

The Sacraments

The Catholic Church recognizes the existence of Seven Sacraments instituted by the Lord. They are:

- [Sacraments of Christian Initiation](#): Baptism, Confirmation, and the Eucharist
- [Sacraments of Healing](#): Penance (Reconciliation) and Anointing of the Sick
- [Sacraments at the Service of Communion](#): Holy Orders and Matrimony

Code of Canon Law: Book IV - Function of the Church: Part I - The Sacraments

The Sacraments (Code of Canon Law; Cann. 840-848)

- Can. 840 The sacraments of the New Testament were instituted by Christ the Lord and entrusted to the Church. As actions of Christ and the Church, they are signs and means which express and strengthen the faith, render worship to God, and effect the sanctification of humanity and thus contribute in the greatest way to establish, strengthen, and manifest ecclesiastical communion. Accordingly, in the celebration of the sacraments the sacred ministers and the other members of the Christian faithful must use the greatest veneration and necessary diligence.
- Can. 841 Since the sacraments are the same for the whole Church and belong to the divine deposit, it is only for the supreme authority of the Church to approve or define the requirements for their validity; it is for the same or another competent authority according to the norm of can. 838 §§3 and 4 (Can. 838 §3. It pertains to the conferences of bishops to prepare and publish, after the prior review of the Holy See, translations of liturgical books in vernacular languages, adapted appropriately within the limits defined in the liturgical books themselves. §4. Within the limits of his competence, it pertains to the diocesan bishop in the Church entrusted to him to issue liturgical norms which bind everyone.) to decide what pertains to their licit celebration, administration, and reception and to the order to be observed in their celebration.
- Can. 842 §1. A person who has not received baptism cannot be admitted validly to the other sacraments. §2. The sacraments of baptism, confirmation, and the Most Holy Eucharist are interrelated in such a way that they are required for full Christian initiation.
- Can. 843 §1. Sacred ministers cannot deny the sacraments to those who seek them at appropriate times, are properly disposed, and are not prohibited by law from receiving them. §2. Pastors of souls and other members of the Christian faithful, according to their respective ecclesiastical function, have the duty to take care that those who seek the sacraments are prepared to receive them by proper evangelization and catechetical instruction, attentive to the norms issued by competent authority.
- Can. 844 §1. Catholic ministers administer the sacraments licitly to Catholic members of the Christian faithful alone, who likewise receive them licitly from Catholic ministers alone, without prejudice to the prescripts of §§2, 3, and 4 of this canon, and [can. 861, §2](#). §2. Whenever necessity requires it or true spiritual advantage suggests it, and provided that danger of error or of indifferentism is avoided, the Christian faithful for whom it is physically or morally impossible to approach a Catholic minister are

permitted to receive the sacraments of penance, Eucharist, and anointing of the sick from non-Catholic ministers in whose Churches these sacraments are valid. §3. Catholic ministers administer the sacraments of penance, Eucharist, and anointing of the sick licitly to members of Eastern Churches which do not have full communion with the Catholic Church if they seek such on their own accord and are properly disposed. This is also valid for members of other Churches which in the judgment of the Apostolic See are in the same condition in regard to the sacraments as these Eastern Churches. §4. If the danger of death is present or if, in the judgment of the diocesan bishop or conference of bishops, some other grave necessity urges it, Catholic ministers administer these same sacraments licitly also to other Christians not having full communion with the Catholic Church, who cannot approach a minister of their own community and who seek such on their own accord, provided that they manifest Catholic faith in respect to these sacraments and are properly disposed. §5. For the cases mentioned in §§2, 3, and 4, the diocesan bishop or conference of bishops is not to issue general norms except after consultation at least with the local competent authority of the interested non-Catholic Church or community.

- Can. 845 §1. Since the sacraments of baptism, confirmation, and orders imprint a character, they cannot be repeated. §2. If after completing a diligent inquiry a prudent doubt still exists whether the sacraments mentioned in §1 were actually or validly conferred, they are to be conferred conditionally.
- Can. 846 §1. In celebrating the sacraments the liturgical books approved by competent authority are to be observed faithfully; accordingly, no one is to add, omit, or alter anything in them on one's own authority. §2. The minister is to celebrate the sacraments according to the minister's own rite.
- Can. 847 §1. In administering the sacraments in which holy oils must be used, the minister must use oils pressed from olives or other plants and, without prejudice to the prescript of can. 999, n. 2 (Can. 999 In addition to a bishop, the following can bless the oil to be used in the anointing of the sick... 2. any presbyter in a case of necessity, but only in the actual celebration of the sacrament.), consecrated or blessed recently by a bishop; he is not to use old oils unless it is necessary. §2. The pastor is to obtain the holy oils from his own bishop and is to preserve them diligently with proper care.
- Can. 848 The minister is to seek nothing for the administration of the sacraments beyond the offerings defined by competent authority, always taking care that the needy are not deprived of the assistance of the sacraments because of poverty.

Sacraments of Christian Initiation

[Baptism](#)

[Confirmation](#)

[Eucharist](#)

Baptism (Code of Canon Law; Cann. 849-878)

- Can. 849 Baptism, the gateway to the sacraments and necessary for salvation by actual reception or at least by desire, is validly conferred only by a washing of true water with the proper form of words. Through baptism men and women are freed from sin, are reborn as children of God, and, configured to Christ by an indelible character, are incorporated into the Church.

- Can. 850 Baptism is administered according to the order prescribed in the approved liturgical books, except in case of urgent necessity when only those things required for the validity of the sacrament must be observed.
- Can. 851 The celebration of baptism must be prepared properly; consequently: 1. an adult who intends to receive baptism is to be admitted to the catechumenate and is to be led insofar as possible through the various stages to sacramental initiation, according to the order of initiation adapted by the conference of bishops and the special norms issued by it; 2. the parents of an infant to be baptized and those who are to undertake the function of sponsor are to be instructed properly on the meaning of this sacrament and the obligations attached to it. The pastor personally or through others is to take care that the parents are properly instructed through both pastoral advice and common prayer, bringing several families together and, where possible, visiting them.
- Can. 852 §1. The prescripts of the canons on adult baptism are to be applied to all those who, no longer infants, have attained the use of reason. §2. A person who is not responsible for oneself (non sui compos) is also regarded as an infant with respect to baptism.
- Can. 853 Apart from a case of necessity, the water to be used in conferring baptism must be blessed according to the prescripts of the liturgical books.
- Can. 854 Baptism is to be conferred either by immersion or by pouring; the prescripts of the conference of bishops are to be observed.
- Can. 855 Parents, sponsors, and the pastor are to take care that a name foreign to Christian sensibility is not given.
- Can. 856 Although baptism can be celebrated on any day, it is nevertheless recommended that it be celebrated ordinarily on Sunday or, if possible, at the Easter Vigil.
- Can. 857 §1. Apart from a case of necessity, the proper place of baptism is a church or oratory. §2. As a rule an adult is to be baptized in his or her parish church and an infant in the parish church of the parents unless a just cause suggests otherwise.
- Can. 858 §1. Every parish church is to have a baptismal font, without prejudice to the cumulative right already acquired by other churches. §2. After having heard the local pastor, the local ordinary can permit or order for the convenience of the faithful that there also be a baptismal font in another church or oratory within the boundaries of the parish.
- Can. 859 If because of distance or other circumstances the one to be baptized cannot go or be brought to the parish church or to the other church or oratory mentioned in [can. 858, §2](#) without grave inconvenience, baptism can and must be conferred in another nearer church or oratory, or even in another fitting place.
- Can. 860 §1. Apart from a case of necessity, baptism is not to be conferred in private houses, unless the local ordinary has permitted it for a grave cause. §2. Except in a case of necessity or for some other compelling pastoral reason, baptism is not to be celebrated in hospitals unless the diocesan bishop has established otherwise.
- Can. 861 §1. The ordinary minister of baptism is a bishop, a presbyter, or a deacon, without prejudice to the prescript of the pastor. §2. When an ordinary minister is absent or impeded, a catechist or another person designated for this function by the local ordinary, or in a case of necessity any person with the right intention, confers baptism

licitly. Pastors of souls, especially the pastor of a parish, are to be concerned that the Christian faithful are taught the correct way to baptize.

- Can. 862 Except in a case of necessity, no one is permitted to confer baptism in the territory of another without the required permission, not even upon his own subjects.
- Can. 863 The baptism of adults, at least of those who have completed their fourteenth year, is to be deferred to the diocesan bishop so that he himself administers it if he has judged it Expedient.
- Can. 864 Every person not yet baptized and only such a person is capable of baptism.
- Can. 865 §1. For an adult to be baptized, the person must have manifested the intention to receive baptism, have been instructed sufficiently about the truths of the faith and Christian obligations, and have been tested in the Christian life through the catechumenate. The adult is also to be urged to have sorrow for personal sins. §2. An adult in danger of death can be baptized if, having some knowledge of the principal truths of the faith, the person has manifested in any way at all the intention to receive baptism and promises to observe the commandments of the Christian religion.
- Can. 866 Unless there is a grave reason to the contrary, an adult who is baptized is to be confirmed immediately after baptism and is to participate in the eucharistic celebration also by receiving communion
- Can. 867 §1. Parents are obliged to take care that infants are baptized in the first few weeks; as soon as possible after the birth or even before it, they are to go to the pastor to request the sacrament for their child and to be prepared properly for it. §2. An infant in danger of death is to be baptized without delay.
- Can. 868 §1. For an infant to be baptized licitly: 1. the parents or at least one of them or the person who legitimately takes their place must consent; 2. there must be a founded hope that the infant will be brought up in the Catholic religion; if such hope is altogether lacking, the baptism is to be delayed according to the prescripts of particular law after the parents have been advised about the reason. §2. An infant of Catholic parents or even of non-Catholic parents is baptized licitly in danger of death even against the will of the parents.
- 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.
- Can. 870 An abandoned infant or a foundling is to be baptized unless after diligent investigation the baptism of the infant is established.
- Can. 871 If aborted fetuses are alive, they are to be baptized insofar as possible.
- Can. 872 Insofar as possible, a person to be baptized is to be given a sponsor who assists an adult in Christian initiation or together with the parents presents an infant for

baptism. A sponsor also helps the baptized person to lead a Christian life in keeping with baptism and to fulfill faithfully the obligations inherent in it.

- Can. 873 There is to be only one male sponsor or one female sponsor or one of each.
- Can. 874 §1. To be permitted to take on the function of sponsor a person must: 1. be designated by the one to be baptized, by the parents or the person who takes their place, or in their absence by the pastor or minister and have the aptitude and intention of fulfilling this function; 2. have completed the sixteenth year of age, unless the diocesan bishop has established another age, or the pastor or minister has granted an exception for a just cause; 3. be a Catholic who has been confirmed and has already received the most holy sacrament of the Eucharist and who leads a life of faith in keeping with the function to be taken on; 4. not be bound by any canonical penalty legitimately imposed or declared; 5. not be the father or mother of the one to be baptized. §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.
- Can. 875 A person who administers baptism is to take care that, unless a sponsor is present, there is at least a witness who can attest to the conferral of the baptism.
- Can. 876 To prove the conferral of baptism, if prejudicial to no one, the declaration of one witness beyond all exception is sufficient or the oath of the one baptized if the person received baptism as an adult.
- Can. 877 §1. The pastor of the place where the baptism is celebrated must carefully and without any delay record in the baptismal register the names of the baptized, with mention made of the minister, parents, sponsors, witnesses, if any, the place and date of the conferral of the baptism, and the date and place of birth. §2. If it concerns a child born to an unmarried mother, the name of the mother must be inserted, if her maternity is established publicly or if she seeks it willingly in writing or before two witnesses. Moreover, the name of the father must be inscribed if a public document or his own declaration before the pastor and two witnesses proves his paternity; in other cases, the name of the baptized is inscribed with no mention of the name of the father or the parents. §3. If it concerns an adopted child, the names of those adopting are to be inscribed and, at least if it is done in the civil records of the region, also the names of the natural parents according to the norm of §§1 and 2, with due regard for the prescripts of the conference of bishops.
- Can. 878 If the baptism was not administered by the pastor or in his presence, the minister of baptism, whoever it is, must inform the pastor of the parish in which it was administered of the conferral of the baptism, so that he records the baptism according to the norm of [can. 877. §1](#).

Confirmation (Cann. 879 - 958)

- Can. 879 The sacrament of confirmation strengthens the baptized and obliges them more firmly to be witnesses of Christ by word and deed and to spread and defend the faith. It imprints a character, enriches by the gift of the Holy Spirit the baptized continuing on the path of Christian initiation, and binds them more perfectly to the Church.
- Can. 880 §1. The sacrament of confirmation is conferred by the anointing of chrism on the forehead, which is done by the imposition of the hand and through the words prescribed in the approved liturgical books. §2. The chrism to be used in the sacrament

of confirmation must be consecrated by a bishop even if a presbyter administers the sacrament.

- Can. 881 It is desirable to celebrate the sacrament of confirmation in a church and during Mass; for a just and reasonable cause, however, it can be celebrated outside Mass and in any worthy place.
- Can. 882 The ordinary minister of confirmation is a bishop; a presbyter provided with this faculty in virtue of universal law or the special grant of the competent authority also confers this sacrament validly.
- Can. 883 The following possess the faculty of administering confirmation by the law itself: 1. within the boundaries of their jurisdiction, those who are equivalent in law to a diocesan bishop; 2. as regards the person in question, the presbyter who by virtue of office or mandate of the diocesan bishop baptizes one who is no longer an infant or admits one already baptized into the full communion of the Catholic Church; 3. as regards those who are in danger of death, the pastor or indeed any presbyter.
- Can. 884 §1. The diocesan bishop is to administer confirmation personally or is to take care that another bishop administers it. If necessity requires it, he can grant the faculty to one or more specific presbyters, who are to administer this sacrament. §2. For a grave cause the bishop and even the presbyter endowed with the faculty of confirming in virtue of the law or the special grant of the competent authority can in single cases also associate presbyters with themselves to administer the sacrament.
- Can. 885 §1. The diocesan bishop is obliged to take care that the sacrament of confirmation is conferred on subjects who properly and reasonably seek it. §2. A presbyter who possesses this faculty must use it for the sake of those in whose favor the faculty was granted.
- Can. 886 §1. A bishop in his diocese legitimately administers the sacrament of confirmation even to faithful who are not his subjects, unless their own ordinary expressly prohibits it. §2. To administer confirmation licitly in another diocese, a bishop needs at least the reasonably presumed permission of the diocesan bishop unless it concerns his own subjects.
- Can. 887 A presbyter who possesses the faculty of administering confirmation also confers this sacrament licitly on externs in the territory assigned to him unless their proper ordinary prohibits it; he cannot confer it validly on anyone in another territory, without prejudice to the prescript of [can. 883, n. 3](#).
- Can. 888 Within the territory in which they are able to confer confirmation, ministers can administer it even in exempt places.
- Can. 889 §1. Every baptized person not yet confirmed and only such a person is capable of receiving confirmation. §2. To receive confirmation licitly outside the danger of death requires that a person who has the use of reason be suitably instructed, properly disposed, and able to renew the baptismal promises.
- Can. 890 The faithful are obliged to receive this sacrament at the proper time. Parents and pastors of souls, especially pastors of parishes, are to take care that the faithful are properly instructed to receive the sacrament and come to it at the appropriate time.
- Can. 891 The sacrament of confirmation is to be conferred on the faithful at about the age of discretion unless the conference of bishops has determined another age, or there is danger of death, or in the judgment of the minister a grave cause suggests otherwise.

- Can. 892 Insofar as possible, there is to be a sponsor for the person to be confirmed; the sponsor is to take care that the confirmed person behaves as a true witness of Christ and faithfully fulfills the obligations inherent in this sacrament.
- Can. 893 §1. To perform the function of sponsor, a person must fulfill the conditions mentioned in can. 874. §2. It is desirable to choose as sponsor the one who undertook the same function in baptism.
- Can. 894 To prove the conferral of confirmation the prescripts of [can. 876](#) are to be observed.
- Can. 895 The names of those confirmed with mention made of the minister, the parents and sponsors, and the place and date of the conferral of confirmation are to be recorded in the confirmation register of the diocesan curia or, where the conference of bishops or the diocesan bishop has prescribed it, in a register kept in the parish archive. The pastor must inform the pastor of the place of baptism about the conferral of confirmation so that a notation is made in the baptismal register according to the norm of can. 535, §2 (In the baptismal register are also to be noted confirmation and those things which pertain to the canonical status of the Christian faithful...).
- Can. 896 If the pastor of the place was not present, the minister either personally or through another is to inform him as soon as possible of the conferral of confirmation.

Eucharist (Cann. 897 - 958)

- Can. 897 The most August sacrament is the Most Holy Eucharist in which Christ the Lord himself is contained, offered, and received and by which the Church continually lives and grows. The eucharistic sacrifice, the memorial of the death and resurrection of the Lord, in which the sacrifice of the cross is perpetuated through the ages is the summit and source of all worship and Christian life, which signifies and effects the unity of the People of God and brings about the building up of the body of Christ. Indeed, the other sacraments and all the ecclesiastical works of the apostolate are closely connected with the Most Holy Eucharist and ordered to it.
- Can. 898 The Christian faithful are to hold the Most Holy Eucharist in highest honor, taking an active part in the celebration of the most august sacrifice, receiving this sacrament most devoutly and frequently, and worshiping it with the highest adoration. In explaining the doctrine about this sacrament, pastors of souls are to teach the faithful diligently about this obligation.
- Can. 899 §1. The eucharistic celebration is the action of Christ himself and the Church. In it, Christ the Lord, through the ministry of the priest, offers himself, substantially present under the species of bread and wine, to God the Father and gives himself as spiritual food to the faithful united with his offering. §2. In the eucharistic gathering the people of God are called together with the bishop or, under his authority, a presbyter presiding and acting in the person of Christ. All the faithful who are present, whether clerics or laity, unite together by participating in their own way according to the diversity of orders and liturgical functions. §3. The eucharistic celebration is to be organized in such a way that all those participating receive from it the many fruits for which Christ the Lord instituted the eucharistic sacrifice.
- Can. 900 §1. The minister who is able to confect the sacrament of the Eucharist in the person of Christ is a validly ordained priest alone. §2. A priest not impeded by canon

law celebrates the Eucharist licitly; the provisions of the following canons are to be observed.

- Can. 901 A priest is free to apply the Mass for anyone, living or dead.
- Can. 902 Unless the welfare of the Christian faithful requires or suggests otherwise, priests can concelebrate the Eucharist. They are completely free to celebrate the Eucharist individually, however, but not while a concelebration is taking place in the same church or oratory.
- Can. 903 A priest is to be permitted to celebrate even if the rector of the church does not know him, provided that either he presents a letter of introduction from his ordinary or superior, issued at least within the year, or it can be judged prudently that he is not impeded from celebrating.
- Can. 904 Remembering always that in the mystery of the eucharistic sacrifice the work of redemption is exercised continually, priests are to celebrate frequently; indeed, daily celebration is recommended earnestly since, even if the faithful cannot be present, it is the act of Christ and the Church in which priests fulfill their principal function.
- Can. 905 §1. A priest is not permitted to celebrate the Eucharist more than once a day except in cases where the law permits him to celebrate or concelebrate more than once on the same day. §2. If there is a shortage of priests, the local ordinary can allow priests to celebrate twice a day for a just cause, or if pastoral necessity requires it, even three times on Sundays and holy days of obligation.
- 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.
- Can. 907 In the eucharistic celebration deacons and lay persons are not permitted to offer prayers, especially the eucharistic prayer, or to perform actions which are proper to the celebrating priest.
- 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. 909 A priest is not to neglect to prepare himself properly through prayer for the celebration of the eucharistic sacrifice and to offer thanks to God at its completion.
- Can. 910 §1. The ordinary minister of holy communion is a bishop, presbyter, or deacon. §2. The extraordinary minister of holy communion is an acolyte or another member of the Christian faithful designated according to the norm of can. 230, §3 (When the need of the Church warrants it and ministers are lacking, lay persons, even if they are not lectors or acolytes, can also supply certain of their duties, namely, to exercise the ministry of the word, to preside offer liturgical prayers, to confer baptism, and to distribute Holy Communion, according to the prescripts of the law.)
- Can. 911 §1. The pastor, parochial vicars, chaplains, and, with regard to all those dwelling in the house, the superior of a community in clerical religious institutes and societies of apostolic life have the duty and right of bringing the Most Holy Eucharist as Viaticum to the sick. §2. In the case of necessity or with at least the presumed permission of the pastor, chaplain, or superior, who must be notified afterwards, any priest or other minister of holy communion must do this.
- Can. 912 Any baptized person not prohibited by law can and must be admitted to holy communion.

- 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.
- Can. 914 It is primarily the duty of parents and those who take the place of parents, as well as the duty of pastors, to take care that children who have reached the use of reason are prepared properly and, after they have made sacramental confession, are refreshed with this divine food as soon as possible. It is for the pastor to exercise vigilance so that children who have not attained the use of reason or whom he judges are not sufficiently disposed do not approach holy communion.
- Can. 915 Those who have been excommunicated or interdicted after the imposition or declaration of the penalty and others obstinately persevering in manifest grave sin are not to be admitted to holy communion.
- Can. 916 A person who is conscious of grave sin is not to celebrate Mass or receive the body of the Lord without previous sacramental confession unless there is a grave reason and there is no opportunity to confess; in this case the person is to remember the obligation to make an act of perfect contrition which includes the resolution of confessing as soon as possible.
- Can. 917 A person who has already received the Most Holy Eucharist can receive it a second time on the same day only within the eucharistic celebration in which the person participates, without prejudice to the precept of [can. 921, §2](#).
- Can. 918 It is highly recommended that the faithful receive holy communion during the eucharistic celebration itself. It is to be administered outside the Mass, however, to those who request it for a just cause, with the liturgical rites being observed.
- Can. 919 §1. A person who is to receive the Most Holy Eucharist is to abstain for at least one hour before holy communion from any food and drink, except for only water and medicine. §2. A priest who celebrates the Most Holy Eucharist two or three times on the same day can take something before the second or third celebration even if there is less than one hour between them. §3. The elderly, the infirm, and those who care for them can receive the Most Holy Eucharist even if they have eaten something within the preceding hour.
- Can. 920 §1. After being initiated into the Most Holy Eucharist, each of the faithful is obliged to receive holy communion at least once a year. §2. This precept must be fulfilled during the Easter season unless it is fulfilled for a just cause at another time during the year.
- Can. 921 §1. The Christian faithful who are in danger of death from any cause are to be nourished by holy communion in the form of Viaticum. §2. Even if they have been nourished by holy communion on the same day, however, those in danger of death are strongly urged to receive communion again. §3. While the danger of death lasts, it is recommended that holy communion be administered often, but on separate days.
- Can. 922 Holy Viaticum for the sick is not to be delayed too long; those who have the care of souls are to be zealous and vigilant that the sick are nourished by Viaticum while fully conscious.

- Can. 923 The Christian faithful can participate in the eucharistic sacrifice and receive holy communion in any Catholic rite, without prejudice to the prescript of [can. 844](#).
- Can. 924 §1. The most holy eucharistic sacrifice must be offered with bread and with wine in which a little water must be mixed. §2. The bread must be only wheat and recently made so that there is no danger of spoiling. §3. The wine must be natural from the fruit of the vine and not spoiled.
- Can. 925 Holy communion is to be given under the form of bread alone, or under both species according to the norm of the liturgical laws, or even under the form of wine alone in a case of necessity.
- Can. 926 According to the ancient tradition of the Latin Church, the priest is to use unleavened bread in the eucharistic celebration whenever he offers it.
- Can. 927 It is absolutely forbidden, even in extreme urgent necessity, to consecrate one matter without the other or even both outside the eucharistic celebration.
- Can. 928 The eucharistic celebration is to be carried out in the Latin language or in another language provided that the liturgical texts have been legitimately approved.
- Can. 929 In celebrating and administering the Eucharist, priests and deacons are to wear the sacred vestments prescribed by the rubrics.
- Can. 930 §1. If an infirm or elderly priest is unable to stand, he can celebrate the eucharistic sacrifice while seated, but not before the people except with the permission of the local ordinary; the liturgical laws are to be observed. §2. A blind or otherwise infirm priest licitly celebrates the eucharistic sacrifice by using any approved text of the Mass with the assistance, if needed, of another priest, deacon, or even a properly instructed lay person.
- Can. 931 The celebration and distribution of the Eucharist can be done at any day and hour except those which the liturgical norms exclude.
- Can. 932 §1. The eucharistic celebration is to be carried out in a sacred place unless in a particular case necessity requires otherwise; in such a case the celebration must be done in a decent place. §2. The eucharistic sacrifice must be carried out on a dedicated or blessed altar; outside a sacred place a suitable table can be used, always with a cloth and a corporal.
- Can. 933 For a just cause and with the express permission of the local ordinary, a priest is permitted to celebrate the Eucharist in the place of worship of some Church or ecclesial community which does not have full communion with the Catholic Church so long as there is no scandal.
- Can. 934 §1. The Most Holy Eucharist: 1. must be reserved in the cathedral church or its equivalent, in every parish church, and in a church or oratory connected to the house of a religious institute or society of apostolic life; 2. can be reserved in the chapel of the bishop and, with the permission of the local ordinary, in other churches, oratories, and chapels. §2. In sacred places where the Most Holy Eucharist is reserved, there must always be someone responsible for it and, insofar as possible, a priest is to celebrate Mass there at least twice a month.
- Can. 935 No one is permitted to keep the Eucharist on one's person or to carry it around, unless pastoral necessity urges it and the prescripts of the diocesan bishop are observed.
- Can. 936 In the house of a religious institute or some other pious house, the Most Holy Eucharist is to be reserved only in the church or principal oratory attached to the house.

For a just cause, however, the ordinary can also permit it to be reserved in another oratory of the same house.

- Can. 937 Unless there is a grave reason to the contrary, the church in which the Most Holy Eucharist is reserved is to be open to the faithful for at least some hours every day so that they can pray before the Most Blessed Sacrament.
- Can. 938 §1. The Most Holy Eucharist is to be reserved habitually in only one tabernacle of a church or oratory. §2. The tabernacle in which the Most Holy Eucharist is reserved is to be situated in some part of the church or oratory which is distinguished, conspicuous, beautifully decorated, and suitable for prayer. §3. The tabernacle in which the Most Holy Eucharist is reserved habitually is to be immovable, made of solid and opaque material, and locked in such a way that the danger of profanation is avoided as much as possible. §4. For a grave cause, it is permitted to reserve the Most Holy Eucharist in some other fitting and more secure place, especially at night. §5. The person responsible for the church or oratory is to take care that the key of the tabernacle in which the Most Holy Eucharist is reserved is safeguarded most diligently.
- Can. 939 Consecrated hosts in a quantity sufficient for the needs of the faithful are to be kept in a pyx or small vessel; they are to be renewed frequently and the older hosts consumed properly.
- Can. 940 A special lamp which indicates and honors the presence of Christ is to shine continuously before a tabernacle in which the Most Holy Eucharist is reserved.
- Can. 941 §1. In churches or oratories where it is permitted to reserve the Most Holy Eucharist, there can be expositions with the pyx or the monstrance; the norms prescribed in the liturgical books are to be observed. §2. Exposition of the Most Blessed Sacrament is not to be held in the same area of the church or oratory during the celebration of Mass.
- Can. 942 It is recommended that in these churches and oratories an annual solemn exposition of the Most Blessed Sacrament be held for an appropriate period of time, even if not continuous, so that the local community more profoundly meditates on and adores the eucharistic mystery. Such an exposition is to be held, however, only if a suitable gathering of the faithful is foreseen and the established norms are observed.
- Can. 943 The minister of exposition of the Most Blessed Sacrament and of eucharistic benediction is a priest or deacon; in special circumstances, the minister of exposition and reposition alone without benediction is the acolyte, extraordinary minister of holy communion, or someone else designated by the local ordinary; the precepts of the diocesan bishop are to be observed.
- Can. 944 §1. When it can be done in the judgment of the diocesan bishop, a procession through the public streets is to be held as a public witness of veneration toward the Most Holy Eucharist, especially on the solemnity of the Body and Blood of Christ. §2. It is for the diocesan bishop to establish regulations which provide for the participation in and the dignity of processions.
- Can. 945 §1. In accord with the approved practice of the Church, any priest celebrating or concelebrating is permitted to receive an offering to apply the Mass for a specific intention. §2. It is recommended earnestly to priests that they celebrate Mass for the intention of the Christian faithful, especially the needy, even if they have not received an offering.

- Can. 946 The Christian faithful who give an offering to apply the Mass for their intention contribute to the good of the Church and by that offering share its concern to support its ministers and works.
- Can. 947 Any appearance of trafficking or trading is to be excluded entirely from the offering for Masses.
- Can. 948 Separate Masses are to be applied for the intentions of those for whom a single offering, although small, has been given and accepted.
- Can. 949 A person obliged to celebrate and apply Mass for the intention of those who gave an offering is bound by the obligation even if the offerings received have been lost through no fault of his own.
- Can. 950 If a sum of money is offered for the application of Masses without an indication of the number of Masses to be celebrated, the number is to be computed on the basis of the offering established in the place where the donor resides, unless the intention of the donor must be presumed legitimately to have been different.
- Can. 951 §1. A priest who celebrates several Masses on the same day can apply each to the intention for which the offering was given, but subject to the rule that, except on Christmas, he is to keep the offering for only one Mass and transfer the others to the purposes prescribed by the ordinary, while allowing for some recompense by reason of an extrinsic title. §2. A priest who concelebrates a second Mass on the same day cannot accept an offering for it under any title.
- Can. 952 §1. It is for the provincial council or a meeting of the bishops of the province to define by decree for the entire province the offering to be given for the celebration and application of Mass, and a priest is not permitted to seek a larger sum. Nevertheless, he is permitted to accept for the application of a Mass a voluntary offering which is larger or even smaller than the one defined. §2. Where there is no such decree, the custom in force in the diocese is to be observed. §3. Members of all religious institutes must also observe the same decree or local custom mentioned in §§1 and 2.
- Can. 953 No one is permitted to accept more offerings for Masses to be applied by himself than he can satisfy within a year.
- Can. 954 If in certain churches or oratories more Masses are asked to be celebrated than can be celebrated there, it is permitted for them to be celebrated elsewhere unless the donors have expressly indicated a contrary intention.
- Can. 955 §1. A person who intends to entrust to others the celebration of Masses to be applied is to entrust their celebration as soon as possible to priests acceptable to him, provided that he is certain that they are above suspicion. He must transfer the entire offering received unless it is certain that the excess over the sum fixed in the diocese was given for him personally. He is also obliged to see to the celebration of the Masses until he learns that the obligation has been accepted and the offering received. §2. The time within which Masses must be celebrated begins on the day the priest who is to celebrate them received them unless it is otherwise evident. §3. Those who entrust to others Masses to be celebrated are to record in a book without delay both the Masses which they received and those which they transferred to others, as well as their offerings. §4. Every priest must note accurately the Masses which he accepted to celebrate and those which he has satisfied.

- Can. 956 Each and every administrator of pious causes or those obliged in any way to see to the celebration of Masses, whether clerics or laity, are to hand over to their ordinaries according to the method defined by the latter the Mass obligations which have not been satisfied within a year.
- Can. 957 The duty and right of exercising vigilance that Mass obligations are fulfilled belong to the local ordinary in churches of secular clergy and to the superiors in churches of religious institutes or societies of apostolic life.
- Can. 958 §1. The pastor and the rector of a church or other pious place which regularly receives offerings for Masses are to have a special book in which they note accurately the number of Masses to be celebrated, the intention, the offering given, and their celebration. §2. The ordinary is obliged to examine these books each year either personally or through others.

Sacraments of Healing

[Penance \(Reconciliation\)](#)

[Anointing of the Sick](#)

Penance (Reconciliation) (Cann. 959 - 997)

- Can. 959 In the sacrament of penance the faithful who confess their sins to a legitimate minister, are sorry for them, and intend to reform themselves obtain from God through the absolution imparted by the same minister forgiveness for the sins they have committed after baptism and, at the same, time are reconciled with the Church which they have wounded by sinning.
- Can. 960 Individual and integral confession and absolution constitute the only ordinary means by which a member of the faithful conscious of grave sin is reconciled with God and the Church. Only physical or moral impossibility excuses from confession of this type; in such a case reconciliation can be obtained by other means.
- Can. 961 §1. Absolution cannot be imparted in a general manner to many penitents at once without previous individual confession unless: 1. danger of death is imminent and there is insufficient time for the priest or priests to hear the confessions of the individual penitents; 2. there is grave necessity, that is, when in view of the number of penitents, there are not enough confessors available to hear the confessions of individuals properly within a suitable period of time in such a way that the penitents are forced to be deprived for a long while of sacramental grace or holy communion through no fault of their own. Sufficient necessity is not considered to exist when confessors cannot be present due only to the large number of penitents such as can occur on some great feast or pilgrimage. §2. It belongs to the diocesan bishop to judge whether the conditions required according to the norm of §1, n. 2 are present. He can determine the cases of such necessity, attentive to the criteria agreed upon with the other members of the conference of bishops.
- Can. 962 §1. For a member of the Christian faithful validly to receive sacramental absolution given to many at one time, it is required not only that the person is properly disposed but also at the same time intends to confess within a suitable period of time each grave sin which at the present time cannot be so confessed. §2. Insofar as it can be done even on the occasion of the reception of general absolution, the Christian faithful are to be instructed about the requirements of the norm of §1. An exhortation that each

person take care to make an act of contrition is to precede general absolution even in the case of danger of death, if there is time.

- Can. 963 Without prejudice to the obligation mentioned in \Rightarrow can. 989, a person whose grave sins are remitted by general absolution is to approach individual confession as soon as possible, given the opportunity, before receiving another general absolution, unless a just cause intervenes.
- Can. 964 §1. The proper place to hear sacramental confessions is a church or oratory. §2. The conference of bishops is to establish norms regarding the confessional; it is to take care, however, that there are always confessionals with a fixed grate between the penitent and the confessor in an open place so that the faithful who wish to can use them freely. §3. Confessions are not to be heard outside a confessional without a just cause.
- Can. 965 A priest alone is the minister of the sacrament of penance.
- Can. 966 §1. The valid absolution of sins requires that the minister have, in addition to the power of orders, the faculty of exercising it for the faithful to whom he imparts absolution. §2. A priest can be given this faculty either by the law itself or by a grant made by the competent authority according to the norm of \Rightarrow can. 969.
- Can. 967 §1. In addition to the Roman Pontiff, cardinals have the faculty of hearing the confessions of the Christian faithful everywhere in the world by the law itself. Bishops likewise have this faculty and use it licitly everywhere unless the diocesan bishop has denied it in a particular case. §2. Those who possess the faculty of hearing confessions habitually whether by virtue of office or by virtue of the grant of an ordinary of the place of incardination or of the place in which they have a domicile can exercise that faculty everywhere unless the local ordinary has denied it in a particular case, without prejudice to the prescripts of [can. 974, §§2 and 3](#). §3. Those who are provided with the faculty of hearing confessions by reason of office or grant of a competent superior according to the norm of [cann. 968, §2](#) and [969, §2](#) possess the same faculty everywhere by the law itself as regards members and others living day and night in the house of the institute or society; they also use the faculty licitly unless some major superior has denied it in a particular case as regards his own subjects.
- Can. 968 §1. In virtue of office, a local ordinary, canon penitentiary, a pastor, and those who take the place of a pastor possess the faculty of hearing confessions, each within his jurisdiction. §2. In virtue of their office, superiors of religious institutes or societies of apostolic life that are clerical and of pontifical right, who have executive power of governance according to the norm of their constitutions, possess the faculty of hearing the confessions of their subjects and of others living day and night in the house, without prejudice to the prescript of can. 630, §4 (Superiors are not to hear the confessions of subjects unless the members request it on their own initiative.).
- Can. 969 §1. The local ordinary alone is competent to confer upon any presbyters whatsoever the faculty to hear the confessions of any of the faithful. Presbyters who are members of religious institutes, however, are not to use the faculty without at least the presumed permission of their superior. §2. The superior of a religious institute or society of apostolic life mentioned in [can. 968, §2](#) is competent to confer upon any presbyters whatsoever the faculty to hear the confessions of their subjects and of others living day and night in the house.
- Can. 970 The faculty to hear confessions is not to be granted except to presbyters who

are found to be suitable through an examination or whose suitability is otherwise evident.

- Can. 971 The local ordinary is not to grant the faculty of hearing confessions habitually to a presbyter, even one having a domicile or quasi-domicile in his jurisdiction, unless he has first heard the ordinary of the same presbyter insofar as possible.
- Can. 972 The competent authority mentioned in [can. 969](#) can grant the faculty to hear confessions for either an indefinite or a definite period of time.
- Can. 973 The faculty to hear confessions habitually is to be granted in writing.
- Can. 974 §1. The local ordinary and the competent superior are not to revoke the faculty to hear confessions habitually except for a grave cause. §2. When the faculty to hear confessions has been revoked by the local ordinary who granted it as mentioned in [can. 967, §2](#), a presbyter loses the faculty everywhere. If some other local ordinary has revoked the faculty, the presbyter loses it only in the territory of the one who revokes it. §3. Any local ordinary who has revoked the faculty of some presbyter to hear confessions is to inform the proper ordinary of incardination of the presbyter or, if he is a member of a religious institute, his competent superior. §4. If the proper major superior of a presbyter has revoked the faculty to hear confessions, the presbyter loses the faculty to hear the confessions of members of the institute everywhere. If some other competent superior has revoked the faculty, however, the presbyter loses it only with regard to the subjects in the jurisdiction of that superior.
- Can. 975 Besides by revocation, the faculty mentioned in [can. 967, §2](#) ceases by loss of office, excommunication, or loss of domicile.
- Can. 976 Even though a priest lacks the faculty to hear confessions, he absolves validly and licitly any penitents whatsoever in danger of death from any censures and sins, even if an approved priest is present.
- Can. 977 The absolution of an accomplice in a sin against the sixth commandment of the Decalogue is invalid except in danger of death.
- Can. 978 §1. In hearing confessions the priest is to remember that he is equally a judge and a physician and has been established by God as a minister of divine justice and mercy, so that he has regard for the divine honor and the salvation of souls. §2. In administering the sacrament, the confessor as a minister of the Church is to adhere faithfully to the doctrine of the magisterium and the norms issued by competent authority.
- Can. 979 In posing questions, the priest is to proceed with prudence and discretion, attentive to the condition and age of the penitent, and is to refrain from asking the name of an accomplice.
- Can. 980 If the confessor has no doubt about the disposition of the penitent, and the penitent seeks absolution, absolution is to be neither refused nor deferred.
- Can. 981 The confessor is to impose salutary and suitable penances in accord with the quality and number of sins, taking into account the condition of the penitent. The penitent is obliged to fulfill these personally.
- Can. 982 Whoever confesses to have denounced falsely an innocent confessor to ecclesiastical authority concerning the crime of solicitation to sin against the sixth commandment of the Decalogue is not to be absolved unless the person has first

formally retracted the false denunciation and is prepared to repair damages if there are any.

- Can. 983 §1. The sacramental seal is inviolable; therefore it is absolutely forbidden for a confessor to betray in any way a penitent in words or in any manner and for any reason. §2. The interpreter, if there is one, and all others who in any way have knowledge of sins from confession are also obliged to observe secrecy.
- Can. 984 §1. A confessor is prohibited completely from using knowledge acquired from confession to the detriment of the penitent even when any danger of revelation is excluded. §2. A person who has been placed in authority cannot use in any manner for external governance the knowledge about sins which he has received in confession at any time.
- Can. 985 The director of novices and his associate and the rector of a seminary or other institute of education are not to hear the sacramental confessions of their students residing in the same house unless the students freely request it in particular cases.
- Can. 986 §1. All to whom the care of souls has been entrusted in virtue of some function are obliged to make provision so that the confessions of the faithful entrusted to them are heard when they reasonably seek to be heard and that they have the opportunity to approach individual confession on days and at times established for their convenience. §2. In urgent necessity, any confessor is obliged to hear the confessions of the Christian faithful, and in danger of death, any priest is so obliged.
- Can. 987 To receive the salvific remedy of the sacrament of penance, a member of the Christian faithful must be disposed in such a way that, rejecting sins committed and having a purpose of amendment, the person is turned back to God.
- Can. 988 §1. A member of the Christian faithful is obliged to confess in kind and number all grave sins committed after baptism and not yet remitted directly through the keys of the Church nor acknowledged in individual confession, of which the person has knowledge after diligent examination of conscience. §2. It is recommended to the Christian faithful that they also confess venial sins.
- Can. 989 After having reached the age of discretion, each member of the faithful is obliged to confess faithfully his or her grave sins at least once a year.
- Can. 990 No one is prohibited from confessing through an interpreter as long as abuses and scandals are avoided and without prejudice to the prescript of [can. 983, §2](#).
- Can. 991 Every member of the Christian faithful is free to confess sins to a legitimately approved confessor of his or her choice, even to one of another rite.
- Can. 992 An indulgence is the remission before God of temporal punishment for sins whose guilt is already forgiven, which a properly disposed member of the Christian faithful gains under certain and defined conditions by the assistance of the Church which as minister of redemption dispenses and applies authoritatively the treasury of the satisfactions of Christ and the saints.
- Can. 993 An indulgence is partial or plenary insofar as it partially or totally frees from the temporal punishment due to sins.
- Can. 994 Any member of the faithful can gain partial or plenary indulgences for oneself or apply them to the dead by way of suffrage.
- Can. 995 §1. In addition to the supreme authority of the Church, only those to whom this power is acknowledged in the law or granted by the Roman Pontiff can bestow indulgences. §2. No authority below the Roman Pontiff can entrust the power of

granting indulgences to others unless the Apostolic See has given this expressly to the person.

- Can. 996 §1. To be capable of gaining indulgences, a person must be baptized, not excommunicated, and in the state of grace at least at the end of the prescribed works. §2. To gain indulgences, however, a capable subject must have at least the general intention of acquiring them and must fulfill the enjoined works in the established time and the proper method, according to the tenor of the grant.
- Can. 997 As regards the granting and use of indulgences, the other prescripts contained in the special laws of the Church must also be observed.

Anointing of the Sick (Cann. 998 - 1007)

- Can. 998 The anointing of the sick, by which the Church commends the faithful who are dangerously ill to the suffering and glorified Lord in order that he relieve and save them, is conferred by anointing them with oil and pronouncing the words prescribed in the liturgical books.
- Can. 999 In addition to a bishop, the following can bless the oil to be used in the anointing of the sick: 1. those equivalent to a diocesan bishop by law; 2. any presbyter in a case of necessity, but only in the actual celebration of the sacrament.
- Can. 1000 §1. The anointings with the words, order, and manner prescribed in the liturgical books are to be performed carefully. In a case of necessity, however, a single anointing on the forehead or even on some other part of the body is sufficient, while the entire formula is said. §2. The minister is to perform the anointings with his own hand, unless a grave reason warrants the use of an instrument.
- Can. 1001 Pastors of souls and those close to the sick are to take care that the sick are consoled by this sacrament at the appropriate time.
- Can. 1002 The communal celebration of the anointing of the sick for many of the sick at once, who have been suitably prepared and are properly disposed, can be performed according to the prescripts of the diocesan bishop.
- Can. 1003 §1. Every priest and a priest alone validly administers the anointing of the sick. §2. All priests to whom the care of souls has been 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. §3. Any priest is permitted to carry blessed oil with him so that he is able to administer the sacrament of the anointing of the sick in a case of necessity.
- Can. 1004 §1. The anointing of the sick can be administered to a member of the faithful who, having reached the use of reason, begins to be in danger due to sickness or old age. §2. This sacrament can be repeated if the sick person, having recovered, again becomes gravely ill or if the condition becomes more grave during the same illness.
- Can. 1005 This sacrament is to be administered in a case of doubt whether the sick person has attained the use of reason, is dangerously ill, or is dead.
- Can. 1006 This sacrament is to be conferred on the sick who at least implicitly requested it when they were in control of their faculties.
- Can. 1007 The anointing of the sick is not to be conferred upon those who persevere obstinately in manifest grave sin.

Sacraments at the Service of Communion

[Holy Orders](#) (See Also: [Guidelines and Norms for the Permanent Diaconate](#))

[Matrimony](#) (See Also: [Policy for Pastoral Marriage Preparation](#))

Holy Orders (Cann. 1008 - 1054)

Can. 1008 By divine institution, the sacrament of orders establishes some among the Christian faithful as sacred ministers through an indelible character which marks them. They are consecrated and designated, each according to his grade, to nourish the people of God, fulfilling in the person of Christ the Head the functions of teaching, sanctifying, and governing.

Can. 1009 §1. The orders are the episcopate, the presbyterate, and the diaconate. §2. They are conferred by the imposition of hands and the consecratory prayer which the liturgical books prescribe for the individual grades.

Can. 1010 Ordination is to be celebrated within the solemnities of the Mass on a Sunday or holy day of obligation. For pastoral reasons it can take place also on other days, even weekdays.

Can. 1011 §1. Ordination generally is to be celebrated in the cathedral church; for pastoral reasons, however, it can be celebrated in another church or oratory. §2. Clerics and other members of the Christian faithful must be invited to the ordination so that as large an assembly as possible is present at the celebration.

Can. 1012 The minister of sacred ordination is a consecrated bishop.

Can. 1013 No bishop is permitted to consecrate anyone a bishop unless it is first evident that there is a pontifical mandate.

Can. 1014 Unless the Apostolic See has granted a dispensation, the principal bishop consecrator in an episcopal consecration is to be joined by at least two consecrating bishops; it is especially appropriate, however, that all the bishops present consecrate the elect together with the bishops mentioned.

Can. 1015 §1. Each person is to be ordained to the presbyterate or the diaconate by his proper bishop or with legitimate dimissorial letters from him. §2. If not impeded by a just cause, the proper bishop is to ordain his own subjects personally; without an apostolic indult, however, he cannot ordain licitly a subject of an Eastern rite. §3. The person who can give dimissorial letters to receive orders can himself also confer the same orders personally if he possesses the episcopal character.

Can. 1016 As regards the diaconal ordination of those who intend to be enrolled in the secular clergy, the proper bishop is the bishop of the diocese in which the candidate has a domicile or the bishop of the diocese to which the candidate is determined to devote himself. As regards the presbyteral ordination of secular clerics, it is the bishop of the diocese in which the candidate was incardinated through the diaconate.

Can. 1017 A bishop cannot confer orders outside his own jurisdiction without the permission of the diocesan bishop.

Can. 1018 §1. The following can give dimissorial letters for secular clergy: 1. the proper bishop mentioned in [can. 1016](#); 2. an apostolic administrator and, with the consent of the college of consultors, a diocesan administrator; with the consent of the council mentioned in can. 495, §2 (In apostolic vicariates and prefectures, the vicar or prefect is to establish a council of at least three missionary presbyters whose opinion, even by letter, he is to

hear in more serious matters.), an apostolic pro-vicar and an apostolic pro-prefect. §2. A diocesan administrator, apostolic pro-vicar, and apostolic pro-prefect are not to grant dimissorial letters to those who have been denied admission to orders by the diocesan bishop, the apostolic vicar, or the apostolic prefect.

Can. 1019 §1. The major superior of a clerical religious institute of pontifical right or of a clerical society of apostolic life of pontifical right is competent to grant dimissorial letters for the diaconate and the presbyterate to their subjects who are enrolled perpetually or definitively in the institute or society according to their constitutions. §2. The law for secular clerics governs the ordination of all other candidates of any institute or society; any other indult granted to superiors is revoked.

Can. 1020 Dimissorial letters are not to be granted unless all the testimonials and documents required by law according to the norm of [cann. 1050](#) and [1051](#) have been obtained beforehand.

Can. 1021 Dimissorial letters can be sent to any bishop in communion with the Apostolic See except to a bishop of a rite different from the rite of the candidate unless there is an apostolic indult.

Can. 1022 After the ordaining bishop has received legitimate dimissorial letters, he is not to proceed to the ordination unless it is clearly evident that the letters are authentic.

Can. 1023 Dimissorial letters can be limited or revoked by the one who granted them or by his successor, but once granted they do not lapse when the authority of the one who granted them ceases.

Can. 1024 A baptized male alone receives sacred ordination validly.

Can. 1025 §1. To confer the presbyteral or diaconal orders licitly, it is required that the candidate, having completed the period of probation according to the norm of law, is endowed in the judgment of his own bishop or of the competent major superior with the necessary qualities, is prevented by no irregularity and no impediment, and has fulfilled the prerequisites according to the norm of [cann. 1033-1039](#). Moreover, the documents mentioned in [can. 1050](#) are to be obtained and the investigation mentioned in [can. 1051](#) is to be completed. §2. Furthermore, it is required that he is considered in the judgment of the same legitimate superior as useful for the ministry of the Church. §3. The bishop ordaining his own subject who is destined to the service of another diocese must be sure that the one to be ordained is going to be attached to this other diocese.

Can. 1026 A person must possess due freedom in order to be ordained. It is absolutely forbidden to force anyone in any way or for any reason to receive orders or to deter one who is canonically suitable from receiving them.

Can. 1027 Those aspiring to the diaconate and presbyterate are to be formed by careful preparation, according to the norm of law.

Can. 1028 The diocesan bishop or the competent superior is to take care that before candidates are promoted to any order, they are instructed properly about those things which belong to the order and its obligations.

Can. 1029 Only those are to be promoted to orders who, in the prudent judgment of their own bishop or of the competent major superior, all things considered, have integral faith, are moved by the right intention, have the requisite knowledge, possess a good reputation, and are endowed with integral morals and proven virtues and the other physical and psychic qualities in keeping with the order to be received.

Can. 1030 Only for a canonical cause, even if occult, can the proper bishop or competent major superior forbid admission to the presbyterate to deacons subject to him who are destined to the presbyterate, without prejudice to recourse according to the norm of law.

Can. 1031 §1. The presbyterate is not to be conferred except on those who have completed the twenty-fifth year of age and possess sufficient maturity; an interval of at least six months is to be observed between the diaconate and the presbyterate. Those destined to the presbyterate are to be admitted to the order of deacon only after completing the twenty-third year of age. §2. A candidate for the permanent diaconate who is not married is not to be admitted to the diaconate until after completing at least the twenty-fifth year of age; one who is married, not until after completing at least the thirty-fifth year of age and with the consent of his wife. §3. The conference of bishops is free to establish norms which require an older age for the presbyterate and the permanent diaconate. §4. A dispensation of more than a year from the age required according to the norm of §§1 and 2 is reserved to the Apostolic See.

Can. 1032 §1. Those aspiring to the presbyterate can be promoted to the diaconate only after they have completed the fifth year of the curriculum of philosophical and theological studies. §2. After a deacon has completed the curriculum of studies and before he is promoted to the presbyterate, he is to take part in pastoral care, exercising the diaconal order, for a suitable time defined by the bishop or competent major superior. §3. A person aspiring to the permanent diaconate is not to be promoted to this order unless he has completed the time of formation.

Can. 1033 A person is promoted licitly to orders only if he has received the sacrament of confirmation.

Can. 1034 §1. A person aspiring to the diaconate or presbyterate is not to be ordained unless he has first been enrolled among the candidates through the liturgical rite of admission by the authority mentioned in cann. [1016](#) and [1019](#); his petition is previously to have been written in his own hand, signed, and accepted in writing by the same authority. §2. A person who has been received into a clerical institute through vows is not bound to obtain this admission.

Can. 1035 §1. Before anyone is promoted to the permanent or transitional diaconate, he is required to have received the ministries of lector and acolyte and to have exercised them for a suitable period of time. §2. There is to be an interval of at least six months between the conferral of the ministry of acolyte and the diaconate.

Can. 1036 In order to be promoted to the order of diaconate or of presbyterate, the candidate is to present to his bishop or competent major superior a declaration written in his own hand and signed in which he attests that he will receive the sacred order of his own accord and freely and will devote himself perpetually to the ecclesiastical ministry and at the same time asks to be admitted to the order to be received.

Can. 1037 An unmarried candidate for the permanent diaconate and a candidate for the presbyterate are not to be admitted to the order of diaconate unless they have assumed the obligation of celibacy in the prescribed rite publicly before God and the Church or have made perpetual vows in a religious institute.

Can. 1038 A deacon who refuses to be promoted to the presbyterate cannot be prohibited from the exercise of the order received unless he is prevented by a canonical impediment or another grave cause to be evaluated in the judgment of the diocesan bishop or competent major superior.

Can. 1039 All candidates for any order are to make a spiritual retreat for at least five days in a place and manner determined by the ordinary. Before the bishop proceeds to ordination, he must be certain that the candidates properly made this retreat.

Can. 1040 Those affected by any impediment, whether perpetual, which is called an irregularity, or simple, are prevented from receiving orders. The only impediments incurred, however, are those contained in the following canons.

Can. 1041 The following are irregular for receiving orders: 1. a person who labors under some form of amentia or other psychic illness due to which, after experts have been consulted, he is judged unqualified to fulfill the ministry properly; 2. a person who has committed the delict of apostasy, heresy, or schism; 3. a person who has attempted marriage, even only civilly, while either impeded personally from entering marriage by a matrimonial bond, sacred orders, or a public perpetual vow of chastity, or with a woman bound by a valid marriage or restricted by the same type of vow; 4. a person who has committed voluntary homicide or procured a completed abortion and all those who positively cooperated in either; 5. a person who has mutilated himself or another gravely and maliciously or who has attempted suicide; 6. a person who has placed an act of orders reserved to those in the order of episcopate or presbyterate while either lacking that order or prohibited from its exercise by some declared or imposed canonical penalty.

Can. 1042 The following are simply impeded from receiving orders: 1. a man who has a wife, unless he is legitimately destined to the permanent diaconate; 2. a person who exercises an office or administration forbidden to clerics according to the norm of cann. 285 (§1. Clerics are to refrain completely from all those things which are unbecoming to their state, according to the prescripts of particular law. §2. Clerics are to avoid those things which, although not unbecoming, are nevertheless foreign to the clerical state. §3. Clerics are forbidden to assume public offices which entail a participation in the exercise of civil power. §4. Without the permission of their ordinary, they are not to take on the management of goods belonging to lay persons or secular offices which entail an obligation of rendering accounts. They are prohibited from giving surety even with their own goods without consultation with their proper ordinary. They also are to refrain from signing promissory notes, namely, those through which they assume an obligation to make payment on demand.) and 286 (Clerics are prohibited from conducting business or trade personally or through others, for their own advantage or that of others, except with the permission of legitimate ecclesiastical authority.) for which he must render an account, until he becomes free by having relinquished the office or administration and rendered the account; 3. a neophyte unless he has been proven sufficiently in the judgment of the ordinary.

Can. 1043 If the Christian faithful are aware of impediments to sacred orders, they are obliged to reveal them to the ordinary or pastor before the ordination.

Can. 1044 §1. The following are irregular for the exercise of orders received: 1. a person who has received orders illegitimately while affected by an irregularity to receive them; 2. a person who has committed a delict mentioned in [can. 1041, n. 2](#), if the delict is public; 3. a person who has committed a delict mentioned in [can. 1041, nn. 3, 4, 5, 6](#). §2. The following are impeded from the exercise of orders: 1. a person who has received orders illegitimately while prevented by an impediment from receiving them; 2. a person who is affected by amentia or some other psychic illness mentioned in [can. 1041, n. 1](#) until the ordinary, after consulting an expert, permits the exercise of the order.

Can. 1045 Ignorance of the irregularities and impediments does not exempt from them.

Can. 1046 Irregularities and impediments are multiplied if they arise from different causes. They are not multiplied, however, if they arise from the repetition of the same cause unless it is a question of the irregularity for voluntary homicide or for having procured a completed abortion.

Can. 1047 §1. Dispensation from all irregularities is reserved to the Apostolic See alone if the fact on which they are based has been brought to the judicial forum. §2.

Dispensation from the following irregularities and impediments to receive orders is also reserved to the Apostolic See: 1. irregularities from the public delicts mentioned in [can. 1041, nn. 2 and 3](#); 2. the irregularity from the delict mentioned in [can. 1041, n. 4](#), whether public or occult; 3. the impediment mentioned in [can. 1042, n. 1](#). §3. Dispensation in public cases from the irregularities from exercising an order received mentioned in [can. 1041, n. 3](#), and even in occult cases from the irregularities mentioned in [can. 1041, n. 4](#) is also reserved to the Apostolic See. §4. An ordinary is able to dispense from irregularities and impediments not reserved to the Holy See.

Can. 1048 In more urgent occult cases, if the ordinary or, when it concerns the irregularities mentioned in [can. 1041, nn. 3 and 4](#), the Penitentiary cannot be approached and if there is imminent danger of grave harm or infamy, a person impeded by an irregularity from exercising an order can exercise it, but without prejudice to the obligation which remains of making recourse as soon as possible to the ordinary or the Penitentiary, omitting the name and through a confessor.

Can. 1049 §1. Petitions to obtain a dispensation from irregularities or impediments must indicate all the irregularities and impediments. Nevertheless, a general dispensation is valid even for those omitted in good faith, except for the irregularities mentioned in [can. 1041, n. 4](#), and for others brought to the judicial forum, but not for those omitted in bad faith. §2. If it is a question of the irregularity from voluntary homicide or a procured abortion, the number of the delicts also must be mentioned for the validity of the dispensation. §3. A general dispensation from irregularities and impediments to receive orders is valid for all the orders.

Can. 1050 For a person to be promoted to sacred orders, the following documents are required: 1. a testimonial that studies have been properly completed according to the norm of [can. 1032](#); 2. for those to be ordained to the presbyterate, a testimonial that the diaconate was received; 3. for candidates to the diaconate, a testimonial that baptism, confirmation and the ministries mentioned in [can. 1035](#) were received; likewise, a testimonial that the declaration mentioned in [can. 1036](#) was made, and if the one to be ordained to the permanent diaconate is a married candidate, testimonials that the marriage was celebrated and the wife consents.

Can. 1051 The following prescripts regarding the investigation about the qualities required in the one to be ordained are to be observed: 1. there is to be a testimonial of the rector of the seminary or house of formation about the qualities required to receive the order, that is, about the sound doctrine of the candidate, his genuine piety, good morals, and aptitude to exercise the ministry, as well as, after a properly executed inquiry, about his state of physical and psychic health; 2. in order to conduct the investigation properly, the diocesan bishop or major superior can employ other means which seem useful to him according to the circumstances of time and place, such as testimonial letters, public announcements, or other sources of information.

Can. 1052 §1. For a bishop conferring ordination by his own right to proceed to the ordination, he must be sure that the documents mentioned in [can. 1050](#) are at hand and that, after the investigation has been conducted according to the norm of law, positive arguments have proven the suitability of the candidate. §2. For a bishop to proceed to the ordination of someone who is not his subject, it is sufficient that the dimissorial letters mention that the same documents are at hand, that the investigation has been performed according to the norm of the law, and that the suitability of the candidate has been established. Moreover, if the candidate is a member of a religious institute or a society of apostolic life, the same letters must also attest that he has been received definitively into the institute or society and is a subject of the superior who gives the letters. §3. If, all these notwithstanding, the bishop doubts for specific reasons whether a candidate is suitable to receive orders, he is not to promote him.

Can. 1053 §1. After an ordination has taken place, the names of those ordained and of the ordaining minister and the place and date of the ordination are to be noted in a special register to be kept carefully in the curia of the place of ordination; all the documents of individual ordinations are to be preserved carefully. §2. The ordaining bishop is to give to each of the ordained an authentic testimonial of the reception of ordination; if a bishop other than their own promoted them with dimissorial letters, they are to show the testimonial to their own ordinary for notation of the ordination in a special register to be kept in the archive.

Can. 1054 The local ordinary if it concerns seculars, or the competent major superior if it concerns his own subjects, is to send notice of each ordination celebrated to the pastor of the place of baptism, who is to record it in his baptismal register according to the norm of can. 535, §2 (In the baptismal register are also to be noted confirmation and those things which pertain to the canonical status of the Christian faithful by reason of marriage, without prejudice to the prescript of [can. 1133](#), of adoption, of the reception of sacred orders, of perpetual profession made in a religious institute, and of change of rite. These notations are always to be noted on a baptismal certificate.).

Matrimony (Cann. 1055 - 1165)

Can. 1055 §1. The matrimonial covenant, by which a man and a woman establish between themselves a partnership of the whole of life and which is ordered by its nature to the good of the spouses and the procreation and education of offspring, has been raised by Christ the Lord to the dignity of a sacrament between the baptized. §2. For this reason, a valid matrimonial contract cannot exist between the baptized without it being by that fact a sacrament.

Can. 1056 The essential properties of marriage are unity and indissolubility, which in Christian marriage obtain a special firmness by reason of the sacrament.

Can. 1057 §1. The consent of the parties, legitimately manifested between persons qualified by law, makes marriage; no human power is able to supply this consent. §2. Matrimonial consent is an act of the will by which a man and a woman mutually give and accept each other through an irrevocable covenant in order to establish marriage.

Can. 1058 All persons who are not prohibited by law can contract marriage.

Can. 1059 Even if only one party is Catholic, the marriage of Catholics is governed not only by divine law but also by canon law, without prejudice to the competence of civil authority concerning the merely civil effects of the same marriage.

Can. 1060 Marriage possesses the favor of law; therefore, in a case of doubt, the validity of a marriage must be upheld until the contrary is proven.

Can. 1061 §1. A valid marriage between the baptized is called *ratum tantum* if it has not been consummated; it is called *ratum et consummatum* if the spouses have performed between themselves in a human fashion a conjugal act which is suitable in itself for the procreation of offspring, to which marriage is ordered by its nature and by which the spouses become one flesh. §2. After a marriage has been celebrated, if the spouses have lived together consummation is presumed until the contrary is proven. §3. An invalid marriage is called *putative* if at least one party celebrated it in good faith, until both parties become certain of its nullity.

Can. 1062 §1. A promise of marriage, whether unilateral or bilateral, which is called an engagement, is governed by the particular law established by the conference of bishops, after it has considered any existing customs and civil laws. §2. A promise to marry does not give rise to an action to seek the celebration of marriage; an action to repair damages, however, does arise if warranted.

Can. 1063 Pastors of souls are obliged to take care that their ecclesiastical community offers the Christian faithful the assistance by which the matrimonial state is preserved in a Christian spirit and advances in perfection. This assistance must be offered especially by: 1. preaching, catechesis adapted to minors, youth, and adults, and even the use of instruments of social communication, by which the Christian faithful are instructed about the meaning of Christian marriage and about the function of Christian spouses and parents; 2. personal preparation to enter marriage, which disposes the spouses to the holiness and duties of their new state; 3. a fruitful liturgical celebration of marriage which is to show that the spouses signify and share in the mystery of the unity and fruitful love between Christ and the Church; 4. help offered to those who are married, so that faithfully preserving and protecting the conjugal covenant, they daily come to lead holier and fuller lives in their family.

Can. 1064 It is for the local ordinary to take care that such assistance is organized fittingly, after he has also heard men and women proven by experience and expertise if it seems opportune.

Can. 1065 §1. Catholics who have not yet received the sacrament of confirmation are to receive it before they are admitted to marriage if it can be done without grave inconvenience. §2. To receive the sacrament of marriage fruitfully, spouses are urged especially to approach the sacraments of penance and of the Most Holy Eucharist.

Can. 1066 Before a marriage is celebrated, it must be evident that nothing stands in the way of its valid and licit celebration.

Can. 1067 The conference of bishops is to establish norms about the examination of spouses and about the marriage banns or other opportune means to accomplish the investigations necessary before marriage. After these norms have been diligently observed, the pastor can proceed to assist at the marriage.

Can. 1068 In danger of death and if other proofs cannot be obtained, the affirmation of the contracting parties, even sworn if the case warrants it, that they are baptized and are prevented by no impediment is sufficient unless there are indications to the contrary.

Can. 1069 All the faithful are obliged to reveal any impediments they know about to the pastor or local ordinary before the celebration of the marriage.

Can. 1070 If someone other than the pastor who is to assist at marriage has conducted the investigations, the person is to notify the pastor about the results as soon as possible through an authentic document.

Can. 1071 §1. Except in a case of necessity, a person is not to assist without the permission of the local ordinary at: 1. a marriage of transients; 2. a marriage which cannot be recognized or celebrated according to the norm of civil law; 3. a marriage of a person who is bound by natural obligations toward another party or children arising from a previous union; 4. a marriage of a person who has notoriously rejected the Catholic faith; 5. a marriage of a person who is under a censure; 6. a marriage of a minor child when the parents are unaware or reasonably opposed; 7. a marriage to be entered into through a proxy as mentioned in [can. 1105. §2](#). The local ordinary is not to grant permission to assist at the marriage of a person who has notoriously rejected the Catholic faith unless the norms mentioned in [can. 1125](#) have been observed with necessary adaptation.

Can. 1072 Pastors of souls are to take care to dissuade youth from the celebration of marriage before the age at which a person usually enters marriage according to the accepted practices of the region.

Can. 1073 A diriment impediment renders a person unqualified to contract marriage validly.

Can. 1074 An impediment which can be proven in the external forum is considered to be public; otherwise it is occult.

Can. 1075 §1. It is only for the supreme authority of the Church to declare authentically when divine law prohibits or nullifies marriage. §2. Only the supreme authority has the right to establish other impediments for the baptized.

Can. 1076 A custom which introduces a new impediment or is contrary to existing impediments is reprobated.

Can. 1077 §1. In a special case, the local ordinary can prohibit marriage for his own subjects residing anywhere and for all actually present in his own territory but only for a time, for a grave cause, and for as long as the cause continues. §2. Only the supreme authority of the Church can add a nullifying clause to a prohibition.

Can. 1078 §1. The local ordinary can dispense his own subjects residing anywhere and all actually present in his own territory from all impediments of ecclesiastical law except those whose dispensation is reserved to the Apostolic See. §2. Impediments whose dispensation is reserved to the Apostolic See are: 1. the impediment arising from sacred orders or from a public perpetual vow of chastity in a religious institute of pontifical right; 2. the impediment of crime mentioned in [can. 1090](#). §3. A dispensation is never given from the impediment of consanguinity in the direct line or in the second degree of the collateral line.

Can. 1079 §1. In urgent danger of death, the local ordinary can dispense his own subjects residing anywhere and all actually present in his territory both from the form to be observed in the celebration of marriage and from each and every impediment of ecclesiastical law, whether public or occult, except the impediment arising from the sacred order of presbyterate. §2. In the same circumstances mentioned in §1, but only for cases in which the local ordinary cannot be reached, the pastor, the properly delegated sacred minister, and the priest or deacon who assists at marriage according to the norm of [can. 1116, §2](#) possess the same power of dispensing. §3. In danger of death a confessor

possesses the power of dispensing from occult impediments for the internal forum, whether within or outside the act of sacramental confession. §4. In the case mentioned in §2, the local ordinary is not considered accessible if he can be reached only through telegraph or telephone.

Can. 1080 §1. Whenever an impediment is discovered after everything has already been prepared for the wedding, and the marriage cannot be delayed without probable danger of grave harm until a dispensation is obtained from the competent authority, the local ordinary and, provided that the case is occult, all those mentioned in [can. 1079, §§2-3](#) when the conditions prescribed therein have been observed possess the power of dispensing from all impediments except those mentioned in [can. 1078, §2, n. 1](#). §2. This power is valid even to convalidate a marriage if there is the same danger in delay and there is insufficient time to make recourse to the Apostolic See or to the local ordinary concerning impediments from which he is able to dispense.

Can. 1081 The pastor or the priest or deacon mentioned in [can. 1079, §2](#) is to notify the local ordinary immediately about a dispensation granted for the external forum; it is also to be noted in the marriage register.

Can. 1082 Unless a rescript of the Penitentiary provides otherwise, a dispensation from an occult impediment granted in the non-sacramental internal forum is to be noted in a book which must be kept in the secret archive of the curia; no other dispensation for the external forum is necessary if afterwards the occult impediment becomes public.

Can. 1083 §1. A man before he has completed his sixteenth year of age and a woman before she has completed her fourteenth year of age cannot enter into a valid marriage. §2. The conference of bishops is free to establish a higher age for the licit celebration of marriage.

Can. 1084 §1. Antecedent and perpetual impotence to have intercourse, whether on the part of the man or the woman, whether absolute or relative, nullifies marriage by its very nature. §2. If the impediment of impotence is doubtful, whether by a doubt about the law or a doubt about a fact, a marriage must not be impeded nor, while the doubt remains, declared null. §3. Sterility neither prohibits nor nullifies marriage, without prejudice to the prescript of [can. 1098](#).

Can. 1085 §1. A person bound by the bond of a prior marriage, even if it was not consummated, invalidly attempts marriage. §2. Even if the prior marriage is invalid or dissolved for any reason, it is not on that account permitted to contract another before the nullity or dissolution of the prior marriage is established legitimately and certainly.

Can. 1086 §1. A marriage between two persons, one of whom has been baptized in the Catholic Church or received into it and has not defected from it by a formal act and the other of whom is not baptized, is invalid. §2. A person is not to be dispensed from this impediment unless the conditions mentioned in [cann. 1125](#) and [1126](#) have been fulfilled. §3. If at the time the marriage was contracted one party was commonly held to have been baptized or the baptism was doubtful, the validity of the marriage must be presumed according to the norm of [can. 1060](#) until it is proven with certainty that one party was baptized but the other was not.

Can. 1087 Those in sacred orders invalidly attempt marriage.

Can. 1088 Those bound by a public perpetual vow of chastity in a religious institute invalidly attempt marriage.

Can. 1089 No marriage can exist between a man and a woman who has been abducted or at least detained with a view of contracting marriage with her unless the woman chooses marriage of her own accord after she has been separated from the captor and established in a safe and free place.

Can. 1090 §1. Anyone who with a view to entering marriage with a certain person has brought about the death of that person's spouse or of one's own spouse invalidly attempts this marriage. §2. Those who have brought about the death of a spouse by mutual physical or moral cooperation also invalidly attempt a marriage together.

Can. 1091 §1. In the direct line of consanguinity marriage is invalid between all ancestors and descendants, both legitimate and natural. §2. In the collateral line marriage is invalid up to and including the fourth degree. §3. The impediment of consanguinity is not multiplied. §4. A marriage is never permitted if doubt exists whether the partners are related by consanguinity in any degree of the direct line or in the second degree of the collateral line.

Can. 1092 Affinity in the direct line in any degree invalidates a marriage.

Can. 1093 The impediment of public propriety arises from an invalid marriage after the establishment of common life or from notorious or public concubinage. It nullifies marriage in the first degree of the direct line between the man and the blood relatives of the woman, and vice versa.

Can. 1094 Those who are related in the direct line or in the second degree of the collateral line by a legal relationship arising from adoption cannot contract marriage together validly.

Can. 1095 The following are incapable of contracting marriage: 1. those who lack the sufficient use of reason; 2. those who suffer from a grave defect of discretion of judgment concerning the essential matrimonial rights and duties mutually to be handed over and accepted; 3. those who are not able to assume the essential obligations of marriage for causes of a psychic nature.

Can. 1096 §1. For matrimonial consent to exist, the contracting parties must be at least not ignorant that marriage is a permanent partnership between a man and a woman ordered to the procreation of offspring by means of some sexual cooperation. §2. This ignorance is not presumed after puberty.

Can. 1097 §1. Error concerning the person renders a marriage invalid. §2. Error concerning a quality of the person does not render a marriage invalid even if it is the cause for the contract, unless this quality is directly and principally intended.

Can. 1098 A person contracts invalidly who enters into a marriage deceived by malice, perpetrated to obtain consent, concerning some quality of the other partner which by its very nature can gravely disturb the partnership of conjugal life.

Can. 1099 Error concerning the unity or indissolubility or sacramental dignity of marriage does not vitiate matrimonial consent provided that it does not determine the will.

Can. 1100 The knowledge or opinion of the nullity of a marriage does not necessarily exclude matrimonial consent.

Can. 1101 §1. The internal consent of the mind is presumed to conform to the words and signs used in celebrating the marriage. §2. If, however, either or both of the parties by a positive act of the will exclude marriage itself, some essential element of marriage, or some essential property of marriage, the party contracts invalidly.

Can. 1102 §1. A marriage subject to a condition about the future cannot be contracted validly. §2. A marriage entered into subject to a condition about the past or the present is valid or not insofar as that which is subject to the condition exists or not. §3. The condition mentioned in §2, however, cannot be placed licitly without the written permission of the local ordinary.

Can. 1103 A marriage is invalid if entered into because of force or grave fear from without, even if unintentionally inflicted, so that a person is compelled to choose marriage in order to be free from it.

Can. 1104 §1. To contract a marriage validly the contracting parties must be present together, either in person or by proxy. §2. Those being married are to express matrimonial consent in words or, if they cannot speak, through equivalent signs.

Can. 1105 §1. To enter into a marriage validly by proxy it is required that: 1. there is a special mandate to contract with a specific person; 2. the proxy is designated by the one mandating and fulfills this function personally. §2. To be valid the mandate must be signed by the one mandating and by the pastor or ordinary of the place where the mandate is given, or by a priest delegated by either of them, or at least by two witnesses, or it must be made by means of a document which is authentic according to the norm of civil law. §3. If the one mandating cannot write, this is to be noted in the mandate itself and another witness is to be added who also signs the document; otherwise, the mandate is invalid. §4. If the one mandating revokes the mandate or develops amentia before the proxy contracts in his or her name, the marriage is invalid even if the proxy or the other contracting party does not know this.

Can. 1106 A marriage can be contracted through an interpreter; the pastor is not to assist at it, however, unless he is certain of the trustworthiness of the interpreter.

Can. 1107 Even if a marriage was entered into invalidly by reason of an impediment or a defect of form, the consent given is presumed to persist until its revocation is established.

Can. 1108 §1. Only those marriages are valid which are contracted before the local ordinary, pastor, or a priest or deacon delegated by either of them, who assist, and before two witnesses according to the rules expressed in the following canons and without prejudice to the exceptions mentioned in cann. 144 (In factual or legal common error and in positive and probable doubt of law or of fact, the Church supplies executive power of governance for both the external and internal forum.), [1112, §1](#), [1116](#), and [1127, §§1-2](#). §2. The person who assists at a marriage is understood to be only that person who is present, asks for the manifestation of the consent of the contracting parties, and receives it in the name of the Church.

Can. 1109 Unless the local ordinary and pastor have been excommunicated, interdicted, or suspended from office or declared such through a sentence or decree, by virtue of their office and within the confines of their territory they assist validly at the marriages not only of their subjects but also of those who are not their subjects provided that one of them is of the Latin rite.

Can. 1110 By virtue of office, a personal ordinary and a personal pastor assist validly only at marriages where at least one of the parties is a subject within the confines of their jurisdiction.

Can. 1111 §1. As long as they hold office validly, the local ordinary and the pastor can delegate to priests and deacons the faculty, even a general one, of assisting at marriages within the limits of their territory. §2. To be valid, the delegation of the faculty to assist at

marriages must be given to specific persons expressly. If it concerns special delegation, it must be given for a specific marriage; if it concerns general delegation, it must be given in writing.

Can. 1112 §1. Where there is a lack of priests and deacons, the diocesan bishop can delegate lay persons to assist at marriages, with the previous favorable vote of the conference of bishops and after he has obtained the permission of the Holy See.

§2. A suitable lay person is to be selected, who is capable of giving instruction to those preparing to be married and able to perform the matrimonial liturgy properly.

Can. 1113 Before special delegation is granted, all those things which the law has established to prove free status are to be fulfilled.

Can. 1114 The person assisting at marriage acts illicitly unless the person has made certain of the free status of the contracting parties according to the norm of law and, if possible, of the permission of the pastor whenever the person assists in virtue of general delegation.

Can. 1115 Marriages are to be celebrated in a parish where either of the contracting parties has a domicile, quasidomicile, or month long residence or, if it concerns transients, in the parish where they actually reside. With the permission of the proper ordinary or proper pastor, marriages can be celebrated elsewhere.

Can. 1116 §1. If a person competent to assist according to the norm of law cannot be present or approached without grave inconvenience, those who intend to enter into a true marriage can contract it validly and licitly before witnesses only: 1. in danger of death; 2. outside the danger of death provided that it is prudently foreseen that the situation will continue for a month. §2. In either case, if some other priest or deacon who can be present is available, he must be called and be present at the celebration of the marriage together with the witnesses, without prejudice to the validity of the marriage before witnesses only.

Can. 1117 The form established above must be observed if at least one of the parties contracting marriage was baptized in the Catholic Church or received into it and has not defected from it by a formal act, without prejudice to the prescripts of [can. 1127, §2](#).

Can. 1118 §1. A marriage between Catholics or between a Catholic party and a non-Catholic baptized party is to be celebrated in a parish church. It can be celebrated in another church or oratory with the permission of the local ordinary or pastor. §2. The local ordinary can permit a marriage to be celebrated in another suitable place. §3. A marriage between a Catholic party and a non-baptized party can be celebrated in a church or in another suitable place.

Can. 1119 Outside the case of necessity, the rites prescribed in the liturgical books approved by the Church or received by legitimate customs are to be observed in the celebration of a marriage.

Can. 1120 The conference of bishops can produce its own rite of marriage, to be reviewed by the Holy See, in keeping with the usages of places and peoples which are adapted to the Christian spirit; nevertheless, the law remains in effect that the person who assists at the marriage is present, asks for the manifestation of consent of the contracting parties, and receives it.

Can. 1121 §1. After a marriage has been celebrated, the pastor of the place of the celebration or the person who takes his place, even if neither assisted at the marriage, is

to note as soon as possible in the marriage register the names of the spouses, the person who assisted, and the witnesses, and the place and date of the celebration of the marriage according to the method prescribed by the conference of bishops or the diocesan bishop. §2. Whenever a marriage is contracted according to the norm of [can. 1116](#), a priest or deacon, if he was present at the celebration, or otherwise the witnesses in solidum with the contracting parties are bound to inform as soon as possible the pastor or local ordinary about the marriage entered into. §3. For a marriage contracted with a dispensation from canonical form, the local ordinary who granted the dispensation is to take care that the dispensation and celebration are inscribed in the marriage registers of both the curia and the proper parish of the Catholic party whose pastor conducted the investigation about the free status. The Catholic spouse is bound to notify as soon as possible the same ordinary and pastor about the marriage celebrated and also to indicate the place of the celebration and the public form observed.

Can. 1122 §1. The contracted marriage is to be noted also in the baptismal registers in which the baptism of the spouses has been recorded. §2. If a spouse did not contract marriage in the parish in which the person was baptized, the pastor of the place of the celebration is to send notice of the marriage which has been entered into as soon as possible to the pastor of the place of the conferral of baptism.

Can. 1123 Whenever a marriage is either convalidated in the external forum, declared null, or legitimately dissolved other than by death, the pastor of the place of the celebration of the marriage must be informed so that a notation is properly made in the marriage and baptismal registers.

Can. 1124 Without express permission of the competent authority, a marriage is prohibited between two baptized persons of whom one is baptized in the Catholic Church or received into it after baptism and has not defected from it by a formal act and the other of whom is enrolled in a Church or ecclesial community not in full communion with the Catholic Church.

Can. 1125 The local ordinary can grant a permission of this kind if there is a just and reasonable cause. He is not to grant it unless the following conditions have been fulfilled: 1. the Catholic party is to declare that he or she is prepared to remove dangers of defecting from the faith and is to make a sincere promise to do all in his or her power so that all offspring are baptized and brought up in the Catholic Church; 2. the other party is to be informed at an appropriate time about the promises which the Catholic party is to make, in such a way that it is certain that he or she is truly aware of the promise and obligation of the Catholic party; 3. both parties are to be instructed about the purposes and essential properties of marriage which neither of the contracting parties is to exclude.

Can. 1126 It is for the conference of bishops to establish the method in which these declarations and promises, which are always required, must be made and to define the manner in which they are to be established in the external forum and the non-Catholic party informed about them.

Can. 1127 §1. The prescripts of [can. 1108](#) are to be observed for the form to be used in a mixed marriage. Nevertheless, if a Catholic party contracts marriage with a non-Catholic party of an Eastern rite, the canonical form of the celebration must be observed for liceity only; for validity, however, the presence of a sacred minister is required and the other requirements of law are to be observed. §2. If grave difficulties hinder the observance of canonical form, the local ordinary of the Catholic party has the right of dispensing from

the form in individual cases, after having consulted the ordinary of the place in which the marriage is celebrated and with some public form of celebration for validity. It is for the conference of bishops to establish norms by which the aforementioned dispensation is to be granted in a uniform manner. §3. It is forbidden to have another religious celebration of the same marriage to give or renew matrimonial consent before or after the canonical celebration according to the norm of §1. Likewise, there is not to be a religious celebration in which the Catholic who is assisting and a non-Catholic minister together, using their own rites, ask for the consent of the parties.

Can. 1128 Local ordinaries and other pastors of souls are to take care that the Catholic spouse and the children born of a mixed marriage do not lack the spiritual help to fulfill their obligations and are to help spouses foster the unity of conjugal and family life.

Can. 1129 The prescripts of cann. [1127](#) and [1128](#) must be applied also to marriages which the impediment of disparity of cult mentioned in [can. 1086, §1](#) impedes.

Can. 1130 For a grave and urgent cause, the local ordinary can permit a marriage to be celebrated secretly.

Can. 1131 Permission to celebrate a marriage secretly entails the following: 1. the investigations which must be conducted before the marriage are done secretly; 2. the local ordinary, the one assisting, the witnesses, and the spouses observe secrecy about the marriage celebrated.

Can. 1132 The obligation of observing the secrecy mentioned in [can. 1131, n. 2](#) ceases on the part of the local ordinary if grave scandal or grave harm to the holiness of marriage is imminent due to the observance of the secret; this is to be made known to the parties before the celebration of the marriage.

Can. 1133 A marriage celebrated secretly is to be noted only in a special register to be kept in the secret archive of the curia.

Can. 1134 From a valid marriage there arises between the spouses a bond which by its nature is perpetual and exclusive. Moreover, a special sacrament strengthens and, as it were, consecrates the spouses in a Christian marriage for the duties and dignity of their state.

Can. 1135 Each spouse has an equal duty and right to those things which belong to the partnership of conjugal life.

Can. 1136 Parents have the most grave duty and the primary right to take care as best they can for the physical, social, cultural, moral, and religious education of their offspring.

Can. 1137 The children conceived or born of a valid or putative marriage are legitimate.

Can. 1138 §1. The father is he whom a lawful marriage indicates unless clear evidence proves the contrary. §2. Children born at least 180 days after the day when the marriage was celebrated or within 300 days from the day of the dissolution of conjugal life are presumed to be legitimate.

Can. 1139 Illegitimate children are legitimated by the subsequent valid or putative marriage of their parents or by a rescript of the Holy See.

Can. 1140 As regards canonical effects, legitimated children are equal in all things to legitimate ones unless the law has expressly provided otherwise.

Can. 1141 A marriage that is *ratum et consummatum* can be dissolved by no human power and by no cause, except death.

Can. 1142 For a just cause, the Roman Pontiff can dissolve a non-consummated marriage between baptized persons or between a baptized party and a non-baptized party at the request of both parties or of one of them, even if the other party is unwilling.

Can. 1143 §1. A marriage entered into by two non-baptized persons is dissolved by means of the Pauline Privilege in favor of the faith of the party who has received baptism by the very fact that a new marriage is contracted by the same party, provided that the non-baptized party departs. §2. The non-baptized party is considered to depart if he or she does not wish to cohabit with the baptized party or to cohabit peacefully without affront to the Creator unless the baptized party, after baptism was received, has given the other a just cause for departing.

Can. 1144 §1. For the baptized party to contract a new marriage validly, the non-baptized party must always be interrogated whether: 1. he or she also wishes to receive baptism; 2. he or she at least wishes to cohabit peacefully with the baptized party without affront to the Creator. §2. This interrogation must be done after baptism. For a grave cause, however, the local ordinary can permit the interrogation to be done before baptism or can even dispense from the interrogation either before or after baptism provided that it is evident at least by a summary and extrajudicial process that it cannot be done or would be useless.

Can. 1145 §1. The interrogation is regularly to be done on the authority of the local ordinary of the converted party. This ordinary must grant the other spouse a period of time to respond if the spouse seeks it, after having been advised, however, that his or her silence will be considered a negative response if the period passes without effect. §2. Even an interrogation made privately by the converted party is valid and indeed licit if the form prescribed above cannot be observed. §3. In either case, the fact that the interrogation was done and its outcome must be established legitimately in the external forum.

Can. 1146 The baptized party has the right to contract a new marriage with a Catholic party: 1. if the other party responded negatively to the interrogation or if the interrogation had been omitted legitimately; 2. if the non-baptized party, already interrogated or not, at first persevered in peaceful cohabitation without affront to the Creator but then departed without a just cause, without prejudice to the prescripts of cann. [1144](#) and [1145](#).

Can. 1147 For a grave cause, however, the local ordinary can allow a baptized party who uses the Pauline Privilege to contract marriage with a non-Catholic party, whether baptized or not baptized; the prescripts of the canons about mixed marriages are also to be observed.

Can. 1148 §1. When he receives baptism in the Catholic Church, a non-baptized man who has several non-baptized wives at the same time can retain one of them after the others have been dismissed, if it is hard for him to remain with the first one. The same is valid for a non-baptized woman who has several non-baptized husbands at the same time. §2. In the cases mentioned in §1, marriage must be contracted in legitimate form after baptism has been received, and the prescripts about mixed marriages, if necessary, and other matters required by the law are to be observed. §3. Keeping in mind the moral, social, and economic conditions of places and of persons, the local ordinary is to take care that the needs of the first wife and the others dismissed are sufficiently provided for according to the norms of justice, Christian charity, and natural equity.

Can. 1149 A non-baptized person who, after having received baptism in the Catholic Church, cannot restore cohabitation with a non-baptized spouse by reason of captivity or persecution can contract another marriage even if the other party has received baptism in the meantime, without prejudice to the prescript of [can. 1141](#).

Can. 1150 In a doubtful matter the privilege of faith possesses the favor of the law.

Can. 1151 Spouses have the duty and right to preserve conjugal living unless a legitimate cause excuses them.

Can. 1152 §1. Although it is earnestly recommended that a spouse, moved by Christian charity and concerned for the good of the family, not refuse forgiveness to an adulterous partner and not disrupt conjugal life, nevertheless, if the spouse did not condone the fault of the other expressly or tacitly, the spouse has the right to sever conjugal living unless the spouse consented to the adultery, gave cause for it, or also committed adultery. §2. Tacit condonation exists if the innocent spouse has had marital relations voluntarily with the other spouse after having become certain of the adultery. It is presumed, moreover, if the spouse observed conjugal living for six months and did not make recourse to the ecclesiastical or civil authority. §3. If the innocent spouse has severed conjugal living voluntarily, the spouse is to introduce a cause for separation within six months to the competent ecclesiastical authority which, after having investigated all the circumstances, is to consider carefully whether the innocent spouse can be moved to forgive the fault and not to prolong the separation permanently.

Can. 1153 §1. If either of the spouses causes grave mental or physical danger to the other spouse or to the offspring or otherwise renders common life too difficult, that spouse gives the other a legitimate cause for leaving, either by decree of the local ordinary or even on his or her own authority if there is danger in delay. §2. In all cases, when the cause for the separation ceases, conjugal living must be restored unless ecclesiastical authority has established otherwise.

Can. 1154 After the separation of the spouses has taken place, the adequate support and education of the children must always be suitably provided.

Can. 1155 The innocent spouse laudably can readmit the other spouse to conjugal life; in this case the innocent spouse renounces the right to separate.

Can. 1156 §1. To convalidate a marriage which is invalid because of a diriment impediment, it is required that the impediment ceases or is dispensed and that at least the party conscious of the impediment renews consent. §2. Ecclesiastical law requires this renewal for the validity of the convalidation even if each party gave consent at the beginning and did not revoke it afterwards.

Can. 1157 The renewal of consent must be a new act of the will concerning a marriage which the renewing party knows or thinks was null from the beginning.

Can. 1158 §1. If the impediment is public, both parties must renew the consent in canonical form, without prejudice to the prescript of [can. 1127, §2](#). §2. If the impediment cannot be proven, it is sufficient that the party conscious of the impediment renews the consent privately and in secret, provided that the other perseveres in the consent offered; if the impediment is known to both parties, both are to renew the consent.

Can. 1159 §1. A marriage which is invalid because of a defect of consent is convalidated if the party who did not consent now consents, provided that the consent given by the other party perseveres. §2. If the defect of consent cannot be proven, it is sufficient that

the party who did not consent gives consent privately and in secret. §3. If the defect of consent can be proven, the consent must be given in canonical form.

Can. 1160 A marriage which is null because of defect of form must be contracted anew in canonical form in order to become valid, without prejudice to the prescript of [can. 1127, §2](#).

Can. 1161 §1. The radical sanation of an invalid marriage is its convalidation without the renewal of consent, which is granted by competent authority and entails the dispensation from an impediment, if there is one, and from canonical form, if it was not observed, and the retroactivity of canonical effects. §2. Convalidation occurs at the moment of the granting of the favor. Retroactivity, however, is understood to extend to the moment of the celebration of the marriage unless other provision is expressly made. §3. A radical sanation is not to be granted unless it is probable that the parties wish to persevere in conjugal life.

Can. 1162 §1. A marriage cannot be radically sanated if consent is lacking in either or both of the parties, whether the consent was lacking from the beginning or, though present in the beginning, was revoked afterwards. §2. If this consent was indeed lacking from the beginning but was given afterwards, the sanation can be granted from the moment the consent was given.

Can. 1163 §1. A marriage which is invalid because of an impediment or a defect of legitimate form can be sanated provided that the consent of each party perseveres. §2. A marriage which is invalid because of an impediment of natural law or of divine positive law can be sanated only after the impediment has ceased.

Can. 1164 A sanation can be granted validly even if either or both of the parties do not know of it; nevertheless, it is not to be granted except for a grave cause.

Can. 1165 §1. The Apostolic See can grant a radical sanation. §2. The diocesan bishop can grant a radical sanation in individual cases even if there are several reasons for nullity in the same marriage, after the conditions mentioned in [can. 1125](#) for the sanation of a mixed marriage have been fulfilled. He cannot grant one, however, if there is an impediment whose dispensation is reserved to the Apostolic See according to the norm of [can. 1078, §2](#), or if it concerns an impediment of natural law or divine positive law which has now ceased.

Source: Code of Canon Law: Book IV - Function of the Church: Part I - The Sacraments;
http://www.vatican.va/archive/ENG1104/_P2T.HTM – http://www.vatican.va/archive/ENG1104/_P47.HTM.