied it in a particular case as regards his own subjects.

**Canon 968** §1. 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.

§2. In virtue of their office, superiors of religious institutes or societies of apostolic life that are clerical and of pontifical right, who have executive power of governance according to the norm of their constitutions, possess the faculty of hearing the confessions of their subjects and of others living day and night in the house, without prejudice to the prescript of canon 630, §4.

**Canon 969** §1. The local ordinary alone is competent to confer upon any presbyters whatsoever the faculty to hear the confessions of any of the

faithful. Presbyters who are members of religious institutes, however, are not to use the faculty without at least the presumed permission of their superior.

§2. The superior of a religious institute or society of apostolic life mentioned in canon 968, §2 is competent to confer upon any presbyters whatsoever the faculty to hear the confessions of their subjects and of others living day and night in the house.

*The habitual faculty to hear confessions is granted to all priests incardinated into the Diocese of Phoenix and extern priests (secular or of an institute of consecrated life) with an assignment given by the Bishop of the Diocese of Phoenix.*

### *Commentary*

The faculty to hear confessions may be granted by the diocesan bishop either temporarily or habitually. In the latter case, the grant must be made in writing (canon 973), as is done here by means of the diocesan *pagellae*. As is stated in canon 967 §2, those who have the faculty to hear confessions habitually can exercise that faculty anywhere unless a local ordinary has denied its use in a particular case.

**Canon 976** Even though a priest lacks the faculty to hear confessions, he absolves validly and licitly any penitents whatsoever in danger of death from any censures and sins, even if an approved priest is present.

### *Commentary*

The focus of this canon is the Church's overriding concern for the salvation of souls. Because the exercise of orders is for others, not self, any priest whether under excommunication, interdict, etc., may validly absolve under the provisions of canon 976.

## **1. Remission of Penalties in Sacramental Confession**

**Canon 1355** §1. Provided that the penalty has not been reserved to the Apostolic See, the following can remit an imposed or declared penalty established by law:



1° the ordinary who initiated the trial to impose or declare a penalty or who personally or through another imposed or declared it by decree;

2° the ordinary of the place where the offender is present, after the ordinary mentioned under n. 1 has been consulted unless this is impossible because of extraordinary circumstances.

§2. If the penalty has not been reserved to the Apostolic See, an ordinary can remit a *latae sententiae* penalty established by law but not yet declared for his subjects and those who are present in his territory or who committed the offense there; any bishop can also do this in the act of sacramental confession.

*The faculty is granted to priests, who enjoy the faculties of the Diocese of Phoenix, to absolve in the internal forum a latae sententiae (automatic) interdict or excommunication established by law, but not yet declared, provided that its remission is not reserved to the Apostolic See.*

#### *Commentary*

This faculty to remit undeclared *latae sententiae* penalties can be exercised for anyone within the diocese, regardless of where the penalty has incurred. A *latae sententiae* penalty is declared when the ordinary has made public the fact that a person has incurred the automatic penalty and it is no longer secret. If a *latae sententiae* penalty has been declared, then it cannot be remitted in sacramental confession but must be remitted publically.

The specific *latae sententiae* penalties that can be remitted through sacramental confession when undeclared are the excommunications for:

- Apostasy, Heresy, Schism (canon 1364)
- A person who procures, or assists in the procuring, of a completed abortion (canon 1398).

**Procedure to be followed in all such cases of the remission**

**of an undeclared *latae sententiae* excommunication within sacramental confession:**

In absolving the penitent, the following conditions are to be fulfilled:

- the gravity of the crime is realized
- there is evidence of true contrition
- acceptance of a substantial sacramental penance which is left to the discretion of the confessor in each instance.

In the remission of an undeclared *latae sententiae* excommunication within sacramental confession, the priest is not to change the formula of absolution. It is sufficient that he has the intention of removing the excommunication while reciting the formula of absolution. No explicit mention of the censure is required. If the priest feels that pastoral necessity requires a more explicit mention of the excommunication, the following formula is used prior to the recitation of the formula for the absolution of sin:

**By the power granted to me,  
I absolve you  
From the bond of excommunication.  
In the name of the Father, and the Son, +  
and the Holy Spirit.**

The penitent answers: **Amen.**

**Canon 1357 §1.** Without prejudice to the prescripts of canons 508 and 976, a confessor can remit in the internal sacramental forum an 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.

§2. In granting the remission, the confessor is to impose on the penitent, under the penalty of reincidence, the obligation of making recourse within a month to the competent superior or to a priest endowed with the faculty and the obligation of obeying his mandates; in

the meantime he is to impose a suitable penance and, insofar as it is demanded, reparation of any scandal and damage; however, recourse can also be made through the confessor, without mention of the name. §3. After they have recovered, those for whom an imposed or declared censure or one reserved to the Apostolic See has been remitted according to the norm of canon 976 are also obliged to make recourse.

### *Commentary*

This faculty is granted to confessors by the law itself. Its primary aim is the possibility of remitting censures reserved to the Apostolic See under the circumstances described and with the obligation of recourse within one month (Canon 1357, §2). Contact the Tribunal for direction on how to make this recourse.

**Additional policies regarding the Sacrament of Penance can be found in the Diocesan Policy *Grace, Mercy and the Sacrament of First Confession Policy and Guidelines*.**

## **Marriage**

**Canon 1108** §1. Only those marriages are valid which are contracted before the local ordinary, pastor, or a priest or deacon delegated by either of them, who assist, and before two witnesses according to the rules expressed in the following canons and without prejudice to the exceptions mentioned in canons 144, 1112, §1, 1116, and 1127, §§1-2.

§2. The person who assists at a marriage is understood to be only that person who is present, asks for the manifestation of the consent of the contracting parties, and receives it in the name of the Church.

**Canon 1109** Unless the local ordinary and pastor have been excommunicated, interdicted, or suspended from office or declared such through a sentence or decree, by virtue of their office and within the confines of their territory they assist validly at the marriages not only of their subjects but also of those who are not their subjects provided that one of them is of the Latin rite.

**Canon 1111 §1.** As long as they hold office validly, the local ordinary and the pastor can delegate to priests and deacons the faculty, even a general one, of assisting at marriages within the limits of their territory.

§2. To be valid, the delegation of the faculty to assist at marriages must be given to specific persons expressly. If it concerns special delegation, it must be given for a specific marriage; if it concerns general delegation, it must be given in writing.

*The faculty to assist at weddings within the confines of their territory, not only of their subjects but also of those who are not their subjects provided that one of them is of the Latin rite, is granted to parochial vicars and deacons assigned to the parish.*

### *Commentary*

For a priest or deacon to validly assist at a marriage outside of the parish to which he is assigned (or a bishop outside of his diocese), he must receive delegation from the pastor or parochial vicar of the parish in which the wedding is to be celebrated. **Delegation to a visiting bishop, priest, or deacon should be granted in writing and placed in the prenuptial file.**

## **1. Emergency Situations**

In the case of an emergency, if a dispensation is needed and the Judicial Vicar, Adjutant Judicial Vicar, the Vicars General, or the Diocesan bishop cannot be reached, the Code of Canon Law states the following:

**Canon 1079 §1.** In urgent danger of death, the local ordinary can dispense his own subjects residing anywhere and all actually present in his 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 presbyterate.

§2. In the same circumstances mentioned in §1, but only for cases in which the local ordinary cannot be reached, the pastor, the properly delegated sacred minister [priest or deacon]... possess the same power

of dispensing.

§3. In danger of death a confessor possesses the power of dispensing from occult impediments for the internal forum, whether within or outside the act of sacramental confession.

§4. In the case mentioned in §2, the local ordinary is not considered accessible if he can be reached only through telegraph or telephone.

**Canon 1081** The pastor or the priest or deacon mentioned in can. 1079, §2 is to notify the local ordinary immediately about a dispensation granted for the external forum; it is also to be noted in the marriage register.

*Commentary*

**In urgent danger of death, the local ordinary - or if he cannot be reached - the pastor or delegated priest or deacon witnessing the vows, can dispense the following:**

- Disparity of Cult—canon 1086, when a Catholic marries a person who is not baptized
- Abduction—canon 1089, when a woman has been abducted or at least detained with a view of contracting marriage
- Crime—canon 1090, when someone has brought about the death of a spouse with the aim of marrying another
- Consanguinity—canon 1091, when the couple to be married are related in the third or fourth degree of the collateral line
- Affinity—canon 1092, when the couple to be married is related by law (sister-in-law, etc.)
- Public propriety—canon 1093, when marrying a couple would cause scandal to the community due to notorious or public concubinage
- Adoption—canon 1094, when the couple to be married is connected by legal adoption
- Canonical Form—canon 1108
- Clerical Celibacy for Deacons ONLY—canon 1087
- Perpetual Vow of Chastity in a Religious Institute—canon 1088

In regard to canon 1081, in the Diocese of Phoenix, the records of

all marriage dispensations are kept in the Tribunal. Therefore, when a dispensation is granted under the conditions of canon 1079, please notify the Tribunal so that the dispensation can be properly recorded.

**Canon 1080 §1.** 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, the local ordinary and, provided that the case is occult, all those mentioned in can. 1079, §§2-3 [the pastor or the properly delegated priest or deacon] when the conditions prescribed therein have been observed possess the power of dispensing from all impediments except those mentioned in can. 1078, §2, n. 1 (the impediment arising from sacred orders or from a public perpetual vow of chastity in a religious institute of pontifical right).

§2. This power is valid even to convalidate a marriage if there is the same danger in delay and there is insufficient time to make recourse to the Apostolic See or to the local ordinary concerning impediments from which he is able to dispense.

### *Commentary*

An occult impediment is one that cannot be proven in the external forum through the use of an official document (such as a birth certificate for consanguinity cases) or through the testimony of at least two independent witnesses.

**The impediments that can be dispensed by the local ordinary - and the pastor, or delegated priest or deacon witnessing the vows, provided that the case is occult - when all is prepared are:**

- Disparity of Cult—canon 1086, when a Catholic marries a person who is not baptized
- Abduction—canon 1089, when a woman has been abducted or at least detained with a view of contracting marriage
- Crime—canon 1090, when someone has brought about the death of a spouse with the aim of marrying another

- Consanguinity—canon 1091, when the couple to be married is related in the third or fourth degree of the collateral line
- Affinity—canon 1092, when the couple to be married is related by law (sister-in-law, etc.)
- Public propriety—canon 1093, when marrying a couple would cause scandal to the community due to notorious or public concubinage
- Adoption—canon 1094, when the couple to be married is connected by legal adoption

**Additional policies regarding the Sacrament of Marriage can be found in the *Pastoral Instruction and Policy on Marriage*.**

## **Anointing of the Sick**

**Canon 999** In addition to a bishop, the following can bless the oil to be used in the anointing of the sick:

- 1° those equivalent to a diocesan bishop by law;
- 2° any presbyter in a case of necessity, but only in the actual celebration of the sacrament.

**Canon 1002** The communal celebration of the anointing of the sick for many of the sick at once, who have been suitably prepared and are properly disposed, can be performed according to the prescripts of the diocesan bishop.

**Canon 1003** §1. Every priest and a priest alone validly administers the anointing of the sick.

§2. All priests to whom the care of souls has been entrusted have the duty and right of administering the anointing of the sick for the faithful entrusted to their pastoral office. For a reasonable cause, any other priest can administer this sacrament with at least the presumed consent of the priest mentioned above.

§3. Any priest is permitted 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.

### *Commentary*

While the canon reserves the usual practice of blessing the oil of anointing of the sick only to the bishop or one equivalent in law to a bishop, it does provide for the restrictive case of necessity, namely where there is no recourse to obtain oils blessed by the bishop. It does not apply to preplanned celebrations of the anointing of the sick, particularly those covered by Canon 1002. Since such pre-planned celebrations eliminate the case of necessity provided for at law, the Bishop of the Diocese of Phoenix, in accord with Church custom and tradition and the provisions of these canons and Canon 1002, specifically prohibits the use of oils not blessed at the Chrism Mass for such communal celebrations.

The law itself provides the faculty for priests to carry the oil of the sick in order to anoint in cases of necessity.

Blessed oils are to be property reserved in a special place of dignity with special regard to the use of an ambry wherein the oils may be displayed for the benefit of the faithful. Should the supply of reserved oil become diminished significantly resulting in the need to be replenished, additional blessed oils are available in the Office of Worship.

Proper disposal of old consecrated or blessed oils or chrism is to be rigorously observed. Oils must be disposed of, as with any blessed article, by either burning or burying. The preferred method is burning of the oil just prior to the next Chrism Mass.

Regarding the communal celebration of the anointing of the sick mentioned in canon 1002, the Rite on the Pastoral Care of the sick notes, “the practice of indiscriminately anointing numbers of people on these occasions simply because they are ill or have reached an advanced age is to be avoided. Only those whose health is seriously impaired by sickness or old age are proper subjects for the sacrament” (108).

**Additional policies on the Anointing of the Sick can be found**



in the Diocesan guidelines, *Healing Faith*.



## CHRISTIAN BURIAL

**Canon 1183** §1. When it concerns funerals, catechumens must be counted among the Christian faithful.

§2. The local ordinary can permit children whom the parents intended to baptize but who died before baptism to be given ecclesiastical funerals.

§3. In the prudent judgment of the local ordinary, ecclesiastical funerals can be granted to baptized persons who are enrolled in a non-Catholic Church or ecclesial community unless their intention is evidently to the contrary and provided that their own minister is not available.

*Permission is granted to pastors and parochial vicars to permit church funeral rites for an unbaptized child if the parents had intended to have the child baptized.*

*Permission is granted to pastors and parochial vicars, in their prudent judgment, to grant funeral rites for a baptized person belonging to a non-Catholic church or ecclesial community unless their intention is evidently to the contrary and provided that their own minister is not available.*

### *Commentary*

If a Funeral Mass is celebrated for a baptized non-Catholic, the name of the deceased baptized non-Catholic may not be mentioned in the Eucharistic prayer.

*Permission is granted to pastors and parochial vicars to celebrate the liturgy for the dead, with or without Mass, with the ashes of a cremated person present, taking into account the concrete circumstances in each individual case and in harmony with the spirit and precise content of the current canonical and liturgical norms.*

*Commentary*

*The Order of Christian Funerals'* appendix on cremation states: "Although cremation is now permitted by the Church, it does not enjoy the same value as burial of the body. The Church clearly prefers and urges that the body of the deceased be present for the funeral rites, since the presence of the human body better expresses the values which the Church affirms in those rites" (no. 413).

Ideally, if a family chooses cremation, the cremation would take place at some time after the Funeral Mass, so that there can be an opportunity for the Vigil for the Deceased in the presence of the body (during "visitation" or "viewing" at a church or funeral home). This allows for the appropriate reverence for the sacredness of the body at the Funeral Mass: sprinkling with holy water, the placing of the pall, and honoring it with incense. The Rite of Committal then takes place after cremation (see Appendix, nos. 418-421). Funeral homes offer several options in this case. One is the use of "cremation caskets," which is essentially a rental casket with a cardboard liner that is cremated with the body. Another is a complete casket that is cremated (this casket contains minimal amounts of non-combustible material such as metal handles or latches).

When cremation takes place before the Funeral Mass, and the diocesan bishop permits the presence of cremated remains at the Funeral Mass, the Appendix provides adapted texts for the Sprinkling with Holy Water, the Dismissal for use at the Funeral Mass (or the Funeral Liturgy outside Mass), and the Committal of Cremated Remains. The introduction provides further specific details about how the funeral rites are adapted. In all, the rite notes:

The cremated remains of a body should be treated with the same respect given to the human body from which they come. This includes the use of a worthy vessel to contain the ashes, the manner in which they are carried, and the care and attention to appropriate placement and transport, and the final disposition. **The cremated remains should be buried in a grave or entombed in a mausoleum or columbarium. The practice of scattering cremated remains on the sea, from the air, or on the ground, or keeping cremated remains on the home of a relative or friend of the deceased is not the reverent disposition that the Church requires (no. 417).**

(Commentary is taken from the USCCB's document, *Cremation and the Order of Christian Funerals*.)

**Additional policies regarding cremation can be found in the *Diocesan Policy & Guidelines on Cremation*.**



## **FAST AND ABSTINANCE**

**Canon 1245** Without prejudice to the right of diocesan bishops mentioned in canon 87, for a just cause and according to the prescripts of the diocesan bishop, a pastor can grant in individual cases a dispensation from the obligation of observing a feast day or a day of penance or can grant a commutation of the obligation into other pious works. A superior of a religious institute or society of apostolic life, if they are clerical and of pontifical right, can also do this in regard to his own subjects and others living in the house day and night.

*The faculty is further extended to all priests to dispense in individual cases, for a just cause, from the obligation of observing a Holy Day or a day of fast and/or abstinence, or to commute the obligation into other pious works. This faculty may be exercised only on behalf of a parishioner or a person visiting within the boundaries of the parish. It may also be extended to parishioners when they are outside of the territory of the diocese.*

*Commentary*

This faculty is only for individual cases and for a just cause. A priest does **NOT** have the faculty to grant a blanket dispensation to a congregation.



## BLESSINGS

**Canon 1169** §1. Those marked with the episcopal character and presbyters permitted by law or legitimate grant can perform consecrations and dedications validly.

§2. Any presbyter can impart blessings except those reserved to the Roman Pontiff or bishops.

§3. A deacon can impart only those blessings expressly permitted by law.

*Commentary*

While this may appear to be quite limiting, it is not. In general, the blessings a deacon cannot perform licitly are those which are reserved to a priest, a bishop, or even the Pontiff by virtue of their office. The power to bless in the name of God comes from the authority bestowed at ordination and is constitutive. Furthermore, the authority to bless may be canonically limited. The best source for those blessings appropriate by law is the *Liber Benedictionum* (*Book of Blessings*) and should be referred to by both priests and deacons in the course of their ministry. A deacon can impart only those blessings which are expressly permitted to him by law, in-

cluding the Eucharistic blessing at benediction, and those blessings set forth in the *Book of Blessings* (Canon 1169, §3).



## PREACHING

**Canon 764** Without prejudice to the prescript of canon 765, presbyters and deacons possess the faculty of preaching everywhere; this faculty is to be exercised 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.

### *Commentary*

Priests and deacons are co-workers with their bishop and are required to maintain communion with their bishop. The faculty to preach “is not a personal privilege to be exercised in isolation from the ecclesial community” (*CLSA Commentary*, 925). However, a serious reason should always be given if a priest or deacon’s faculty to preach is restricted.



## PRIVATE VOWS

**Canon 1196** In addition to the Roman Pontiff, the following can dispense from private vows for a just cause provided that a dispensation does not injure a right acquired by others:

- 1° the local ordinary and the pastor with regard to all their subjects and even travelers;
- 2° the superior of a religious institute or society of apostolic life if it is clerical and of pontifical right with regard to members, novices, and persons who live day and night in a house of the institute

or society;

3° those to whom the Apostolic See or the local ordinary has delegated the power of dispensing.

*The faculty is granted to parochial vicars assigned to a parish to dispense from private vows made by a person belonging to the parish to which they are assigned and also by a visitor within the territory of the parish. This dispensation may be granted only if no injury is done to the acquired rights of others.*

#### *Commentary*

A vow is a promise freely made to oblige one's self concerning some good that is possible or better. One must be capable of fulfilling the vow (Canon 1191). A public vow is accepted by a superior in the name of the Church; otherwise, it is private (Canon 1192). An example is a vow of chastity, regardless of the publicity surrounding it.

Canon 1196, §1 gives to the diocesan bishop and the pastor the ability to dispense their own subjects and visitors from *private* vows, provided no injury is done to the acquired rights of others. Canon 1196, §3 indicates that the Apostolic See and the local ordinary may delegate the faculty of dispensing to others. This faculty grants this delegation.

**Canon 1197** The person who makes a private vow can commute the work promised by the vow into a better or equal good; however, one who has the power of dispensing according to the norm of canon 1196 can commute it into a lesser good.

*The faculty is granted to parochial vicars assigned to a parish to commute to a lesser good what had been promised by a private vow made by a person belonging to the parish to which they are assigned and also by a visitor within the territory of the parish.*

**Canon 1203** Those who can suspend, dispense, or commute a vow have

the same power in the same manner over a promissory oath; but if the dispensation from the oath tends to the disadvantage of others who refuse to remit the obligation of the oath, only the Apostolic See can dispense the oath.

*The faculty is granted to parochial vicars assigned to a parish to suspend, dispense, or commute a vow only if the dispensation would not disadvantage others who refuse to remit the obligation of the oath.*

### *Commentary*

When a person solemnly undertakes to do something or to provide some service while invoking the divine name, he or she is swearing an oath. The oath reinforces the promise by making it a religious obligation. The oath is invalid if the act that is promised tends to be harmful to others or disadvantageous to the public good or eternal salvation (see canons 1200-1201).



## **EASTERN CATHOLICS**

There are 22 Churches *sui iuris* in the Catholic Church; the largest of these is the Latin Church. The other 21 are Eastern Churches. These Churches are in full communion with the Pope and all of their sacraments are valid. This is not the Orthodox Church; these Churches are Catholic.

The Diocese of Phoenix is a **LATIN** Catholic Diocese and in most cases we do not have jurisdiction over the other Eastern Catholic Churches *sui iuris*. Therefore, if an Eastern Catholic couple approaches a Latin cleric for marriage, neither party being of the Latin Church, the Latin cleric does not have the faculty to witness their marriage and the marriage would be invalid. The couple will need to be referred to their proper Church. If you have any questions about this, please contact the Tribunal. A Latin Catholic may marry an Eastern Catholic in that Catholic's East-

ern Church, and vice versa. This is perfectly acceptable and no dispensation or permission is needed. All parties are Catholic and as long as the person marrying them belongs to the Church *sui iuris* of at least one of the parties, the marriage is valid.

## **Ascription**

Another issue that arises is when someone has entered the Church from a Christian denomination. Upon coming into full communion with the Catholic Church, baptized Christians are ascribed into the Church *sui iuris* that corresponds to their background. Here are some examples of what Church a Christian belongs to when becoming Catholic:

A Lutheran becomes a Latin Catholic.

A Byzantine Orthodox becomes a Byzantine Catholic.

A Greek Orthodox becomes a Greek Catholic.

A Baptist becomes a Latin Catholic.

In order to formally change one's ascription, there is a formal process that must be followed involving Dioceses, Eparchies, etc. or the Holy See.

This change of Churches cannot be done at the parish and is not part of the process of RCIA. Just because someone comes into the Catholic Church in the Latin Church does not mean that person is a Latin Catholic. We must be attentive to the Christian community or church from which the individual is entering the Catholic Church.

Whenever you have a person approach you for any of the sacraments who is of an Eastern Church, it is best to call the Tribunal for further instructions.





# ECUMENICAL RELATIONS

**Canon 844 §1.** Catholic ministers administer the sacraments licitly to Catholic members of the Christian faithful alone, who likewise receive them licitly from Catholic ministers alone, without prejudice to the pre-  
scripts of §§2, 3, and 4 of this canon, and canon 861, §2.

§2. Whenever necessity requires it or true spiritual advantage suggests it, and provided that danger of error or of indifferentism is avoided, the Christian faithful for whom it is physically or morally impossible to approach a Catholic minister are permitted to receive the sacraments of penance, Eucharist, and anointing of the sick from non-Catholic ministers in whose Churches these sacraments are valid.

§3. Catholic ministers 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 (Orthodox) if they seek such on their own accord and are properly disposed. 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.

§4. If the danger of death is present or if, in the judgment of the diocesan bishop or conference of bishops, some other grave necessity urges it, Catholic ministers 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.

§5. For the cases mentioned in §§2, 3, and 4, the diocesan bishop or conference of bishops is not to issue general norms except after consultation at least with the local competent authority of the interested non-Catholic Church or community.

## *Commentary*

*The Directory for the Application of Principles and Norms on Ecumenism* gives the following interpretation of Canon 844:

Between the Catholic Church and the Eastern churches not in full communion with it, there is still a very close communion in matters of faith. Moreover, ‘through the cele-

bration of the Eucharist of the Lord in each of these churches, the church of God is built up and grows in stature' and 'although separated from us, these churches still possess true sacraments, above all - by apostolic succession - the priesthood and the Eucharist.' This offers ecclesiological and sacramental grounds, according to the understanding of the Catholic Church, for allowing and even encouraging some sharing in liturgical worship, even of the Eucharist, with these Churches, 'given suitable circumstances and the approval of church authorities.' It is recognized, however, that Eastern churches, on the basis of their own ecclesiological understanding, may have more restrictive disciplines in this matter, which others should respect. Pastors should carefully instruct the faithful so that they will be clearly aware of the proper reasons for this kind of sharing in liturgical worship and of the variety of discipline, which may exist in this connection (DAPNE n. 122).

**For more information and policies regarding Ecumenical Relations, see *In Search of Unity: Guidelines and Resources for Ecumenical and Interreligious Affairs in the Roman Catholic Diocese of Phoenix.***



