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“The salvation of souls must always be the supreme law in the church” (**Canon 1752**, p. 1847).

“In danger of death, the censured cleric's activity is not restricted, whatever the nature of the censure. In such situations, the faithful may generally seek such ministry for any just cause, e.g. deepening one's spiritual life” (**Canon 1335**, p. 1553).

“Even though a priest lacks the faculty to hear confessions, he absolves validly and licitly (legally) any penitents whatsoever in danger of death from any censures and sins, even if an approved priest is present” (**Canon 976**, p.1159-60).

“The faculty of a presbyter to confirm is not territorially restricted when confirmation is administered in danger of death situations ” (**Canon 887**, p.1084). “If there is imminent danger of grave harm or infamy, a person impeded by an irregularity from exercising an order can exercise it” (**Canon 1048**, p.1227).

“If a censure prohibits the celebration of sacraments or sacramentals or the placing of an act of governance, the prohibition is suspended whenever it is necessary to care for the faithful in danger of death. If a *latae sententiae* censure has not been declared, the prohibition is also suspended whenever a member of the faithful requests a sacrament or sacramental or act of governance; a person is permitted to request this for any just cause (**Canon 1335**)” (p.1553).

“In case of urgent necessity, only those things required for the validity of the sacrament must be observed” (**Canon 850**, p.1037).

“Every priest and a priest alone validly administers anointing of the sick. All priests to whom care of souls is entrusted have the duty and right of administering the anointing of the sick for the faithful entrusted to their pastoral office. For a reasonable cause, any other priest can administer this sacrament with at least the presumed consent of the priest mentioned above” (Canon 1003).

“Married clerics may minister to the faithful in danger of death e.g., **Canon 976**). Although certain married clerics may legitimately function in the Latin church, the attempted marriage of clerics not so authorized allegedly entails an objective ministerial unfitness. Hence the faithful may not legitimately seek the ministry of such clerics. No other cleric whose censure is undeclared is subject to such restrictions. However, even such married clerics may minister to the faithful in danger of death” (p.1553).