

On the strength of these concepts, as we have already anticipated, the circumstances of our Parish Priest more than warrant the dispensation from reciting the Office. If the Canonical Hours do sanctify day and night, and if they do sustain the piety of the priest during week days, will not the celebration of three Masses, the preaching of three homilies, the administration of sanctifying grace in both Penance and Baptism obtain this very effect to even an infinitely greater extent?

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On Bination and Trination Stipends

There is a religious congregation who runs a Seminary in the Diocese, and has asked from the local Bishop the faculty for its religious priests to binate and trinate, when needed, within the confines of the diocese. According to the provisions of the diocese, all bination and trination stipends must go to the Diocesan Curia for the Diocesan Seminary.

It is however the contention of the religious mentioned above, that since they are also running a religious seminary of their own, they can retain the said stipends for the needs of their own seminary.

May we know your opinion on the case.

A Diocesan Chancellor

ANSWER

1. Except on Christmas and on the Commemoration of the Faithful Departed, no priest may celebrate more than one Mass on the same day unless he has an apostolic permit of the Ordinary of the place where he celebrates. (Can. 806 § 1).

If the needs of the faithful so warrant, the Local Ordinary can permit his priests to celebrate two Masses on Sundays and Holydays of Obligation (Can. 806 § 2); in fact they can allow their priests to binate on weekdays and trinate on Sundays and Days of Obligation, but only when there exists a true pastoral need. (Litt. Apost. Motu Proprio Pastorale Munus, n. 2 — 30 Nov. 1963; AAS LVI, 1964, p. 7).

2. "Whenever more than one Mass is celebrated in a day, if one is applied *ex titulo justitiae* (for example, for the stipend received "*pro populo*", to comply with the obligation imposed by the ecclesiastical benefice which the priest has and enjoys), he cannot receive a stipend for the other Mass, except on the Nativity of Our Lord." (Can. 824 § 2).

Only the Holy See can authorize the contrary. Quite often, the Holy See allows this upon request of the Bishops for the purpose of helping a good cause, usually specifying the Seminary.

3. The Religious priests who have the Faculty to binate or trinate have it only due to the pastoral need of the Faithful which is totally under the authority of the Bishop, and which is the only justifying reason for the faculty to binate.

4. The permission obtained from the Holy See to accept stipends for the second and third Masses has to be governed by the reasons given in the petition of the Bishop, and accepted for the granting of the permission, namely to help a pious project dependent on the Local Ordinary; in this case, the diocesan Seminary.

5. Therefore, all those who binate or trinate on the same day are obliged to give the stipends of the second and third Masses to the Local Ordinary, without exception.

6. If the Local Ordinary wishes to cede the whole or part of the stipend for the seminary of the Religious, he can do so, just as he can give alms for any other pious cause. But one thing is to retain the stipends which they have to submit to the Bishop, another thing is to ask and receive help from the same.

7. Finally, we must note that the Religious can, if they so desire, ask permission from the Holy See to receive and apply them for their own Seminary, stipends for the second and third Masses which the Bishop has authorized them to celebrate for pastoral reasons.

But he who claims to have a privilege against the law has to prove it. Hence, in the above mentioned case it is necessary for the Religious to present to the Bishop the proof of such a privilege received from the Holy See.

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