

***PAGELLA***  
**OF**  
**FACULTIES AND PERMISSIONS FOR PRIESTS**  
**FOR**  
**THE DIOCESE OF LITTLE ROCK**

By the grace of God and in communion with the Apostolic See, I, the Most Reverend Anthony B. Taylor, Bishop of Little Rock, hereby decree and grant the following canonical faculties and permissions to priests for the Diocese of Little Rock.

The faculties and permissions contained herein are granted to: (i) all priests incardinated in the Diocese of Little Rock (hereafter “the Diocese”); (ii) all religious priests with a motherhouse in the Diocese; and (iii) all priests from outside the Diocese who are assigned to ministry within the Diocese, during the period of their assigned ministry.

Once granted to a priest, these faculties and permissions are effective unless otherwise restricted or revoked. A priest not incardinated in the Diocese who leaves the Diocese for ministry elsewhere thereby loses these faculties and permissions upon departure, and he must reapply for these faculties if and when he returns to the Diocese for a new assignment. A priest who takes a leave of absence from the Diocese or from his religious community, or who abandons his official assignment without permission from the Bishop of Little Rock, thereby loses these faculties and permissions *ipso facto*, unless the Bishop provides otherwise.

All previous faculties and permissions that were granted, unless contained in this *pagella*, are hereby abrogated.

These faculties are hereby promulgated this 1st day of January, 2016, with a suspensive period (*vacatio legis*) of one month, making them effective on the 1st day of February, 2016.

GIVEN at the Chancery of the Diocese of Little Rock, this 1st day of January, 2016.

---

Most Rev. Anthony B. Taylor  
Bishop of the Diocese of Little Rock, Arkansas

---

Matthew A. Glover, J.D., J.C.L.  
Chancellor for Canonical Affairs

## 1. BAPTISM

### 1.1 **To baptize or receive into full communion persons who are fourteen (14) years of age or older (c. 863).**

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

As a rule, an adult is to be baptized in his or her own parish church (c. 857 §2).

The sacrament of baptism is not to be conferred in a private house except in the case of necessity (c. 860 §1).

Except in the case of necessity, it is not permitted for a priest to confer baptism in the territory of another without permission of the pastor in whose parish the baptism will take place (c. 862).

Those who are fourteen (14) or older are free to choose whether to be baptized in the Latin Church or in another ritual Church *sui iuris* (c. 111 §2).

## 2. CONFIRMATION

### 2.1 **To confirm immediately after the baptism those who are seven (7) years of age or older (cc. 866; 883, 2°).**

This faculty is restricted to those priests who by the law itself, by reason of office, or by mandate of the bishop can baptize or receive the above individuals into the Catholic Church. For those priests, the law itself also provides that a person seven (7) years of age or older who is baptized *must* be confirmed immediately.

It must be the same presbyter who both baptizes and confirms the person in the same ceremony.

### 2.2 **To confirm immediately after their profession of faith and reception into full communion those who are already baptized in a non-Catholic church or ecclesial community and who are being admitted into full communion of the Catholic Church (c. 883, 2°).**

This faculty is restricted to those priests who by the law itself, by reason of office, or by mandate of the bishop can baptize or receive the above individuals into the Catholic Church. For those priests, the law itself also provides that a person who makes a profession of faith and is received into full communion *must* be confirmed immediately.

It must be the same presbyter who both receives into full communion and confirms the person in the same ceremony.

The law requires a special mandate be obtained from the diocesan bishop for a presbyter to confirm a person who was *previously baptized in the Catholic Church* but who was *never catechized*.

**2.3 To confirm those in danger of death (c. 883, 3<sup>o</sup>).**

All priests have this faculty by the law itself.

**3. EUCCHARIST**

**3.1 *Celebration of Masses and Triduum Liturgies:***

**3.1.1 To celebrate Mass twice on weekdays for just cause, and to celebrate Mass three times on Sundays and holy days of obligation if pastoral necessity requires it (c. 905 §2).**

To celebrate more Masses on a regular basis requires a dispensation from the Bishop for a particular priest and in particular circumstances. Broader permission to celebrate more Masses on a regular basis requires a papal indult.

See Appendix on *Mass Offerings*.

**3.1.2 To celebrate on Holy Thursday a second Mass if there are true pastoral reasons and necessity requires it, but only for those who are in no way able to take part in the evening Mass of the Lord's Supper.**

**3.1.3 To celebrate on Good Friday an additional liturgical service if there is a true pastoral need.**

**3.2 To assign extraordinary ministers of holy communion, who have been duly mandated by the diocesan bishop or his delegate, to assist in administering the Eucharist when the number of ordained ministers is insufficient to avoid an unreasonable delay (cc. 230 §3; 910 §2).**

In assigning extraordinary ministers of holy communion, the Diocesan “Policies and Guidelines for Extraordinary Ministers of Holy Communion” must be followed.

Extraordinary ministers *must* be duly mandated by the diocesan bishop or his delegate (see “Policies and Guidelines,” n. 4). They *should* be properly trained and publicly commissioned at the parish in which they will be serving (“Policies and Guidelines,” nn. 3-4).

**3.3 To dispense in individual cases and for a just cause from the Eucharistic fast (c. 919 §1).**

A celebrant or concelebrant may consume food or drink between Masses when celebrating two or three Masses, even if there is less than one hour between Masses (c. 919 §2).

The Eucharistic fast does not apply to the elderly, the infirm, and those who care for them (c. 919 §3).

- 3.4 To distribute the Eucharist under both species according to Diocesan liturgical norms (c. 925).**
- 3.5 To celebrate the Eucharist in the place of worship of some Church or ecclesial community that does not have full communion with the Catholic Church, provided that: (i) there is just cause; (ii) there is no scandal; and (iii) express permission from the local ordinary has been obtained (c. 933).**

This restriction does not apply to chapels that have been recognized by the local ordinary as interdenominational, such as at hospitals, military bases, schools, and the like.

- 3.6 To organize public processions with the Blessed Sacrament outside of the church as a public witness of veneration toward the Most Holy Eucharist, especially on the solemnity of the Body and Blood of Christ (c. 944 §1).**
- 3.7 To receive an offering to apply the Mass for a specific intention (c. 945).**

This faculty is already given to all priests by the law itself.

See the Appendix on *Mass Offerings*.

#### **4. RECONCILIATION**

- 4.1 To hear confessions habitually of the Christian faithful within the Diocese of Little Rock (cc. 966; 969 §1; 973).**

Priests who are pastors already have this faculty by the law itself (cc. 967 §2; 968 §1).

In administering the sacrament, the confessor as a minister of the Church is to adhere faithfully to the doctrine of the magisterium and the norms issued by competent authority (c. 978 §2).

- 4.2 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 of the faculty in 4.1, *supra*.

- 4.3 To remit in both the internal and the external forum a *latae sententiae* (i.e., automatic) penalty established by law, provided that the penalty is not reserved to the Apostolic See and has not been juridically declared (cc. 1355 §2).**

Examples of *latae sententiae* penalties for which the faculty to absolve and remit is hereby given are:

- excommunication due to apostasy, heresy or schism (c. 1364);
- interdict or suspension of a person who, though unable to give sacramental absolution validly, attempts to impart it or who hears a sacramental confession (c. 1378 §2, 2<sup>o</sup>);

- interdict or suspension of a person who, although not an ordained priest, attempts to celebrate Mass (c. 1378 §2, 1°);
- interdict or suspension of one who falsely accuses a confessor of solicitation (c. 1390 §1); and
- excommunication of a person who procures a completed abortion, as well as those accomplices who formally cooperate with the procurement of a completed abortion if without their assistance the abortion would not have been procured (cc. 1398; 1329 §2).

This faculty may be exercised anywhere in the world on behalf of those who are members of the Diocese of Little Rock or who incurred the penalty within the Diocese of Little Rock, and it may be exercised within the Diocese of Little Rock on behalf of anyone present here (c. 1355 §2).

**4.4 To remit in the internal sacramental forum any automatic censure of excommunication or interdict which has not been juridically declared, if it would be burdensome for the penitent to remain in a state of grave 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 light of the faculty granted in 4.3, *supra*, the primary application of this faculty would be the remission of censures reserved to the Apostolic See under the circumstance described, with a corresponding obligation of recourse within one month (c. 1357 §2).

In such a case, an appropriate penance should be imposed and, where necessary, the reparation of any scandal or damage should be provided for.

**4.5 To subdelegate to any priest in good standing the faculty to hear one's own confession within the Diocese and, if necessary, to empower him with the same faculties that the priest-penitent possesses for the internal forum (c. 966).**

**4.6 To hear the confession of and absolve from all sins and censure anyone in danger of death, even if an approved priest is present (c. 976).**

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

## **5. MARRIAGE**

**5.1 To assist at all marriages within the Diocese of Little Rock when at least one party is of the Latin Church (or a Church *sui iuris* that is under the care of the ordinary of the Latin Church) (cc. 1108-1109).**

**5.2 To delegate specific deacons to assist at marriages within the territorial limits of the parish over which they are pastor or to which they are otherwise assigned.**

Pastors already have this faculty by the law itself (c. 1111), and this faculty is hereby delegated and extended to all priests of the Diocese of Little Rock.

General delegation (i.e., delegation for a specific deacon for all marriages within the territorial limits of the parish) may only be granted by the pastor, and it must be given in writing (c. 1111).

The pastor may also delegate this power of delegation to other priests, if necessary (c. 137 §1).

### **5.3 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 Catholic parish of either the bride or the groom. Marriages may be celebrated in another Catholic parish church with the permission of the proper pastor of either bride or groom. Pastors already have the authority to give this permission by the law itself.

A marriage between two Catholics or between a Catholic and a baptized non-Catholic is to be celebrated in a Catholic parish church. However, a marriage can be celebrated in another Catholic church (c. 1214) or oratory (c. 1223) with the permission of the local ordinary or pastor (c. 1118 §1). The diocesan bishop may exclude certain *oratories* from being permissible places in which a marriage may occur (c. 1225). Therefore, before a pastor grants permission for a marriage to be celebrated in another Catholic *oratory*, he must first contact the diocesan bishop to determine whether the bishop has prohibited marriages from occurring in that particular oratory.

Permission for marriages between a Catholic and a baptized non-Catholic to occur in a non-Catholic church is reserved to the diocesan bishop.

A marriage between a Catholic and a non-baptized person can be celebrated in a church or in another suitable place, with permission of the local ordinary (c. 1118 §§ 2-3).

As a rule, permission for outdoor weddings is never given in the Diocese of Little Rock (c. 1118).

### **5.4 To assist at the marriages of:**

- **transients (c. 1071 §1, 1°);**
- **a person who is bound by natural obligations toward another party or children arising from a previous union, provided that those obligations are being met (c. 1071 §1, 3°);**
- **a person who has notoriously rejected the Catholic faith, provided that the promises of the Catholic party have been obtained (cc. 1071 §1, 4°; 1125, 1°).**

### **5.5 [When All Is Prepared // *Omnia Parata*]**

**To dispense from all impediments of solely ecclesiastical origin (even if public in nature) whenever an impediment is discovered after all the wedding preparations have been made (*omnia parata*) 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, with the exception of impediments arising from sacred orders or from a vow of perpetual chastity in a religious institute (cc. 1080 §1; 87 §2).**

Impediments that are “solely of ecclesiastical origin” include: disparity of cult and mixed religion (c. 1086); age (c. 1083); vow of perpetual chastity (c. 1088); abduction (c. 1089); crime (c. 1090); consanguinity in the third or fourth degree of the collateral line (c. 1091); affinity (c. 1092); public propriety (c. 1093); and adoption (c. 1094). The above faculty allows a priest to grant these dispensations and permissions in an emergency situation. However, great caution should always be exercised that the Catholic party being dispensed has domicile or quasi-domicile within

the confines of the Diocese—otherwise, the dispensation or permission would be invalid. In case of any doubt or question, please contact the Chancellor for Canonical Affairs.

The above faculty does not apply to dispensations from canonical form, prior bond, proper delegation, holy orders, and vows of a religious.

If the Chancellor of Canonical Affairs can be contacted via telephone, email, or other electronic means, then such means of communication should be attempted in order to obtain the necessary permission or dispensation before resorting to the faculty granted above, even though these remote means of communication may not be the “ordinary means” by which a dispensation or permission is requested and obtained. If it proves impossible to contact the Chancellor for Canonical Affairs, then the priest must then attempt to contact the Vicar General or, as a last resort, the Bishop before resorting to the faculty granted above.

If this faculty is employed in an emergency situation, the Chancery must be notified in writing and be provided all the appropriate documents within five (5) days so that a proper record can be established.

## **6. ANOINTING OF THE SICK**

### **6.1 To carry the oil of the sick in a suitable place in order to anoint in case of necessity (c. 1003 §3).**

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

An automobile is considered a suitable place.

### **6.2 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.

### **6.3 To administer the sacrament of the Anointing of the Sick in a communal setting in accordance with Diocesan norms (c. 1002).**

## **7. PREACHING**

### **7.1 To preach everywhere, with at least the presumed consent of the pastor or rector of the church, unless the competent ordinary has restricted or taken away the faculty or particular law requires express permission (c. 764).**

This faculty is granted to priests by the law itself.

Pastors have a responsibility to see that the Word of God is preached in its entirety to those living in his parish (c. 528 §1).

The homily within Mass is to be given *only* by a priest or a deacon (c. 767 §1).

Except for the homily, lay persons can be permitted to preach in a church or oratory, if necessity requires it in certain circumstances or it seems advantageous in particular cases (c. 766).

Illustrative circumstances may include: the absence or shortage of clergy; particular language requirements; or the demonstrated expertise or experience of the lay faithful concerned.

Preaching by the lay faithful may *not* take place during the moment reserved for the homily. If lay preaching during Mass is required for some extraordinary reason, it should not occur during the moment following the Gospel, but rather should occur towards the end of Mass after the closing Prayer After Communion. There are, of course, numerous other liturgical and para-liturgical contexts other than Mass in which a qualified lay person can be admitted to preach. Lay persons admitted to preach must be orthodox in faith and well-qualified, both by the witness of their Christian lives and by a preparation for preaching appropriate to the circumstances. (USCCB Complementary Norm, c. 766).

- 7.2 To preach to religious in their own churches or oratories, if the permission of the competent superior has been obtained (c. 765).**

## **8. CHRISTIAN BURIAL**

- 8.1 To permit the celebration of the rites of Christian burial, even with Mass, to unbaptized children whom the parents intended to baptize but who died before baptism (c. 1183 §2).**
- 8.2 To permit the celebration of the rites of Christian burial 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, and unless in the prudent judgment of the local ordinary undue scandal would arise (c. 1183 §3).**

A decision to permit the Catholic rites of burial for a non-Catholic could be appropriate, for example, where the deceased worshipped regularly at the Catholic parish or identified with the Catholic Church more than any other church or ecclesial community. However, permitting the Catholic rites of burial would *not* be appropriate if the deceased were an active member of a non-Catholic Christian church or ecclesial community, unless a minister of that church or ecclesial community were entirely unavailable. This determination should always be made in consultation with the family members of the deceased.

- 8.3 To permit the celebration of the rites of Christian burial, even with Mass, in the presence of cremains, unless cremation was chosen for reasons contrary to Christian doctrine (c. 1176 §3).**
- 8.4 To permit prayerful gatherings to pray for deceased non-baptized and non-believers in order to pray for the deceased, their relatives, and their loved ones, with the understanding that the rites of Christian burial cannot be used under these circumstances, but that the prayerful gatherings may be adapted to the true circumstances of the deceased and those present.**

## **9. OTHER POWERS OF DISPENSATION**

- 9.1 To dispense *in individual cases* and for a just cause from the obligation of observing the Sunday or holy day obligation and from the observance of fast or abstinence, or to commute these obligations to other pious works (c. 1245).**

This faculty may be exercised on behalf of an individual parishioner, a particular family, or a particular person visiting within a parish.

The faculty is limited to dispensing individual persons and may not be used to dispense an entire parish.

Pastors already have this faculty by the law itself.

- 9.2 To dispense for a just cause one's own parishioners and travelers from private vows or promissory oaths, provided that the dispensation does not injure a right acquired by others (cc. 1196, 1<sup>o</sup>; 1203).**

If the dispensation from a promissory oath tends to the disadvantage of others who refuse to remit the obligation of the oath, such a dispensation is reserved to the Apostolic See (c. 1203).

Pastors already have this faculty by the law itself.

## **10. ECUMENICAL RELATIONS**

- 10.1 To administer the sacraments of Eucharist, Penance, and Anointing of the Sick to members of the Eastern Churches who do not have full communion with the Catholic Church (i.e., the Orthodox churches)—as well as other churches which in the judgment of the Apostolic See are in the same condition in regard to the sacraments as these Eastern Churches—if the members ask for these sacraments on their own accord and are properly disposed (c. 844 §3).**

Priests already have this faculty by the law itself.

Respect should be shown for the policies of the various oriental churches, as they may be more restrictive.

- 10.2 To administer the sacraments of Eucharist, Penance, and Anointing of the Sick to other Christians who do not have full communion with the Catholic Church who are in danger of death if they cannot approach a minister of their own community and they seek the sacraments of their own accord, provided that they manifest Catholic faith in respect to these sacraments and are properly disposed (c. 844 §4).**

Priests already have this faculty by the law itself.

To administer these sacraments in situations other than danger of death, it is for the diocesan bishop to determine whether a grave necessity exists (c. 844 §4).

**10.3 With the consent of the authorities of the community concerned, 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 or similar celebration; 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 Bishops' Committee for Ecumenical and Interreligious Affairs, "On Sharing of Pulpits").**

Ecumenical and inter-faith sharing in prayer is permitted, and even encouraged. Pulpit sharing at a service may also be appropriate on occasion, but it should be an exception and thus requires a special dispensation in each case.

## APPENDIX I — MASS OFFERINGS

**Mass Offerings:** Mass offerings (also known as “Mass stipends” or *stips*), are for the benefit of the priest celebrant after he fulfills the obligation. Proper care of Mass offerings is a requirement of justice, both for the people of God who offer them and for the Church as a whole. When the Christian faithful provide an offering for a specific intention, they “contribute to the good of the Church and by that offering share its concern to support its ministers and works” (c. 946). It is a contractual agreement, and the priest who accepts an offering has a serious responsibility to ensure that the agreement is fulfilled once the offering is accepted.

In the Province of Oklahoma City, which includes the Diocese of Little Rock, the set amount is \$10.00. A priest may voluntarily accept a lesser amount for a Mass offering, but he is not entitled to ask for more. If the faithful give more than \$10 for a single Mass offering, knowing full well that the set amount for a Mass offering is \$10, then the priest may retain the entire amount of the offering. If, however, the faithful give more than \$10 and it is unclear how many Masses they wish to have offered, their contribution is divided by \$10 and that number of Masses is to be scheduled for the stated intention.

Mass offerings are to be kept in a separate account until the Mass is actually celebrated, at which time the offering should be remitted to the priest. Legally and for tax purposes, these Mass offerings constitute earned income for priests. Therefore, they ought to be added to the amount reported on the line for “Wages, salaries, tips, etc.” on IRS Form 1040.

Only one offering can be accepted for one Mass—i.e., if a priest accepts more than one offering for the same day, he must apply a separate Mass for each separate offering/intention that has been accepted. However, he is entitled to retain only *one* of the financial offerings when multiple offerings have been accepted on the same day. He must transfer any excess offerings to the Clergy Welfare Fund (cc. 948; 951 §1). A priest cannot accept more offering for Masses to be applied by himself than he can satisfy within one year (c. 953). Therefore, a priest cannot schedule a Mass with an offering more than twelve months in advance without the explicit written permission of the diocesan bishop.

All priests *must* keep an accurate written record of the Mass offerings that he has accepted to celebrate and those that he has satisfied (c. 955 §4).

**Concelebrations:** An offering may be accepted for concelebration if that is the only Mass the concelebrating priest celebrates that day (c. 945 §1). However, a priest who concelebrates a second Mass on the same day cannot accept another offering for that second Mass (c. 951 §2).

**Collective Offerings/Intentions:** Collective Mass offerings or intentions may arise on All Souls’ Day or other significant Church solemnities. For a priest to offer a Mass for the collective intentions attached to different Mass offerings, three conditions must be met: (1) the faithful must knowingly and voluntarily agree to combining their intentions into a single celebration; (2) the parish must publicize the time and place for the celebration of the Mass; and (3) the priest may retain only the amount equal to the usual single Mass offering. The priest must transfer the amount of Mass offerings above and beyond the usual single Mass offering to the Clergy Welfare Fund. Masses for collective intentions may be celebrated no more than two times in a week. (Congregation for Clergy, *Mos iugiter* (1991)).

**“Stole Fees”:** If the faithful freely give an offering or stipend for other services (e.g., baptisms, weddings, or funerals), that gift (sometimes called a “stole fee”) is presumed to be given to the parish or ecclesiastical juridic person—and thus must be placed in the general account of the parish at which the service occurred—“unless in the case of voluntary offerings the contrary intention of the donor is certain” (cc. 531; 551; cf. c. 1267 §1). Accordingly, if the cleric is certain that the donor intended the offering to

be personal to the cleric (rather than to the parish or ecclesiastical juridic person), then he may retain it. When a cleric retains a voluntary offering for a “stole fee,” it constitutes earned income and ought to be added to the amount reported on the line for “Wages, salaries, tips, etc.” on IRS Form 1040.