

THE ROMAN CATHOLIC
ARCHDIOCESE
OF ATLANTA
OFFICE OF THE ARCHBISHOP

Protocol No. 64200

Wednesday 14 October, 2015

Dear Brothers in Christ,

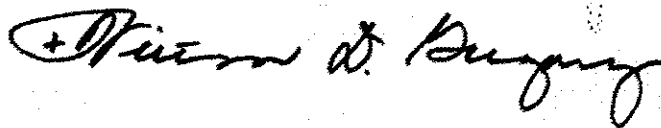
Recently questions have arisen regarding when a priest may validly administer the sacrament of confirmation to a member of the Christian faithful. While universal law provides presbyters the faculty to confirm in certain situations (cf. c. 883, 1^o), it does not provide them the faculty to confirm baptized Catholics who were never catechized. It is not uncommon that we find such individuals in our RCIA programs or approaching us for the sacrament of matrimony.

To avoid the need to request the faculty to confirm these individuals and to ensure the valid and licit celebration of the sacrament of confirmation I have decided to provide to all priests legitimately serving in the Archdiocese of Atlanta the faculty to confirm these individuals. To that end, find attached the revised and updated *pagella* of faculties. This *pagella* replaces any previous list of diocesan faculties for priests granted by me, my predecessors or any other diocesan official.

In broadening the faculty to confirm I rely on your good pastoral judgment and remind you that confirmation should be administered only after seeing to the proper instruction of the candidates (c. 890) and, once administered, must be properly recorded in your parish register with notice being sent to the place of baptism (c. 895).

I remain grateful for your vigilant pastoral service to the faithful of this local church.

Sincerely yours in Christ,



‡ Wilton D. Gregory
Archbishop of Atlanta

Archdiocese of Atlanta

PRIESTS' FACULTIES AND PERMISSIONS

BAPTISM

- 1. To baptize those who are fourteen years of age or older.**

Without this faculty it would be necessary to refer such cases to the diocesan bishop (c.863).

Those fourteen or older are free to choose the rite in which they wish to be baptized (c. 111 ,2).

As a rule, an adult is to be baptized in his or her own parish church (c. 857, 2). For purposes of baptism an adult is anyone seven years of age or older. Excepting the case of danger of death, permission to baptize outside a parish church is not granted in the Archdiocese of Atlanta.

CONFIRMATION

- 2. To confirm, (a) at time of Baptism one who is seven years of age or older and (b) one who is already baptized and is being admitted into full communion of the Catholic Church (c. 883, 2).**

This faculty is restricted to priests who by reason of office or mandate of the bishop can baptize or receive the above individuals into the church.

- 3. To confirm a baptized Catholic who has completed the eighteenth year of age and who (a) adhered to a non-Catholic religion, (b) never adhered to a non-Catholic religion but never practiced the faith or (c) never left the Church but was never confirmed.**

Universal law does not provide presbyters the faculty to confirm baptized Catholics who were never catechized. By this grant it is not necessary to request the faculty from the diocesan bishop for those who are eighteen years of age or older. (cf. cc. 882-884)

4. **To confirm those in danger of death (c. 883, 3).**

All priests have this faculty by the law itself.

EUCCHARIST

5. **To celebrate Mass twice on weekdays for a good reason and three times on Sundays or holy days if a pastoral need requires it (c. 905, 2).**

To celebrate more Masses on a regular basis requires a papal indult.

6. **To distribute the Eucharist under both species according to the diocesan guidelines (c. 925; Gen. Inst. Rom. Missal, Appendix, n. 242).**
7. **To assign extraordinary ministers of the Eucharist, who have been duly mandated by the diocesan bishop, to assist in administering the Sacrament when the number of ordained ministers is insufficient to avoid an unreasonable delay.**

PREACHING

8. **To preach everywhere with at least the presumed consent of the pastor or rector of a church unless restricted by the competent Ordinary (c. 764).**

Pastors or administrators have a responsibility to see that the Word of God is preached in its entirety to those living in the parish (c. 528, 1). It is to be noted that the homily within Mass is to be given *only* by a priest or a deacon (c. 767, 1).

To preach to religious in their own churches or oratories requires the permission of the superior who is competent in accord with the norm of their constitutions (c. 765).

PENANCE

9. **To hear confessions of the Christian faithful within the Archdiocese of Atlanta (c. 969, 1).**

Pastors already have this faculty by law (c. 967, 2 and 968, 1).

In the administration of the sacrament, the confessor, as a minister of the Church, is to adhere faithfully to the doctrine of the Magisterium and the norms enacted by competent authority (c. 978, 2).

- 10. To hear confessions of the Christian faithful anywhere in the world, provided the local Ordinary has not refused in a particular case to allow a priest to hear confessions within that jurisdiction (c. 967, 2).**

This faculty is contingent upon the grant contained in faculty #8.

- 11. To remit in the internal or external forum any automatic censure of excommunication or interdict provided that it is not reserved to the Apostolic See and has not been juridically declared.**

By this faculty one may remit the excommunication attached to the procurement of an abortion (c. 1398) or that attached to the apostasy, heresy, or schism (c. 1364, 1). A salutary penance should be imposed.

- 12. To remit in the internal sacramental forum any automatic censure of excommunication or interdict which has not been juridically declared, if it would be difficult for the penitent to remain in a state of serious sin during the time necessary for the competent authority to provide for the matter (c. 1357, 1).**

This faculty is granted to confessors by the law itself. In view of faculty #10, the chief application of this faculty would be the possibility of remitting censures reserved to the Apostolic See under the circumstances described and with the obligation of recourse within one month (c. 1357, 2). An appropriate penance should be imposed and, where necessary, the reparation of any scandal or damage required.

- 13. To subdelegate to any priest in good standing the faculty to hear one's own confession within the Archdiocese and, if necessary, to empower him with the same faculties that the priest penitent possesses for the internal forum (c. 966, 1-2).**
- 14. To hear the confession of anyone in *danger of death* and to absolve from all sins and censures, even if an appointed priest is present (c. 976).**

This faculty is granted to all validity ordained priests by the law itself.

OTHER POWERS OF DISPENSATION

- 15. To dispense *in individual cases* for a just reason from observing the Sunday or holy day obligation or to commute this obligation to other pious activities (c. 1245).**
- 16. To dispense *in individual cases* for a just reason from the observance of fast or abstinence, or to commute this obligation to other pious activities (c. 1245).**
- 17. To dispense, or commute, one's own parishioners and travelers from any private vow or promissory oath for a just reason provided this does not harm any acquired rights of others (cc. 1196, 13: 1203).**

Pastors already have faculties 14, 15, and 16 by law. For dispensations relative to marriage see faculty 21.

ANOINTING OF THE SICK

- 18. To carry the oil of the sick in a suitable place in order to anoint in case of necessity (c. 1003, 3).**

An automobile is considered a suitable place.

This permission is granted to all priests by the law itself.

- 19. To bless olive oil or any natural vegetable oil in case of necessity, but *only* in the celebration of the Anointing of the Sick (c. 999, 2).**

This faculty is granted to all priests by the law itself.

MATRIMONY

- 20. FOR PRIESTS INCARDINATED IN THE ARCHDIOCESE: to assist all marriages within the Archdiocese when at least one party is of the Latin Rite (or a Rite under the care of the Latin Rite Ordinary) (cc. 1108-1109).**

All incardinated priests of the Archdiocese, whether they are active or retired and whether they are in parochial or non-parochial assignments, enjoy this general faculty throughout the Archdiocese.

For liceity, *this faculty is to be exercised only with the consent of the local pastor or his delegate*. Valid subdelegation of this faculty is limited solely to specified marriages within one's own parochial jurisdiction. The norms governing the place of celebration of marriage are to be faithfully observed (c. 1118).

In this matter all priests should be familiar with the Sacramental Guidelines of the Archdiocese. Permission for outdoor weddings is never given in the Archdiocese.

A marriage between a Catholic and an *unbaptized party* may be celebrated in a church or in another suitable place (does not require the permission of the Ordinary, but does require a dispensation for disparity of cult) (c. 1193, 3).

**21. FOR PRIESTS WHO ARE NOT INCARDINATED IN THE ARCHDIOCESE:
to assist at marriage according to the following norms:**

- a. **Pastors of territorial parishes have the faculty by law within their parish boundaries to assist validly at marriages of parishioners or non-parishioners provided at least one party is of the Latin Rite (or under the jurisdiction of the Latin Rite Ordinary) (c. 1109).**

For liceity, permission of the proper pastor is required if the parties are not his parishioners (c. 1115).

- b. **Associate pastors, by delegation from the Archbishop, have the same faculties for assisting at marriages as the pastor with whom they are assigned (c. 1111).**
- c. **One who does not have a general faculty to assist at marriages (cf. Faculty #19) and who performs a marriage outside his own jurisdiction (if any) must receive delegation from the pastor or the associate pastor where the marriage is to take place. This is for validity (c. 1108, 1).**

Pastors have the faculty by law to delegate specific priests or deacons to assist at marriages within their jurisdiction either by specific delegation (i.e., for a specific marriage) or by general delegation (i.e., for all marriages) (c. 1111, 1). General delegation must be given in writing (c. 1111, 2). If he so chooses, the pastor may delegate this power of delegation to other priests (c. 137, 1).

Associate pastors have the faculty to subdelegate specific priests or deacons to assist at specific marriages. This power may not be further subdelegated.

- 22. Whenever an impediment is discovered after all the wedding preparations have been made and the marriage cannot be deferred without a probable danger of serious harm until a dispensation can be obtained by ordinary means from the competent authority, to dispense from all impediments solely of ecclesiastical origin, even public in nature, with the exception of impediments arising from sacred orders or from a vow of perpetual chastity in a religious institute, for marriages which one could otherwise witness validly (cc. 1080, 1; 87, 2).**

“SOLELY OF ECCLESIASTICAL ORIGIN” most commonly covers the dispensations from disparity of cult and from the bans and the permission associated with mixed religion. The above faculty allows you to grant these dispensations and permission in an emergency situation. Great caution should be exercised that the Catholic party being dispensed has a domicile or quasi-domicile within the confines of the Archdiocese. Otherwise, the dispensation or permission is invalid. In case of any doubt or question, please contact the Chancellor. There are others of ecclesiastical origin such as consanguinity, etc. In these cases it is far wiser to consult the Chancery before attempting to dispense from such.

While the law considers telephoning as an extraordinary means and is, strictly speaking, not required, nevertheless, priests and deacons are strongly encouraged to continue this useful practice. If, however, faculty #21 is used the

Office of the Chancellor is to be notified in writing with all the appropriate documents, within five days, so that a proper record can be established.

This faculty does *not* apply to dispensations from *canonical form*.

- 23. To allow the celebration of Nuptial Mass for the marriage of a Catholic with a baptized person who is not Catholic, provided the couple request it and circumstances justify it.**

The Eucharist is not to be administered to non-Catholics, except in strict accord with the provisions of canon 844.

Ordinarily, in a marriage between a Catholic and a baptized person who is not Catholic, the *Rite for Celebrating Marriage Outside Mass* is to be used. In a marriage between a Catholic and one who is not baptized, Mass may not be celebrated. *The Rite for Celebrating Marriage Between a Catholic and an Unbaptized Person* is to be used.

- 24. To grant permission to a parishioner for his or her marriage to be celebrated in another parish church (c. 1115).**

Marriages are to be celebrated in the parish of either the bride or the groom. Marriages may be celebrated in another parish church with the permission of the proper pastor of either bride or groom. Pastors already have the authority by law to give this permission, and it is hereby extended to associate pastors as well.

ECUMENICAL RELATIONS

- 25. To administer the sacraments of Eucharist, Penance, and Anointing of the Sick to members of the oriental churches which do not have full communion with the Catholic Church (and members of other churches which in the judgment of the Apostolic See are in the same condition as the oriental churches as far as these sacraments are concerned) when they spontaneously ask for these sacraments and are properly disposed (c. 844, 3).**

This concession is given by the law itself. Respect should be shown for the policies of the oriental churches, which may be more restrictive.

- 26. To administer the sacraments of Eucharist, Penance, and Anointing of the Sick to Christians other than those covered by faculty #24 who do not have full communion with the Catholic Church who are *in danger of death* when their own minister is lacking and they spontaneously ask for them, provided they are properly disposed and manifest the Catholic faith toward these sacraments (c. 844, 4).**

This concession is given by the law itself. To administer the same sacraments *other than in danger of death* requires the prior judgment of the Archbishop that a grave necessity exists (c. 844, 4).

- 27. With the consent of the authorities of the community, to preach or act as reader during the official worship of other faiths or communions, except the celebration of the Lord's Supper or the principal Sunday Service of the Word; and to invite members of other communions to preach or act as reader during a Catholic non-Eucharistic service, under the same conditions. (Ecumenical Directory, I, n. 56: Statement by the Bishop's Committee for Ecumenical and Interreligious Affairs, "On Sharing of Pulpits," June 22, 1972).**

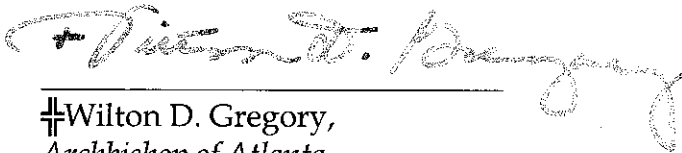
CHRISTIAN BURIAL

- 28. To permit the celebration of the rites of Christian burial, even with Mass, for a non-baptized child if the parents intended to have the child baptized (c. 1183, 2).**
- 29. To celebrate the rites of Christian burial, even with Mass, for a baptized non-Catholic who might reasonably be presumed to desire or prefer Catholic burial services. To celebrate the rites of Christian burial, but without Mass, for a baptized non-Catholic whose minister is unavailable, provided such an arrangement would not be contrary to the will of the deceased (c. 1183, 3).**

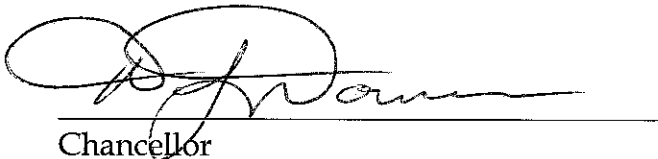
A decision to have Catholic burial services for a non-Catholic would be appropriate where the non-Catholic party worshipped regularly at the Catholic Church or identified with the Catholic Church more than any other. It would not be appropriate if the deceased were an active member of a non-Catholic Christian church, unless a minister of that church was unavailable. This determination should be made in consultation with family members.

All previous faculties granted by us or by our predecessors, unless contained in this *pagella*, are revoked.

Given in Atlanta, Georgia, , 2015.



†Wilton D. Gregory,
Archbishop of Atlanta



Chancellor