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FACULTIES: HOLY EUCHARIST

19. A. A PRIEST WITH FACULTIES OF THE DIOCESE MAY CELEBRATE THE EUCHARIST IN ALL CHURCHES AND ORATORIES OF THE DIOCESE AS LONG AS PROPER PERMISSION OF THE PASTOR, RECTOR OR RELIGIOUS SUPERIOR IS GIVEN. A CELEBRET MAY BE OBTAINED FROM THE CHANCERY (c. 903). THE FACULTY TO PREACH EVERYWHERE IS GIVEN TO PRIESTS AND DEACONS BY THE GENERAL LAW. CONSENT OF THE RELIGIOUS SUPERIOR, PASTOR OR RECTOR IS REQUIRED. THIS FACULTY MAY BE RESTRICTED BY THE ORDINARY (c. 764).
- B. ON WEEKDAYS A PRIEST MAY CELEBRATE THE EUCHARIST OUTSIDE THE PARISH CHURCH IN ORDER TO PROVIDE FOR THE NEEDS OF THE FAITHFUL AFTER INFORMING THE PROPER PASTOR (cf. c. 932). THE GENERAL DIRECTIVES OF THE CHURCH, ESPECIALLY THE LITURGICAL NORMS, INCLUDING THOSE REGARDING THE PROPER LITURGICAL GARB, ARE TO BE OBSERVED. TO CELEBRATE THE EUCHARIST OUTSIDE THE PARISH CHURCH ON SUNDAYS AND HOLY DAYS, THE PERMISSION OF THE ORDINARY IS REQUIRED.
- C. A PRIEST MAY BINATE ON A WEEKDAY OR TRINATE ON A SUNDAY OR HOLY DAY OF OBLIGATION AS LONG AS THERE IS A JUST CAUSE AND PASTORAL NEED. UNDER THESE CONDITIONS, A PRIEST MAY ALSO CELEBRATE THREE MASSES ON SATURDAYS AND THE VIGILS OF HOLY DAYS (c. 905, #2).
- D. A PRIEST MAY CONCELEBRATE MASS WHENEVER THERE IS A MEETING OF PRIESTS AND WHEN THE NEEDS OF THE FAITHFUL DO NOT REQUIRE INDIVIDUAL CELEBRATION. ON SUCH OCCASIONS, A CONCELEBRANT MAY CELEBRATE A SECOND MASS ON WEEKDAYS OR EVEN A THIRD MASS ON SUNDAY. CONCELEBRATION IS NOT PERMITTED WITH PRIESTS OR MINISTERS WHO ARE NOT IN FULL COMMUNION WITH THE CATHOLIC CHURCH (c. 908).
- E. A PRIEST MAY CONSUME SOMETHING BEFORE HIS SECOND AND THIRD MASS EVEN IF THE PERIOD OF AN HOUR DOES NOT INTERVENE (c. 919, #2).
- F. THE CELEBRATION AND DISTRIBUTION OF THE EUCHARIST MAY TAKE PLACE ON ANY DAY AND AT ANY HOUR, EXCEPT FOR THOSE TIMES EXCLUDED BY THE LITURGICAL NORMS (c. 931).
- G. SUNDAY AND HOLY DAY MASSES MAY BEGIN NO EARLIER THAN 4:00 P.M. THE PREVIOUS AFTERNOON AND NO LATER THAN 9:00 P.M. ON THIS AND THE FOLLOWING DAY. CHRISTMAS MIDNIGHT MASS AND THE MASS OF THE EASTER VIGIL ARE EXCEPTIONS.
- H. IN ADDITION TO DULY APPOINTED SPECIAL MINISTERS OF THE EUCHARIST, IN CASES OF PASTORAL NECESSITY, OTHER

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I. General Norms on Reception of the Eucharist

A. Requirements for Reception of the Eucharist

1. Baptized persons admitted to Eucharist must sufficiently understand the Eucharistic mystery and be rightly disposed.
2. One who is to receive Eucharist is to abstain from food or drink, with the exception of water and medicine, for at least the period of one hour before reception.
3. One who is conscious of grave sin is not to receive Eucharist without prior sacramental confession unless a grave reason is present; in this case the person should make an act of perfect contrition, including the intention of confessing as soon as possible.

B. Frequency of Reception

1. Communion is integral to every eucharist celebration; full participation requires reception of the Eucharist.
2. A person who has received the Eucharist may receive again on the same day if he/she attends and participates in distinct Masses, provided that:
  - a. the celebrations are not in immediate succession;
  - b. the celebrations of the Eucharist are distinct from one another because of different rites (e.g., funeral Mass), differences of congregations or time (e.g., morning and evening Mass);
  - c. neither of these Communions is received outside of Mass.
3. All persons initiated into the Eucharist are bound by the obligation of receiving Communion at least once a year.

C. Manner of Receiving

1. One receives the whole person of Christ when reception of Eucharist is celebrated under only the form of bread or only the form of wine. To show more fully the sign of the sacrament, the faithful are urged to receive Communion under both forms.
2. Though the Eucharist may be received on the tongue if the communicant prefers, the sign of the eucharistic meal is fulfilled in a more human and meaningful manner

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through communicating in the hand. Reception of Eucharist in one's hand expresses a positive human response to the general mandate of Christ to take and eat. The hands that offer the gifts for the sacrifice are the same hands that receive the transformed gift back in Communion.