

FACULTIES FOR RETIRED PRIESTS

CONFIRMATION

1. The faculty is granted by the law (c. 883, 3°) to the pastor or any presbyter:
 - to administer the sacrament of Confirmation to those who are **in danger of death**.

EUCCHARIST

2. The faculty is granted to priests:
 - to celebrate the Eucharist twice on weekdays and, if pastoral necessity requires it, three times on Sundays and holy days of obligation (c. 905 §2).
If pastoral necessity requires that a priest regularly celebrate more than two Masses on weekdays or more than three Masses on Sundays, the diocesan bishop may dispense in individual cases.

PENANCE

3. The faculty is granted to all priests that are not pastors:
 - to hear confessions habitually. This faculty can be exercised everywhere unless the local ordinary has denied it in a particular case (c. 967 §2).
Canon 968 §1 grants the faculty to hear confessions habitually to local ordinaries, pastors and those who take the place of pastors in virtue of their office. This necessary faculty is extended by grant of the bishop to other priests (c. 969 §1).
4. The faculty is granted to all confessors:
 - to remit in the internal sacramental forum any 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 authority to make provision. This faculty is given by the law (c. 1357 §1).
 - to remit in the internal sacramental forum the excommunication attached to the procurement of an abortion (c. 1398) or that attached to apostasy, heresy or schism (c. 1364 §1) without prior consultation with the bishop. (Without this faculty only the bishop could remit such a penalty.)
This faculty allows the confessor to remit the excommunication and grant absolution in the hearing of regularly scheduled confession. This does not remove the requirement of the confessor to notify the bishop of the remission, nor does it remove the necessity of imposing an appropriate penance. The confessor, respecting the sacramental seal, is to notify the bishop of the remission of the penalty. This faculty may be exercised within the diocese on behalf of any person regardless of his or her residence or the place where the penalty was incurred. The faculty may be exercised outside the diocese only when the penitent is a subject of the Diocese of Dodge City.
5. The faculty is granted by the law (c. 976) to any presbyter (even if he lacks the faculty to hear confessions):
 - to absolve validly and licitly any penitent whatsoever **in danger of death** from any censures and sins, even if an approved priest is present.

MARRIAGE

6. You may assist at any marriage that you have been properly delegated.

Faculty to Dispense (See Appendix for listing of impediments to marriage)

7. The faculty is granted by the law (1079 §2) to pastors and sacred ministers delegated to assist at marriages:

- to dispense **in urgent danger of death** both from canonical form and from all impediments of ecclesiastical law (except the impediment arising from sacred order of presbyterate), provided the local ordinary cannot be reached.

8. The faculty is granted by the law (c. 1079 §3) to confessors:

- to dispense, **in danger of death**, all impediments of ecclesiastical law (except the impediment arising from sacred order of presbyterate), provided the **impediment is occult**.

9. The faculty is granted by the law (c. 1080) to local ordinaries, pastors and sacred ministers delegated to assist at marriages **when an impediment is discovered after everything has been prepared for the wedding:**

- to dispense those about to be married (or the marriage convalidated) from all impediments of ecclesiastical law (except those arising from sacred orders or public perpetual vow of chastity in a religious institute of pontifical right), provided the marriage cannot be deferred without probable danger of grave harm until a dispensation can be obtained from the competent authority, provided the local ordinary cannot be reached, and **the case is an occult one**. [The case must be occult but not necessarily the impediment itself.]

10. The faculty is granted by the law (c. 1080) to confessors **when an impediment is discovered after everything has been prepared for the wedding:**

- to dispense those about to be married (or the marriage convalidated) from all impediments of ecclesiastical law (except those arising from sacred orders or public perpetual vow of chastity in a religious institute of pontifical right), provided the marriage cannot be deferred without probable danger of grave harm until a dispensation can be obtained from the competent authority, and **the case as well as the impediment is occult**.

ANOINTING OF THE SICK (these are contained in the law)

11. Any priest is permitted to carry blessed oil with him so that he is able to administer the sacrament of anointing of the sick in case of necessity (c. 1003 §3).

12. Any presbyter in case of necessity can bless the oil to be used in the anointing of the sick, but only in the actual celebration of the sacrament (c. 999, 2°).

APPENDIX

IMPEDIMENTS TO MARRIAGE

A diriment impediment renders a person unqualified to contract marriage validly (c. 1073).

Canonical tradition has used various distinctions to classify impediments, the most important of which are those considered to be founded in divine law and those established by positive ecclesiastical law alone. The implications of this distinction are two-fold:

- 1) to the extent that impediments derive from divine law, they bind all persons, whether baptized or not, whether they marry Catholics or not; ecclesiastical law impediments bind only Catholics and non-Catholics who marry them.
- 2) In principle, ecclesiastical law impediments are subject to dispensation; impediments said to be of divine law are not.

An impediment is considered occult when it is not provable in the external forum (i.e., through written documents or testimony of witnesses) (c. 1074).

Impediments of Ecclesiastical Law/Dispensed by Local Ordinary

1. Insufficient Age (c. 1083 §2) (man before completing 16th year, woman before completing 14th year). [*No ecclesiastical authority below the level of the episcopal conference may establish an age for marriage higher than the one established in universal law; however, local ordinaries can prohibit the celebration of particular marriages until the young people give evidence of the required maturity (c. 1077).*]
2. Disparity of Cult (c. 1086 §1)
3. Public Perpetual Vow of Chastity (c. 1089) in a religious institute of diocesan right.
4. Abduction (c. 1089) of a woman by a man with a view of contracting marriage.
5. Consanguinity (c. 1091) in the third degree (uncle-niece) and fourth degree (first cousins) of the collateral line.
6. Affinity (c. 1092) in the direct line (e.g., wife's mother or daughter). [*Affinity arises from a valid marriage between the man and the blood relatives of the woman and between the woman and the blood relatives of the man.*]
7. Public Propriety (c. 1093) in the first degree of the direct line (e.g. partner's parent or child). [*Public propriety arises from an invalid marriage after common life has been established or from notorious public concubinage.*]
8. Adoptive relationship (c. 1094) in the direct line or in the second degree of the collateral line (i.e. adopted persons cannot validly marry their adoptive parents and grandparents or their adoptive siblings. The adoption, however, must be recognized in civil law for the impediment to be established.)

Impediments of Ecclesiastical Law/Dispensation reserved to Apostolic See

1. Holy Orders (c. 1087)
2. Public Perpetual Vow of Chastity (c. 1088) in a religious institute of pontifical right.
3. Crime (c. 1090) (murder or conspiracy to murder with a view to enter marriage).

Impediments founded in Divine Law/No Dispensation

1. Impotence (c. 1084 §1) (antecedent and perpetual)
2. Bond of prior marriage (c. 1085 §1) [*The prenuptial documents must include a declaration of nullity or a certificate of death for any prior or attempted marriage, even civil.*]
3. Consanguinity (c. 1091) in the direct line (ancestor-descendent) and second degree in the collateral line (brother-sister).