

**Study Guide—Final Examination**  
**The: 290: Introduction to Canon Law**

**The means of salvation are principally the Word** of God and the **sacraments**, through which Christ, sent by the Father through the Holy Spirit, is present in His Church.

It is said of Christ that He is priest, prophet, and king, likewise in the Church one can distinguish **these three ministries or functions (*tria munera*)** of sanctifying, teaching and governing, that the Church has received from her of which all the faithful are made participants.

There are various **juridical consequences** of the fact that God has entrusted His word to His Church. The most important is that the Church herself is **founded and structured by the Word of God**, from which she attains the truth about herself.

The **Magisterium** is the office of interpreting and expounding the Word of God authentically, that is, with the authority and in the name of Jesus Christ.

According to its *authority*, the Magisterium is *authentic* when it is exercised in virtue of one's proper office in the Church. It is *private* when it is exercised as a private doctor, and does not constitute ecclesiastical Magisterium.

Authentic Magisterium is *infallible* when, by a special assistance of the Holy Spirit, it cannot err in the teaching of a doctrine concerning faith or morals.

Can. 749 §1. By virtue of his office, the Supreme Pontiff possesses infallibility in teaching when as the supreme pastor and teacher of all the Christian faithful, who strengthens his brothers and sisters in the faith, he proclaims by definitive act that a doctrine of faith or morals is to be held.

§2. The college of bishops also possesses infallibility in teaching when the bishops gathered together in an ecumenical council exercise the magisterium as teachers and judges of faith and morals who declare for the universal Church that a doctrine of faith or morals is to be held definitively; or when dispersed throughout the world but preserving the bond of communion among themselves and with the successor of Peter and teaching authentically together with the Roman Pontiff matters of faith or morals, they agree that a particular proposition is to be held definitively.

§3. No doctrine is understood as defined infallibly unless this is manifestly evident.

The Magisterium that is simply *authentic* is the doctrine concerning faith and morals that is taught in the whole Church by the pope and the college of bishops, which they do not intend to declare in a definitive way.

According to its *modality*, the Magisterium is:

- *solemn* when a teaching is expressed in a solemn way or with solemn formulas. This is the case of the teaching of ecumenical councils and that of the Roman Pontiff when he teaches *ex cathedra*;

- *ordinary* when it is exercised through ordinary means of expression (encyclicals, pastoral letters, etc.).

According to its *extension*, the Magisterium is:

- *universal* if it is a teaching proposed to the entire Church by the Roman Pontiff or by the college of bishops;
- *particular* if it is proposed to a part of the faithful (nation, diocese, parish) by their Pastors.

The faithful are bound by the authentic Magisterium. All the truths which make up Catholic doctrine **require the adherence of the faithful**. However, the adherence that is required **differs according to the authority, solemnity, definitiveness, and infallibility** with which the Magisterium of the Church teaches a given doctrine, and according to whether it is contained in or connected to the deposit of Revelation.

**Heresy**--obstinate negation of divine and catholic truth

The word "heresy" comes from the Greek *αἵρεσις*, *haireisis* (from *αἰρέομαι*, *haireomai*, "choose"), which means either a *choice* of beliefs or a *faction* of believers. It was given wide currency by Irenaeus in his tract *Contra Haereses (Against Heresies)* to describe and discredit his opponents in the early Christian Church. He described his own position as orthodox (from *ortho-* "straight" + *doxa* "belief") and his position eventually evolved into the position of the early Christian Church.

Next, a doctrinal proposition, without directly contradicting a received dogma, may yet involve logical consequences at variance with revealed truth. Such a proposition is not heretical, it is a *propositio theologice erronea*, that is, **erroneous** in theology.

**Material Heresy**-- is to hold a believe contrary to defined Catholic teaching but in good faith (arising from inculpable ignorance)

**Formal Heresy**-- is voluntary and pernicious error to what is known to be contrary to the teachings of the Church. This formal heresy is again distinguished into **internal**, or mental, and external. Internal, or mental, heresy is that which is secretly entertained and is not manifested by either word or act. **External** heresy is subdivided into occult and public. **Occult external** is that which is manifested by words or signs, either in secret or to one or two persons only. **Public external** is that which is manifested openly, in public or to a group of people.

**Apostasy**—entire repudiation of the Christian faith

Heresy differs from apostasy. The apostate abandons wholly the faith of Christ either by embracing Judaism, Islamism, Paganism, or simply by falling into naturalism and complete neglect of religion; the heretic always retains faith in Christ.

**Schism**-- refusal of submission to the Supreme Pontiff or of communion with the members of the Church who are subject to him (c. 751).

**Can. 751** Heresy is the obstinate denial or obstinate doubt after the reception of baptism of some truth which is to be believed by divine and Catholic faith; apostasy is the total repudiation of the Christian faith; schism is the refusal of submission to the Supreme Pontiff or of communion with the members of the Church subject to him.

These sins against the faith and against ecclesiastical communion, if exteriorly manifested (e.g., in the mass media), are also offenses which automatically incur excommunication (c. 1364).

Can. 750 §1. A person must believe with divine and Catholic faith all those things contained in the word of God, written or handed on, that is, in the one deposit of faith entrusted to the Church, and at the same time proposed as divinely revealed either by the solemn magisterium of the Church or by its ordinary and universal magisterium which is manifested by the common adherence of the Christian faithful under the leadership of the sacred magisterium; therefore all are bound to avoid any doctrines whatsoever contrary to them.

§2. Each and every thing which is proposed definitively by the magisterium of the Church concerning the doctrine of faith and morals, that is, each and every thing which is required to safeguard reverently and to expound faithfully the same deposit of faith, is also to be firmly embraced and retained; therefore, one who rejects those propositions which are to be held definitively is opposed to the doctrine of the Catholic Church.

The recent Motu Proprio of JoHN PAUL II *Apostolos suos* (May 21, 1998), states that a doctrinal declaration of the conference "may constitute authentic magisterium and be published in the name of the Conference itself", when "**unanimously approved** by the bishops who are members, **or receive the *recognitio*** of the Apostolic See if approved in plenary assembly by at least two thirds of the bishops belonging to the Conference and have a deliberative vote" (Complementary Norms, Art. 1).

On certain occasions, the faithful must explicitly manifest their adherence to Catholic doctrine. This can happen when the law requires them to declare a profession of faith. These cases are listed in c. 833

HERESY: Post-baptismal obstinate denial of some truth which must be believed w/divine and catholic faith, or likewise some obstinate doubt concerning the same (c. 751)

APOSTASY: the total repudiation OF THE CHRISTIAN FAITH.

SCHISM: the refusal of submission to the Roman Pontiff.

- All *latae sententiae* excommunications (c. 1364)
- *Ipsa iure* loss of office for apostasy and schism (c. 1336).
- For cleric can also lead to loss of clerical state (c. 1364§2)

The "ecumenical movement" refers to the activities and initiatives undertaken for the purpose of reestablishing the unity of Christians, such as encounters of dialogue or prayer, collaboration, etc., with the other Christian communities (*UR* 4).

To preach the Gospel is the task of the entire Church. The public ministry to the world falls in the **first place on pastors** who have the responsibility to expound the message of salvation in its entirety and with authority to the people entrusted to them and to all men. Preaching is the **authoritative presentation of doctrine to gatherings of the people.**

The realization of this ministry is regulated law. We can distinguish: those who *can* preach, in what conditions, and those who *must* preach or organize its realization.

All *bishops* have the right to preach everywhere less the local bishop has expressly forbidden it in particular cases (c. 763).

*Priests* and *deacons* have the faculty, but not the right to preach anywhere. To exercise this faculty, they must have the consent of the one who has jurisdiction over the place in which they intend to preach. In addition, the same faculty can be limited or taken away by their own Ordinary or by law. For example, to preach to religious in their churches or oratories, one must have the permission of their superior (cc. 764-765).

The *laity* can be admitted to preach in concrete cases of necessity or of special utility, according to the prescriptions of the conference of bishops. In these cases, they perform **a role of substitution, not a function proper to the laity but a collaboration** with the hierarchical ministry. The homily, however, since it is a liturgical form of preaching, is reserved to clerics, and can never be given by a member of the laity (c. 766).

The **homily, as part of the liturgy, is a preeminent form of preaching.** It represents a privileged occasion of expounding the Word of God to the people in a complete and systematic way during the course of the liturgical year. For this reason the law commands that a homily be given on **Sundays and holy days of obligation**, and it recommends that it be given also on other days, especially if there is a particular occasion (a special feast day, Advent, Lent, etc.; see c. 767).

Homily (cc. 766-767)

- Pre-eminent form of preaching.
- Given only by a cleric.
- Within a liturgy.
- Required on Sundays or holy days, unless a serious reason prevents.

Lay preaching (cc. 578-759)

Masses w/children. After the homily (but not to look like a Homily).

Lay persons have no right and no faculty to preach in church buildings. But can be admitted to preach in a church building and during a liturgy when it is useful or necessary  
In particular cases by diocesan bishop judging spiritual advantage of Faithful (c. 766)

Can. 766 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, according to the prescripts of the conference of bishops and without prejudice to can. 767, §1.

Permission not required outside of liturgy or church building.

BISHOPS are authorized by right to PREACH EVERYWHERE (c. 763).

Some possess the faculty BY OFFICE such as pope, diocesan bishop, pastor (c. 764).

PRESBYTERS AND DEACONS have the FACULTY BY LAW to preach EVERYWHERE, UNLESS the faculty has been restricted or revoked by the competent ecclesiastical authority or unless permission is required by particular law.

PREACHING TO RELIGIOUS REQUIRES PERMISSION of the competent superior according to constitutions (c. 765)

Catechesis is the **systematic teaching of Christian doctrine** and life in order "to develop in men a living, explicit and active faith" (CD 14; c. 773).

**Parents** have first of all **the right and the duty of providing for the Christian education of their children** (c. 226 § 2) by means of *catechesis in the family* through word and example, but also through the aid of others (school, parish, etc.).

There can be many **instruments of catechesis**. The **catechisms** which the Church has always used for teaching the faith have a particular importance and traditional value. They provide an **ordered and complete synthesis of Christian doctrine** which expounds the truths of the Creed, the Ten Commandments, the sacraments, and the Our Father.

It belongs to the Holy See to give prescriptions on catechisms and to publish a catechism for the universal Church, which has been done most recently in 1992 with the **universal Catechism of the Catholic Church**. The conferences of bishops can publish **national catechisms** with the approval of the Apostolic See, and also prepare catechetical aids for the dioceses. The diocesan bishop can also publish a catechism for his **diocese**.

ENTIRE CHURCH IS MISSIONARY by NATURE. Laity evangelizes within the sphere of their activity (c. 781)

MISSIONARIES are those persons who are SENT TO ENGAGE in missionary work by competent ecclesiastical authority; may be native or non-native, secular clerics, members of consecrated life, or laity (c.785).

Therefore the need for formal missioning by church authority (c. 784)

Could be superior, diocesan bishop, bishops' conference, Apostolic See (c. 786).

Churches are not considered to be fully established until they become concerned w/missionary work, that is evangelization, on their own.

Structures for **EDUCATION** in the Code

- Schools up through what we consider grade 12 (c. 796ff)
- Catholic Universities (c. 807)
- Ecclesiastical Universities and Faculties (c. 815ff)

Schools are an aid to parents, home-schooling not prohibited.

Schools: only a competent ecclesiastical authority can consent to use name “Catholic” for a school. Competent ecclesiastical authority must give written recognition for school to be a Catholic School (c. 803)

Catholic identity of university (c. 808):

**Internal dimension** (*reapse<sup>1</sup> Catholica*) – follows catholic doctrine, teachers lead life of integrity and faith.

**External dimension.** Relationship w/church, various approaches.

public juridic peron

private juridic person

recognized private association

individual w/official recognition???

**MANDATE** to teach in a college/university (cc 812, 818)

- Binds only Roman Catholics
- Theological Disciplines.
- Only for teachers. Not required for research.
- Competent ecclesiastical authority grants mandate.  
(diocesan bishop, Episcopal conference, Apostolic See)

Can. 815 Ecclesiastical universities or faculties, which are to investigate the sacred disciplines or those connected to the sacred and to instruct students scientifically in the same disciplines, are proper to the Church by virtue of its function to announce the revealed truth.

Can. 816 §1. Ecclesiastical universities and faculties can be established only through erection by the Apostolic See or with its approval; their higher direction also pertains to it.

§2. Individual ecclesiastical universities and faculties must have their own statutes and plan of studies approved by the Apostolic See.

Can. 817 No university or faculty which has not been erected or approved by the Apostolic See is able to confer academic degrees which have canonical effects in the Church.

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<sup>1</sup> in truth, really;

- Erected or approved by the Apostolic See.
- Faculty receives a canonical mission.
- Holy See has a supervisory role w/respect to them.

Sacred Liturgy is WORSHIP which (c. 834§2):

1. Is carried out in the NAME OF THE CHURCH.
2. By LAWFULLY DEPUTED PERSONS
3. Through acts APPROVED BY THE AUTHORITY of the Church.

Liturgical actions are not private actions, but celebrations of the Church itself which is a “sacrament of unity”. Liturgy pertains to the whole body of the Church (c. 837).

Apostolic See to SUPERVISE the sacred liturgy (along with the diocesan bishop, according to law).

APOSTOLIC SEE (c. 838)

1. to ORDER THE SACRED LITURGY of the Universal Church,
2. to PUBLISH LITURGICAL BOOKS,
3. to REVIEW THEIR TRANSLATIONS in the vernacular

CONFERENCES of Bishops (c. 838§3):

1. To PREPARE TRANSLATIONS of liturgical books into the vernacular. With prior review by Holy See.
2. To ADOPT VARIOUS ADAPTATIONS. With prior review of Holy See.

DIOCESAN BISHOP (c. 838§4):

1. To ISSUE PARTICULAR LAW within the limits of his competence by which all are bound.

SACRAMENTS are actions of Christ which effect what they signify (c. 840).

SUPREME AUTHORITY ALONE APPROVES AND DEFINES those things which are REQUIRED FOR THEIR VALIDITY (c. 841). Conferences of bishops and diocesan bishops can determine what is necessary for their liceity.

The sacred ministers can NOT REFUSE the SACRAMENTS to those (c. 843):

1. Who ASK FOR them at an APPROPRIATE TIME.
2. Are PROPERLY DISPOSED.
3. Are NOT PROHIBITED BY LAW from receiving them.

*COMMUNICATIO IN SACRIS* (C.844)

1. Catholic ministers may LICITLY ADMINISTER sacraments only to Catholics; Catholics may LICITLY RECEIVE sacraments ONLY FROM CATHOLIC MINISTERS.
2. Catholics may receive the sacraments (of EUCHARIST, PENANCE & ANOINTING of the sick) from NON-CATHOLIC MINISTERS. When all:
  - a. necessity requires or genuine spiritual advantage suggests
  - b. danger of error or indifferentism is avoided
  - c. Physically or morally impossible to approach a Catholic minister
  - d. In whose churches the sacraments are valid. (Eastern Churches, Polish National Catholic Church).
3. Catholic ministers may LICITLY ADMINISTER the above sacraments. (EUCHARIST, PENANCE, ANOINTING OF THE SICK) TO MEMBERS OF THE ORIENTAL churches (and other similar Churches) not in full communion with the Catholic Church.
4. Catholic ministers may LICITLY ADMINISTER SACRAMENTS to other CHRISTIANS NOT IN FULL COMMUNION with the Catholic church:
  - a. They ASK FOR IT on their own.
  - b. They CANNOT APPROACH A MINISTER of their own community.
  - c. They MANIFEST CATHOLIC FAITH in the sacraments.
  - d. They are PROPERLY DISPOSED.
  - e. In danger of death or other grave necessity, in the judgment of the diocesan bishop or conference of bishops (e.g., mixed marriages).

Sacraments which imprint a character and cannot be repeated (c. 845):

- Baptism
- Confirmation
- Orders

The only oil that a presbyter can bless is the oil of the sick and only in case of necessity (c. 847).

BAPTISM is the GATE TO the sacraments and NEEDED FOR SALVATION (c. 849).

Baptism is conferred by: immersion or pouring water.

Name foreign to Christian mentality is not to be given.

Time of celebration: Recommended – Sunday or Easter Vigil.

Proper Place: church or oratory. Outside case of necessity, baptism not to be conferred in private homes or hospitals (c. 857).

Ordinary minister of Baptism: bishop, priest, deacon (c. 861).

If ordinary minister is absent: catechist or other person with intention to do what the church does.

Not lawful for anyone to baptize in the territory of another without permission (c. 862)

**BAPTISM**

Who: any person not yet previously baptized is able to be baptized (c. 864).

ADULTS should have MANIFESTED WILL TO RECEIVE baptism and have BEEN TESTED IN THE CHRISTIAN LIFE by means of the catechumenate (c. 865)

Unless grave reason prevents it, adults are to be confirmed immediately after baptism (and those over 7). Those with the Faculty to confirm (here by law) must use it on behalf of those For whom the favor is granted.

Children: PARENTS must GIVE CONSENT, OR AT LEAST ONE of them. THERE IS A FOUNDED HOPE that the CHILD WILL BE BROUGHT UP in the Catholic faith, and DELAYED ONLY when SUCH HOPE ALTOGETHER LACKING. (c. 868§1)

DANGER OF DEATH: The infant of parents, even non-Catholic parents, is licitly baptized even against the parents' will (c. 868§2).

If baptism is doubtful, after investigation confer baptism conditionally (c. 869).

SPONSORS: A MALE, A FEMALE. If non-Catholic Christian: may be witness (c. 873-4).

Requirements of sponsor:

- a. SHOULD BE 16 (can be dispensed by pastor for a just cause)
- b. FULLY INITIATED
- c. Properly DESIGNATED (by parents, one baptized, or pastor)
- d. NOT BOUND by a CANONICAL PENALTY (imposed or declared)
- e. NOT BE PARENT of the one to be baptized

Can. 874 §2. A baptized person who belongs to a non-Catholic ecclesial community is not to participate except together with a Catholic sponsor and then only as a witness of the baptism.

Catholics may not serve as a "Christian-witness" in Catholic Baptismal ceremonies because the canon says, "a baptized person who belongs to a non-Catholic ecclesial community." A Catholic is by definition not a "non-Catholic."

To prove baptism if record does not exist: single witness above suspicion, or oath of person if baptism was received at an adult age.

Can. 869 §1. If there is a **doubt** whether a person has been baptized or whether baptism was conferred validly and the doubt remains after a **serious investigation**, baptism is to be conferred **conditionally**.

§2. Those baptized in a **non-Catholic ecclesial community** must not be baptized conditionally unless, after an examination of the matter and the form of the words used in the conferral of baptism and a consideration of the intention of the baptized adult and the minister of the baptism, a serious reason exists to doubt the validity of the baptism.

§3. If in the cases mentioned in §§1 and 2 the conferral or validity of the baptism remains doubtful, baptism is not to be conferred until after the doctrine of the sacrament of baptism is explained to the person to be baptized, if an adult, and the reasons of the doubtful validity of the baptism are explained to the person or, in the case of an infant, to the parents.

CONFIRMATION: ENRICHES ONE BY THE HOLY SPIRIT AND BINDS ONE MORE CLOSELY to the Church (c. 879).

Matter: IMPOSITION OF HANDS while ANOINTING the FOREHEAD  
Form: WORDS as prescribed IN THE LITURGICAL BOOKS (c. 880§1).

The chrism must be consecrated by a bishop (C. 880§2).

It should be celebrated in a church and during Mass (C. 881)

Ordinary Minister of Confirmation: Bishop (c. 882)

BY DELEGATION: a presbyter with the faculty by law or by special concession (c. 882).

BY LAW (c. 883§1):

- a. Those EQUIVALENT OT DIOCESAN bishop (c. 638)
- b. The presbyter (in virtue of office or mandate) who BAPTIZES OR ADMITS INTO full communion one NO LONGER AN INFANT.
- c. DANGER OF DEATAH.

A diocesan administrator has the faculty to confirm the faithful within his diocese. This was not included in the Code but was later corrected by the CDW.

BY SPECIAL CONCESSION (c. 884):

- a. Bishop gives FACULTY TO A PRESBYTER TO CONFIRM.
- b. A bishop or presbyter with the faculty to confirm may associate other presbyters.

To administer confirmation outside his diocese, the bishop needs at least the PRESUMED IT IS A QUESTION OF HIS OWN SUBJECTS (c. 886§2).

PERMISSION OF THE DIOCESAN BISHOP: UNLESS Presbyters may not validly confirm outside his territory (c. 887).

CONFIRMATION:

Those to be confirmed (c. 889):

1. Baptized person, not yet confirmed
2. Use of reason
3. Properly instructed
4. Able to renew one's baptismal promises
5. About the age of discretion

The National Conference of Catholic Bishops, in accord with the prescriptions of canon 891, hereby decrees that the Sacrament of Confirmation in the Latin Rite shall be conferred **between**

**the age of discretion and about sixteen years of age, within the limits determined by the diocesan bishop and with regard for the legitimate exceptions given in canon 891.**

It is desirable that the sponsor for the person's baptism be the sponsor for his/her confirmation (c. 892). It is to be noted that the text says nothing about the parents being sponsors, but says that they can present (*praesentent*) their children for confirmation.

EUCCHARIST: The Most August Sacrament in which Christ is contained, offered, and received. The summit and source of Christian worship and life (c. 897).

Minister: VALIDLY ORDAINED PRIEST. For liceity only, he must not be canonically impeded and must follow the prescriptions of law (c. 990). "Nobody can effect this sacrament except a priest who has been properly ordained according to the church's keys, which Jesus Christ himself gave to the apostles and their successors." Lateran IV, 1215 AD.

Each priest MAY CONCELEBRATE, but has the RIGHT TO CELEBRATE INDIVIDUALLY (c. 902).

Normally, not lawful for a priest to celebrate mass more than once a day, however, with permission of local ordinary, may celebrate twice, even three times on Sunday and Holy Day of Obligation (c. 905).

Can. 906 Except for a **just and reasonable cause**, a priest is not to celebrate the eucharistic sacrifice without the participation of at least some member of the faithful.

In general it is up to the individual priest to judge whether he has a just and reasonable cause for celebrating alone.

Can. 908 Catholic priests are forbidden to concelebrate the Eucharist with priests or ministers of Churches or ecclesial communities which do not have full communion with the Catholic Church.

Can. 1365 A person guilty of prohibited participation in sacred rites (*communicatio in sacris*) is to be punished with a just penalty.

Any baptized person, not prohibited by law, can and must be admitted to Holy Communion (c. 912); those with "use" of reason may receive First Communion (c. 914).

Can. 913 §1. The administration of the Most Holy Eucharist to children requires that they have sufficient knowledge and careful preparation so that they understand the mystery of Christ according to their capacity and are able to receive the body of Christ with faith and devotion.

§2. The Most Holy Eucharist, however, can be administered to children in danger of death if they can distinguish the body of Christ from ordinary food and receive communion reverently.

For children:

- a. Sufficient knowledge.
- b. Careful preparation

- c. (may be given to children in danger of death if they can distinguish the Body of Christ from ordinary food.)

NOT TO BE ADMITTED to Communion (c. 915):

1. Those who have been EXCOMMUNICATED OR INTERDICTED (after imposition or declaration of the penalty).
2. Those who OBSTINATELY PERSIST IN MANIFEST GRAVE SIN.

A person CONSCIOUS OF GRAVE SIN in not to celebrate Mass or receive the Eucharist with o prior sacramental confession...unless for grave reasons there is not opportunity of confessing. Make an act of contrition with intention of confessing ASAP (c. 916).

PRECEPT: Receive communion ONCE A YEAR during the EASTER SEASON (c. 920).

MATTER: Unleavened WHEAT BREAD, GRAPE WINE (c. 924).

Mass cannot take place (between Mass of the Lord's Supper on Holy Thursday and the Easter Vigil).

RESERVATION OF THE BLESSED SACRAMENT

Must be reserved (c. 934, 1°):

- every parish church
- church or oratory attached to a religious house

May be reserved (c. 934, 2°):

- chapel of bishop
- other churches, oratories or chapels, with permission of local ordinary.

Priest should celebrate Mass there at least 2X per month (c. 934, 2°).

To be reserved regularly in only one tabernacle of a church or oratory in a prominent, conspicuous and prayerful place (c. 938)

EXPOSITION (c. 941): placing the Eucharist in a ciborium or monstrance. Outside the tabernacle for prayer (Minister: priest, deacon, acolyte, extraordinary minister of Holy Communion)

ADORATION: prayer before the blessed sacrament.

BENEDICTION (c. 943): Blessing with the blessed sacrament. (Minister: priest or deacon only).

OFFERINGS AT THE CELEBRATIAON OF MASS

Except for Christmas, a priest may keep an offering for only one Mass per day. The ordinary determines where the offering for a second Mass on one day will go (c. 951).

Bishops of the ECCLESIASTICAL PROVINCIAL are to establish the SET AMOUNT FOR MASS OFFERINGS (a bishop cannot do this on his own). It is not lawful for a priest to ask for a higher offering. Where there is NO SUCH DECREE, CUSTOM RULES. However, he may accept a voluntarily offering which is greater than the prescribed offering (c. 952).

No one may accept more masses than can be celebrated by him in one year.

PENANCE:

INDIVIDUAL AND INTEGRAL confession and absolution are the ONLY ORDINARY way of reconciliation in serious sin (c. 960).

(INTEGRAL = CONFESSION OF SERIOUS SINS IN NUMBER AND KIND together with their CIRCUMSTANCES).

PHYSICAL & MORAL IMPOSSIBILITY excuses one from individual confession.

General Absolution (c. 961):

1. In danger of death
2. Grave necessity exists.
  - a. number of penitents and number of confessors is such that individual confessions cannot be heard within suitable time.
  - b. Penitents deprived of sacramental grace or holy communion for a long time (one month)
  - c. Diocesan bishop decides when conditions are met.
  - d. Not for great feasts or pilgrimages.

For general absolution (c. 962): it is required that:

1. Person be suitably disposed
2. Intention to confess serious sins individually which at present cannot be confessed (liceity).
3. Act of contrition before general absolution.
4. Must approach individual confession as soon as possible before receiving another general absolution.

Minister: only a priest is the minister of penance (c. 965).

For Validity: (1) power of ordination and (2) faculty.

PENANCE: FACULTIES

BY OFFICE (c. 966§2):

- local ordinaries, pastors, those who take the pastor's place, canon penitentiary, chaplains,
- superiors of clerical religious institutes and clerical societies of apostolic life of pontifical right

By DELEGATION (c. 967):

- By SPECIAL CONCESSION (local ordinary, some superiors)
- By LAW (Pope, Cardinals, Bishops, any priest in danger of death)

PERSON WITH HABITUAL FACULTIES: has this EXTENDED BY LAW EVERYWHERE. This habitual faculty should be in writing (c. 967§§2-3).

By Law:

- Pope & Cardinals can hear anywhere in the world (c. 967§1)
- Bishops can hear anywhere unless the diocesan bishop denies it (then it would be illicit)
- Priests with habitual faculties hear validly everywhere, unless it has been denied (illicit) or revoked (invalid) by the local ordinary.
- Those religious given faculty to hear confessions of other members and those staying day and night in a religious house, also have the same for other members and houses (c. 968§2).

PENANCE

Only the local ordinary can give the faculty to hear confessions of any of the faithful (c. 969§1).

The faculty is granted in virtue of DOMICILE OR INCARDINATION (c. 970).

The faculty TO HEAR HABITUALLY is to be granted IN WRITING (c. 132).

Loss of Faculty (cc. 974-75)

1. Revocation
2. Loss of Office
3. Excardination
4. Loss of domicile

ABSOLUTION OF AN ACCOMPLICE is invalid and incurs a reserved *latae sententiae* excommunication (cc. 977, 1378§1).

VIOLATION OF SEAL: Reserved *latae sententiae* excommunication (c. 983).

Penance administered according to quality and number of sins (c. 981).

The Penitent (c. 987).

1. SUITABLY DISPOSED
2. PURPOSE OF AMENDMENT
3. CONFESS IN KIND AND NUMBER ALL SERIOUS SINS (c. 988)

Obligation to CONFESS SERIOUS SINS AT LEAST ONCE A YEAR (c. 989).

ANOINTING OF THE SICK (c. 998):

For those who begin to BE IN DANGER DUE TO ILLNESS OR OLD AGE (after the use of reason)

Minister: every priest, and only a priest (c. 999). Any priest with the PRESUMED CONSENT OF THE PRIEST WHO HAS THE CARE OF SOULS, licitly administers the sacrament (c. 1003).

No more conditional anointing: when IN DOUBT, ANOINT (c. 1005).

Not to be conferred on those who obstinently persist (implies a warning) in manifest (public) serious sin (c. 1007).

SACRAMENTALS:

The APOSTOLIC SEE ALONE can ESTABLISH, INTERPRET,  
OR ABOLISH sacramentals (c. 1167§1).

The minister: cleric, and in accord with judgment of local ordinary  
And the approved books, lay persons properly endowed.

FUNERALS TO BE DENIED TO (c. 1184):

Notorious apostates, heretics, schismatics.

Persons cremated for reasons opposed to Christian faith.

Other manifest sinners whose burial would cause public  
Scandal to the faithful