1917 Code of Canon Law

Complete Corrected Latin and English Translation, Liber I-V, Canons 1-2414

Corrected Latin with literal scholarly English translation and 1983 Code correlations.

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Liber I: General Norms

Corrected Latin	Literal English
LIBER PRIMUS NORMAE GENERALES	BOOK ONE: GENERAL NORMS
Can. 1. Licet in Codice iuris canonici Ecclesiae quoque Orientalis disciplina saepe referatur, ipse tamen unam respicit Latinam Ecclesiam, neque Orientalem obligat, nisi de iis agatur, quae ex ipsa rei natura etiam Orientalem afficiunt.	Can. 1. Although in the Code of Canon Law the discipline of the Eastern Church is also often referred to, nevertheless the Code itself has regard to the Latin Church alone, and does not bind the Eastern Church, unless there is question of those matters which, from the very nature of the thing, also affect the Eastern Church. *1983 Code correlation: 1983 CIC 1*
Can. 2. Codex, plerumque, nihil decernit de ritibus et caeremoniis quas liturgici libri, ab Ecclesia Latina probati, servandas praecipiunt in celebratione sacrosancti Missae sacrificii, in administratione Sacramentorum et Sacramentalium aliisque sacris peragendis. Quare omnes liturgicae leges vim suam retinent nisi earum aliqua in Codice expresse corrigatur.	Can. 2. The Code, for the most part, determines nothing concerning the rites and ceremonies which the liturgical books, approved by the Latin Church, prescribe to be observed in the celebration of the most holy sacrifice of the Mass, in the administration of the Sacraments and Sacramentals, and in the carrying out of other sacred rites. Therefore all liturgical laws retain their force unless some one of them is expressly corrected in the Code. *1983 Code correlation: 1983 CIC 2*
Can. 3. Codicis canones initas ab Apostolica Sede cum variis Nationibus conventiones nullatenus abrogant aut iis aliquid obrogant; eae idcirco perinde ac in praesens vigere pergent, contrariis huius Codicis praescriptis minime obstantibus.	Can. 3. The canons of the Code in no way abrogate, nor derogate in anything from, conventions entered into by the Apostolic See with various Nations; therefore these shall continue to be in force just as at present, notwithstanding contrary prescriptions of this Code in the least. *1983 Code correlation: 1983 CIC 3*
Can. 4. Iura aliis quaesita, itemque privilegia atque indulta quae, ab Apostolica Sede ad haec usque tempora personis sive physicis sive moralibus concessa, in usu adhuc sunt nec revocata, integra manent, nisi huius Codicis canonibus expresse revocentur.	Can. 4. Rights acquired by others, and likewise privileges and indults which, up to this time, have been granted by the Apostolic See to physical or moral persons, are still in use, and have not been revoked, remain intact, unless they are expressly revoked by the canons of this Code. *1983 Code correlation: 1983 CIC 4*
Can. 5. Vigentes in praesens contra horum statuta canonum consuetudines sive universales sive particulares, si quidem ipsis canonibus expresse reprobentur, tanquam iuris corruptelae corrigantur, licet sint immemorabiles, neve sinantur in posterum reviviscere; aliae, quae quidem centenariae sint et immemorabiles, tolerari poterunt, si Ordinarii pro locorum ac personarum adiunctis existiment eas prudenter submoveri non posse; ceterae suppressae habeantur nisi expresse Codex aliud caveat.	Can. 5. Customs now in force against the provisions of these canons, whether universal or particular, if indeed they are expressly reprobated by the canons themselves, are to be corrected as corruptions of the law, even though they are immemorial, and are not to be allowed to revive in the future; others, which indeed are centenary and immemorial, may be tolerated if Ordinaries, according to the circumstances of places and persons, judge that they cannot prudently be removed; the rest are to be held suppressed unless the Code expressly provides otherwise. *1983 Code correlation: 1983 CIC 5*
Can. 6. Codex vigentem huc usque disciplinam plerumque retinet, licet opportunas immutationes afferat. Itaque:	Can. 6. The Code generally retains the discipline in force up to this time, although it brings suitable changes. Therefore: *1983 Code correlation: 1983 CIC 6*
1° Leges quaelibet, sive universales sive particulares, praescriptis huius Codicis oppositae, abrogantur nisi de particularibus legibus aliud expresse caveatur;	1. Any laws whatsoever, whether universal or particular, opposed to the prescriptions of this Code, are abrogated, unless concerning particular laws something else is expressly provided.
2° Canones qui ius vetus ex integro referunt, ex veteris iuris auctoritate, atque ideo ex receptis apud probatos auctores interpretationibus, sunt aestimandi;	2. Canons which reproduce the old law in its entirety are to be assessed from the authority of the old law, and therefore from the interpretations received among approved authors.
3° Canones qui ex parte tantum cum veteri iure congruunt, qua congruunt, ex iure antiquo aestimandi sunt; qua discrepant, sunt ex sua ipsorum sententia diiudicandi;	3. Canons which agree only in part with the old law are to be assessed, insofar as they agree, from the ancient law; insofar as they differ, they are to be judged from their own meaning.
4° In dubio num aliquod canonum praescriptum cum veteri iure discrepet, a veteri iure non est recedendum;	4. In doubt whether some prescription of the canons differs from the old law, one must not depart from the old law.
5° Quod ad poenas attinet, quarum in Codice nulla fit mentio, spirituales sint vel temporales, medicinales vel, ut vocant, vindicativae, latae vel ferendae sententiae, eae tanquam abrogatae habeantur;	5. As regards penalties of which no mention is made in the Code, whether spiritual or temporal, medicinal or, as they are called, vindicative, automatic (latae sententiae) or to-be-imposed (ferendae sententiae), they are to be held as abrogated.

6° Si qua ex ceteris disciplinaribus legibus, quae usque adhuc viguerunt, nec explicite nec implicite in Codice contineatur, ea vim omnem amisisse dicenda est, nisi in probatis liturgicis libris reperiatur, aut lex sit iuris divini sive positivi sive naturalis.	6. If any of the other disciplinary laws which have been in force until now is contained neither explicitly nor implicitly in the Code, it must be said to have lost all force, unless it is found in approved liturgical books, or the law is of divine law, whether positive or natural.
Can. 7. Nomine Sedis Apostolicae vel Sanctae Sedis in hoc Codice veniunt non solum Romanus Pontifex, sed etiam, nisi ex rei natura vel sermonis contextu aliud appareat, Congregationes, Tribunalia, Officia, per quae idem Romanus Pontifex negotia Ecclesiae universae expedire solet.	Can. 7. By the name Apostolic See or Holy See in this Code are meant not only the Roman Pontiff, but also, unless something else appears from the nature of the matter or the context of the language, the Congregations, Tribunals, and Offices through which the same Roman Pontiff is accustomed to transact the affairs of the universal Church. *1983 Code correlation: 1983 CIC 361*
TITULUS I De legibus ecclesiasticis	TITLE I: Of Ecclesiastical Laws
Can. 8. § 1. Leges instituuntur, cum promulgantur.	Can. 8. Sec. 1. Laws are established when they are promulgated. *1983 Code correlation: 1983 CIC 7, 13*
§ 2. Lex non praesumitur personalis, sed territorialis, nisi aliud constet.	Sec. 2. A law is not presumed to be personal, but territorial, unless something else is established.
Can. 9. Leges ab Apostolica Sede latae promulgantur per editionem in Actorum Apostolicae Sedis commentario officiali, nisi in casibus particularibus alius promulgandi modus fuerit praescriptus; et vim suam exserunt tantum expletis tribus mensibus a die qui Actorum numero appositus est, nisi ex natura rei illico ligent aut in ipsa lege brevior vel longior vacatio specialiter et expresse fuerit statuta.	Can. 9. Laws issued by the Apostolic See are promulgated by publication in the official periodical Acta Apostolicae Sedis, unless in particular cases another mode of promulgation has been prescribed; and they take effect only after three months have been completed from the day which is affixed to the number of the Acta, unless from the nature of the matter they bind immediately, or unless in the law itself a shorter or longer vacatio has been specially and expressly established. *1983 Code correlation: 1983 CIC 8*
Can. 10. Leges respiciunt futura, non praeterita, nisi nominatim in eis de praeteritis caveatur.	Can. 10. Laws regard future things, not past things, unless provision is made in them for past things by name. *1983 Code correlation: 1983 CIC 9*
Can. 11. Irritantes aut inhabilitantes eae tantum leges habendae sunt, quibus aut actum esse nullum aut inhabilem esse personam expresse vel aequivalenter statuitur.	Can. 11. Only those laws are to be held invalidating or incapacitating by which it is expressly or equivalently established either that an act is null or that a person is incapable. *1983 Code correlation: 1983 CIC 10*
Can. 12. Legibus mere ecclesiasticis non tenentur qui baptismum non receperunt, nec baptizati qui sufficienti rationis usu non gaudent, nec qui, licet rationis usum assecuti, septimum aetatis annum nondum expleverunt, nisi aliud iure expresse caveatur.	Can. 12. Those who have not received baptism are not bound by merely ecclesiastical laws; nor are baptized persons who do not enjoy sufficient use of reason; nor those who, although they have attained the use of reason, have not yet completed the seventh year of age, unless something else is expressly provided by law. *1983 Code correlation: 1983 CIC 11*
Can. 13. § 1. Legibus generalibus tenentur ubique terrarum omnes pro quibus latae sunt.	Can. 13. Sec. 1. All for whom general laws were issued are bound by them everywhere on earth. *1983 Code correlation: 1983 CIC 12*
§ 2. Legibus conditis pro peculiari territorio ii subiiciuntur pro quibus latae sunt quique ibidem domicilium vel quasi-domicilium habent et simul actu commorantur, firmo praescripto can. 14.	Sec. 2. Those are subject to laws established for a particular territory for whom they were issued and who have a domicile or quasi-domicile there and at the same time actually reside there, without prejudice to the prescription of can. 14.
Can. 14. § 1. Peregrini:	Can. 14. Sec. 1. Travelers: *1983 Code correlation: 1983 CIC 13*
1° Non adstringuntur legibus particularibus sui territorii quandiu ab eo absunt, nisi aut earum transgressio in proprio territorio noceat, aut leges sint personales;	1. Are not bound by the particular laws of their own territory so long as they are absent from it, unless either transgression of those laws causes harm in their own territory, or the laws are personal.
2° Neque legibus territorii in quo versantur, iis exceptis quae ordini publico consulunt, vel actuum sollemnia determinant;	2. Nor by the laws of the territory in which they are staying, except those which provide for public order or determine the solemnities of acts.
3° At legibus generalibus tenentur etiamsi hae suo in territorio non vigeant, minime vero si in loco in quo versantur non obligent.	3. But they are bound by general laws even if these are not in force in their own territory; by no means, however, if they do not bind in the place in which they are staying.
§ 2. Vagi obligantur legibus tam generalibus quam particularibus quae vigent in loco in quo versantur.	Sec. 2. Wanderers are obliged by both general and particular laws which are in force in the place in which they are staying.

Can. 15. Leges, etiam irritantes et inhabilitantes, in dubio iuris non urgent; in dubio autem facti potest Ordinarius in eis dispensare, dummodo agatur de legibus in quibus Romanus Pontifex dispensare solet.	Can. 15. Laws, even invalidating and incapacitating laws, do not bind when there is a doubt of law; but in a doubt of fact the Ordinary can dispense from them, provided there is question of laws from which the Roman Pontiff is accustomed to dispense. *1983 Code correlation: 1983 CIC 14*
Can. 16. § 1. Nulla ignorantia legum irritantium aut inhabilitantium ab eisdem excusat, nisi aliud expresse dicatur.	Can. 16. Sec. 1. No ignorance of invalidating or incapacitating laws excuses from them, unless something else is expressly stated. *1983 Code correlation: 1983 CIC 15*
§ 2. Ignorantia vel error circa legem aut poenam aut circa factum proprium aut circa factum alienum notorium generatim non praesumitur; circa factum alienum non notorium praesumitur, donec contrarium probetur.	Sec. 2. Ignorance or error concerning a law or penalty, or concerning one's own fact, or concerning the notorious fact of another, is generally not presumed; concerning the non-notorious fact of another it is presumed until the contrary is proved.
Can. 17. § 1. Leges authentice interpretatur legislator eiusve successor et is cui potestas interpretandi fuerit ab eisdem commissa.	Can. 17. Sec. 1. The legislator, or his successor, and the one to whom the power of interpreting has been committed by them, authentically interprets laws. *1983 Code correlation: 1983 CIC 16*
§ 2. Interpretatio authentica, per modum legis exhibita, eandem vim habet ac lex ipsa; et si verba legis in se certa declaret tantum, promulgatione non eget et valet retrorsum; si legem coarctet vel extendat aut dubiam explicet, non retrotrahitur et debet promulgari.	Sec. 2. An authentic interpretation, given in the manner of a law, has the same force as the law itself; and if it merely declares words of the law that are certain in themselves, it does not need promulgation and has retroactive force; if it restricts or extends the law or explains a doubtful law, it is not retroactive and must be promulgated.
§ 3. Data autem per modum sententiae iudicialis aut rescripti in re peculiari, vim legis non habet et ligat tantum personas atque afficit res pro quibus data est.	Sec. 3. An interpretation given in the manner of a judicial sentence or of a rescript in a particular matter does not have the force of law and binds only the persons and affects the things for which it was given.
Can. 18. Leges ecclesiasticae intelligendae sunt secundum propriam verborum significationem in textu et contextu consideratam; quae si dubia et obscura manserit, ad locos Codicis parallelos, si qui sint, ad legis finem ac circumstantias et ad mentem legislatoris est recurrendum.	Can. 18. Ecclesiastical laws are to be understood according to the proper meaning of the words considered in the text and context; if this has remained doubtful and obscure, recourse must be had to parallel places of the Code, if there are any, to the end and circumstances of the law, and to the mind of the legislator. *1983 Code correlation: 1983 CIC 17*
Can. 19. Leges quae poenam statuunt, aut liberum iurium exercitium coarctant, aut exceptionem a lege continent, strictae subsunt interpretationi.	Can. 19. Laws which establish a penalty, or restrict the free exercise of rights, or contain an exception from the law, are subject to strict interpretation. *1983 Code correlation: 1983 CIC 18*
Can. 20. Si certa de re desit expressum praescriptum legis sive generalis sive particularis, norma sumenda est, nisi agatur de poenis applicandis, a legibus latis in similibus; a generalibus iuris principiis cum aequitate canonica servatis; a stylo et praxi Curiae Romanae; a communi constantique sententia doctorum.	Can. 20. If an express prescription of law, whether general or particular, is lacking concerning a certain matter, the norm is to be taken, unless there is question of applying penalties, from laws issued in similar matters; from general principles of law observed with canonical equity; from the style and practice of the Roman Curia; and from the common and constant opinion of doctors. *1983 Code correlation: 1983 CIC 19*
Can. 21. Leges latae ad praecavendum periculum generale, urgent, etiamsi in casu peculiari periculum non adsit.	Can. 21. Laws issued to forestall a general danger bind even if in a particular case the danger is not present. *1983 Code correlation: NA*
Can. 22. Lex posterior, a competenti auctoritate lata, obrogat priori, si id expresse edicat, aut sit illi directe contraria, aut totam de integro ordinet legis prioris materiam; sed firmo praescripto can. 6, n. 1, lex generalis nullatenus derogat locorum specialium et personarum singularium statutis, nisi aliud in ipsa expresse caveatur.	Can. 22. A later law, issued by competent authority, obrogates an earlier law if it expressly declares this, or is directly contrary to it, or entirely reorders the whole matter of the earlier law; but, without prejudice to the prescription of can. 6, n. 1, a general law in no way derogates from statutes of special places and singular persons, unless something else is expressly provided in the law itself. *1983 Code correlation: 1983 CIC 20*
Can. 23. In dubio revocatio legis praeexsistentis non praesumitur, sed leges posteriores ad priores trahendae sunt et his, quantum fieri possit conciliandae.	Can. 23. In doubt, revocation of a pre-existing law is not presumed, but later laws are to be drawn to earlier ones and, as far as possible, reconciled with them. *1983 Code correlation: 1983 CIC 21*
Can. 24. Praecepta, singulis data, eos quibus dantur, ubique urgent, sed iudicialiter urgeri nequeunt et cessant resoluto iure praecipientis nisi per legitimum documentum aut coram duobus testibus imposita fuerint.	Can. 24. Precepts given to individuals bind those to whom they are given everywhere, but they cannot be enforced judicially and they cease when the right of the one giving the precept is dissolved, unless they were imposed by a legitimate document or before two witnesses. *1983 Code correlation: 1983 CIC 54, 58*

TITULUS II De consuetudine	TITLE II: Of Custom
Can. 25. Consuetudo in Ecclesia vim legis a consensu competentis Superioris ecclesiastici unice obtinet.	Can. 25. Custom in the Church obtains the force of law solely from the consent of the competent ecclesiastical Superior. *1983 Code correlation: 1983 CIC 23*
Can. 26. Communitas quae legis ecclesiasticae saltem recipiendae capax est, potest consuetudinem inducere quae vim legis obtineat.	Can. 26. A community which is at least capable of receiving ecclesiastical law can introduce a custom which obtains the force of law. *1983 Code correlation: 1983 CIC 25*
Can. 27. § 1. Iuri divino sive naturali sive positivo nulla consuetudo potest aliquatenus derogare; sed neque iuri ecclesiastico praeiudicium affert, nisi fuerit rationabilis et legitime per annos quadraginta continuos et completos praescripta; contra legem vero ecclesiasticam quae clausulam contineat futuras consuetudines prohibentem, sola praescribere potest rationabilis consuetudo centenaria aut immemorabilis.	Can. 27. Sec. 1. No custom can derogate in any way from divine law, whether natural or positive; nor does it prejudice ecclesiastical law unless it has been reasonable and legitimately prescribed through forty continuous and complete years; but against an ecclesiastical law which contains a clause prohibiting future customs, only a reasonable centenary or immemorial custom can prescribe. *1983 Code correlation: 1983 CIC 26*
§ 2. Consuetudo quae in iure expresse reprobatur non est rationabilis.	Sec. 2. A custom which is expressly reprobated in the law is not reasonable.
Can. 28. Consuetudo praeter legem, quae scienter a communitate cum animo se obligandi servata sit, legem inducit, si pariter fuerit rationabilis et legitime per annos quadraginta continuos et completos praescripta.	Can. 28. A custom beyond the law, which has knowingly been observed by a community with the intention of binding itself, introduces a law, if likewise it has been reasonable and legitimately prescribed through forty continuous and complete years. *1983 Code correlation: 1983 CIC 28*
Can. 29. Consuetudo est optima legum interpres.	Can. 29. Custom is the best interpreter of laws. *1983 Code correlation: 1983 CIC 27*
Can. 30. Firmo praescripto can. 5, consuetudo contra legem vel praeter legem per contrariam consuetudinem aut legem revocatur; sed, nisi expressam de iisdem mentionem fecerit, lex non revocat consuetudines centenarias aut immemorabiles, nec lex generalis consuetudines particulares.	Can. 30. Without prejudice to the prescription of can. 5, a custom against the law or beyond the law is revoked by a contrary custom or by law; but, unless it has made express mention of them, a law does not revoke centenary or immemorial customs, nor does a general law revoke particular customs. *1983 Code correlation: 1983 CIC 28*
TITULUS III De temporis supputatione	TITLE III: Of the Computation of Time
Can. 31. Salvis legibus liturgicis, tempus, nisi aliud expresse caveatur, supputetur ad normam canonum qui sequuntur.	Can. 31. With liturgical laws saved, time, unless something else is expressly provided, is to be computed according to the norm of the canons which follow. *1983 Code correlation: 1983 CIC 200*
Can. 32. § 1. Dies constat 24 horis continuo supputandis a media nocte, hebdomada 7 diebus.	Can. 32. Sec. 1. A day consists of 24 hours to be computed continuously from midnight; a week of 7 days. *1983 Code correlation: 1983 CIC 202*
§ 2. In iure nomine mensis venit spatium 30, anni vero spatium 365 dierum, nisi mensis et annus dicantur sumendi prout sunt in calendario.	Sec. 2. In law, under the name of a month comes a span of 30 days, and under the name of a year a span of 365 days, unless the month and year are said to be taken as they are in the calendar.
Can. 33. § 1. In supputandis horis diei standum est communi loci usui; sed in privata Missae celebratione, in privata horarum canonicarum recitatione, in sacra communione recipienda et in ieiunii vel abstinentiae lege servanda, licet alia sit usualis loci supputatio, potest quis sequi loci tempus aut locale sive verum sive medium, aut legale sive regionale sive aliud extraordinarium.	Can. 33. Sec. 1. In computing the hours of the day one must stand by the common usage of the place; but in the private celebration of Mass, in the private recitation of the canonical hours, in receiving Holy Communion, and in observing the law of fast or abstinence, even if another computation is usual in the place, one may follow the time of the place, whether local true or mean time, or legal time, whether regional or another extraordinary time. *1983 Code correlation: NA*
§ 2. Quod attinet ad tempus urgendi contractuum obligationes, servetur, nisi aliter expressa pactione conventum fuerit, praescriptum iuris civilis in territorio vigentis.	Sec. 2. As regards the time for enforcing obligations of contracts, the prescription of civil law in force in the territory is to be observed, unless it has been otherwise agreed by express pact.
Can. 34. § 1. Si mensis et annus designentur proprio nomine vel aequivalenter, ex. gr., mense februario, anno proxime futuro, sumantur prout sunt in calendario.	Can. 34. Sec. 1. If a month and a year are designated by their proper name or equivalently, for example, in the month of February, in the next future year, they are to be taken as they are in the calendar. *1983 Code correlation: 1983 CIC 202-3*

§ 2. Si terminus a quo nec explicite nec implicite assignetur, ex. gr., suspensio a Missae celebratione per mensem aut duos annos, tres in anno vacationum menses, etc., tempus supputetur de momento ad momentum; et si tempus sit continuum, ut in allato primo exemplo, menses et anni sumantur prout sunt in calendario; si intermissum, hebdomada intelligatur 7 dierum, mensis 30, annus 365.	Sec. 2. If the starting point is assigned neither explicitly nor implicitly, for example, suspension from the celebration of Mass for a month or for two years, three months of vacations in a year, etc., the time is computed from moment to moment; and if the time is continuous, as in the first example given, months and years are taken as they are in the calendar; if interrupted, a week is understood as 7 days, a month as 30, a year as 365.
§ 3. Si tempus constet uno vel pluribus mensibus aut annis, una vel pluribus hebdomadibus aut tandem pluribus diebus, et terminus a quo explicite vel implicite assignetur:	Sec. 3. If the time consists of one or more months or years, one or more weeks, or finally several days, and the starting point is assigned explicitly or implicitly:
1° Menses et anni sumantur prout sunt in calendario;	1. Months and years are to be taken as they are in the calendar.
2° Si terminus a quo coincidat cum initio diei, ex. gr., duo vacationum menses a die 15 augusti, primus dies ad explendam numerationem computetur et tempus finiatur incipiente ultimo die eiusdem numeri;	2. If the starting point coincides with the beginning of a day, for example, two vacation months from the fifteenth day of August, the first day is counted toward completing the numbering and the time is ended at the beginning of the last day of the same number.
3° Si terminus a quo non coincidat cum initio diei, ex. gr., decimus quartus aetatis annus, annus novitiatus, octiduum a vacatione sedis episcopalis, decendium ad appellandum, etc., primus dies ne computetur et tempus finiatur expleto ultimo die eiusdem numeri;	3. If the starting point does not coincide with the beginning of a day, for example, the fourteenth year of age, the year of novitiate, an eight-day period from the vacancy of an episcopal see, a ten-day period for appealing, etc., the first day is not counted and the time is ended when the last day of the same number has been completed.
4° Quod si mensis die eiusdem numeri careat, ex. gr., unus mensis a die 30 ianuarii, tunc pro diverso casu tempus finiatur incipiente vel expleto ultimo die mensis;	4. But if a month lacks a day of the same number, for example, one month from the thirtieth day of January, then according to the different case the time is ended at the beginning or at the completion of the last day of the month.
5° Si agatur de actibus eiusdem generis statis temporibus renovandis, ex. gr., triennium ad professionem perpetuam post temporariam, triennium aliudve temporis spatium ad electionem renovandam, etc., tempus finitur eodem recurrente die quo incepit, sed novus actus per integrum eundem diem poni potest.	5. If there is question of acts of the same kind to be renewed at stated times, for example, a triennium for perpetual profession after temporary profession, a triennium or other period of time for renewing an election, etc., the time ends on the same recurring day on which it began, but the new act can be placed throughout that whole day.
Can. 35. Tempus utile illud intelligitur quod pro exercitio aut prosecutione sui iuris ita alicui competit ut ignoranti aut agere non valenti non currat; continuum, quod nullam patitur interruptionem.	Can. 35. Useful time is understood as that which is available to someone for exercising or pursuing his right in such a way that it does not run for one who is ignorant or unable to act; continuous time is that which admits no interruption. *1983 Code correlation: 1983 CIC 201*
TITULUS IV De rescriptis	TITLE IV: Of Rescripts
Can. 36. § 1. Rescripta tum Sedis Apostolicae tum aliorum Ordinariorum impetrari libere possunt ab omnibus qui expresse non prohibentur.	Can. 36. Sec. 1. Rescripts, both of the Apostolic See and of other Ordinaries, can freely be obtained by all who are not expressly prohibited. *1983 Code correlation: 1983 CIC 60*
§ 2. Gratiae et dispensationes omne genus a Sede Apostolica concessae etiam censura irretitis validae sunt, salvo praescripto can. 2265, § 2, 2275, n. 3, 2283.	Sec. 2. Favors and dispensations of every kind granted by the Apostolic See are valid even for those bound by censure, without prejudice to the prescription of can. 2265, Sec. 2, 2275, n. 3, 2283.
Can. 37. Rescriptum impetrari potest pro alio etiam praeter eius assensum; et licet ipse possit gratia per rescriptum concessa non uti, rescriptum tamen valet ante eius acceptationem, nisi aliud ex appositis clausulis appareat.	Can. 37. A rescript can be obtained for another even without his consent; and although he himself can choose not to use the favor granted through the rescript, nevertheless the rescript is valid before his acceptance, unless something else appears from the clauses attached. *1983 Code correlation: 1983 CIC 61*
Can. 38. Rescripta quibus gratia conceditur sine interiecto exsecutore, effectum habent a momento quo datae sunt litterae; cetera a tempore exsecutionis.	Can. 38. Rescripts by which a favor is granted without an executor interposed have effect from the moment at which the letters were given; the rest, from the time of execution. *1983 Code correlation: 1983 CIC 62*
Can. 39. Conditiones in rescriptis tunc tantum essentiales pro eorundem validitate censentur, cum per particulas si, dummodo, vel aliam eiusdem significationis exprimuntur.	Can. 39. Conditions in rescripts are then only considered essential for their validity when they are expressed by the particles if, provided that, or another of the same meaning. *1983 Code correlation: 1983 CIC 39*
Can. 40. In omnibus rescriptis subintelligenda est, etsi non expressa, conditio: Si preces veritate nitantur, salvo praescripto can. 45, 1054.	Can. 40. In all rescripts the condition is understood, even if not expressed: If the petitions rest upon truth, without prejudice to the prescription of can. 45, 1054. *1983 Code correlation: NA*

Can. 41. In rescriptis quorum nullus est exsecutor, preces veritate nitantur oportet tempore quo rescriptum datum est; in ceteris tempore exsecutionis.	Can. 41. In rescripts of which there is no executor, the petitions must rest upon truth at the time at which the rescript was given; in the others, at the time of execution. *1983 Code correlation: 1983 CIC 63*
Can. 42. § 1. Reticentia veri, seu subreptio, in precibus non obstat quominus rescriptum vim habeat ratumque sit, dummodo expressa fuerint quae de stylo Curiae sunt ad validitatem exprimenda.	Can. 42. Sec. 1. Concealment of the truth, or subreption, in the petitions does not prevent a rescript from having force and being valid, provided those things have been expressed which, according to the style of the Curia, must be expressed for validity. *1983 Code correlation: 1983 CIC 63*
§ 2. Nec obstat expositio falsi, seu obreptio, dummodo vel unica causa proposita vel ex pluribus propositis una saltem motiva vera sit.	Sec. 2. Nor does the statement of falsehood, or obreption, prevent it, provided either the sole cause proposed or at least one motivating cause among several proposed is true.
§ 3. Vitium obreptionis vel subreptionis in una tantum parte rescripti aliam non infirmat, si una simul plures gratiae per rescriptum concedantur.	Sec. 3. The defect of obreption or subreption in only one part of a rescript does not invalidate another part, if several favors are granted at the same time by the rescript.
Can. 43. Gratia ab una Sacra Congregatione vel Officio Romanae Curiae denegata, invalide ab alia Sacra Congregatione vel Officio aut a loci Ordinario, etsi potestatem habente, conceditur sine assensu Sacrae Congregationis vel Officii quocum vel quibuscum agi coeptum fuit, salvo iure S. Poenitentiariae pro foro interno.	Can. 43. A favor denied by one Sacred Congregation or Office of the Roman Curia is invalidly granted by another Sacred Congregation or Office or by the local Ordinary, even one having power, without the consent of the Sacred Congregation or Office with which, or with whom, the matter began to be treated, without prejudice to the right of the Sacred Penitentiary for the internal forum. *1983 Code correlation: 1983 CIC 64*
Can. 44. § 1. Nemo gratiam a proprio Ordinario denegatam ab alio Ordinario petat, nulla facta denegationis mentione; facta autem mentione, Ordinarius gratiam ne concedat, nisi habitis a priore Ordinario denegationis rationibus.	Can. 44. Sec. 1. No one is to seek from another Ordinary a favor denied by his own Ordinary without mention having been made of the denial; but when mention has been made, the Ordinary is not to grant the favor unless the reasons for the denial have been obtained from the prior Ordinary. *1983 Code correlation: 1983 CIC 65*
§ 2. Gratia a Vicario Generali denegata et postea, nulla facta huius denegationis mentione, ab Episcopo impetrata, invalida est; gratia autem ab Episcopo denegata nequit valide, etiam facta denegationis mentione, a Vicario Generali, non consentiente Episcopo, impetrari.	Sec. 2. A favor denied by the Vicar General and afterwards obtained from the Bishop with no mention made of this denial is invalid; but a favor denied by the Bishop cannot validly be obtained from the Vicar General, even with mention made of the denial, if the Bishop does not consent.
Can. 45. Cum rescriptis ad preces alicuius impetratis apponitur clausula: Motu proprio, valent quidem ea, si in precibus reticeatur veritas alioquin necessario exprimenda, non tamen si falsa causa finalis eaque unica proponatur, salvo praescripto can. 1054.	Can. 45. When the clause Motu proprio is added to rescripts obtained in response to someone's petition, they are indeed valid if in the petitions a truth otherwise necessarily to be expressed is concealed; not, however, if a false final cause, and that the only one, is proposed, without prejudice to the prescription of can. 1054. *1983 Code correlation: 1983 CIC 63*
Can. 46. Rescripta etiam Motu proprio concessa personae de iure communi inhabili ad consequendam gratiam de qua agitur, itemque edita contra alicuius loci legitimam consuetudinem vel statutum peculiare, vel contra ius alteri iam quaesitum, non sustinentur, nisi expressa derogatoria clausula rescripto apponatur.	Can. 46. Rescripts, even those granted Motu proprio, to a person incapable by common law of obtaining the favor in question, and likewise those issued against a legitimate custom or particular statute of some place, or against a right already acquired by another, are not sustained, unless an express derogatory clause is added to the rescript. *1983 Code correlation: 1983 CIC 38*
Can. 47. Rescripta non fiunt irrita ob errorem in nomine personae cui vel a qua conceduntur, aut loci in quo ipsa moratur, aut rei de qua agitur, dummodo iudicio Ordinarii, nulla sit de ipsa persona vel re dubitatio.	Can. 47. Rescripts are not made void because of an error in the name of the person to whom or by whom they are granted, or of the place in which the person resides, or of the matter about which there is question, provided that, in the judgment of the Ordinary, there is no doubt about the person or the matter itself. *1983 Code correlation: 1983 CIC 66*
Can. 48. § 1. Si contingat ut de una eademque re duo rescripta inter se contraria impetrentur, peculiare, in iis quae peculiariter exprimuntur, praevalet generali.	Can. 48. Sec. 1. If it happens that two mutually contrary rescripts are obtained concerning one and the same matter, the particular prevails over the general in those things which are particularly expressed. *1983 Code correlation: 1983 CIC 53, 67*
§ 2. Si sint aeque peculiaria aut generalia, prius tempore praevalet posteriori, nisi in altero fiat expressa mentio de priore, aut nisi prior impetrator dolo vel notabili negligentia suo rescripto usus non fuerit.	Sec. 2. If they are equally particular or general, the earlier in time prevails over the later, unless in the latter express mention is made of the earlier, or unless the earlier petitioner has not used his rescript through fraud or notable negligence.
§ 3. Quod si eodem die fuerint concessa nec liqueat uter prior impetraverit, utrumque irritum est, et, si res ferat, rursus ad eum qui rescripta dedit, est recurrendum.	Sec. 3. But if they were granted on the same day and it is not clear which one was obtained first, both are void, and, if the matter warrants it, recourse must again be had to the one who gave the rescripts.

Can. 49. Rescripta intelligenda sunt secundum propriam verborum significationem et communem loquendi usum, nec debent ad casus alios praeter expressos extendi.	Can. 49. Rescripts are to be understood according to the proper meaning of the words and the common usage of speaking, and they must not be extended to cases other than those expressed. *1983 Code correlation: 1983 CIC 36*
Can. 50. In dubio, rescripta quae ad lites referuntur, vel iura aliis quaesita laedunt, vel adversantur legi in commodum privatorum, vel denique impetrata fuerunt ad beneficii ecclesiastici assecutionem, strictam interpretationem recipiunt; cetera omnia latam.	Can. 50. In doubt, rescripts which relate to lawsuits, or harm rights acquired by others, or are contrary to a law for the advantage of private persons, or finally were obtained for the acquisition of an ecclesiastical benefice, receive strict interpretation; all the rest receive broad interpretation. *1983 Code correlation: 1983 CIC 36*
Can. 51. Rescriptum Sedis Apostolicae in quo nullus datur exsecutor, tunc tantum debet Ordinario impetrantis praesentari, cum id in eisdem litteris praecipitur, aut de rebus agitur publicis, aut comprobare conditiones quasdam oportet.	Can. 51. A rescript of the Apostolic See in which no executor is given must be presented to the Ordinary of the petitioner only when this is prescribed in the same letters, or there is question of public matters, or it is necessary to prove certain conditions. *1983 Code correlation: 1983 CIC 68*
Can. 52. Rescripta, quorum praesentationi nullum est definitum tempus, possunt exsecutori exhiberi quovis tempore, modo absit fraus et dolus.	Can. 52. Rescripts for whose presentation no definite time is fixed can be shown to the executor at any time, provided fraud and deceit are absent. *1983 Code correlation: 1983 CIC 69*
Can. 53. Rescripti exsecutor invalide munere suo fungitur, antequam litteras receperit earumque authenticitatem et integritatem recognoverit, nisi praevia earundem notitia ad eum fuerit auctoritate rescribentis transmissa.	Can. 53. The executor of a rescript performs his office invalidly before he has received the letters and recognized their authenticity and integrity, unless prior knowledge of them has been transmitted to him by authority of the rescriptor. *1983 Code correlation: 1983 CIC 40*
Can. 54. § 1. Si in rescripto committatur merum exsecutionis ministerium, exsecutio rescripti denegari non potest, nisi aut manifeste pateat rescriptum vitio subreptionis aut obreptionis nullum esse, aut in rescripto apponantur conditiones quas exsecutori constet non esse impletas, aut qui rescriptum impetravit adeo iudicio exsecutoris, videatur indignus ut aliorum offensioni futura sit gratiae concessio; quod ultimum si accidat, exsecutor, intermissa exsecutione statim ea de re certiorem faciat rescribentem.	Can. 54. Sec. 1. If in a rescript a mere task of execution is committed, execution of the rescript cannot be denied unless either it is manifestly clear that the rescript is null by the defect of subreption or obreption, or conditions are added in the rescript which the executor knows have not been fulfilled, or the one who obtained the rescript seems, in the judgment of the executor, so unworthy that the grant of the favor would be a future offense to others; if this last occurs, the executor, having interrupted execution, is immediately to inform the rescriptor about the matter. *1983 Code correlation: 1983 CIC 41, 70*
§ 2. Quod si in rescripto concessio gratiae exsecutori committatur, ipsius est pro suo prudenti arbitrio et conscientia gratiam concedere vel denegare.	Sec. 2. But if in the rescript the granting of the favor is committed to the executor, it belongs to him, according to his prudent judgment and conscience, to grant or deny the favor.
Can. 55. Exsecutor procedere debet ad mandati normam, et nisi conditiones essentiales in litteris appositas impleverit ac substantialem procedendi formam servaverit, irrita est exsecutio.	Can. 55. The executor must proceed according to the norm of the mandate, and unless he has fulfilled the essential conditions attached in the letters and has observed the substantial form of proceeding, the execution is void. *1983 Code correlation: 1983 CIC 42*
Can. 56. Exsecutio rescriptorum quae forum externum respiciunt, scripto facienda est.	Can. 56. Execution of rescripts which regard the external forum must be done in writing. *1983 Code correlation: 1983 CIC 37*
Can. 57. § 1. Rescriptorum exsecutor potest alium pro suo prudenti arbitrio sibi substituere, nisi substitutio prohibita fuerit, aut substituti persona praefinita.	Can. 57. Sec. 1. The executor of rescripts can substitute another for himself according to his prudent judgment, unless substitution has been prohibited or the person of the substitute has been predetermined. *1983 Code correlation: 1983 CIC 43*
§ 2. Si tamen fuerit electa industria personae, exsecutori non licet alteri committere, nisi actus praeparatorios.	Sec. 2. If, however, the person has been chosen for personal qualifications, it is not permitted to the executor to commit to another anything except preparatory acts.
Can. 58. Rescripta quaelibet exsecutioni mandari possunt etiam ab exsecutoris successore in dignitate vel officio, nisi fuerit electa industria personae.	Can. 58. Any rescripts whatsoever can be committed to execution even by the successor of the executor in dignity or office, unless the person was chosen for personal qualifications. *1983 Code correlation: 1983 CIC 44*
Can. 59. § 1. Exsecutori fas est, si quoquo modo in rescriptorum exsecutione erraverit, iterum eadem exsecutioni mandare.	Can. 59. Sec. 1. It is lawful for the executor, if he has erred in any way in the execution of rescripts, to commit the same rescripts to execution again. *1983 Code correlation: 1983 CIC 45*
§ 2. Quod attinet ad taxas pro rescriptorum exsecutione, servetur praescriptum can. 1507, § 1.	Sec. 2. As regards taxes for the execution of rescripts, the prescription of can. 1507, Sec. 1, is to be observed.

Can. 60. § 1. Rescriptum, per peculiarem Superioris actum revocatum, perdurat usque dum revocatio ei, qui illud obtinuit, significetur.	Can. 60. Sec. 1. A rescript revoked by a particular act of the Superior continues until the revocation is signified to the one who obtained it. *1983 Code correlation: 1983 CIC 47, 73*
§ 2. Per legem contrariam nulla rescripta revocantur, nisi aliud in ipsa lege caveatur, aut lex lata sit a Superiore ipsius rescribentis.	Sec. 2. No rescripts are revoked by a contrary law, unless something else is provided in the law itself, or the law was issued by the Superior of the rescriptor.
Can. 61. Per Apostolicae Sedis aut dioecesis vacationem nullum eiusdem Sedis Apostolicae aut Ordinarii rescriptum perimitur, nisi aliud ex additis clausulis appareat, aut rescriptum contineat potestatem alicui factam concedendi gratiam peculiaribus personis in eodem expressis, et res adhuc integra sit.	Can. 61. By the vacancy of the Apostolic See or of a diocese, no rescript of the same Apostolic See or Ordinary expires, unless something else appears from the added clauses, or the rescript contains a power given to someone to grant a favor to particular persons expressed in it, and the matter is still untouched. *1983 Code correlation: NA*
Can. 62. Si rescriptum contineat non simplicem gratiam, sed privilegium vel dispensationem, serventur insuper praescripta canonum qui sequuntur.	Can. 62. If a rescript contains not a simple grace, but a privilege or dispensation, the prescriptions of the canons which follow are also to be observed. *1983 Code correlation: 1983 CIC 75*
TITULUS V De privilegiis	TITLE V: Of Privileges
Can. 63. § 1. Privilegia acquiri possunt non solum per directam concessionem competentis auctoritatis et per communicationem, sed etiam per legitimam consuetudinem aut praescriptionem.	Can. 63. Sec. 1. Privileges can be acquired not only by direct concession of competent authority and by communication, but also by legitimate custom or prescription. *1983 Code correlation: 1983 CIC 76*
§ 2. Possessio centenaria vel immemorabilis inducit praesumptionem concessi privilegii.	Sec. 2. Centenary or immemorial possession induces the presumption of a granted privilege.
Can. 64. Per communicationem privilegiorum, etiam in forma aeque principali, ea tantum privilegia impertita censentur, quae directe, perpetuo et sine speciali relatione ad certum locum aut rem aut personam concessa fuerant primo privilegiario, habita etiam ratione capacitatis subiecti, cui fit communicatio.	Can. 64. By communication of privileges, even in equally principal form, only those privileges are considered imparted which had been granted directly, perpetually, and without special relation to a certain place or thing or person to the first privileged party, account also being taken of the capacity of the subject to whom the communication is made. *1983 Code correlation: NA*
Can. 65. Cum privilegia acquiruntur per communicationem in forma accessoria, augentur, imminuuntur vel amittuntur ipso facto, si forte augeantur, imminuantur vel cessent in principali privilegiario; secus si acquirantur per communicationem in forma aeque principali.	Can. 65. When privileges are acquired by communication in accessory form, they are increased, diminished, or lost ipso facto if perhaps they are increased, diminished, or cease in the principal privileged party; otherwise if they are acquired by communication in equally principal form. *1983 Code correlation: NA*
Can. 66. § 1. Facultates habituales quae conceduntur vel in perpetuum vel ad praefinitum tempus aut certum numerum casuum, accensentur privilegiis praeter ius.	Can. 66. Sec. 1. Habitual faculties which are granted either in perpetuity, or for a predefined time, or for a certain number of cases, are counted among privileges outside the law. *1983 Code correlation: 1983 CIC 132*
§ 2. Nisi in earum concessione electa fuerit industria personae aut aliud expresse cautum sit, facultates habituales, Episcopo aliisve de quibus in can. 198, § 1 ab Apostolica Sede concessae, non evanescunt, resoluto iure Ordinarii cui concessae sunt, etiamsi ipse eas exsequi coeperit, sed transeunt ad Ordinarios qui ipsi in regimine succedunt; item concessae Episcopo competunt quoque Vicario Generali.	Sec. 2. Unless in their concession the person has been chosen for personal qualifications or something else has expressly been provided, habitual faculties granted by the Apostolic See to a Bishop or to others of whom in can. 198, Sec. 1, do not vanish when the authority of the Ordinary to whom they were granted ceases, even if he himself had begun to execute them, but pass to the Ordinaries who succeed him in governance; likewise those granted to the Bishop also belong to the Vicar General.
§ 3. Concessa facultas secumfert alias quoque potestates quae ad illius usum sunt necessariae; quare in facultate dispensandi includitur etiam potestas absolvendi a poenis ecclesiasticis, si quae forte obstent, sed ad effectum dumtaxat dispensationis consequendae.	Sec. 3. A granted faculty carries with it also other powers which are necessary for its use; therefore in the faculty of dispensing is included also the power of absolving from ecclesiastical penalties, if any perhaps stand in the way, but only for the effect of obtaining the dispensation.
Can. 67. Privilegium ex ipsius tenore aestimandum est, nec licet illud extendere aut restringere.	Can. 67. A privilege is to be assessed from its own tenor, and it is not permitted to extend or restrict it. *1983 Code correlation: 1983 CIC 77*
Can. 68. In dubio privilegia interpretanda sunt ad normam can. 50; sed ea semper adhibenda interpretatio, ut privilegio aucti aliquam ex indulgentia concedentis videantur gratiam consecuti.	Can. 68. In doubt privileges are to be interpreted according to the norm of can. 50; but that interpretation is always to be used by which those enriched by the privilege appear to have obtained some favor from the indulgence of the grantor. *1983 Code correlation: 1983 CIC 77*

Can. 69. Nemo cogitur uti privilegio in sui dumtaxat favorem concesso, nisi alio ex capite exsurgat obligatio.	Can. 69. No one is compelled to use a privilege granted solely in his own favor, unless an obligation arises from some other source. *1983 Code correlation: 1983 CIC 71*
Can. 70. Privilegium, nisi aliud constet, censendum est perpetuum.	Can. 70. A privilege, unless something else is established, is to be considered perpetual. *1983 Code correlation: 1983 CIC 78*
Can. 71. Per legem generalem revocantur privilegia in hoc Codice contenta; ad cetera quod attinet, servetur praescriptum can. 60.	Can. 71. Privileges contained in this Code are revoked by a general law; as regards the rest, the prescription of can. 60 is to be observed. *1983 Code correlation: 1983 CIC 79*
Can. 72. § 1. Privilegia cessant per renuntiationem a competenti Superiore acceptatam.	Can. 72. Sec. 1. Privileges cease by renunciation accepted by a competent Superior. *1983 Code correlation: 1983 CIC 80*
§ 2. Privilegio in sui tantum favorem constituto quaevis persona privata renuntiare potest.	Sec. 2. Any private person can renounce a privilege established only in his own favor.
§ 3. Concesso alicui communitati, dignitati locove renuntiare privatis personis non licet.	Sec. 3. It is not permitted to private persons to renounce a privilege granted to some community, dignity, or place.
§ 4. Nec ipsi communitati seu coetui integrum est renuntiare privilegio sibi dato per modum legis, vel si renuntiatio cedat in Ecclesiae aliorumve praeiudicium.	Sec. 4. Nor is the community or group itself free to renounce a privilege given to it in the manner of a law, or if the renunciation yields to the prejudice of the Church or of others.
Can. 73. Resoluto iure concedentis, privilegia non exstinguuntur, nisi data fuerint cum clausula: ad beneplacitum nostrum, vel alia aequipollenti.	Can. 73. When the authority of the grantor ceases, privileges are not extinguished, unless they were given with the clause at our good pleasure, or another equivalent clause. *1983 Code correlation: 1983 CIC 81*
Can. 74. Privilegium personale personam sequitur et cum ipsa exstinguitur.	Can. 74. A personal privilege follows the person and is extinguished with that person. *1983 Code correlation: 1983 CIC 78*
Can. 75. Privilegia realia cessant per absolutum rei vel loci interitum; privilegia vero localia, si locus intra quadraginta annos restituatur, reviviscunt.	Can. 75. Real privileges cease by the absolute destruction of the thing or place; but local privileges revive if the place is restored within forty years. *1983 Code correlation: 1983 CIC 78*
Can. 76. Per non usum vel per usum contrarium privilegia aliis haud onerosa non cessant; quae vero in aliorum gravamen cedunt, amittuntur, si accedat legitima praescriptio vel tacita renuntiatio.	Can. 76. By non-use or by contrary use, privileges not burdensome to others do not cease; but those which result in a burden to others are lost if legitimate prescription or tacit renunciation is added. *1983 Code correlation: 1983 CIC 82*
Can. 77. Cessat quoque privilegium, si temporis progressu rerum adiuncta sic, iudicio Superioris, immutentur ut noxium evaserit, aut eius usus illicitus fiat; item elapso tempore vel expleto numero casuum pro quibus privilegium fuit concessum, firmo praescripto can. 207, § 2.	Can. 77. A privilege also ceases if, by the progress of time, circumstances are so changed, in the judgment of the Superior, that it has become harmful, or its use becomes illicit; likewise when the time has elapsed or the number of cases for which the privilege was granted has been completed, without prejudice to the prescription of can. 207, Sec. 2. *1983 Code correlation: 1983 CIC 83*
Can. 78. Qui abutitur potestate sibi ex privilegio permissa, privilegio ipso privari meretur; et Ordinarius Sanctam Sedem monere ne omittat, si quis privilegio ab eadem concesso graviter abutatur.	Can. 78. One who abuses a power permitted to him by privilege deserves to be deprived of the privilege itself; and the Ordinary should not omit to warn the Holy See if someone gravely abuses a privilege granted by it. *1983 Code correlation: 1983 CIC 84*
Can. 79. Quamvis privilegia, oretenus a Sancta Sede obtenta, ipsi petenti in foro conscientiae suffragentur, nemo tamen potest cuiusvis privilegii usum adversus quemquam in foro externo vindicare, nisi privilegium ipsum sibi concessum esse legitime evincat.	Can. 79. Although privileges obtained orally from the Holy See assist the petitioner himself in the forum of conscience, nevertheless no one can vindicate the use of any privilege against anyone in the external forum unless he legitimately proves that the privilege itself was granted to him. *1983 Code correlation: 1983 CIC 74*
TITULUS VI De dispensationibus	TITLE VI: Of Dispensations
Can. 80. Dispensatio, seu legis in casu speciali relaxatio, concedi potest a conditore legis, ab eius successore vel Superiore, nec non ab illo cui iidem facultatem dispensandi concesserint.	Can. 80. A dispensation, or the relaxation of a law in a special case, can be granted by the author of the law, by his successor or Superior, and also by the one to whom they have granted the faculty of dispensing. *1983 Code correlation: 1983 CIC 85*

Can. 81. A generalibus Ecclesiae legibus Ordinarii infra Romanum Pontificem dispensare nequeunt, ne in casu quidem peculiari, nisi haec potestas eisdem fuerit explicite vel implicite concessa, aut nisi difficilis sit recursus ad Sanctam Sedem et simul in mora sit periculum gravis damni, et de dispensatione agatur quae a Sede Apostolica concedi solet.	Can. 81. Ordinaries below the Roman Pontiff cannot dispense from general laws of the Church, not even in a particular case, unless this power has been granted to them explicitly or implicitly, or unless recourse to the Holy See is difficult and at the same time there is danger of grave harm in delay, and there is question of a dispensation which is accustomed to be granted by the Apostolic See. *1983 Code correlation: 1983 CIC 87*
Can. 82. Episcopi aliique locorum Ordinarii dispensare valent in legibus dioecesanis, et in legibus Concilii provincialis ac plenarii ad normam can. 291, § 2, non vero in legibus quas speciatim tulerit Romanus Pontifex pro illo peculiari territorio, nisi ad normam can. 81.	Can. 82. Bishops and other local Ordinaries are able to dispense in diocesan laws, and in laws of a provincial and plenary Council according to the norm of can. 291, Sec. 2, but not in laws which the Roman Pontiff has issued specially for that particular territory, except according to the norm of can. 81. *1983 Code correlation: 1983 CIC 88*
Can. 83. Parochi nec a lege generali nec a lege peculiari dispensare valent, nisi haec potestas expresse eisdem concessa sit.	Can. 83. Pastors are not able to dispense either from a general law or from a particular law, unless this power has expressly been granted to them. *1983 Code correlation: 1983 CIC 89*
Can. 84. § 1. A lege ecclesiastica ne dispensetur sine iusta et rationabili causa, habita ratione gravitatis legis a qua dispensatur; alias dispensatio ab inferiore data illicita et invalida est.	Can. 84. Sec. 1. One must not dispense from an ecclesiastical law without a just and reasonable cause, taking account of the gravity of the law from which dispensation is made; otherwise a dispensation given by an inferior is illicit and invalid. *1983 Code correlation: 1983 CIC 90*
§ 2. Dispensatio in dubio de sufficientia causae licite petitur et potest licite et valide concedi.	Sec. 2. A dispensation in doubt concerning the sufficiency of the cause is licitly sought and can be licitly and validly granted.
Can. 85. Strictae subest interpretationi non solum dispensatio ad normam can. 50, sed ipsamet facultas dispensandi ad certum casum concessa.	Can. 85. Not only a dispensation according to the norm of can. 50 is subject to strict interpretation, but also the faculty itself of dispensing granted for a certain case. *1983 Code correlation: 1983 CIC 92*
Can. 86. Dispensatio quae tractum habet successivum, cessat iisdem modis quibus privilegium, nec non certa ac totali cessatione causae motivae.	Can. 86. A dispensation which has successive duration ceases in the same ways by which a privilege ceases, and also by the certain and total cessation of the motivating cause. *1983 Code correlation: 1983 CIC 93*

Liber II: Of Persons

Corrected Latin	Literal English
LIBER SECUNDUS DE PERSONIS	BOOK TWO: OF PERSONS
Can. 87. Baptismate homo constituitur in Ecclesia Christi persona cum omnibus christianorum iuribus et officiis, nisi, ad iura quod attinet, obstet obex, ecclesiasticae communionis vinculum impediens, vel lata ab Ecclesia censura.	Can. 87. By baptism a human being is constituted a person in the Church of Christ, with all the rights and duties of Christians, unless, as regards rights, there stands in the way an obstacle impeding the bond of ecclesiastical communion, or a censure imposed by the Church. *1983 Code correlation: 1983 CIC 96*
Can. 88. § 1. Persona quae vicesimum primum aetatis annum explevit, maior est; infra hanc aetatem, minor.	Can. 88. Sec. 1. A person who has completed the twenty-first year of age is an adult; below this age, a minor. *1983 Code correlation: 1983 CIC 97, 99*
§ 2. Minor, si masculus, censetur pubes a decimoquarto, si femina, a duodecimo anno completo.	Sec. 2. A minor, if male, is considered pubescent from the completed fourteenth year; if female, from the completed twelfth year.
§ 3. Impubes, ante plenum septennium, dicitur infans seu puer vel parvulus et censetur non sui compos; expleto autem septennio, usum rationis habere praesumitur. Infanti assimilantur quotquot usu rationis sunt habitu destituti.	Sec. 3. An impubescent person, before the full seventh year, is called an infant, or child, or little one, and is considered not self-governing; but after the seventh year has been completed, is presumed to have the use of reason. To an infant are assimilated all who habitually lack the use of reason.
Can. 89. Persona maior plenum habet suorum iurium exercitium; minor in exercitio suorum iurium potestati parentum vel tutorum obnoxia manet, iis exceptis in quibus ius minores a patria potestate exemptos habet.	Can. 89. An adult person has the full exercise of his rights; a minor, in the exercise of his rights, remains subject to the power of parents or guardians, except in those matters in which the law holds minors exempt from paternal power. *1983 Code correlation: 1983 CIC 98*
Can. 90. § 1. Locus originis filii, etiam neophyti, est ille in quo, cum filius natus est, domicilium, aut, in defectu domicilii, quasi-domicilium habebat pater vel, si filius sit illegitimus aut postumus, mater.	Can. 90. Sec. 1. The place of origin of a child, even of a neophyte, is that place in which, when the child was born, the father had domicile, or, in default of domicile, quasi-domicile; or, if the child is illegitimate or posthumous, the mother. *1983 Code correlation: 1983 CIC 101*
§ 2. Si agatur de filio vagorum, locus originis est ipsemet nativitatis locus; si de exposito, est locus in quo inventus fuit.	Sec. 2. If there is question of a child of wanderers, the place of origin is the very place of birth; if of an exposed child, it is the place in which he was found.
Can. 91. Persona dicitur: incola, in loco ubi domicilium, advena, in loco ubi quasi-domicilium habet peregrinus, si versetur extra domicilium et quasi-domicilium quod adhuc retinet; vagus, si nullibi domicilium habeat vel quasi-domicilium.	Can. 91. A person is called: an inhabitant, in the place where he has domicile; a newcomer, in the place where he has quasi-domicile; a traveler, if he is staying outside the domicile and quasi-domicile which he still retains; a wanderer, if he has neither domicile nor quasi-domicile anywhere. *1983 Code correlation: 1983 CIC 100*
Can. 92. § 1. Domicilium acquiritur commoratione in aliqua paroecia aut quasi-paroecia, aut saltem in dioecesi, vicariatu apostolico, praefectura apostolica; quae commoratio vel coniuncta sit cum animo ibi perpetuo manendi, si nihil inde avocet, vel sit protracta ad decennium completum.	Can. 92. Sec. 1. Domicile is acquired by residence in some parish or quasi-parish, or at least in a diocese, apostolic vicariate, or apostolic prefecture; this residence must either be joined with the intention of remaining there permanently, if nothing calls the person away from it, or must have been prolonged for a completed ten years. *1983 Code correlation: 1983 CIC 102*
§ 2. Quasi-domicilium acquiritur commoratione uti supra, quae vel coniuncta sit cum animo ibi manendi saltem ad maiorem anni partem, si nihil inde avocet, vel sit reapse protracta ad maiorem anni partem.	Sec. 2. Quasi-domicile is acquired by residence as above, which either is joined with the intention of remaining there at least for the greater part of a year, if nothing calls the person away from it, or has in fact been prolonged for the greater part of a year.
§ 3. Domicilium vel quasi-domicilium in paroecia vel quasi-paroecia dicitur paroeciale; in dioecesi, vicariatu, praefectura, non autem in paroecia vel quasi-paroecia, dioecesanum.	Sec. 3. Domicile or quasi-domicile in a parish or quasi-parish is called parochial; in a diocese, vicariate, or prefecture, but not in a parish or quasi-parish, diocesan.
Can. 93. § 1. Uxor, a viro legitime non separata, necessario retinet domicilium viri sui; amens, domicilium curatoris; minor, domicilium illius cuius potestati subiicitur.	Can. 93. Sec. 1. A wife, not legitimately separated from her husband, necessarily retains the domicile of her husband; an insane person, the domicile of the curator; a minor, the domicile of the one to whose power he is subject. *1983 Code correlation: 1983 CIC 104-5*

§ 2. Minor infantia egressus potest quasi-domicilium proprium obtinere; item uxor a viro legitime non separata, legitime autem separata etiam domicilium.	Sec. 2. A minor who has passed beyond infancy can obtain a proper quasi-domicile; likewise a wife not legitimately separated from her husband can obtain one, and, if legitimately separated, also a domicile.
Can. 94. § 1. Sive per domicilium sive per quasidomicilium suum quisque parochum et Ordinarium sortitur.	Can. 94. Sec. 1. Through his domicile or quasi-domicile each person obtains his pastor and Ordinary. *1983 Code correlation: 1983 CIC 107*
§ 2. Proprius vagi parochus vel Ordinarius est parochus vel Ordinarius loci in quo vagus actu commoratur.	Sec. 2. The proper pastor or Ordinary of a wanderer is the pastor or Ordinary of the place in which the wanderer is actually residing.
§ 3. Illorum quoque qui non habent nisi dioecesanum domicilium vel quasi-domicilium parochus proprius est parochus loci in quo actu commorantur.	Sec. 3. Also of those who have only a diocesan domicile or quasi-domicile, the proper pastor is the pastor of the place in which they are actually residing.
Can. 95. Domicilium et quasi-domicilium amittitur discessione a loco cum animo non revertendi, salvo praescripto can. 93.	Can. 95. Domicile and quasi-domicile are lost by departure from the place with the intention of not returning, without prejudice to the prescription of can. 93. *1983 Code correlation: 1983 CIC 106*
Can. 96. § 1. Consanguinitas computatur per lineas et gradus.	Can. 96. Sec. 1. Consanguinity is computed by lines and degrees. *1983 Code correlation: 1983 CIC 108*
§ 2. In linea recta, tot sunt gradus quot generationes, seu quot personae, stipite dempto.	Sec. 2. In the direct line there are as many degrees as generations, or as persons, the stock being removed.
§ 3. In linea obliqua, si tractus uterque sit aequalis, tot sunt gradus quot generationes in uno tractu lineae: si duo tractus sint inaequales, tot gradus quot generationes in tractu longiore.	Sec. 3. In the oblique line, if each branch is equal, there are as many degrees as generations in one branch of the line; if the two branches are unequal, there are as many degrees as generations in the longer branch.
Can. 97. § 1. Affinitas oritur ex matrimonio valido sive rato tantum sive rato et consummato.	Can. 97. Sec. 1. Affinity arises from a valid marriage, whether merely ratified or ratified and consummated. *1983 Code correlation: 1983 CIC 109*
§ 2. Viget inter virum dumtaxat et consanguineos mulieris, itemque mulierem inter et viri consanguineos.	Sec. 2. It exists only between the man and the blood-relatives of the woman, and likewise between the woman and the blood-relatives of the man.
§ 3. Ita computatur ut qui sunt consanguinei viri, iidem in eadem linea et gradu sint affines mulieris, et vice versa.	Sec. 3. It is computed so that those who are blood-relatives of the man are, in the same line and degree, affines of the woman, and conversely.
Can. 98. § 1. Inter varios catholicos ritus ad illum quis pertinet, cuius caeremoniis baptizatus fuit, nisi forte baptismus a ritus alieni ministro vel fraude collatus fuit, vel ob gravem necessitatem, cum sacerdos proprii ritus praesto esse non potuit, vel ex dispensatione apostolica, cum facultas data fuit ut quis certo quodam ritu baptizaretur, quin tamen eidem adscriptus maneret.	Can. 98. Sec. 1. Among the various Catholic rites a person belongs to that rite by whose ceremonies he was baptized, unless perhaps baptism was conferred by a minister of another rite by fraud, or because of grave necessity when a priest of the proper rite could not be present, or by apostolic dispensation when the faculty was given that a person be baptized in a certain rite without, however, remaining enrolled in it. *1983 Code correlation: 1983 CIC 111-12*
§ 2. Clerici nullo modo inducere praesumant sive latinos ad orientalem, sive orientales ad latinum ritum assumendum.	Sec. 2. Clerics are in no way to presume to induce Latins to assume an Eastern rite, or Easterners to assume the Latin rite.
§ 3. Nemini licet sine venia Apostolicae Sedis ad alium ritum transire, aut, post legitimum transitum, ad pristinum reverti.	Sec. 3. It is lawful for no one, without permission of the Apostolic See, to transfer to another rite, or, after a legitimate transfer, to return to the former one.
§ 4. Integrum est mulieri diversi ritus ad ritum viri, in matrimonio ineundo vel eo durante, transire; matrimonio autem soluto, resumendi proprii ritus libera est potestas, nisi iure particulari aliud cautum sit.	Sec. 4. It is open to a woman of a different rite to transfer to the rite of her husband when entering marriage or while it lasts; but when the marriage is dissolved, she has free power of resuming her own rite, unless something else has been provided by particular law.
§ 5. Mos, quamvis diuturnus, sacrae Synaxis ritu alieno suscipiendae non secumfert ritus mutationem.	Sec. 5. The custom, even a long-standing one, of receiving the sacred Synaxis in a foreign rite does not carry with it a change of rite.
Can. 99. In Ecclesia, praeter personas physicas sunt etiam personae morales, publica auctoritate constitutae, quae distinguuntur in personas morales collegiales et non collegiales, ut ecclesiae, Seminaria beneficia, etc.	Can. 99. In the Church, besides physical persons, there are also moral persons, constituted by public authority; these are distinguished into collegial and non-collegial moral persons, such as churches, seminaries, benefices, and so forth. *1983 Code correlation: 1983 CIC 113*

Can. 100. § 1. Catholica Ecclesia et Apostolica Sedes moralis personae rationem habent ex ipsa ordinatione divina; ceterae inferiores personae morales in Ecclesia eam sortiuntur sive ex ipso iuris praescripto sive ex speciali competentis Superioris ecclesiastici concessione data per formale decretum ad finem religiosum vel caritativum.	Can. 100. Sec. 1. The Catholic Church and the Apostolic See have the character of a moral person by divine ordinance itself; the other inferior moral persons in the Church obtain it either from the prescription of the law itself or from a special concession of the competent ecclesiastical Superior, given by formal decree for a religious or charitable end. *1983 Code correlation: 1983 CIC 113-15*
§ 2. Persona moralis collegialis constitui non potest, nisi ex tribus saltem personis physicis.	Sec. 2. A collegial moral person cannot be constituted unless from at least three physical persons.
§ 3. Personae morales sive collegiales sive non collegiales minoribus aequiparantur.	Sec. 3. Moral persons, whether collegial or non-collegial, are equated with minors.
Can. 101. § 1. Circa actus personarum moralium collegialium :	Can. 101. Sec. 1. Concerning the acts of collegial moral persons: *1983 Code correlation: 1983 CIC 119*
1° Nisi aliud expresse iure communi aut particulari statutum fuerit, id vim iuris habet, quod, demptis suffragis nullis, placuerit parti absolute maiori eorum qui suffragium ferunt, aut, post duo inefficacia scrutinia, parti relative maiori in tertio scrutinio; quod si suffragia aequalia fuerint, post tertium scrutinium praeses suo voto paritatem dirimat aut, si agatur de electionibus et praeses suo voto paritatem dirimere nolit, electus habeatur senior ordine vel prima professione vel aetate;	1. Unless something else has been expressly established by common or particular law, that has the force of law which, after null votes have been removed, has pleased the absolutely greater part of those who cast a vote, or, after two ineffective ballots, the relatively greater part in the third ballot; but if the votes have been equal, after the third ballot the president is to break the equality by his vote, or, if there is question of elections and the president does not wish to break the equality by his vote, the one senior by order, or first profession, or age is to be held elected.
2° Quod autem omnes, uti singulos, tangit, ab omnibus probari debet.	2. But what touches all as individuals must be approved by all.
§ 2. Si de actibus personarum moralium non collegialium agatur, serventur particularia statuta ac normae iuris communis, quae easdem personas respiciunt.	Sec. 2. If there is question of the acts of non-collegial moral persons, the particular statutes and the norms of common law which regard those same persons are to be observed.
Can. 102. § 1. Persona moralis, natura sua, perpetua est; exstinguitur tamen si a legitima auctoritate supprimatur, vel si per centum annorum spatium esse desierit.	Can. 102. Sec. 1. A moral person, by its nature, is perpetual; nevertheless it is extinguished if it is suppressed by legitimate authority, or if it has ceased to exist for a space of one hundred years. *1983 Code correlation: 1983 CIC 120*
§ 2. Si vel unum ex personae moralis collegialis membris supersit, ius omnium in illud recidit.	Sec. 2. If even one member of a collegial moral person survives, the right of all falls back upon that member.
Can. 103. § 1. Actus, quos persona sive physica sive moralis ponit ex vi extrinseca, cui resisti non possit, pro infectis habentur.	Can. 103. Sec. 1. Acts which a person, whether physical or moral, places because of extrinsic force which cannot be resisted are held as not done. *1983 Code correlation: 1983 CIC 125*
§ 2. Actus positi ex metu gravi et iniuste incusso vel ex dolo, valent, nisi aliud iure caveatur; sed possunt ad normam can. 1684-1689 per iudicis sententiam rescindi, sive ad petitionem partis laesae sive ex officio.	Sec. 2. Acts placed because of grave fear unjustly inflicted, or because of fraud, are valid unless something else is provided by law; but they can be rescinded by a sentence of a judge according to the norm of canons 1684-1689, either at the petition of the injured party or ex officio.
Can. 104. Error actum irritum reddit, si versetur circa id quod constituit substantiam actus vel recidat in conditionem sine qua non; secus actus valet, nisi aliud iure caveatur; sed in contractibus error locum dare potest actioni rescissoriae ad normam iuris.	Can. 104. Error renders an act invalid if it concerns that which constitutes the substance of the act or falls upon a condition without which not; otherwise the act is valid, unless something else is provided by law; but in contracts error can give place to a rescissory action according to the norm of law. *1983 Code correlation: 1983 CIC 126*
Can. 105. Cum ius statuit Superiorem ad agendum indigere consensu vel consilio aliquarum personarum:	Can. 105. When the law establishes that a Superior, in order to act, needs the consent or counsel of certain persons: *1983 Code correlation: 1983 CIC 127*
1° Si consensus exigatur, Superior contra earundem votum invalide agit; si consilium tantum, per verba, ex. gr.: de consilio consultorum, vel audito Capitulo, parocho, etc., satis est ad valide agendum ut Superior illas personas audiat; quamvis autem nulla obligatione teneatur ad eorum votum, etsi concors, accedendi, multum tamen, si plures audiendae sint personae, concordibus earundem suffragiis deferat, nec ab eisdem, sine praevalenti ratione, suo iudicio aestimanda, discedat;	1. If consent is required, the Superior acts invalidly against their vote; if counsel only, through words such as, for example, 'with the counsel of the consultors,' or 'after hearing the Chapter, the pastor,' and so forth, it is sufficient for valid action that the Superior hear those persons. Although he is held by no obligation to accede to their vote, even if concordant, nevertheless, if several persons must be heard, he should greatly defer to their concordant votes, and should not depart from them without a prevailing reason, to be assessed by his own judgment.

2° Si requiratur consensus vel consilium non unius tantum vel alterius personae, sed plurium simul eae personae legitime convocentur, salvo praescripto can. 162, § 4, et mentem suam manifestent; Superior autem pro sua prudentia ac negotiorum gravitate potest eas adigere ad iusiurandum de secreto servando praestandum;	2. If the consent or counsel not of only one or another person, but of several together, is required, those persons are to be legitimately convoked, without prejudice to the prescription of can. 162, Sec. 4, and are to manifest their mind; moreover, according to his prudence and the gravity of the matters, the Superior can require them to take an oath of preserving secrecy.
3° Omnes de consensu vel consilio requisiti debent ea qua par est reverentia, fide ac sinceritate sententiam suam aperire.	3. All whose consent or counsel is required must disclose their opinion with due reverence, fidelity, and sincerity.
Can. 106. Circa praecedentiam inter varias personas seu physicas seu morales, serventur normae quae sequuntur, salvis normis specialibus quae suis in locis traduntur:	Can. 106. Concerning precedence among various persons, whether physical or moral, the norms which follow are to be observed, saving the special norms which are handed down in their own places: *1983 Code correlation: NA*
1° Qui alius personam gerit, ex eadem obtinet praecedentiam; sed qui in Conciliis aliisque similibus conventibus procuratorio nomine intersunt, sedent post illos eiusdem gradus qui intersunt nomine proprio;	1. One who bears the person of another obtains precedence from that person; but those who are present in Councils and other similar assemblies in the name of a proxy sit after those of the same grade who are present in their own name.
2° Cui est auctoritas in personas sive physicas sive morales, eidem ius est praecedentiae supra illas;	2. To the one who has authority over persons, whether physical or moral, belongs the right of precedence over them.
3° Inter diversas personas ecclesiasticas quarum nulla habeat in alias auctoritatem: qui ad gradum potiorem pertinent, praecedunt eis qui sunt inferioris gradus; inter eiusdem gradus personas sed non eiusdem ordinis, qui altiorem ordinem tenet, praecedit iis qui in inferiore sunt positi; si denique ad eundem gradum pertineant eundemque ordinem habeant, praecedit qui prius est promotus ad gradum; si eodem tempore promoti sint, senior ordinatione, nisi iunior ordinatus fuerit a Romano Pontifice; et si eodem tempore ordinem receperint, senior aetate;	3. Among various ecclesiastical persons, none of whom has authority over the others: those who belong to a higher grade precede those who are of a lower grade; among persons of the same grade but not of the same order, the one who holds the higher order precedes those who are placed in the lower; if finally they belong to the same grade and have the same order, the one who was first promoted to the grade precedes; if they were promoted at the same time, the senior by ordination precedes, unless the younger was ordained by the Roman Pontiff; and if they received the order at the same time, the senior in age precedes.
4° In praecedentia diversitas ritus non attenditur;	4. In precedence, diversity of rite is not considered.
5° Inter varias personas morales eiusdem speciei et gradus, illa praecedit quae est in pacifica quasipossessione praecedentiae et, si de hoc non constet, quae prius in loco, ubi quaestio oritur, instituta est; inter sodales vero alicuius collegii, ius praecedentiae a determinetur ex propriis legitimis constitutionibus; secus ex legitima consuetudine; qua deficiente, ex praescripto iuris communis;	5. Among various moral persons of the same species and grade, that one precedes which is in peaceful quasi-possession of precedence and, if this is not established, that which was first established in the place where the question arises; but among members of some college, the right of precedence is to be determined from their own legitimate constitutions; otherwise from legitimate custom; and, if this is lacking, from the prescription of common law.
6° Loci Ordinarii est in sua dioecesi statuere praecedentias inter suos subditos, ratione habita principiorum iuris communis, legitimarum dioecesis consuetudinum et munerum ipsis commissorum; et omnes de praecedentia controversias, etiam inter exemptos, quatenus ii collegialiter cum aliis procedant, componere in casibus urgentioribus, remota omni appellatione in suspensivo, sed sine praeiudicio iuris uniuscuiusque;	6. It belongs to the local Ordinary in his diocese to establish precedences among his subjects, taking account of the principles of common law, legitimate customs of the diocese, and the offices committed to them; and to settle all controversies about precedence, even among exempt persons, insofar as they proceed collegially with others, in more urgent cases, with every appeal in suspensive effect removed, but without prejudice to the right of each person.
7° Circa personas quae ad Domum pontificalem pertinent, praecedentia moderanda est secundum peculiaria privilegia, regulas et traditiones eiusdem pontificiae Domus.	7. Concerning persons who belong to the Pontifical Household, precedence is to be regulated according to the particular privileges, rules, and traditions of the same Pontifical Household.
Can. 107. Ex divina institutione sunt in Ecclesia clerici a laicis distincti, licet non omnes clerici sint divinae institutionis; utrique autem possunt esse religiosi.	Can. 107. By divine institution there are in the Church clerics distinct from lay persons, although not all clerics are of divine institution; each group, however, can be religious. *1983 Code correlation: 1983 CIC 207*
PARS PRIMA DE CLERICIS	PART ONE: OF CLERICS
SECTIO I DE CLERICIS IN GENERE	SECTION I: OF CLERICS IN GENERAL
Can. 108. § 1. Qui divinis ministeriis per primam saltem tonsuram mancipati sunt, clerici dicuntur.	Can. 108. Sec. 1. Those who have been assigned to divine ministries by at least first tonsure are called clerics. *1983 Code correlation: 1983 CIC 266*
§ 2. Non sunt omnes in eodem gradu, sed inter eos sacra hierarchia est in qua alii aliis subordinantur.	Sec. 2. They are not all in the same grade, but among them there is a sacred hierarchy in which some are subordinate to others.

§ 3. Ex divina institutione sacra hierarchia ratione ordinis constat Episcopis, presbyteris et ministris; ratione iurisdictionis, pontificatu supremo et episcopatu subordinato; ex Ecclesiae autem institutione alii quoque gradus accessere.	Sec. 3. By divine institution the sacred hierarchy, by reason of order, consists of Bishops, presbyters, and ministers; by reason of jurisdiction, of the supreme pontificate and the subordinate episcopate; but by institution of the Church other grades also have been added.
Can. 109. Qui in ecclesiasticam hierarchiam cooptantur, non ex populi vel potestatis saecularis consensu aut vocatione adleguntur; sed in gradibus potestatis ordinis constituuntur sacra ordinatione; in supremo pontificatu, ipsomet iure divino, adimpleta conditione legitimae electionis eiusdemque acceptationis; in reliquis gradibus iurisdictionis, canonica missione.	Can. 109. Those who are enrolled in the ecclesiastical hierarchy are not chosen by the consent or calling of the people or of secular power; but in the grades of the power of order they are constituted by sacred ordination; in the supreme pontificate, by divine law itself, once the condition of legitimate election and its acceptance has been fulfilled; in the remaining grades of jurisdiction, by canonical mission. *1983 Code correlation: NA*
Can. 110. Quamvis Praelati titulo, honoris causa, a Sede Apostolica etiam nonnulli clerici donentur sine ulla iurisdictione, proprio tamen nomine Praelati in iure dicuntur clerici sive saeculares sive religiosi qui iurisdictionem ordinariam in foro externo obtinent.	Can. 110. Although, for the sake of honor, some clerics are also given the title of Prelate by the Apostolic See without any jurisdiction, nevertheless in law, in the proper sense, clerics, whether secular or religious, who obtain ordinary jurisdiction in the external forum are called Prelates. *1983 Code correlation: NA*
TITULUS I De clericorum adscriptione alicui dioecesi	TITLE I: Of the Ascription of Clerics to Some Diocese
Can. 111. § 1. Quemlibet clericum oportet esse vel alicui dioecesi vel alicui religioni adscriptum, ita ut clerici vagi nullatenus admittantur.	Can. 111. Sec. 1. Every cleric must be ascribed either to some diocese or to some religious institute, so that wandering clerics are in no way admitted. *1983 Code correlation: 1983 CIC 265-66*
§ 2. Per receptionem primae tonsurae clericus adscribitur seu, ut aiunt, incardinatur dioecesi pro cuius servitio promotus fuit.	Sec. 2. Through the reception of first tonsure a cleric is ascribed, or, as they say, incardinated, into the diocese for whose service he was promoted.
Can. 112. Praeter casus de quibus in can. 114, 641, § 2, ut clericus alienae dioecesi valide incardinetur, a suo Ordinario obtinere debet litteras ab eodem subscriptas excardinationis perpetuae et absolutae; et ab Ordinario alienae dioecesis litteras ab eodem subscriptas incardinationis pariter perpetuae et absolutae.	Can. 112. Apart from the cases mentioned in canons 114 and 641, Sec. 2, in order that a cleric be validly incardinated into another diocese, he must obtain from his own Ordinary letters of perpetual and absolute excardination signed by that Ordinary, and from the Ordinary of the other diocese letters of likewise perpetual and absolute incardination signed by that Ordinary. *1983 Code correlation: 1983 CIC 267*
Can. 113. Excardinationem et incardinationem concedere nequit Vicarius Generalis sine mandato speciali, nec Vicarius Capitularis, nisi post annum a vacatione sedis episcopalis et cum consensu Capituli.	Can. 113. The Vicar General cannot grant excardination and incardination without a special mandate, nor can the Capitular Vicar, except after one year from the vacancy of the episcopal see and with the consent of the Chapter. *1983 Code correlation: 1983 CIC 272*
Can. 114. Habetur excardinatio et incardinatio, si ab Ordinario alienae dioecesis clericus beneficium residentiale obtinuerit cum consensu sui Ordinarii in scriptis dato, vel cum licentia ab eodem in scriptis concessa e dioecesi discedendi in perpetuum.	Can. 114. Excardination and incardination are effected if, from the Ordinary of another diocese, a cleric has obtained a residential benefice with the consent of his own Ordinary given in writing, or with permission granted by that same Ordinary in writing to depart from the diocese permanently. *1983 Code correlation: NA*
Can. 115. Etiam per professionem religiosam quis a propria dioecesi excardinatur, ad normam can. 585.	Can. 115. By religious profession also, one is excardinated from his own diocese, according to the norm of can. 585. *1983 Code correlation: 1983 CIC 268*
Can. 116. Excardinatio fieri nequit sine iustis causis, et effectum non sortitur, nisi incardinatione secuta in alia dioecesi, cuius Ordinarius de eadem priorem Ordinarium quantocius certiorem reddat.	Can. 116. Excardination cannot be made without just causes, and it does not obtain its effect unless incardination in another diocese has followed; the Ordinary of that diocese is to make the previous Ordinary aware of it as soon as possible. *1983 Code correlation: 1983 CIC 267*
Can. 117. Ad incardinationem alieni clerici Ordinarius ne deveniat, nisi:	Can. 117. The Ordinary is not to proceed to the incardination of another's cleric unless: *1983 Code correlation: 1983 CIC 269*
1° Necessitas aut utilitas dioecesis id exigat, et salvis iuris praescriptis circa canonicum ordinationis titulum;	1. The necessity or usefulness of the diocese requires it, and the prescriptions of law concerning the canonical title of ordination have been saved.

2° Ex legitimo documento sibi constiterit de obtenta legitima excardinatione, et habuerit praeterea a Curia dimittente, sub secreto, si opus sit, de clerici natalibus, vita, moribus ac studiis opportuna testimonia, maxime si agatur de incardinandis clericis diversae linguae et nationis; Ordinarius autem dimittens, graviter onerata eius conscientia, advigilare debet ut testimonia sint veritati conformia;	2. It is established for him from a legitimate document that legitimate excardination has been obtained, and he has also received from the dismissing Curia, under secrecy if need be, suitable testimonials concerning the cleric's birth, life, morals, and studies, especially if there is question of incardinating clerics of different language and nation; moreover the dismissing Ordinary, with his conscience gravely burdened, must watch that the testimonials conform to the truth.
3° Clericus iureiurando coram eodem Ordinario eiusve delegato declaraverit se in perpetuum novae dioecesis servitio velle addici ad normam sacrorum canonum.	3. The cleric, by oath before the same Ordinary or his delegate, has declared that he wishes to be devoted forever to the service of the new diocese according to the norm of the sacred canons.
TITULUS II De iuribus et privilegiis clericorum	TITLE II: Of the Rights and Privileges of Clerics
Can. 118. Soli clerici possunt potestatem sive ordinis sive iurisdictionis ecclesiasticae et beneficia ac pensiones ecclesiasticas obtinere.	Can. 118. Clerics alone can obtain the power either of order or of ecclesiastical jurisdiction, and ecclesiastical benefices and pensions. *1983 Code correlation: 1983 CIC 129, 274*
Can. 119. Omnes fideles debent clericis, pro diversis eorum gradibus et muneribus, reverentiam seque sacrilegii delicto commaculant, si quando clericis realem iniuriam intulerint.	Can. 119. All the faithful owe reverence to clerics according to their different grades and offices, and they stain themselves with the delict of sacrilege if at any time they inflict a real injury upon clerics. *1983 Code correlation: 1983 CIC 1370*
Can. 120. § 1. Clerici in omnibus causis sive contentiosis sive criminalibus apud iudicem ecclesiasticum conveniri debent, nisi aliter pro locis particularibus legitime provisum fuerit.	Can. 120. Sec. 1. Clerics must be summoned before an ecclesiastical judge in all cases, whether contentious or criminal, unless provision has been legitimately made otherwise for particular places. *1983 Code correlation: NA*
§ 2. Patres Cardinales, Legati Sedis Apostolicae, Episcopi etiam titulares, Abbates vel Praelati nullius supremi religionum iuris pontificii Superiores, Officiales maiores Romanae Curiae, ob negotia ad ipsorum munus pertinentia, apud iudicem laicum conveniri nequeunt sine venia Sedis Apostolicae; ceteri privilegio fori gaudentes, sine venia Ordinarii loci in quo causa peragitur; quam tamen licentiam Ordinarius, praesertim cum actor est laicus, ne deneget sine iusta et gravi causa, tum maxime cum controversiae inter partes componendae frustra operam dederit.	Sec. 2. Cardinal Fathers, Legates of the Apostolic See, Bishops even titular ones, Abbots or Prelates nullius, supreme Superiors of religions of pontifical right, and major Officials of the Roman Curia, for matters pertaining to their office, cannot be summoned before a lay judge without the permission of the Apostolic See; the rest who enjoy the privilege of the forum cannot be summoned without the permission of the Ordinary of the place in which the case is conducted. This permission, however, the Ordinary is not to deny without a just and grave cause, especially when the plaintiff is a lay person, and most of all when he has given effort in vain to composing the controversy between the parties.
§ 3. Si nihilominus ab eo qui nullam praehabuerit veniam, conveniantur, possunt, ratione necessitatis, ad vitanda maiora mala comparere, certiore tamen facto Superiore a quo venia obtenta non fuit.	Sec. 3. If nevertheless they are summoned by one who has had no prior permission, they can appear by reason of necessity, in order to avoid greater evils, yet the Superior from whom permission was not obtained must be informed.
Can. 121. Clerici omnes a servitio militari, a muneribus et publicis civilibus officiis a statu clericali alienis immunes sunt.	Can. 121. All clerics are immune from military service, from duties, and from public civil offices alien to the clerical state. *1983 Code correlation: 1983 CIC 289*
Can. 122. Clericis qui creditoribus satisfacere coguntur, salva sint quae ad honestam sui sustentationem, prudenti ecclesiastici iudicis arbitrio, sunt necessaria, firma tamen eorundem obligatione creditoribus quamprimum satisfaciendi.	Can. 122. For clerics who are compelled to satisfy creditors, those things which are necessary for their honorable sustenance, according to the prudent judgment of an ecclesiastical judge, are to be left intact, while nevertheless their obligation of satisfying creditors as soon as possible remains firm. *1983 Code correlation: NA*
Can. 123. Memoratis privilegiis clericus renuntiare nequit; sed eadem amittit, si ad statum laicalem reducatur aut privatione perpetua iuris deferendi habitum ecclesiasticum plectatur, ad normam can. 213, § 1, 2304; recuperat vero, si haec poena remittatur aut ipse rursus inter clericos admittatur.	Can. 123. A cleric cannot renounce the privileges just mentioned; but he loses them if he is reduced to the lay state or is punished with perpetual privation of the right of wearing ecclesiastical dress, according to the norm of canons 213, Sec. 1, and 2304; but he recovers them if this penalty is remitted or he himself is again admitted among clerics. *1983 Code correlation: NA*
TITULUS III De obligationibus clericorum	TITLE III: Of the Obligations of Clerics
Can. 124. Clerici debent sanctiorem prae laicis vitam interiorem et exteriorem ducere eisque virtute et recte factis in exemplum excellere.	Can. 124. Clerics must lead an interior and exterior life holier than that of lay persons, and must excel before them as an example by virtue and right deeds. *1983 Code correlation: 1983 CIC 276*
Can. 125. Curent locorum Ordinarii:	Can. 125. Local Ordinaries are to take care: *1983 Code correlation: 1983 CIC 276*

1° Ut clerici omnes poenitentiae sacramento frequenter conscientiae maculas eluant;	1. That all clerics frequently wash away the stains of conscience by the sacrament of penance.
2° Ut iidem quotidie orationi mentali per aliquod tempus incumbant, sanctissimum Sacramentum visitent, Deiparam Virginem mariano rosario colant, conscientiam suam discutiant.	2. That the same clerics devote themselves daily for some time to mental prayer, visit the most holy Sacrament, honor the Virgin Mother of God with the Marian rosary, and examine their conscience.
Can. 126. Omnes sacerdotes saeculares debent tertio saltem quoque anno spiritualibus exercitiis, per tempus a proprio Ordinario determinandum, in pia aliqua religiosave domo ab eodem designata vacare; neque ab eis quisquam eximatur, nisi in casu particulari, iusta de causa ac de expressa eiusdem Ordinarii licentia.	Can. 126. All secular priests must, at least every third year, give themselves to spiritual exercises for the time determined by their own Ordinary, in some pious or religious house designated by the same Ordinary; nor is anyone to be exempt from them except in a particular case, for a just cause, and by the express permission of that same Ordinary. *1983 Code correlation: 1983 CIC 276*
Can. 127. Omnes clerici, praesertim vero presbyteri, speciali obligatione tenentur suo quisque Ordinario reverentiam et obedientiam exhibendi.	Can. 127. All clerics, but especially presbyters, are held by a special obligation of showing reverence and obedience, each one to his own Ordinary. *1983 Code correlation: 1983 CIC 273*
Can. 128. Quoties et quandiu id, iudicio proprii Ordinarii, exigat Ecclesiae necessitas, ac nisi legitimum impedimentum excuset, suscipiendum est clericis ac fideliter implendum munus quod ipsis fuerit ab Episcopo commissum.	Can. 128. Whenever and for as long as, in the judgment of the proper Ordinary, the necessity of the Church requires it, and unless a legitimate impediment excuses, an office committed to clerics by the Bishop must be undertaken and faithfully fulfilled by them. *1983 Code correlation: 1983 CIC 274*
Can. 129. Clerici studia, praesertim sacra, recepto sacerdotio, ne intermittant; et in sacris disciplinis solidam illam doctrinam a maioribus traditam et communiter ab Ecclesia receptam sectentur, devitantes profanas vocum novitates et falsi nominis scientiam.	Can. 129. Clerics are not to interrupt their studies, especially sacred studies, after receiving the priesthood; and in the sacred disciplines they are to follow that solid doctrine handed down by the elders and commonly received by the Church, avoiding profane novelties of words and falsely named knowledge. *1983 Code correlation: 1983 CIC 279*
Can. 130. § 1. Expleto studiorum curriculo, sacerdotes omnes, etsi beneficium paroeciale aut canonicale consecuti, nisi ab Ordinario loci ob iustam causam fuerint exempti, examen singulis annis saltem per integrum triennium in diversis sacrarum scientiarum disciplinis, antea opportune designatis, subeant secundum modum ab eodem Ordinario determinandum.	Can. 130. Sec. 1. Once the course of studies has been completed, all priests, even those who have obtained a parochial or canonical benefice, unless they have been exempted by the local Ordinary for a just cause, are to undergo an examination each year, at least for a full three years, in different disciplines of the sacred sciences designated opportunely beforehand, according to the manner determined by the same Ordinary. *1983 Code correlation: NA*
§ 2. In collatione officiorum et beneficiorum ecclesiasticorum ratio habeatur eorum, qui, ceteris paribus, in memoratis periculis magis praestiterunt.	Sec. 2. In the conferral of ecclesiastical offices and benefices, account is to be taken of those who, other things being equal, have performed better in the examinations mentioned.
Can. 131. § 1. In civitate episcopali et in singulis vicariatibus foraneis saepius in anno, diebus arbitrio Ordinarii loci praestituendis, conventus habeantur quos collationes seu conferentias vocant, de re morali et liturgica; quibus addi possunt aliae exercitationes quas Ordinarius opportunas iudicaverit ad scientiam et pietatem clericorum promovendam.	Can. 131. Sec. 1. In the episcopal city and in individual vicariates forane, meetings are to be held several times a year, on days to be set beforehand at the discretion of the local Ordinary, which are called collations or conferences, concerning moral and liturgical matters; to these may be added other exercises which the Ordinary has judged opportune for promoting the knowledge and piety of clerics. *1983 Code correlation: 1983 CIC 279*
§ 2. Si conventus haberi difficile sit, resolutae quaestiones scriptae mittantur, secundum normas ab Ordinario statuendas.	Sec. 2. If it is difficult for meetings to be held, written solutions of questions are to be sent, according to norms to be established by the Ordinary.
§ 3. Conventui interesse, aut, deficiente conventu scriptam casuum solutionem mittere debent, nisi a loci Ordinario exemptionem antea expresse obtinuerint tum omnes sacerdotes saeculares, tum religiosi licet exempti curam animarum habentes et etiam, si collatio in eorum domibus non habeatur, alii religiosi qui facultatem audiendi confessiones ab Ordinario obtinuerunt.	Sec. 3. They must attend the meeting, or, if the meeting is lacking, send a written solution of cases, unless they have previously obtained express exemption from the local Ordinary: both all secular priests and religious, even exempt religious, who have care of souls, and also, if a collation is not held in their houses, other religious who have obtained from the Ordinary the faculty of hearing confessions.
Can. 132. § 1. Clerici in maioribus ordinibus constituti a nuptiis arcentur et servandae castitatis obligatione ita tenentur, ut contra eandem peccantes sacrilegii quoque rei sint, salvo praescripto can. 214, § 1.	Can. 132. Sec. 1. Clerics constituted in major orders are kept from marriage and are so held by the obligation of observing chastity that those sinning against it are also guilty of sacrilege, without prejudice to the prescription of can. 214, Sec. 1. *1983 Code correlation: 1983 CIC 277*
§ 2. Clerici minores possunt quidem nuptias inire sed, nisi matrimonium fuerit nullum vi aut metu eisdem incusso, ipso iure e statu clericali decidunt.	Sec. 2. Minor clerics can indeed enter marriage; but, unless the marriage was null because of force or fear inflicted on them, they fall from the clerical state by the law itself.

§ 3. Coniugatus qui sine dispensatione apostolica ordines maiores, licet bona fide, suscepit, ab eorundem ordinum exercitio prohibetur.	Sec. 3. A married man who has received major orders without apostolic dispensation, even in good faith, is prohibited from the exercise of those same orders.
Can. 133. § 1. Caveant clerici ne mulieres, de quibus suspicio esse possit, apud se retineant aut quoquo modo frequentent.	Can. 133. Sec. 1. Clerics are to beware lest they retain with them or in any way frequent women about whom suspicion could exist. *1983 Code correlation: 1983 CIC 277*
§ 2. Eisdem licet cum illis tantum mulieribus cohabitare in quibus naturale foedus nihil mali permittit suspicari, quales sunt mater, soror, amita et huiusmodi, aut a quibus spectata morum honestas, cum provectiore aetate coniuncta, omnem suspicionem amoveat.	Sec. 2. It is permitted to them to live together only with those women in whom a natural bond allows nothing evil to be suspected, such as mother, sister, aunt, and the like, or women whose proven uprightness of morals, joined with more advanced age, removes every suspicion.
§ 3. Iudicium an retinere vel frequentare mulieres, etiam illas in quas communiter suspicio non cadit, in peculiari aliquo casu scandalo esse possit aut incontinentiae afferre periculum, ad Ordinarium loci pertinet, cuius est clericos ab hac retentione vel frequentatione prohibere.	Sec. 3. The judgment whether retaining or frequenting women, even those upon whom suspicion commonly does not fall, can in some particular case be a scandal or bring danger of incontinence belongs to the local Ordinary, whose office it is to prohibit clerics from this retention or frequenting.
§ 4. Contumaces praesumuntur concubinarii.	Sec. 4. The contumacious are presumed to be concubinarians.
Can. 134. Consuetudo vitae communis inter clericos laudanda ac suadenda est, eaque, ubi viget, quantum fieri potest, servanda.	Can. 134. The custom of common life among clerics is to be praised and encouraged, and where it is in force, it is to be preserved as far as possible. *1983 Code correlation: 1983 CIC 280*
Can. 135. Clerici, in maioribus ordinibus constituti, exceptis iis de quibus in can. 213, 214, tenentur obligatione quotidie horas canonicas integre recitandi secundum proprios et probatos liturgicos libros.	Can. 135. Clerics constituted in major orders, except those mentioned in canons 213 and 214, are held by the obligation of reciting the canonical hours in full each day according to their proper and approved liturgical books. *1983 Code correlation: 1983 CIC 276*
Can. 136. § 1. Omnes clerici decentem habitum ecclesiasticum, secundum legitimas locorum consuetudines et Ordinarii loci praescripta, deferant, tonsuram seu coronam clericalem, nisi recepti populorum mores aliter ferant, gestent, et capillorum simplicem cultum adhibeant.	Can. 136. Sec. 1. All clerics are to wear decent ecclesiastical dress, according to the legitimate customs of places and the prescriptions of the local Ordinary; they are to wear the tonsure or clerical crown, unless the received customs of peoples provide otherwise, and are to use a simple manner of caring for the hair. *1983 Code correlation: 1983 CIC 284*
§ 2. Annulo ne utantur, nisi id ipsis a iure aut apostolico privilegio sit concessum.	Sec. 2. They are not to use a ring, unless this has been granted to them by law or by apostolic privilege.
§ 3. Clerici minores qui propria auctoritate sine legitima causa habitum ecclesiasticum et tonsuram dimiserint, nec, ab Ordinario moniti, sese intra mensem emendaverint, ipso iure e statu clericali decidunt.	Sec. 3. Minor clerics who by their own authority and without legitimate cause have put aside ecclesiastical dress and tonsure, and, after being warned by the Ordinary, have not corrected themselves within a month, fall from the clerical state by the law itself.
Can. 137. A fideiubendo, etiam de bonis propriis, clericus prohibetur, inconsulto loci Ordinario.	Can. 137. A cleric is prohibited from becoming surety, even from his own goods, without consulting the local Ordinary. *1983 Code correlation: 1983 CIC 285*
Can. 138. Clerici ab iis omnibus quae statum suum dedecent, prorsus abstineant: indecoras artes ne exerceant; aleatoriis ludis, pecunia exposita, ne vacent; arma ne gestent, nisi quando iusta timendi causa subsit; venationi ne indulgeant, clamorosam autem nunquam exerceant; tabernas aliaque similia loca sine necessitate aut alia iusta causa ab Ordinario loci probata ne ingrediantur.	Can. 138. Clerics are to abstain entirely from all those things which disgrace their state: they are not to practice unbecoming occupations; they are not to devote themselves to games of chance with money staked; they are not to carry weapons unless a just cause of fear is present; they are not to indulge in hunting, and never to practice noisy hunting; they are not to enter taverns and other similar places without necessity or another just cause approved by the local Ordinary. *1983 Code correlation: 1983 CIC 285*
Can. 139. § 1. Ea etiam quae, licet non indecora a clericali tamen statu aliena sunt, vitent.	Can. 139. Sec. 1. They are also to avoid those things which, although not unbecoming, are nevertheless foreign to the clerical state. *1983 Code correlation: 1983 CIC 285*
§ 2. Sine apostolico indulto medicinam vel chirurgiam ne exerceant; tabelliones seu publicos notarios nisi in Curia ecclesiastica, ne agant; officia publica, quae exercitium laicalis iurisdictionis vel administrationis secumferunt, ne assumant.	Sec. 2. Without an apostolic indult they are not to practice medicine or surgery; they are not to act as recorders or public notaries except in an ecclesiastical Curia; they are not to assume public offices which carry with them the exercise of lay jurisdiction or administration.

§ 3. Sine licentia sui Ordinarii ne ineant gestiones bonorum ad laicos pertinentium aut officia saecularia quae secumferant onus reddendarum rationum; procuratoris aut advocati munus ne exerceant, nisi in tribunali ecclesiastico, aut in civili quando agitur de causa propria aut suae ecclesiae; in laicali iudicio criminali, gravem personalem poenam prosequente, nullam partem habeant, ne testimonium quidem sine necessitate ferentes.	Sec. 3. Without the permission of their Ordinary they are not to undertake the management of goods belonging to lay persons or secular offices which carry with them the burden of rendering accounts; they are not to exercise the office of procurator or advocate except in an ecclesiastical tribunal, or in a civil tribunal when there is question of their own cause or that of their church; in a lay criminal trial pursuing a grave personal penalty, they are to have no part, not even by giving testimony, unless necessity requires it.
§ 4. Senatorum aut oratorum legibus ferendis quos deputatos vocant munus ne sollicitent neve acceptent sine licentia Sanctae Sedis in locis ubi pontificia prohibitio intercesserit; idem ne attentent aliis in locis sine licentia tum sui Ordinarii, tum Ordinarii loci in quo electio facienda est.	Sec. 4. They are not to seek or accept, without permission of the Holy See, the office of senators or legislators whom they call deputies, in places where a pontifical prohibition has intervened; in other places they are not to attempt the same without the permission both of their own Ordinary and of the Ordinary of the place in which the election is to be held.
Can. 140. Spectaculis, choreis et pompis quae eos dedecent, vel quibus clericos interesse scandalo sit, praesertim in publicis theatris, ne intersint.	Can. 140. They are not to be present at spectacles, dances, and pageants which disgrace them, or at which it would be a scandal for clerics to be present, especially in public theaters. *1983 Code correlation: NA*
Can. 141. § 1. Saecularem militiam ne capessant voluntarii, nisi cum sui Ordinarii licentia, ut citius liberi evadant, id fecerint; neve intestinis bellis et ordinis publici perturbationibus opem quoquo modo ferant.	Can. 141. Sec. 1. They are not to take up secular military service as volunteers, unless they have done this with the permission of their own Ordinary so that they may become free sooner; nor are they to bring aid in any way to civil wars and disturbances of public order. *1983 Code correlation: 1983 CIC 289*
§ 2. Clericus minor qui contra praescriptum § 1 sponte sua militiae nomen dederit, ipso iure e statu clericali decidit.	Sec. 2. A minor cleric who, contrary to the prescription of Sec. 1, has given his name to military service of his own accord falls from the clerical state by the law itself.
Can. 142. Prohibentur clerici per se vel per alios negotiationem aut mercaturam exercere sive in propriam sive in aliorum utilitatem.	Can. 142. Clerics are prohibited, by themselves or through others, from carrying on business or trade, whether for their own advantage or for that of others. *1983 Code correlation: 1983 CIC 286*
Can. 143. Clerici, licet beneficium aut officium residentiale non habeant, a sua tamen dioecesi per notabile tempus sine licentia saltem praesumpta Ordinarii proprii ne discedant.	Can. 143. Clerics, even though they do not have a residential benefice or office, are nevertheless not to depart from their own diocese for a notable time without at least the presumed permission of their proper Ordinary. *1983 Code correlation: 1983 CIC 283*
Can. 144. Qui cum licentia sui Ordinarii in aliam dioecesim transierit, suae dioecesi manens incardinatus, revocari potest, iusta de causa et naturali aequitate servata; et etiam Ordinarius alienae dioecesis potest ex iusta causa eidem denegare licentiam ulterioris commorationis in proprio territorio, nisi beneficium eidem contulerit.	Can. 144. One who, with the permission of his Ordinary, has transferred into another diocese, while remaining incardinated in his own diocese, can be recalled for a just cause and with natural equity observed; and the Ordinary of the other diocese can also, for a just cause, deny him permission for further residence in his own territory, unless he has conferred a benefice upon him. *1983 Code correlation: 1983 CIC 271*
TITULUS IV De officiis ecclesiasticis	TITLE IV: Of Ecclesiastical Offices
Can. 145. § 1. Officium ecclesiasticum lato sensu est quodlibet munus quod in spiritualem finem legitime exercetur; stricto autem sensu est munus ordinatione sive divina sive ecclesiastica stabiliter constitutum, ad normam sacrorum canonum conferendum, aliquam saltem secumferens participationem ecclesiasticae potestatis sive ordinis sive iurisdictionis.	Can. 145. Sec. 1. An ecclesiastical office in the broad sense is any function which is legitimately exercised for a spiritual end; but in the strict sense it is a function stably constituted by either divine or ecclesiastical ordinance, to be conferred according to the norm of the sacred canons, carrying with it at least some participation in ecclesiastical power, whether of order or of jurisdiction. *1983 Code correlation: 1983 CIC 145*
§ 2. In iure officium ecclesiasticum accipitur stricto sensu, nisi aliud ex contextu sermonis appareat.	Sec. 2. In law, ecclesiastical office is taken in the strict sense, unless something else appears from the context of the language.
Can. 146. De beneficialibus officiis in specie, praeter canones qui sequuntur, custodiantur insuper praescripta can. 1409 seqq.	Can. 146. Concerning beneficial offices in particular, besides the canons which follow, the prescriptions of can. 1409 and following are also to be kept. *1983 Code correlation: NA*
CAPUT I De provisione officiorum ecclesiasticorum	CHAPTER I: Of the Provision of Ecclesiastical Offices
Can. 147. § 1. Officium ecclesiasticum nequit sine provisione canonica valide obtineri.	Can. 147. Sec. 1. An ecclesiastical office cannot be validly obtained without canonical provision. *1983 Code correlation: 1983 CIC 146*

§ 2. Nomine canonicae provisionis venit concessio officii ecclesiastici a competenti auctoritate ecclesiastica ad normam sacrorum canonum facta.	Sec. 2. Under the name of canonical provision comes the granting of an ecclesiastical office by competent ecclesiastical authority according to the norm of the sacred canons.
Can. 148. § 1. Provisio officii ecclesiastici fit vel per liberam collationem a legitimo Superiore, vel per eius institutionem, si praecesserit praesentatio a patrono aut nominatio, vel per eius confirmationem aut admissionem, si praecesserit electio aut postulatio, vel tandem per simplicem electionem et electi acceptationem, si electio non egeat confirmatione.	Can. 148. Sec. 1. Provision of an ecclesiastical office is made either by free conferral from a legitimate Superior; or by his institution, if presentation by a patron or nomination has preceded; or by his confirmation or admission, if election or postulation has preceded; or finally by simple election and acceptance by the one elected, if the election does not need confirmation. *1983 Code correlation: 1983 CIC 147*
§ 2. De officiorum provisione per institutionem serventur praescripta can. 1448-1471.	Sec. 2. Concerning the provision of offices by institution, the prescriptions of canons 1448-1471 are to be observed.
Can. 149. Electi, postulati, praesentati vel nominati a quibusvis personis ad ecclesiastica officia ne confirmentur, admittantur, instituantur a Superiore infra Romanum Pontificem, nisi antea fuerint a proprio Ordinario idonei reperti, etiam per examen, si id ius vel officii ratio postulet aut Ordinarius opportunum iudicaverit.	Can. 149. Those elected, postulated, presented, or nominated by any persons whatsoever to ecclesiastical offices are not to be confirmed, admitted, or instituted by a Superior below the Roman Pontiff unless they have first been found suitable by their own Ordinary, even by examination, if the law or the nature of the office requires it or the Ordinary has judged it opportune. *1983 Code correlation: 1983 CIC 15*
Can. 150. § 1. Provisio officii de iure non vacantis ad normam can. 183, § 1, est ipso facto irrita, nec subsequente vacatione convalescit.	Can. 150. Sec. 1. Provision of an office not vacant by law according to the norm of can. 183, Sec. 1, is by that very fact void, nor does it become valid by a subsequent vacancy. *1983 Code correlation: 1983 CIC 153*
§ 2. Nec promissio eiusdem officii, quicunque illud promiserit, ullum parit iuridicum effectum.	Sec. 2. Nor does the promise of the same office, whoever promised it, produce any juridical effect.
Can. 151. Officium de iure vacans quod forte adhuc ab aliquo illegitime possidetur, conferri potest, dummodo rite secundum sacros canones declaratum fuerit eam possessionem non esse legitimam, et de hac declaratione mentio fiat in litteris collationis.	Can. 151. An office vacant by law which perhaps is still illegitimately possessed by someone can be conferred, provided it has been duly declared according to the sacred canons that this possession is not legitimate, and mention of this declaration is made in the letters of conferral. *1983 Code correlation: 1983 CIC 154*
ART. I De libera collatione	ARTICLE I: Of Free Conferral
Can. 152. Loci Ordinarius ius habet providendi officiis ecclesiasticis in proprio territorio, nisi aliud probetur; hac tamen potestate caret Vicarius Generalis sine mandato speciali.	Can. 152. The local Ordinary has the right of providing for ecclesiastical offices in his own territory, unless something else is proved; nevertheless the Vicar General lacks this power without a special mandate. *1983 Code correlation: 1983 CIC 157*
Can. 153. § 1. Ad vacans officium promovendus debet esse clericus, iis qualitatibus praeditus, quae a iure communi vel, particulari aut a lege fundationis ad idem officium requiruntur.	Can. 153. Sec. 1. The one to be promoted to a vacant office must be a cleric endowed with those qualities which are required for the same office by common law, particular law, or the law of foundation. *1983 Code correlation: 1983 CIC 149*
§ 2. Assumatur, omnibus perpensis, magis idoneus sine ulla personarum acceptione.	Sec. 2. All things considered, the more suitable one is to be taken, without any acceptance of persons.
§ 3. Cum provisus caret qualitatibus requisitis, provisio est nulla, si ita cautum sit iure communi vel particulari aut lege fundationis; secus est valida, sed per sententiam a legitimo Superiore irritari potest.	Sec. 3. When the one provided lacks the required qualities, the provision is null if this is provided by common or particular law or by the law of foundation; otherwise it is valid, but can be invalidated by a sentence of a legitimate Superior.
Can. 154. Officia quae curam animarum sive in foro externo sive in interno secumferunt, clericis nondum sacerdotio initiatis conferri valide nequeunt.	Can. 154. Offices which carry with them the care of souls, whether in the external forum or in the internal forum, cannot be validly conferred upon clerics not yet initiated into the priesthood. *1983 Code correlation: 1983 CIC 150*
Can. 155. Officiorum provisio cui nullus terminus fuit speciali lege praescriptus, nunquam differatur ultra sex menses utiles ab habita notitia vacationis firmo praescripto can. 458.	Can. 155. The provision of offices for which no term has been prescribed by a special law is never to be deferred beyond six useful months from notice of the vacancy having been received, with the prescription of can. 458 remaining firm. *1983 Code correlation: 1983 CIC 151*
Can. 156. § 1. Nemini conferantur duo officia incompatibilia.	Can. 156. Sec. 1. Two incompatible offices are not to be conferred upon anyone. *1983 Code correlation: 1983 CIC 152*
§ 2. Sunt incompatibilia officia quae una simul ab eodem adimpleri nequeunt.	Sec. 2. Offices are incompatible which cannot be fulfilled at the same time by the same person.

§ 3. Firmo praescripto can. 188, n. 3, concessio alterius officii a Sede Apostolica facta non valet, nisi in supplici libello mentio prioris incompatibilis habeatur, aut clausula derogatoria adiiciatur.	Sec. 3. With the prescription of can. 188, n. 3, remaining firm, the granting of another office made by the Apostolic See is not valid unless mention of the prior incompatible office is made in the petition, or a derogatory clause is added.
Can. 157. Officium vacans per renuntiationem vel per sententiam privationis nequit ab Ordinario, qui renuntiationem acceptavit aut sententiam tulit valide conferri suis aut resignantis familiaribus, consanguineis vel affinibus usque ad secundum gradum inclusive.	Can. 157. An office vacant by resignation or by a sentence of privation cannot be validly conferred by the Ordinary who accepted the resignation or issued the sentence upon his own relatives, or upon the relatives, blood-relatives, or affines of the resigning person, up to and including the second degree. *1983 Code correlation: NA*
Can. 158. Qui, alius negligentiam vel impotentiam supplens, officium confert, nullam inde potestatem acquirit in nominatum; sed huius iuridicus status perinde constituitur, ac si provisio ad ordinariam iuris normam peracta fuisset.	Can. 158. One who, supplying for another's negligence or inability, confers an office acquires from this no power over the person nominated; but the juridical status of this person is constituted just as if the provision had been carried out according to the ordinary norm of law. *1983 Code correlation: 1983 CIC 155*
Can. 159. Cuiuslibet officii provisio scripto consignetur.	Can. 159. The provision of any office whatsoever is to be committed to writing. *1983 Code correlation: 1983 CIC 156*
ART. II De electione	ARTICLE II: Of Election
Can. 160. Romani Pontificis electio unice regitur const. Pii X Vacante Sede Apostolica, 25 Dec. 1904; in aliis electionibus ecclesiasticis serventur praescripta canonum qui sequuntur, et peculiaria, si qua sint, pro singulis officiis legitime statuta.	Can. 160. The election of the Roman Pontiff is governed solely by the constitution of Pius X Vacante Sede Apostolica, 25 Dec. 1904; in other ecclesiastical elections, the prescriptions of the canons which follow are to be observed, and also special prescriptions, if there are any, legitimately established for individual offices. *1983 Code correlation: 1983 CIC 164*
Can. 161. Si cui collegio sit ius eligendi ad vacans officium, electio, nisi aliud iure cautum fuerit, nunquam differatur ultra trimestre utile computandum ab habita notitia vacationis officii; quo termino inutiliter elapso, Superior ecclesiasticus, cui ius confirmandae electionis vel ius providendi successive competit, officio vacanti libere provideat.	Can. 161. If some college has the right of electing to a vacant office, the election, unless something else has been provided by law, is never to be deferred beyond a useful trimester to be computed from notice of the vacancy of the office having been received; when this term has elapsed without effect, the ecclesiastical Superior to whom the right of confirming the election or the successive right of providing belongs is to provide freely for the vacant office. *1983 Code correlation: 1983 CIC 165*
Can. 162. § 1. Salvis peculiaribus constitutionibus vel consuetudinibus, collegii praeses, statuto modo, loco ac tempore electoribus convenienti, convocet omnes de collegio; et convocatio, quando personalis esse debet, valet, si fiat vel in loco domicilii aut quasi-domicilii vel in loco commorationis.	Can. 162. Sec. 1. With particular constitutions or customs saved, the president of the college, in the established manner and at a place and time convenient for the electors, is to convoke all members of the college; and the convocation, when it must be personal, is valid if it is made either in the place of domicile or quasi-domicile or in the place of residence. *1983 Code correlation: 1983 CIC 166*
§ 2. Si quis ex vocandis neglectus et ideo absens fuerit, electio valet, sed ad eius instantiam debet, probata praeteritione et absentia, a competenti Superiore irritari, etiam secuta confirmatione, dummodo iuridice constet recursum saltem intra triduum ab habita notitia electionis fuisse transmissum.	Sec. 2. If one of those to be called has been neglected and therefore was absent, the election is valid, but at his instance it must be invalidated by the competent Superior, even after confirmation has followed, once the omission and absence have been proved, provided it is juridically established that recourse was transmitted at least within three days from notice of the election having been received.
§ 3. Quod si plures quam tertia pars electorum neglecti fuerint, electio est ipso iure nulla.	Sec. 3. But if more than a third part of the electors have been neglected, the election is null by the law itself.
§ 4. Defectus convocationis non obstat, si praetermissi nihilominus interfuerint.	Sec. 4. A defect of convocation does not stand in the way if those passed over nevertheless were present.
§ 5. Si agatur de electione ad officium quod electus ad vitam retinet, convocatio electorum ante officii vacationem nullum habet iuridicum effectum.	Sec. 5. If there is question of election to an office which the elected person retains for life, a convocation of the electors before the vacancy of the office has no juridical effect.
Can. 163. Convocatione legitime secuta, ius eligendi pertinet ad eos qui praesentes sunt die in convocatione statuto, exclusa facultate ferendi suffragia non solum per epistolam, sed etiam per procuratorem, nisi lege peculiari aliud caveatur.	Can. 163. Once convocation has legitimately followed, the right of electing belongs to those who are present on the day established in the convocation, with the faculty of casting votes not only by letter but also by proxy excluded, unless a particular law provides otherwise. *1983 Code correlation: 1983 CIC 167*

Can. 164. Etsi quis plures ob titulos ius habeat ferendi nomine proprio suffragii, non potest nisi unicum ferre.	Can. 164. Although someone may have the right of casting a vote in his own name by several titles, he cannot cast more than one. *1983 Code correlation: 1983 CIC 168*
Can. 165. Nullus collegio extraneus admitti potest ad suffragium, salvis privilegiis legitime quaesitis; secus, electio est ipso facto nulla.	Can. 165. No one outside the college can be admitted to vote, with legitimately acquired privileges saved; otherwise, the election is null by that very fact. *1983 Code correlation: 1983 CIC 169*
Can. 166. Si laici contra canonicam libertatem electioni ecclesiasticae quoquo modo sese immiscuerint, electio ipso iure invalida est.	Can. 166. If lay persons in any way involve themselves against the canonical liberty of an ecclesiastical election, the election is invalid by the law itself. *1983 Code correlation: 1983 CIC 170*
Can. 167. § 1. Nequeunt suffragium ferre:	Can. 167. Sec. 1. The following cannot cast a vote: *1983 Code correlation: 1983 CIC 171*
1° Incapaces actus humani;	1. Those incapable of a human act.
2° Impuberes;	2. Impubescent persons.
3° Censura vel infamia iuris affecti, post sententiam tamen declaratoriam vel condemnatoriam;	3. Those affected by censure or infamy of law, but only after a declaratory or condemnatory sentence.
4° Qui sectae haereticae vel schismaticae nomen dederunt vel publice adhaeserunt;	4. Those who have given their name to a heretical or schismatic sect or have publicly adhered to one.
5° Carentes voce activa sive ob legitimam iudicis sententiam sive ex iure communi aut particulari.	5. Those lacking active voice either because of a legitimate sentence of a judge or from common or particular law.
§ 2. Si quis ex praedictis admittatur, eius suffragium est nullum, sed electio valet, nisi constet, eo dempto, electum non retulisse requisitum suffragiorum numerum, aut nisi scienter admissus fuerit excommunicatus per sententiam declaratoriam vel condemnatoriam.	Sec. 2. If one of the aforesaid is admitted, his vote is null, but the election is valid, unless it is established that, with him removed, the elected person did not receive the required number of votes, or unless one excommunicated by declaratory or condemnatory sentence was knowingly admitted.
Can. 168. Si quis ex electoribus praesens in domo sit in qua fit electio, sed electioni ob infirmam valetudinem interesse nequeat, suffragium eius scriptum a scrutatoribus exquiratur, nisi aliter particularibus legibus vel legitimis consuetudinibus fuerit constitutum.	Can. 168. If one of the electors is present in the house in which the election takes place, but because of poor health cannot be present at the election, his written vote is to be sought by the scrutineers, unless something else has been established by particular laws or legitimate customs. *1983 Code correlation: 1983 CIC 167*
Can. 169. § 1. Suffragium est nullum, nisi fuerit:	Can. 169. Sec. 1. A vote is null unless it has been: *1983 Code correlation: 1983 CIC 172*
1° Liberum et ideo invalidum est suffragium, si elector metu gravi aut dolo, directe vel indirecte, adactus fuerit ad eligendam certam personam aut plures disiunctive;	1. Free; and therefore a vote is invalid if the elector has been forced, by grave fear or fraud, directly or indirectly, to elect a certain person or several persons disjunctively.
2° Secretum, certum, absolutum, determinatum.	2. Secret, certain, absolute, and determinate.
§ 2. Conditiones ante electionem suffragio appositae tanquam non adiectae censentur.	Sec. 2. Conditions attached to a vote before the election are considered as not added.
Can. 170. Suffragium sibimetipsi nemo valide dare potest.	Can. 170. No one can validly give a vote to himself. *1983 Code correlation: NA*
Can. 171. § 1. Ante electionem per secreta suffragia deputentur, nisi iam propriis statutis deputati sint, e gremio collegii duo saltem scrutatores, qui una cum praeside, si et ipse e gremio collegii sit, iusiurandum interponant de munere fideliter implendo ac de secreto servando circa acta in comitiis, etiam expleta electione.	Can. 171. Sec. 1. Before an election by secret votes, unless they have already been appointed by proper statutes, at least two scrutineers are to be appointed from the body of the college; together with the president, if he also is from the body of the college, they are to take an oath concerning faithfully fulfilling their duty and preserving secrecy concerning the acts in the meetings, even after the election has been completed. *1983 Code correlation: 1983 CIC 173*
§ 2. Scrutatores curent ut suffragia secreto, diligenter, singillatim et servato praecedentiae ordine ab unoquoque electore ferantur; collectisque ad ultimum suffragiis, coram praeside electionis, secundum formam propriis constitutionibus vel legitimis consuetudinibus statutam, inspiciant an suffragiorum numerus respondeat numero electorum, suffragia ipsa scrutentur palamque faciant quot quisque retulerit.	Sec. 2. The scrutineers are to take care that votes be cast secretly, diligently, one by one, and with the order of precedence observed by each elector; and, after the votes have finally been collected, in the presence of the president of the election, according to the form established by proper constitutions or legitimate customs, they are to inspect whether the number of votes corresponds to the number of electors, examine the votes themselves, and publicly make known how many each one received.

§ 3. Si numerus suffragiorum superet numerum eligentium, nihil est actum.	Sec. 3. If the number of votes exceeds the number of those electing, nothing has been done.
§ 4. Suffragia statim, peracto unoquoque scrutinio, vel post sessionem, si in eadem sessione habeantur plura scrutinia, comburantur.	Sec. 4. The votes are to be burned immediately after each scrutiny has been completed, or after the session if several scrutinies are held in the same session.
§ 5. Omnia electionis acta ab eo, qui actuarii munere fungitur, accurate describantur, et saltem ab eodem actuario, praeside ac scrutatoribus subscripta, in collegii tabulario diligenter asserventur.	Sec. 5. All acts of the election are to be accurately described by the one who performs the office of actuary, and, signed at least by the same actuary, the president, and the scrutineers, are to be diligently preserved in the archive of the college.
Can. 172. § 1. Electio, nisi aliud iure caveatur, fieri etiam potest per compromissum, si nempe electores, unanimi et scripto consensu, in unum vel plures idoneos sive de gremio sive extraneos ius eligendi pro ea vice transferant, qui nomine omnium ex recepta facultate eligant.	Can. 172. Sec. 1. An election, unless something else is provided by law, can also be made by compromise, if namely the electors, by unanimous and written consent, transfer for that occasion the right of electing to one or more suitable persons, whether from the body of the college or outside it, who, in the name of all, are to elect from the faculty received. *1983 Code correlation: 1983 CIC 174*
§ 2. Si agatur de clericali collegio, compromissarii debent esse sacerdotes, secus electio est invalida.	Sec. 2. If there is question of a clerical college, the compromise delegates must be priests; otherwise the election is invalid.
§ 3. Compromissarii debent pro validitate electionis conditiones compromisso appositas, quae non sint contra ius commune, observare; si nullae conditiones additae fuerint, servandum ipsis est ius commune circa electiones; conditiones autem contra ius pro non appositis habeantur.	Sec. 3. For the validity of the election, the compromise delegates must observe the conditions attached to the compromise which are not contrary to common law; if no conditions were added, they must observe common law concerning elections; but conditions contrary to law are to be held as not added.
§ 4. Si ab electoribus in unam tantum compromissum fuerit personam, haec nequit seipsam eligere; si plures designati fuerint compromissarii, nemo ex iis proprio consensu potest accedere reliquis ipsum eligentibus ut electionem sui compleat.	Sec. 4. If by the electors compromise has been made into only one person, this person cannot elect himself; if several compromise delegates have been designated, none of them can by his own consent accede to the others electing him so as to complete his own election.
Can. 173. Cessat compromissum et ius eligendi redit ad compromittentes:	Can. 173. The compromise ceases and the right of electing returns to those who made the compromise: *1983 Code correlation: 1983 CIC 175*
1° Revocatione a collegio facta, re integra;	1. By revocation made by the college, while the matter is still intact.
2° Non secuta aut non servata aliqua conditione compromisso apposita;	2. By some condition attached to the compromise not having followed or not having been observed.
3° Electione absoluta, si fuerit nulla.	3. By an election having been completed, if it was null.
Can. 174. Is electus habeatur et a collegii praeside proclametur, qui requisitum suffragiorum numerum retulerit, ad normam can. 101, § 1, n.1.	Can. 174. That person is to be held elected and is to be proclaimed by the president of the college who has received the required number of votes, according to the norm of can. 101, Sec. 1, n. 1. *1983 Code correlation: 1983 CIC 176*
Can. 175. Electio illico intimanda est electo, qui debet saltem intra octiduum utile a recepta intimatione manifestare utrum electioni consentiat, an eidem renuntiet; secus omne ius ex electione quaesitum amittit.	Can. 175. The election must immediately be communicated to the elected person, who must, at least within eight useful days from receiving the communication, make known whether he consents to the election or renounces it; otherwise he loses every right acquired from the election. *1983 Code correlation: 1983 CIC 177*
Can. 176. § 1. Si electus renuntiaverit, omne ius ex electione quaesitum amittit, etsi renuntiationis eum postea poeniteat; sed rursus eligi potest; collegium autem intra mensem a cognita renuntiatione ad novam electionem procedere debet.	Can. 176. Sec. 1. If the elected person has renounced, he loses every right acquired from the election, even if afterwards he repents of the renunciation; but he can be elected again; moreover the college must proceed to a new election within a month from knowledge of the renunciation. *1983 Code correlation: 1983 CIC 177-79*
§ 2. Acceptatione electionis electus, si confirmatione non egeat, plenum ius statim obtinet; secus non acquirit nisi ius ad rem.	Sec. 2. By acceptance of the election, the elected person, if he does not need confirmation, immediately obtains full right; otherwise he acquires only a right to the thing.
§ 3. Ante acceptam confirmationem ipsi praetextu electionis non licet. sese immiscere administrationi officii sive in spiritualibus sive in temporalibus, et actus ab eo forte positi nulli sunt.	Sec. 3. Before confirmation has been accepted, under pretext of the election he is not permitted to involve himself in the administration of the office, whether in spiritual or temporal matters, and acts perhaps placed by him are null.

Can. 177. § 1. Electus, si electio confirmatione indigeat, saltem intra octiduum a die acceptatae electionis confirmationem a competenti Superiore petere per se vel per alium debet; secus omni iure privatur nisi probaverit se a petenda confirmatione iusto impedimento fuisse detentum.	Can. 177. Sec. 1. The elected person, if the election needs confirmation, must at least within eight days from the day of accepting the election seek confirmation from the competent Superior, by himself or through another; otherwise he is deprived of every right, unless he has proved that he was detained by a just impediment from seeking confirmation. *1983 Code correlation: 1983 CIC 179*
§ 2. Superior, si electum repererit idoneum, et electio ad normam iuris fuerit peracta, nequit confirmationem denegare.	Sec. 2. The Superior, if he has found the elected person suitable and the election was carried out according to the norm of law, cannot deny confirmation.
§ 3. Confirmatio in scriptis dari debet.	Sec. 3. Confirmation must be given in writing.
§ 4. Recepta confirmatione, electus obtinet plenum ius in officio, nisi aliud in iure caveatur.	Sec. 4. Once confirmation has been received, the elected person obtains full right in the office, unless something else is provided in law.
Can. 178. Si electio intra praescriptum tempus peracta non fuerit, aut collegium iure eligendi privetur in poenam, libera officii provisio ad eum Superiorem devolvitur, a quo confirmanda esset electio vel cui ius providendi successive competit.	Can. 178. If an election has not been carried out within the prescribed time, or if the college is deprived of the right of electing as a penalty, free provision of the office devolves upon that Superior by whom the election would have had to be confirmed, or to whom the successive right of providing belongs. *1983 Code correlation: NA*
ART. III De postulatione	ARTICLE III: Of Postulation
Can. 179. § 1. Si electioni illius quem electores aptiorem putent ac praeferant, impedimentum obest, super quo dispensari possit ac soleat, suis ipsi suffragiis eum possunt, nisi aliud iure caveatur, a competenti Superiore postulare, etsi agatur de officio, pro quo electus confirmatione non egeat.	Can. 179. Sec. 1. If an impediment stands in the way of the election of one whom the electors consider and prefer as more suitable, and concerning this impediment dispensation can and usually does occur, they themselves can, by their votes, unless something else is provided by law, postulate him from the competent Superior, even if there is question of an office for which the elected person does not need confirmation. *1983 Code correlation: 1983 CIC 180*
§ 2. Compromissarii postulare nequeunt, nisi id in mandato aut compromisso fuerit expressum.	Sec. 2. Compromise delegates cannot postulate unless this has been expressed in the mandate or compromise.
Can. 180. § 1. Ut postulatio vim habeat, pro ea stet oportet maior suffragiorum pars, imo, si cum electione concurrat, saltem duae tertiae partes requiruntur.	Can. 180. Sec. 1. In order that postulation have force, the greater part of the votes must stand for it; indeed, if it occurs together with election, at least two thirds are required. *1983 Code correlation: 1983 CIC 181*
§ 2. Suffragium pro postulatione exprimi debet per verbum: postulo, aut aequivalens; formula: eligo vel postulo, aut aequipollens, valet pro electione, si impedimentum non exsistat, secus pro postulatione.	Sec. 2. A vote for postulation must be expressed by the word: I postulate, or an equivalent; the formula: I elect or postulate, or an equivalent, is valid for election if no impediment exists, otherwise for postulation.
Can. 181. § 1. Postulatio saltem intra octiduum mitti debet ad Superiorem ad quem pertinet electionem confirmare, si facultatem habeat ab impedimento dispensandi; secus ad Romanum Pontificem aut ad alium habentem facultatem.	Can. 181. Sec. 1. The postulation must be sent at least within eight days to the Superior to whom it belongs to confirm the election, if he has the faculty of dispensing from the impediment; otherwise to the Roman Pontiff or to another having the faculty. *1983 Code correlation: 1983 CIC 182*
§ 2. Si intra praescriptum tempus postulatio missa non fuerit, ipsa facto nulla evadit et electores pro ea vice privantur iure eligendi aut postulandi, nisi probent se a mittenda postulatione iusto detentos fuisse impedimento.	Sec. 2. If the postulation has not been sent within the prescribed time, it becomes null by that very fact and the electors for that occasion are deprived of the right of electing or postulating, unless they prove that they were detained by a just impediment from sending the postulation.
§ 3. Per postulationem nullum ius postulato acquiritur, et Superiori licet eandem repellere.	Sec. 3. Through postulation no right is acquired by the one postulated, and the Superior is permitted to reject it.
§ 4. Praesentatam Superiori postulationem electores revocare non possunt, nisi Superiore consentiente.	Sec. 4. The electors cannot revoke a postulation presented to the Superior unless the Superior consents.
Can. 182. § 1. Reiecta a Superiore postulatione, ius eligendi ad collegium redit, nisi electores scienter illum postulaverint qui tali detinetur impedimento in quo nequeat aut non soleat dispensari; tunc enim provisio ad Superiorem pertinet.	Can. 182. Sec. 1. When the postulation has been rejected by the Superior, the right of electing returns to the college, unless the electors knowingly postulated one who is held by such an impediment from which dispensation cannot or usually does not occur; for then the provision belongs to the Superior. *1983 Code correlation: 1983 CIC 183*
§ 2. Quod si postulatio admissa fuerit, id significetur postulato qui respondere debet ad normam can. 175.	Sec. 2. But if the postulation has been admitted, this is to be signified to the one postulated, who must respond according to the norm of can. 175.

§ 3. Si eam acceptet, plenum ius in officio eidem statim acquiritur.	Sec. 3. If he accepts it, full right in the office is immediately acquired by him.
CAPUT II De amissione officiorum ecclesiasticorum	CHAPTER II: Of the Loss of Ecclesiastical Offices
Can. 183. § 1. Amittitur officium ecclesiasticum renuntiatione, privatione, amotione, translatione lapsu temporis praefiniti.	Can. 183. Sec. 1. An ecclesiastical office is lost by resignation, privation, removal, transfer, or the lapse of a predefined time. *1983 Code correlation: 1983 CIC 184*
§ 2. Resoluto quovis modo iure Superioris a quo fuerat concessum, officium ecclesiasticum non amittitur, nisi lex aliud caveat aut nisi in concessione habeatur clausula: ad beneplacitum nostrum, vel alia aequipollens.	Sec. 2. Once the right of the Superior by whom it had been granted is dissolved in any way, an ecclesiastical office is not lost, unless the law provides otherwise, or unless in the concession there is contained the clause: at our good pleasure, or another equivalent clause.
Can. 184. Quisque sui compos potest officio ecclesiastico iusta de causa renuntiare, nisi speciali prohibitione renuntiatio sit ipsi interdicta.	Can. 184. Anyone self-governing can resign an ecclesiastical office for a just cause, unless resignation has been forbidden to him by a special prohibition. *1983 Code correlation: 1983 CIC 187*
Can. 185. Renuntiatio ex metu gravi, iniuste incusso, dolo aut errore substantiali vel simoniace facta irrita est ipso iure.	Can. 185. A resignation made from grave fear unjustly inflicted, from fraud, substantial error, or simony is void by the law itself. *1983 Code correlation: 1983 CIC 188*
Can. 186. Renuntiatio, ut valida sit, fieri debet a renuntiante aut scripto aut oretenus coram duobus testibus aut etiam per procuratorem speciali mandato munitum; et scriptum renuntiationis documentum in Curia deponatur.	Can. 186. In order that a resignation be valid, it must be made by the one resigning either in writing or orally before two witnesses, or even through a procurator furnished with a special mandate; and the written document of resignation is to be deposited in the Curia. *1983 Code correlation: 1983 CIC 189*
Can. 187. § 1. Renuntiatio generatim, ut valeat, ei fieri debet a quo est acceptanda, vel, si acceptatione non egeat, a quo clericus officium accepit vel qui eiusdem locum tenet.	Can. 187. Sec. 1. A resignation generally, in order to be valid, must be made to the one by whom it must be accepted, or, if it does not need acceptance, to the one from whom the cleric received the office or who holds his place. *1983 Code correlation: 1983 CIC 189*
§ 2. Quare si officium per confirmationem, admissionem vel institutionem collatum fuerit, renuntiatio fieri debet Superiori ad quem de iure ordinario confirmatio, admissio vel institutio spectat.	Sec. 2. Therefore, if the office was conferred by confirmation, admission, or institution, the resignation must be made to the Superior to whom by ordinary law the confirmation, admission, or institution belongs.
Can. 188. Ob tacitam renuntiationem ab ipso iure admissam quaelibet officia vacant ipso facto et sine ulla declaratione, si clericus:	Can. 188. By tacit resignation admitted by the law itself, any offices whatsoever become vacant by the fact itself and without any declaration, if the cleric: *1983 Code correlation: 1983 CIC 194*
1° Professionem religiosam emiserit, salvo, circa beneficia, praescripto can. 584;	1. Has made religious profession, without prejudice, concerning benefices, to the prescription of can. 584.
2° Intra tempus utile iure statutum vel, deficiente iure, ab Ordinario determinatum, de officio provisus illud adire neglexerit;	2. Within the useful time established by law, or, if law is lacking, determined by the Ordinary, has neglected to approach the office with which he was provided.
3° Aliud officium ecclesiasticum cum priore incompatibile acceptaverit et eiusdem pacificam possessionem obtinuerit;	3. Has accepted another ecclesiastical office incompatible with the former one and has obtained peaceful possession of it.
4° A fide catholica publice defecerit;	4. Has publicly defected from the Catholic faith.
5° Matrimonium, etiam civile tantum, ut aiunt, contraxerit;	5. Has contracted marriage, even merely civil marriage, as they say.
6° Contra praescriptum can. 141, § 1 militiae saeculari nomen sponte dederit;	6. Contrary to the prescription of can. 141, Sec. 1, has given his name of his own accord to secular military service.
7° Habitum ecclesiasticum propria auctoritate sine iusta causa deposuerit, nec illum, ab Ordinario monitus, intra mensem a monitione recepta resumpserit;	7. By his own authority and without just cause has put aside ecclesiastical dress, and, after being warned by the Ordinary, has not resumed it within a month from receiving the warning.
8° Residentiam, qua tenetur, illegitime deseruerit et receptae Ordinarii monitioni, legitimo impedimento non detentus, intra congruum tempus ab Ordinario praefinitum, nec paruerit nec responderit.	8. Has illegitimately deserted the residence by which he is bound, and, not being detained by a legitimate impediment, has neither obeyed nor responded within the suitable time predefined by the Ordinary to the Ordinary's warning received.
Can. 189. § 1. Superiores sine iusta et proportionata causa renuntiationes ne acceptent.	Can. 189. Sec. 1. Superiors are not to accept resignations without a just and proportionate cause. *1983 Code correlation: 1983 CIC 189*

§ 2. Renuntiationem Ordinarius loci intra mensem vel admittat vel reiiciat.	Sec. 2. The local Ordinary is either to admit or reject a resignation within a month.
Can. 190. § 1. Officium, renuntiatione legitime facta et acceptata, vacat postquam renuntianti significata est acceptatio.	Can. 190. Sec. 1. An office, once resignation has been legitimately made and accepted, becomes vacant after the acceptance has been signified to the one resigning. *1983 Code correlation: 1983 CIC 189*
§ 2. Renuntians in officio permaneat donec de Superioris acceptatione certum nuntium acceperit.	Sec. 2. The one resigning is to remain in office until he has received certain notice of the Superior's acceptance.
Can. 191. § 1. Semel legitime facta renuntiatione, non datur amplius poenitentiae locus, licet renuntians possit officium ex alio titulo consequi.	Can. 191. Sec. 1. Once resignation has been legitimately made, no further place is given for repentance, although the one resigning can obtain the office by another title. *1983 Code correlation: 1983 CIC 189*
§ 2. Acceptata renuntiatio tempestive nota fiat iis qui aliquod ius in officii provisionem habent.	Sec. 2. An accepted resignation is to be made known in due time to those who have some right in the provision of the office.
Can. 192. § 1. Privatio officii incurritur sive ipso iure, sive ex facto legitimi Superioris.	Can. 192. Sec. 1. Privation of office is incurred either by the law itself or by the act of a legitimate Superior. *1983 Code correlation: 1983 CIC 193, 196*
§ 2. Si agatur de officio inamovibili, Ordinarius nequit clericum eodem privare, nisi mediante processu ad normam iuris.	Sec. 2. If there is question of an irremovable office, the Ordinary cannot deprive a cleric of the same office except through a process according to the norm of law.
§ 3. Si de amovibili, privatio decerni ab Ordinario potest ex qualibet iusta causa, prudenti eius arbitrio, etiam citra delictum, naturali aequitate servata, sed certum procedendi modum sequi minime tenetur salvo canonum praescripto circa paroecias amovibiles; privatio tamen effectum non habet, nisi postquam fuerit a Superiore intimata; et ab Ordinarii decreto datur recursus ad Sedem Apostolicam, sed in devolutivo tantum.	Sec. 3. If there is question of a removable office, privation can be decreed by the Ordinary for any just cause, by his prudent judgment, even apart from a delict, with natural equity observed; but he is in no way bound to follow a fixed manner of proceeding, without prejudice to the prescription of the canons concerning removable parishes. Privation, however, does not have effect until after it has been communicated by the Superior; and from the decree of the Ordinary recourse is given to the Apostolic See, but only in devolutive effect.
Can. 193. § 1. Translatio ab uno ad aliud officium ecclesiasticum ab eo tantum perfici potest, qui ius habet tum acceptandi renuntiationem, tum removendi a primo officio et promovendi ad alterum.	Can. 193. Sec. 1. Transfer from one ecclesiastical office to another can be carried out only by one who has the right both of accepting resignation and of removing from the first office and promoting to the other. *1983 Code correlation: 1983 CIC 190*
§ 2. Ad translationem, si de consensu clerici fiat quaelibet iusta causa sufficit; si invito clerico, eadem fere causa requiritur idemque procedendi modus ac pro privatione, firmo praescripto can. 2162-2167, quod ad translationem attinet parochorum.	Sec. 2. For transfer, if it is made with the consent of the cleric, any just cause suffices; if against the will of the cleric, nearly the same cause and the same manner of proceeding are required as for privation, with the prescription of canons 2162-2167 remaining firm as regards the transfer of pastors.
Can. 194. § 1. In translatione prius officium vacat cum clericus alterius possessionem canonice capit, nisi aliud a iure cautum sit vel a legitimo Superiore praescriptum.	Can. 194. Sec. 1. In transfer, the prior office becomes vacant when the cleric canonically takes possession of the other, unless something else has been provided by law or prescribed by a legitimate Superior. *1983 Code correlation: 1983 CIC 191*
§ 2. Reditus prioris officii translatus percipit, donec aliud occupaverit.	Sec. 2. The one transferred receives the revenues of the prior office until he has occupied the other.
Can. 195. Qui clericum ad officium elegerunt vel postulaverunt aut praesentaverunt, nequeunt eundem officio privare aut ab eo revocare seu amovere aut ad aliud transferre.	Can. 195. Those who elected, postulated, or presented a cleric to an office cannot deprive him of the office, or recall or remove him from it, or transfer him to another. *1983 Code correlation: NA*
TITULUS V De potestate ordinaria et delegata	TITLE V: Of Ordinary and Delegated Power
Can. 196. Potestas iurisdictionis seu regiminis quae ex divina institutione est in Ecclesia, alia est fori externi, alia fori interni, seu conscientiae, sive sacramentalis sive extra-sacramentalis.	Can. 196. The power of jurisdiction or governance which, by divine institution, exists in the Church, is one power of the external forum and another of the internal forum, or of conscience, whether sacramental or extra-sacramental. *1983 Code correlation: 1983 CIC 129-30*
Can. 197. § 1. Potestas iurisdictionis ordinaria ea est quae ipso iure adnexa est officio; delegata, quae commissa est personae.	Can. 197. Sec. 1. Ordinary power of jurisdiction is that which is attached by the law itself to an office; delegated power, that which is committed to a person. *1983 Code correlation: 1983 CIC 131*

§ 2. Potestas ordinaria potest esse sive propria sive vicaria.	Sec. 2. Ordinary power can be either proper or vicarious.
Can. 198. § 1. In iure nomine Ordinarii intelliguntur, nisi quis expresse excipiatur, praeter Romanum Pontificem, pro suo quisque territorio Episcopus residentialis, Abbas vel Praelatus nullius eorumque Vicarius Generalis, Administrator, Vicarius et Praefectus Apostolicus, itemque ii qui praedictis deficientibus interim ex iuris praescripto aut ex probatis constitutionibus succedunt in regimine, pro suis vero subditis Superiores maiores in religionibus clericalibus exemptis.	Can. 198. Sec. 1. In law, by the name of Ordinary are understood, unless someone is expressly excepted, besides the Roman Pontiff, each for his own territory, the residential Bishop, the Abbot or Prelate nullius and their Vicar General, Administrator, Vicar and Prefect Apostolic, and likewise those who, when the aforesaid are lacking, meanwhile succeed in governance by prescription of law or by approved constitutions; for their own subjects, major Superiors in exempt clerical religions are also understood. *1983 Code correlation: 1983 CIC 134*
§ 2. Nomine autem Ordinarii loci seu locorum veniunt omnes recensiti, exceptis Superioribus religiosis.	Sec. 2. By the name of local Ordinary, or Ordinaries of places, come all those listed, except religious Superiors.
Can. 199. § 1. Qui iurisdictionis potestatem habet ordinariam, potest eam alteri ex toto vel ex parte delegare, nisi aliud expresse iure caveatur.	Can. 199. Sec. 1. One who has ordinary power of jurisdiction can delegate it to another in whole or in part, unless something else is expressly provided by law. *1983 Code correlation: 1983 CIC 137*
§ 2. Etiam potestas iurisdictionis ab Apostolica Sede delegata subdelegari potest sive ad actum, sive etiam habitualiter, nisi electa fuerit industria personae aut subdelegatio prohibita.	Sec. 2. Even power of jurisdiction delegated by the Apostolic See can be subdelegated either for an act or even habitually, unless it was chosen for personal qualifications or subdelegation has been prohibited.
§ 3. Potestas delegata ad universitatem negotiorum ab eo qui infra Romanum Pontificem habet ordinariam potestatem, potest in singulis casibus subdelegari.	Sec. 3. Delegated power for the whole range of affairs, from one who below the Roman Pontiff has ordinary power, can be subdelegated in individual cases.
§ 4. In aliis casibus potestas iurisdictionis delegata subdelegari potest tantummodo ex concessione expresse facta, sed articulum aliquem non iurisdictionalem etiam sine expressa commissione iudices delegati possunt subdelegare.	Sec. 4. In other cases, delegated power of jurisdiction can be subdelegated only by an expressly made concession; but delegated judges can subdelegate some non-jurisdictional matter even without express commission.
§ 5. Nulla subdelegata potestas potest iterum subdelegari, nisi id expresse concessum fuerit.	Sec. 5. No subdelegated power can be subdelegated again, unless this has been expressly granted.
Can. 200. § 1. Potestas iurisdictionis ordinaria et ad universitatem negotiorum delegata, late interpretanda est; alia quaelibet stricte; cui tamen delegata potestas est, ea quoque intelliguntur concessa, sine quibus eadem exerceri non posset.	Can. 200. Sec. 1. Ordinary power of jurisdiction and power delegated for the whole range of affairs is to be interpreted broadly; any other power, strictly. Nevertheless, to one to whom power has been delegated are also understood to have been granted those things without which that same power could not be exercised. *1983 Code correlation: 1983 CIC 131, 138*
§ 2. Ei, qui delegatum se asserit, incumbit onus probandae delegationis.	Sec. 2. Upon the one who asserts that he is delegated lies the burden of proving the delegation.
Can. 201. § 1. Potestas iurisdictionis potest in solos subditos directe exerceri.	Can. 201. Sec. 1. Power of jurisdiction can be exercised directly only over subjects. *1983 Code correlation: 1983 CIC 91, 136*
§ 2. Iudicialis potestas tam ordinaria quam delegata exerceri nequit in proprium commodum aut extra territorium, salvis praescriptis can. 401, § 1, 881, § 2 et 1637.	Sec. 2. Judicial power, whether ordinary or delegated, cannot be exercised for one's own advantage or outside the territory, without prejudice to the prescriptions of can. 401, Sec. 1, 881, Sec. 2, and 1637.
§ 3. Nisi aliud ex rerum natura aut ex iure constet, potestatem iurisdictionis voluntariam seu non-iudicialem quis exercere potest etiam in proprium commodum, aut extra territorium exsistens, aut in subditum e territorio absentem.	Sec. 3. Unless something else is established from the nature of things or from law, one can exercise voluntary, or non-judicial, power of jurisdiction even for one's own advantage, or while existing outside the territory, or over a subject absent from the territory.
Can. 202. § 1. Actus potestatis iurisdictionis sive ordinariae sive delegatae collatae pro foro externo, valet quoque pro interno, non autem e converso.	Can. 202. Sec. 1. An act of the power of jurisdiction, whether ordinary or delegated, conferred for the external forum is valid also for the internal forum, but not conversely. *1983 Code correlation: NA*
§ 2. Potestas collata pro foro interno exerceri potest etiam in foro interno extra-sacramentali, nisi sacramentale exigatur.	Sec. 2. Power conferred for the internal forum can also be exercised in the extra-sacramental internal forum, unless the sacramental forum is required.
§ 3. Si forum, pro quo potestas data est, expressum non fuerit, potestas intelligitur concessa pro utroque foro, nisi ex ipsa rei natura aliud constet.	Sec. 3. If the forum for which the power is given has not been expressed, the power is understood to have been granted for both forums, unless something else is established from the very nature of the matter.

Can. 203. § 1. Delegatus qui sive circa res sive circa personas mandati sui fines excedit, nihil agit.	Can. 203. Sec. 1. A delegate who exceeds the limits of his mandate either concerning things or concerning persons does nothing. *1983 Code correlation: 1983 CIC 133*
§ 2. Hos tamen excessisse non intelligitur delegatus, qui alio modo ac deleganti placuerit, ea ad quae delegatus est, peragit, nisi modus ipse fuerit a delegante praescriptus tanquam conditio.	Sec. 2. Nevertheless a delegate is not understood to have exceeded these limits if he carries out the things for which he has been delegated in a manner other than pleased the delegating person, unless the manner itself was prescribed by the delegating person as a condition.
Can. 204. § 1. Quod quis Superiorem adit, inferiore praetermisso, non idcirco voluntaria suspenditur inferioris potestas, sive haec ordinaria fuerit sive delegata.	Can. 204. Sec. 1. The fact that someone approaches the Superior, passing over the inferior, does not thereby suspend the voluntary power of the inferior, whether this power was ordinary or delegated. *1983 Code correlation: 1983 CIC 139*
§ 2. Attamen rei ad Superiorem delatae ne se immisceat inferior, nisi ex gravi urgentique causa; et hoc in casu statim Superiorem de re moneat.	Sec. 2. Nevertheless, the inferior is not to involve himself in a matter brought to the Superior, except for a grave and urgent cause; and in this case he is immediately to warn the Superior about the matter.
Can. 205. § 1. Si plures iurisdictionem delegatam obtinuerint pro eodem negotio, et dubitetur utrum delegatio facta fuerit in solidum an collegialiter, praesumitur facta in solidum in re voluntaria, collegialiter in re iudiciali.	Can. 205. Sec. 1. If several have obtained delegated jurisdiction for the same matter, and it is doubtful whether the delegation was made in solidum or collegially, it is presumed to have been made in solidum in a voluntary matter, collegially in a judicial matter. *1983 Code correlation: 1983 CIC 140*
§ 2. Pluribus in solidum delegatis, qui antea negotium occupavit, alios ab eodem excludit, nisi aut posthac impediatur aut nolit ulterius in negotio procedere.	Sec. 2. When several have been delegated in solidum, the one who first took up the matter excludes the others from the same matter, unless afterwards he is impeded or does not wish to proceed further in the matter.
§ 3. Pluribus collegialiter delegatis, omnes simul pro actorum validitate in negotio expediendo procedere debent, nisi in mandato aliud cautum sit.	Sec. 3. When several have been delegated collegially, all must proceed together for the validity of the acts in handling the matter, unless something else has been provided in the mandate.
Can. 206. Pluribus successive delegatis, ille negotium expedire debet cuius mandatum anterius est nec posteriore rescripto expresse abrogatum fuit.	Can. 206. When several have been delegated successively, the one must handle the matter whose mandate is earlier and was not expressly abrogated by a later rescript. *1983 Code correlation: 1983 CIC 141*
Can. 207. § 1. Potestas delegata exstinguitur, expleto mandato; elapso tempore aut exhausto numero casuum pro quo concessa fuit; cessante causa finali delegationis; revocatione delegantis delegato directe intimata aut renuntiatione delegati deleganti directe intimata et ab eodem acceptata; non autem resoluto iure delegantis, nisi in duobus casibus de quibus in can. 61.	Can. 207. Sec. 1. Delegated power is extinguished when the mandate has been completed; when the time has elapsed or the number of cases for which it was granted has been exhausted; when the final cause of the delegation has ceased; by revocation of the delegating person directly communicated to the delegate, or by resignation of the delegate directly communicated to the delegating person and accepted by him; but not when the right of the delegating person is dissolved, except in the two cases mentioned in can. 61. *1983 Code correlation: 1983 CIC 142*
§ 2. Sed potestate pro foro interno concessa, actus per inadvertentiam positus, elapso tempore vel exhausto casuum numero, validus est.	Sec. 2. But when power has been granted for the internal forum, an act placed through inadvertence after the time has elapsed or the number of cases has been exhausted is valid.
§ 3. Pluribus collegialiter delegatis, si unus deficiat, aliorum quoque delegatio exspirat, nisi aliud ex tenore delegationis constet.	Sec. 3. When several have been delegated collegially, if one fails, the delegation of the others also expires, unless something else is established from the tenor of the delegation.
Can. 208. Ad normam can. 183, § 2, potestas ordinaria non exstinguitur resoluto iure concedentis officium cui adnexa est; sed cessat, amisso officio; silet, legitima appellatione interposita, nisi forte appellatio sit tantum in devolutivo, firmo praescripto can. 2264, 2284.	Can. 208. According to the norm of can. 183, Sec. 2, ordinary power is not extinguished when the right of the one granting the office to which it is attached is dissolved; but it ceases when the office is lost; it is suspended when a legitimate appeal has been interposed, unless perhaps the appeal is only in devolutive effect, without prejudice to the prescription of canons 2264 and 2284. *1983 Code correlation: 1983 CIC 143*
Can. 209. In errore communi aut in dubio positivo et probabili sive iuris sive facti, iurisdictionem supplet Ecclesia pro foro tum externo tum interno.	Can. 209. In common error or in positive and probable doubt, whether of law or of fact, the Church supplies jurisdiction for both the external and internal forum. *1983 Code correlation: 1983 CIC 144*
Can. 210. Potestas ordinis, a legitimo Superiore ecclesiastico sive adnexa officio sive commissa personae, nequit aliis demandari, nisi id expresse fuerit iure vel indulto concessum.	Can. 210. Power of order, whether attached to an office or committed to a person by a legitimate ecclesiastical Superior, cannot be entrusted to others, unless this has been expressly granted by law or by indult. *1983 Code correlation: NA*

TITULUS VI De reductione clericorum ad statum laicalem	TITLE VI: Of the Reduction of Clerics to the Lay State
Can. 211. § 1. Etsi sacra ordinatio, semel valide recepta, nunquam irrita fiat, clericus tamen maior ad statum laicalem redigitur rescripto Sanctae Sedis, decreto vel sententia ad normam can. 214, demum poena degradationis.	Can. 211. Sec. 1. Although sacred ordination, once validly received, never becomes void, nevertheless a major cleric is reduced to the lay state by rescript of the Holy See, by decree or sentence according to the norm of can. 214, and finally by the penalty of degradation. *1983 Code correlation: 1983 CIC 290*
§ 2. Clericus minor ad statum laicalem regreditur, non solum ipso facto ob causas in iure descriptas, sed etiam sua ipsius voluntate, praemonito loci Ordinario, aut eiusdem Ordinarii decreto iusta de causa lato, si nempe Ordinarius, omnibus perpensis, prudenter iudicaverit clericum non posse cum decore status clericalis ad ordines sacros promoveri.	Sec. 2. A minor cleric returns to the lay state not only by the fact itself on account of causes described in law, but also by his own will, after the local Ordinary has been warned, or by a decree of the same Ordinary issued for a just cause, if namely the Ordinary, all things considered, has prudently judged that the cleric cannot be promoted to sacred orders with the decorum of the clerical state.
Can. 212. § 1. Qui in minoribus ordinibus constitutus ad statum laicalem quavis de causa regressus est, ut inter clericos denuo admittatur, requiritur licentia Ordinarii dioecesis cui incardinatus fuit per ordinationem, non concedenda, nisi post diligens examen super vita et moribus, et congruum, iudicio ipsius Ordinarii, experimentum.	Can. 212. Sec. 1. One constituted in minor orders who has returned to the lay state for any cause whatsoever, in order to be admitted again among clerics, requires the permission of the Ordinary of the diocese to which he was incardinated by ordination; this permission is not to be granted except after a diligent examination concerning life and morals, and a suitable trial, in the judgment of that Ordinary. *1983 Code correlation: 1983 CIC 293*
§ 2. Clericus vero maior qui ad statum laicalem rediit, ut inter clericos denuo admittatur, indiget Sanctae Sedis licentia.	Sec. 2. But a major cleric who has returned to the lay state, in order to be admitted again among clerics, needs the permission of the Holy See.
Can. 213. § 1. Omnes qui e clericali statu ad laicalem legitime redacti aut regressi sunt, eo ipso amittunt officia, beneficia, iura ac privilegia clericalia et vetantur in habitu ecclesiastico incedere ac tonsuram deferre.	Can. 213. Sec. 1. All who have legitimately been reduced or have returned from the clerical state to the lay state, by that very fact lose offices, benefices, clerical rights and privileges, and are forbidden to go about in ecclesiastical dress and to wear the tonsure. *1983 Code correlation: 1983 CIC 291-92*
§ 2. Clericus tamen maior obligatione caelibatus tenetur, salvo praescripto can. 214.	Sec. 2. A major cleric, however, is held by the obligation of celibacy, without prejudice to the prescription of can. 214.
Can. 214. § 1. Clericus qui metu gravi coactus ordinem sacrum recepit nec postea, remoto metu, eandem ordinationem ratam habuit saltem tacite per ordinis exercitium, volens tamen per talem actum obligationibus clericalibus se subiicere ad statum laicalem, legitime probata coactione et ratihabitionis defectu, sententia iudicis redigatur sine ullis caelibatus ac horarum canonicarum obligationibus.	Can. 214. Sec. 1. A cleric who, compelled by grave fear, received a sacred order and afterwards, once the fear was removed, did not ratify the same ordination at least tacitly through exercise of the order, while nevertheless wishing by such an act to subject himself to clerical obligations, is to be reduced to the lay state by a sentence of a judge, once the coercion and the defect of ratification have been legitimately proved, without any obligations of celibacy and of the canonical hours. *1983 Code correlation: 1983 CIC 290, 1708-12*
§ 2. Coactio autem et defectus ratihabitionis probari debent ad normam can. 1993-1998.	Sec. 2. The coercion and defect of ratification must be proved according to the norm of canons 1993-1998.
SECTIO II DE CLERICIS IN SPECIE	SECTION II: OF CLERICS IN PARTICULAR
Can. 215. § 1. Unius supremae ecclesiasticae potestatis est provincias ecclesiasticas dioeceses, abbatias vel praelaturas nullius, vicariatus apostolicos, praefecturas apostolicas erigere, aliter circumscribere dividere, unire, supprimere.	Can. 215. Sec. 1. It belongs to the one supreme ecclesiastical power to erect, otherwise circumscribe, divide, unite, and suppress ecclesiastical provinces, dioceses, abbeys or prelatures nullius, apostolic vicariates, and apostolic prefectures. *1983 Code correlation: 1983 CIC 368, 373, 381*
§ 2. In iure nomine dioecesis venit quoque abbatia vel praelatura nullius; et nomine Episcopi, Abbas vel Praelatus nullius, nisi ex natura rei vel sermonis contextu aliud constet.	Sec. 2. In law, under the name of diocese also comes an abbey or prelature nullius; and under the name of Bishop, an Abbot or Prelate nullius, unless something else is established from the nature of the matter or the context of the language.
Can. 216. § 1. Territorium cuiuslibet dioecesis dividatur in distinctas partes territoriales; unicuique autem parti sua peculiaris ecclesia cum populo determinato est assignanda, suusque peculiaris rector, tanquam proprius eiusdem pastor, est praeficiendus pro necessaria animarum cura.	Can. 216. Sec. 1. The territory of each diocese is to be divided into distinct territorial parts; moreover to each part its own particular church with a determined people is to be assigned, and its own particular rector, as the proper pastor of the same people, is to be placed over it for the necessary care of souls. *1983 Code correlation: 1983 CIC 374*
§ 2. Pari modo vicariatus apostolicus et praefectura apostolica, ubi commode fieri possit, dividantur.	Sec. 2. In the same way, an apostolic vicariate and apostolic prefecture, where this can conveniently be done, are to be divided.

§ 3. Partes dioecesis de quibus in § 1, sunt paroeciae; partes vicariatus apostolici ac praefecturae apostolicae, si peculiaris rector eisdem fuerit assignatus, appellantur quasi-paroeciae.	Sec. 3. The parts of a diocese mentioned in Sec. 1 are parishes; the parts of an apostolic vicariate and apostolic prefecture, if a particular rector has been assigned to them, are called quasi-parishes.
§ 4. Non possunt sine speciali apostolico indulto constitui paroeciae pro diversitate sermonis seu nationis fidelium in eadem civitate vel territorio degentium, nec paroeciae mere familiares aut personales; ad constitutas autem quod attinet, nihil innovandum, inconsulta Apostolica Sede.	Sec. 4. Parishes cannot be constituted for diversity of language or nation of the faithful living in the same city or territory, nor merely familial or personal parishes, without a special apostolic indult; as regards those already constituted, nothing is to be changed without consulting the Apostolic See.
Can. 217. § 1. Episcopus territorium suum in regiones seu districtus, pluribus paroeciis constantes, distribuat, qui veniunt nomine vicariatus foranei, decanatus, archipresbyteratus, etc.	Can. 217. Sec. 1. A Bishop is to distribute his territory into regions or districts consisting of several parishes, which come under the name of forane vicariates, deaneries, archpresbyterates, and so forth. *1983 Code correlation: 1983 CIC 374*
§ 2. Si haec distributio, ratione circumstantiarum, videatur impossibilis aut inopportuna, Episcopus consulat Sanctam Sedem, nisi ab eadem iam fuerit provisum.	Sec. 2. If this distribution, by reason of circumstances, seems impossible or inopportune, the Bishop is to consult the Holy See, unless provision has already been made by it.
TITULUS VII De suprema potestate deque iis qui eiusdem sunt ecclesiastico iure participes	TITLE VII: Of the Supreme Power and of Those Who by Ecclesiastical Law Share in It
CAPUT I De Romano Pontifice	CHAPTER I: Of the Roman Pontiff
Can. 218. § 1. Romanus Pontifex, Beati Petri in primatu Successor, habet non solum primatum honoris, sed supremam et plenam potestatem iurisdictionis in universam Ecclesiam tum in rebus quae ad fidem et mores, tum in iis quae ad disciplinam et regimen Ecclesiae per totum orbem diffusae pertinent.	Can. 218. Sec. 1. The Roman Pontiff, successor of blessed Peter in the primacy, has not only the primacy of honor, but supreme and full power of jurisdiction over the universal Church, both in matters which pertain to faith and morals and in those which pertain to the discipline and governance of the Church spread throughout the whole world. *1983 Code correlation: 1983 CIC 331, 333*
§ 2. Haec potestas est vere episcopalis, ordinaria et immediata tum in omnes et singulas ecclesias, tum in omnes et singulos pastores et fideles, a quavis humana auctoritate independens.	Sec. 2. This power is truly episcopal, ordinary, and immediate both over all and individual churches and over all and individual pastors and faithful, independent of any human authority.
Can. 219. Romanus Pontifex, legitime electus, statim ab acceptata electione, obtinet, iure divino, plenam supremae iurisdictionis potestatem.	Can. 219. The Roman Pontiff, legitimately elected, immediately from the acceptance of election obtains, by divine law, the full power of supreme jurisdiction. *1983 Code correlation: 1983 CIC 332*
Can. 220. Gravioris momenti negotia quae uni Romano Pontifici reservantur sive natura sua, sive positiva lege, causae maiores appellantur.	Can. 220. Matters of graver moment which are reserved to the Roman Pontiff alone, whether by their nature or by positive law, are called major causes. *1983 Code correlation: NA*
Can. 221. Si contingat ut Romanus Pontifex renuntiet, ad eiusdem renuntiationis validitatem non est necessaria Cardinalium aliorumve acceptatio.	Can. 221. If it happens that the Roman Pontiff resigns, for the validity of that resignation the acceptance of the Cardinals or of others is not necessary. *1983 Code correlation: 1983 CIC 332*
CAPUT II De Concilio Oecumenico	CHAPTER II: Of an Ecumenical Council
Can. 222. § 1. Dari nequit Oecumenicum Concilium quod a Romano Pontifice non fuerit convocatum.	Can. 222. Sec. 1. There cannot be an Ecumenical Council which has not been convoked by the Roman Pontiff. *1983 Code correlation: 1983 CIC 338*
§ 2. Eiusdem Romani Pontificis est Oecumenico Concilio per se vel per alios praeesse, res in eo tractandas ordinemque servandum constituere ac designare, Concilium ipsum transferre, suspendere, dissolvere, eiusque decreta confirmare.	Sec. 2. It belongs to the same Roman Pontiff to preside over an Ecumenical Council by himself or through others, to establish and designate the matters to be treated in it and the order to be observed, to transfer, suspend, or dissolve the Council itself, and to confirm its decrees.
Can. 223. § 1. Vocantur ad Concilium in eoque ius habent suffragii deliberativi:	Can. 223. Sec. 1. The following are called to a Council and have in it the right of deliberative vote: *1983 Code correlation: 1983 CIC 339*
1° S.R.E. Cardinales, etsi non Episcopi;	1. Cardinals of the Holy Roman Church, even if they are not Bishops.
2° Patriarchae, Primates, Archiepiscopi, Episcopi residentiales, etiam nondum consecrati;	2. Patriarchs, Primates, Archbishops, and residential Bishops, even not yet consecrated.
3° Abbates vel Praelati nullius;	3. Abbots or Prelates nullius.

4° Abbas Primas, Abbates Superiores Congregationum monasticarum, ac supremi Moderatores religionum clericalium exemptarum, non autem aliarum religionum, nisi aliud convocationis decretum ferat.	4. The Abbot Primate, Abbot Superiors of monastic Congregations, and supreme Moderators of exempt clerical religions, but not of other religions, unless the decree of convocation provides otherwise.
§ 2. Etiam Episcopi titulares, vocati ad Concilium, suffragium obtinent deliberativum, nisi aliud in convocatione expresse caveatur.	Sec. 2. Titular Bishops also, called to a Council, obtain a deliberative vote, unless something else is expressly provided in the convocation.
§ 3. Theologi ac sacrorum canonum periti, ad Concilium forte invitati, suffragium non habent, nisi consultivum.	Sec. 3. Theologians and experts in the sacred canons, perhaps invited to a Council, do not have a vote except consultative.
Can. 224. § 1. Si quis ex vocatis ad Concilium ad normam can. 223, § 1, eidem, iusto impedimento detentus, interesse non possit, mittat procuratorem et impedimentum probet.	Can. 224. Sec. 1. If anyone of those called to a Council according to the norm of can. 223, Sec. 1, detained by a just impediment, cannot be present at it, he is to send a procurator and prove the impediment. *1983 Code correlation: NA*
§ 2. Procurator, si fuerit unus e Concilii Patribus, duplici suffragio non gaudet; si non fuerit, publicis tantum sessionibus interesse potest, sed sine suffragio; expleto autem Concilio, huius acta subscribendi ius habet.	Sec. 2. The procurator, if he was one of the Fathers of the Council, does not enjoy a double vote; if he was not, he can be present only at public sessions, but without a vote; when the Council has been completed, however, he has the right of signing its acts.
Can. 225. Nemini eorum qui Concilio interesse debent, licet ante discedere, quam Concilium sit rite absolutum, nisi a Concilii praeside cognita ac probata discessionis causa et impetrata abeundi licentia.	Can. 225. It is lawful for none of those who must be present at the Council to depart before the Council has been duly completed, unless the cause of departure has been learned and approved by the president of the Council and permission to leave has been obtained. *1983 Code correlation: NA*
Can. 226. Propositis a Romano Pontifice quaestionibus Patres possunt alias addere, a Concilii tamen praeside antea probatas.	Can. 226. After questions have been proposed by the Roman Pontiff, the Fathers can add others, but only those previously approved by the president of the Council. *1983 Code correlation: 1983 CIC 338*
Can. 227. Concilii decreta vim definitivam obligandi non habent, nisi a Romano Pontifice fuerint confirmata et eius iussu promulgata.	Can. 227. Decrees of a Council do not have definitive binding force unless they have been confirmed by the Roman Pontiff and promulgated by his order. *1983 Code correlation: 1983 CIC 341*
Can. 228. § 1. Concilium Oecumenicum suprema pollet in universam Ecclesiam potestate.	Can. 228. Sec. 1. An Ecumenical Council possesses supreme power over the universal Church. *1983 Code correlation: 1983 CIC 333*
§ 2. A sententia Romani Pontificis non datur ad Concilium Oecumenicum appellatio.	Sec. 2. From a sentence of the Roman Pontiff no appeal is given to an Ecumenical Council.
Can. 229. Si contingat Romanum Pontificem, durante Concilii celebratione, e vita decedere, ipso iure hoc intermittitur, donec novus Pontifex illud resumi et continuari iusserit.	Can. 229. If it happens that the Roman Pontiff dies during the celebration of a Council, by the law itself the Council is interrupted until the new Pontiff orders it to be resumed and continued. *1983 Code correlation: 1983 CIC 340*
CAPUT III De Sanctae Romanae Ecclesiae Cardinalibus	CHAPTER III: Of the Cardinals of the Holy Roman Church
Can. 230. S.R.E. Cardinales Senatum Romani Pontificis constituunt eidemque in regenda Ecclesia praecipui consiliarii et adiutores assistunt.	Can. 230. The Cardinals of the Holy Roman Church constitute the Senate of the Roman Pontiff, and assist him in governing the Church as his principal counselors and helpers. *1983 Code correlation: 1983 CIC 349*
Can. 231. § 1. Sacrum Collegium in tres ordines distribuitur: episcopalem, ad quem soli pertinent sex Cardinales dioecesibus suburbicariis praepositi; presbyteralem, qui constat Cardinalibus quinquaginta; diaconalem, qui quatuordecim.	Can. 231. Sec. 1. The Sacred College is divided into three orders: the episcopal, to which alone belong the six Cardinals set over the suburbicarian dioceses; the presbyteral, which consists of fifty Cardinals; and the diaconal, which consists of fourteen. *1983 Code correlation: 1983 CIC 350*
§ 2. Cardinalibus ordinis presbyteralis ac diaconalis suus cuique titulus aut diaconia in Urbe assignatur a Romano Pontifice.	Sec. 2. To Cardinals of the presbyteral and diaconal orders there is assigned to each his own title or diaconia in the City by the Roman Pontiff.
Can. 232. § 1. Cardinales libere a Romano Pontifice ex toto terrarum orbe eliguntur, viri, saltem in ordine presbyteratus constituti, doctrina, pietate ac rerum agendarum prudentia egregie praestantes.	Can. 232. Sec. 1. Cardinals are freely chosen by the Roman Pontiff from the whole world, men at least constituted in the order of the presbyterate, outstanding in doctrine, piety, and prudence in conducting affairs. *1983 Code correlation: 1983 CIC 351*
§ 2. A cardinalatus dignitate arcentur:	Sec. 2. The following are kept from the dignity of the cardinalate:

1° Illegitimi, etiamsi per subsequens matrimonium fuerint legitimati; itemque alii irregulares vel a sacris ordinibus impediti secundum canonicas sanctiones, etsi cum ipsis auctoritate apostolica fuerit ad ordines et dignitates etiam episcopalem dispensatum;	1. Illegitimates, even if they have been legitimated by subsequent marriage; likewise other irregulars or those impeded from sacred orders according to canonical sanctions, even if dispensation has been given to them by apostolic authority for orders and dignities, even episcopal dignity.
2° Qui prolem etiam ex legitimo matrimonio susceptam, vel nepotem ex ea habent;	2. Those who have offspring, even received from a legitimate marriage, or a grandchild from that offspring.
3° Qui primo aut secundo gradu consanguinitatis alicui Cardinali viventi coniuncti sunt.	3. Those who are joined in the first or second degree of consanguinity to any living Cardinal.
Can. 233. § 1. Cardinales creantur et publicantur a Romano Pontifice in Consistorio sicque creati et publicati obtinent ius ad electionem Romani Pontificis et privilegia de quibus in can. 239.	Can. 233. Sec. 1. Cardinals are created and published by the Roman Pontiff in Consistory, and thus created and published they obtain the right to the election of the Roman Pontiff and the privileges mentioned in can. 239. *1983 Code correlation: 1983 CIC 351*
§ 2. Si tamen Romanus Pontifex creationem alicuius in Consistorio annuntiaverit, eius nomine sibi in pectore reservato, sic promotus nullis interim gaudet Cardinalium iuribus aut privilegiis, sed, postquam a Romano Pontifice eius nomen publicatum fuerit, iisdem fruitur a publicatione, iure vero praecedentiae a reservatione in pectore.	Sec. 2. If, however, the Roman Pontiff has announced in Consistory the creation of someone while reserving the person's name to himself in pectore, the person so promoted meanwhile enjoys none of the rights or privileges of Cardinals; but after his name has been published by the Roman Pontiff, he enjoys them from publication, and the right of precedence from the reservation in pectore.
Can. 234. Promotus absens a Curia debet in recipiendo bireto rubro iurare se intra annum, nisi legitimo detineatur impedimento, Summum Pontificem aditurum.	Can. 234. A promoted person absent from the Curia, when receiving the red biretta, must swear that within a year, unless he is detained by a legitimate impediment, he will approach the Supreme Pontiff. *1983 Code correlation: NA*
Can. 235. Nisi aliter in casibus particularibus fuerit a Sancta Sede provisum, per promotionem ad sacram purpuram non solum ipso facto vacant dignitates omnes, ecclesiae, beneficia quae promotus possideat, sed etiam pensiones ecclesiasticae amittuntur.	Can. 235. Unless provision has been made otherwise by the Holy See in particular cases, by promotion to the sacred purple not only do all dignities, churches, and benefices which the promoted person possesses become vacant by the fact itself, but ecclesiastical pensions also are lost. *1983 Code correlation: NA*
Can. 236. § 1. Per optionem in Consistorio factam et a Summo Pontifice approbatam, possunt, servata prioritate ordinis et promotionis, Cardinales ex ordine presbyterali transire ad alium titulum et Cardinales ex ordine diaconali ad aliam diaconiam et, si per integrum decennium in ordine diaconali permanserint, etiam ad ordinem presbyteralem.	Can. 236. Sec. 1. By option made in Consistory and approved by the Supreme Pontiff, with priority of order and promotion observed, Cardinals from the presbyteral order can pass to another title, and Cardinals from the diaconal order to another diaconia and, if they have remained in the diaconal order for a full ten years, also to the presbyteral order. *1983 Code correlation: 1983 CIC 350*
§ 2. Cardinalis ex ordine diaconali, transiens per optionem ad ordinem presbyteralem, locum obtinet ante omnes illos Cardinales presbyteros, qui post ipsum ad sacrae purpurae honorem assumpti sunt.	Sec. 2. A Cardinal from the diaconal order, passing by option to the presbyteral order, obtains place before all those Cardinal priests who were assumed to the honor of the sacred purple after him.
§ 3. Suburbicaria si vacet sedes, Cardinales ex ordine presbyterali, qui momento vacationis praesentes fuerint in Curia vel ab ea absentes ad tempus ob sibi commissum negotium aliquod a Romano Pontifice, optare eam possunt in Consistorio, servata prioritate promotionis.	Sec. 3. If a suburbicarian see is vacant, Cardinals from the presbyteral order who at the moment of vacancy were present in the Curia, or absent from it temporarily because of some business committed to them by the Roman Pontiff, can opt for it in Consistory, with priority of promotion observed.
§ 4. Cardinales quibus una ex ecclesiis suburbicariis est assignata, aliam optare nequeunt; cum vero Cardinalis gradum Decani attigerit, dioecesim suam Ostiensi cumulat, quae proinde cum alia atque alia dioecesi suburbicaria in persona Cardinalis Decani semper coniungitur.	Sec. 4. Cardinals to whom one of the suburbicarian churches has been assigned cannot opt for another; but when a Cardinal has reached the rank of Dean, he joins his own diocese with Ostia, which therefore is always joined with one or another suburbicarian diocese in the person of the Cardinal Dean.
Can. 237. § 1. Sacro Cardinalium Collegio praeest Decanus, idest antiquior promotione ad aliquam sedem suburbicariam, cui tamen nulla est in ceteros Cardinales iurisdictio, sed ipse primus habetur inter aequales.	Can. 237. Sec. 1. The Dean presides over the Sacred College of Cardinals, that is, the one older by promotion to some suburbicarian see; nevertheless he has no jurisdiction over the other Cardinals, but is held first among equals. *1983 Code correlation: 1983 CIC 352*
§ 2. Vacante decanatu, ipso iure succedit Subdecanus, sive is tempore vacationis sit praesens in Curia, sive in sua suburbicaria dioecesi commoretur, sive absit ad tempus ob sibi commissum munus a Romano Pontifice.	Sec. 2. When the deanery is vacant, by the law itself the Subdean succeeds, whether at the time of vacancy he is present in the Curia, or is staying in his own suburbicarian diocese, or is temporarily absent because of an office committed to him by the Roman Pontiff.

Can. 238. § 1. Cardinales tenentur obligatione residendi in Curia, nec fas est ipsis ab eadem discedere sine licentia Romani Pontificis, salvo praescripto §§ 2, 3 huius canonis.	Can. 238. Sec. 1. Cardinals are bound by the obligation of residing in the Curia, and it is not lawful for them to depart from it without the permission of the Roman Pontiff, without prejudice to the prescription of Sec. 2 and Sec. 3 of this canon. *1983 Code correlation: 1983 CIC 356*
§ 2. Haec obligatio urget quoque Cardinales Episcopos suburbicarios; sed ipsi non indigent licentia ut sese conferant ad dioeceses sibi commissas, quoties opportunum iudicaverint.	Sec. 2. This obligation also binds Cardinal Bishops of suburbicarian sees; but they do not need permission to go to the dioceses committed to them whenever they judge it opportune.
§ 3. Cardinales qui sunt Episcopi alicuius dioecesis non suburbicariae, lege residendi in Curia eximuntur; sed cum ad Urbem venerint, Summum Pontificem adeant, nec ab Urbe discedant antequam ab eodem abeundi licentiam impetraverint.	Sec. 3. Cardinals who are Bishops of a non-suburbicarian diocese are exempt from the law of residing in the Curia; but when they have come to the City, they are to approach the Supreme Pontiff, and they are not to depart from the City before they have obtained from him permission to leave.
Can. 239. § 1. Praeter alia privilegia quae in hoc Codice suis in titulis enumerantur, Cardinales omnes a sua promotione in Consistorio facultate gaudent :	Can. 239. Sec. 1. Besides other privileges which are enumerated under their own titles in this Code, all Cardinals from their promotion in Consistory enjoy the faculty: *1983 Code correlation: 1983 CIC 355*
1° Audiendi ubique terrarum confessiones etiam religiosorum utriusque sexus et absolvendi ab omnibus peccatis et censuris etiam reservatis, exceptis tantum censuris Sedi Apostolicae specialissimo modo reservatis et illis quae adnexae sunt revelationi secreti S. Officii;	1. Of hearing confessions everywhere in the world, even of religious of either sex, and of absolving from all sins and censures, even reserved ones, except only censures reserved to the Apostolic See in a most special manner and those attached to revelation of the secret of the Holy Office.
2° Sibi suisque familiaribus eligendi sacerdotem confessionibus excipiendis, qui, si iurisdictione careat, eam ipso iure obtinet, etiam quod spectat ad peccata et censuras, reservatas quoque, illis tantum censuris exceptis, de quibus in n. 1;	2. Of choosing for themselves and their households a priest for receiving confessions, who, if he lacks jurisdiction, obtains it by the law itself, even as regards sins and censures, also reserved ones, except only those censures mentioned in n. 1.
3° Verbum Dei ubique praedicandi;	3. Of preaching the word of God everywhere.
4° Celebrandi vel alii permittendi ut coram se celebret unam Missam in feria V maioris hebdomadae ac tres Missas in nocte Nativitatis Domini;	4. Of celebrating, or permitting another to celebrate before them, one Mass on Thursday of major week and three Masses on the night of the Nativity of the Lord.
5° Benedicendi ubique, solo crucis signo, cum omnibus indulgentiis a Sancta Sede concedi solitis, rosaria, aliasque coronas precatorias, cruces, numismata, statuas, scapularia a Sede Apostolica probata eaque imponendi sine onere inscriptionis;	5. Of blessing everywhere, by the sign of the cross alone, with all the indulgences customarily granted by the Holy See, rosaries and other prayer chaplets, crosses, medals, statues, and scapulars approved by the Apostolic See, and of imposing them without the burden of inscription.
6° Sub unica benedictione erigendi, in ecclesiis et oratoriis etiam privatis aliisque piis locis, stationes Viae Crucis cum omnibus indulgentiis, quae huiusmodi pium exercitium peragentibus impertitae sunt; nec non benedicendi pro fidelibus, qui causa infirmitatis vel alius legitimi impedimenti sacras stationes Viae Crucis visitare nequeant, Crucifixi icones cum applicatione omnium indulgentiarum devoto exercitio eiusdem Viae Crucis a Romanis Pontificibus adnexarum;	6. Of erecting, with one blessing, in churches and oratories even private ones and in other pious places, stations of the Way of the Cross with all indulgences which have been imparted to those performing this kind of pious exercise; and also of blessing, for the faithful who because of illness or another legitimate impediment cannot visit the sacred stations of the Way of the Cross, images of the Crucified with application of all indulgences attached by the Roman Pontiffs to the devout exercise of the same Way of the Cross.
7° Celebrandi super aram portatilem non solum in domo propriae habitationis, sed ubicunque degunt; et permittendi ut alia Missa, ipsis adstantibus, celebretur;	7. Of celebrating upon a portable altar not only in the house of their own dwelling, but wherever they stay; and of permitting another Mass to be celebrated while they are present.
8° Celebrandi in mari, debitis cautelis adhibitis;	8. Of celebrating at sea, with due precautions employed.
9° In omnibus ecclesiis et oratoriis Missam celebrandi proprio calendario conformem;	9. Of celebrating Mass in all churches and oratories conforming to their own calendar.
10° Fruendi altari privilegiato personali quotidiano;	10. Of enjoying a daily personal privileged altar.
11° Lucrandi in propriis sacellis indulgentias, ad quas acquirendas praescripta sit visitatio templi alicuius vel publicae aediculae civitatis seu loci, in quo Cardinales actu commorentur, quo privilegio etiam eorum familiares frui possunt;	11. Of gaining in their own chapels the indulgences for the acquisition of which the visitation of some church or public shrine of the city or place in which the Cardinals are actually staying is prescribed; their households also can enjoy this privilege.
12° Benedicendi ubique populo more Episcoporum; sed in Urbe in ecclesiis tantum, piis locis et fidelium consessibus;	12. Of blessing the people everywhere in the manner of Bishops; but in the City only in churches, pious places, and assemblies of the faithful.
13° More Episcoporum gestandi crucem ante pectus etiam supra mozetam atque utendi mitra et baculo pastorali;	13. Of wearing, in the manner of Bishops, the cross before the breast even over the mozzetta, and of using the miter and pastoral staff.

14° Sacrum celebrandi in quolibet privato sacello sine praeiudicio illius qui indulto gaudet;	14. Of celebrating the sacred rite in any private chapel without prejudice to one who enjoys an indult.
15° Pontificalia cum throno et baldachino peragendi in omnibus ecclesiis extra Urbem, Ordinario praemonito, si ecclesia sit cathedralis;	15. Of performing pontifical functions with throne and baldachin in all churches outside the City, after the Ordinary has been forewarned, if the church is cathedral.
16° Honoribus locorum Ordinariis tribui solitis fruendi quocunque se conferant;	16. Of enjoying the honors customarily accorded to local Ordinaries wherever they go.
17° Fidem faciendi in foro externo, de oraculo pontificio testantes;	17. Of making proof in the external forum when testifying concerning a pontifical oracle.
18° Fruendi sacello ab Ordinarii visitatione exempto;	18. Of enjoying a chapel exempt from visitation by the Ordinary.
19° De reditibus beneficiariis libere disponendi etiam per testamentum, salvo praescripto can. 1298;	19. Of freely disposing of benefice revenues even by testament, without prejudice to the prescription of can. 1298.
20° Consecrationes et benedictiones ecclesiarum altarium, sacrae supellectilis, Abbatum aliasve similes, excepta oleorum sacrorum consecratione, si Cardinalis charactere episcopali careat, ubique locorum, servatis servandis, peragendi, firmo praescripto can. 1157;	20. Of performing consecrations and blessings of churches, altars, sacred furnishings, Abbots, or other similar things, except the consecration of sacred oils if the Cardinal lacks the episcopal character, everywhere, with the things to be observed being observed, the prescription of can. 1157 remaining firm.
21° Praecedendi omnibus Praelatis etiam Patriarchis, imo ipsis Legatis Pontificiis, nisi Legatus sit Cardinalis in proprio territorio residens; Cardinalis autem Legatus a latere praecedit extra Urbem omnibus aliis;	21. Of preceding all Prelates, even Patriarchs, indeed even Pontifical Legates, unless the Legate is a Cardinal residing in his own territory; but a Cardinal Legate a latere precedes all others outside the City.
22° Conferendi primam tonsuram et ordines minores, dummodo promovendus habeat dimissorias proprii Ordinarii litteras;	22. Of conferring first tonsure and minor orders, provided that the one to be promoted has dimissorial letters of his own Ordinary.
23° Ministrandi sacramentum confirmationis, firmo onere inscriptionis nominis confirmati ad normam iuris;	23. Of administering the sacrament of confirmation, the burden of inscription of the name of the confirmed person according to the norm of law remaining firm.
24° Concedendi indulgentias ducentorum dierum etiam toties quoties lucrandas, in locis vel institutis ac pro personis suae iurisdictionis vel protectionis; item in aliis locis, sed a praesentibus solummodo, singulis vicibus, lucrandas.	24. Of granting indulgences of two hundred days, even to be gained as often as performed, in places or institutes and for persons of their jurisdiction or protection; likewise in other places, but to be gained by those present only, each time.
§ 2. Cardinalis Decanus gaudet privilegio ordinandi et consecrandi electum Pontificem, si hic ordinatione vel episcopali consecratione indigeat, et tunc pallio utitur; quod privilegium, absente Cardinali Decano, competit Subdecano, eoque etiam absente, antiquiori Cardinali Episcopo suburbicario.	Sec. 2. The Cardinal Dean enjoys the privilege of ordaining and consecrating the elected Pontiff, if he needs ordination or episcopal consecration, and then he uses the pallium; this privilege, in the absence of the Cardinal Dean, belongs to the Subdean, and when he also is absent, to the older Cardinal Bishop of a suburbicarian see.
§ 3. Demum Cardinalis Proto-diaconus pallia Archiepiscopis et Episcopis privilegio fruentibus eorumve procuratoribus, vice Romani Pontificis, imponit; et nomen novi electi Pontificis populo annuntiat.	Sec. 3. Finally, the Cardinal Protodeacon imposes the pallia, in place of the Roman Pontiff, on Archbishops and Bishops enjoying the privilege, or on their procurators; and he announces the name of the newly elected Pontiff to the people.
Can. 240. § 1. Cardinalis ad sedem suburbicariam promotus et in eiusdem possessionem canonice immissus est verus Episcopus suae dioecesis, eaque potestate in eam pollet, quam Episcopi residentiales in propria dioecesi obtinent.	Can. 240. Sec. 1. A Cardinal promoted to a suburbicarian see and canonically placed in possession of it is the true Bishop of his diocese, and in it he possesses that power which residential Bishops obtain in their own diocese. *1983 Code correlation: 1983 CIC 357*
§ 2. Ceteri Cardinales in suis titulis vel diaconiis, postquam eorundem canonicam possessionem ceperint, omnia possunt quae locorum Ordinarii in suis ecclesiis, exceptis ordine iudiciorum et qualibet iurisdictione in fideles, sed salva potestate in iis quae ad disciplinam, morum correctionem, servitium ecclesiae pertinent.	Sec. 2. The other Cardinals, in their titles or diaconias, after they have taken canonical possession of them, can do all things which local Ordinaries can do in their churches, except the order of trials and any jurisdiction over the faithful, but with the power saved in those things which pertain to discipline, correction of morals, and service of the church.
§ 3. Cum throno et baldachino Cardinalis ordinis presbyteralis potest in suo titulo pontificalia peragere et Cardinalis ordinis diaconalis in sua diaconia pontificaliter assistere, et nemo alius ibidem id potest sine Cardinalis assensu; in aliis vero Urbis ecclesiis Cardinales throno et baldachino uti nequeunt sine licentia Romani Pontificis.	Sec. 3. With throne and baldachin, a Cardinal of the presbyteral order can perform pontifical functions in his own title, and a Cardinal of the diaconal order can assist pontifically in his own diaconia, and no one else can do this there without the Cardinal's consent; but in other churches of the City Cardinals cannot use throne and baldachin without the permission of the Roman Pontiff.

Can. 241. Sede Apostolica vacante, Sacrum Cardinalium Collegium et Romana Curia non aliam habent potestatem, quam quae definitur in const. Pii X Vacante Sede Apostolica, 25 Dec. 1904.	Can. 241. While the Apostolic See is vacant, the Sacred College of Cardinals and the Roman Curia have no other power than that which is defined in the constitution of Pius X Vacante Sede Apostolica, Dec. 25, 1904. *1983 Code correlation: 1983 CIC 359*
CAPUT IV De Curia Romana	CHAPTER IV: Of the Roman Curia
Can. 242. Curia Romana constat Sacris Congregationibus, Tribunalibus et Officiis, prout inferius enumerantur et describuntur.	Can. 242. The Roman Curia consists of the Sacred Congregations, Tribunals, and Offices, as they are enumerated and described below. *1983 Code correlation: 1983 CIC 360*
Can. 243. § 1. In singulis Congregationibus, Tribunalibus, Officiis servanda est disciplina et tractanda sunt negotia secundum normas tum generales tum particulares, quas ipsis Romanus Pontifex praestituerit.	Can. 243. Sec. 1. In individual Congregations, Tribunals, and Offices discipline is to be observed and business is to be treated according to both general and particular norms which the Roman Pontiff has prescribed for them. *1983 Code correlation: NA*
§ 2. Omnes qui ad Congregationes, Tribunalia, Officia Romanae Curiae pertinent, ad secretum servandum tenentur intra fines et secundum modum ex disciplina unicuique propria determinatum.	Sec. 2. All who belong to the Congregations, Tribunals, and Offices of the Roman Curia are bound to preserve secrecy within the limits and according to the manner determined by the discipline proper to each.
Can. 244. § 1. Nihil grave aut extraordinarium in iisdem Congregationibus, Tribunalibus, Officiis agatur, nisi a Moderatoribus eorundem Romano Pontifici fuerit antea significatum.	Can. 244. Sec. 1. Nothing grave or extraordinary is to be done in the same Congregations, Tribunals, or Offices unless it has first been signified to the Roman Pontiff by their Moderators. *1983 Code correlation: NA*
§ 2. Gratiae quaevis ac resolutiones indigent pontificia approbatione, exceptis iis pro quibus eorundem Officiorum, Tribunalium, Congregationum Moderatoribus speciales facultates tributae sint, exceptisque sententiis Tribunalis Sacrae Romanae Rotae et Signaturae Apostolicae.	Sec. 2. Any graces and resolutions need pontifical approval, except those for which special faculties have been granted to the Moderators of the same Offices, Tribunals, and Congregations, and except the sentences of the Tribunal of the Sacred Roman Rota and of the Apostolic Signatura.
Can. 245. Controversiam, si qua exoriatur, de competentia inter Sacras Congregationes, Tribunalia vel Officia Romanae Curiae, dirimit coetus S.R.E. Cardinalium, quos Romanus Pontifex singulis vicibus designaverit.	Can. 245. A controversy, if any arises, concerning competence among the Sacred Congregations, Tribunals, or Offices of the Roman Curia is settled by a group of Cardinals of the Holy Roman Church whom the Roman Pontiff will have designated on each occasion. *1983 Code correlation: NA*
ART. I De Sacris Congregationibus	ARTICLE I: Of the Sacred Congregations
Can. 246. Singulis Congregationibus praeest Cardinalis Praefectus vel, si eisdem praesit ipsemet Romanus Pontifex, eas dirigit Cardinalis Secretarius; quibus adiunguntur Cardinales quos Pontifex eis adscribendos censuerit, cum aliis necessariis administris.	Can. 246. Over each Congregation presides a Cardinal Prefect, or, if the Roman Pontiff himself presides over it, a Cardinal Secretary directs it; to these are joined Cardinals whom the Pontiff judges should be assigned to them, together with other necessary ministers. *1983 Code correlation: NA*
Can. 247. § 1. Congregatio S. Officii, cui ipse Summus Pontifex praeest, tutatur doctrinam fidei et morum.	Can. 247. Sec. 1. The Congregation of the Holy Office, over which the Supreme Pontiff himself presides, safeguards the doctrine of faith and morals. *1983 Code correlation: NA*
§ 2. Iudicat de iis delictis quae sibimet secundum propriam eiusdem legem reservantur, cum potestate has criminales causas videndi non solum in gradu appellationis a tribunali Ordinarii loci, sed etiam in prima instantia, si directe ad ipsam delatae fuerint.	Sec. 2. It judges concerning those delicts which are reserved to it according to its own proper law, with power of seeing these criminal causes not only in the grade of appeal from the tribunal of the local Ordinary, but also in first instance, if they have been brought directly to it.
§ 3. Ipsa sola cognoscit ea quae, sive directe sive indirecte, in iure aut in facto, circa privilegium, uti aiunt, Paulinum et matrimonii impedimenta disparitatis cultus et mixtae religionis versantur; itemque ad eam spectat facultas dispensandi in hisce impedimentis. Quare quaelibet huiusmodi quaestio ad hanc Congregationem est deferenda, quae tamen potest, si ita censeat et casus ferat, quaestionem remittere ad aliam Congregationem vel ad Tribunal Sacrae Romanae Rotae.	Sec. 3. It alone has cognizance of those things which, whether directly or indirectly, in law or in fact, are concerned with the privilege, as they say, Pauline, and the matrimonial impediments of disparity of cult and mixed religion; likewise to it belongs the faculty of dispensing in these impediments. Therefore any question of this kind must be referred to this Congregation, which, however, can, if it so judges and the case bears it, remit the question to another Congregation or to the Tribunal of the Sacred Roman Rota.

§ 4. Ad eandem pertinet non solum delatos sibi libros diligenter excutere, eos, si oportuerit, prohibere, et dispensationes concedere; sed etiam ex officio inquirere, qua opportuniore licebit via, quae in vulgus edantur scripta cuiuslibet generis damnanda, et in memoriam Ordinariorum reducere, quam religiose teneantur in perniciosa scripta animadvertere eaque Sanctae Sedi denuntiare, ad normam can. 1397.	Sec. 4. To the same Congregation belongs not only diligently to examine books brought to it, to prohibit them if it is opportune, and to grant dispensations, but also ex officio to inquire, by whatever more suitable way will be possible, what writings of any kind deserving condemnation are published among the people, and to recall to the memory of Ordinaries how religiously they are bound to take action against pernicious writings and to denounce them to the Holy See, according to the norm of can. 1397.
§ 5. Ipsa una competens est circa ea omnia quae ieiunium eucharisticum pro sacerdotibus Missam celebrantibus respiciunt.	Sec. 5. It alone is competent concerning all those things which regard the eucharistic fast for priests celebrating Mass.
Can. 248. § 1. Congregationis Consistorialis Praefectus est ipse Romanus Pontifex. Praeter alios ad eandem pertinent ex officio Cardinales Secretarius S. Officii, Praefectus Congregationis de Seminariis et Universitatibus studiorum et Secretarius Status. Inter Consultores eiusdem semper sunt Assessor S. Officii, Secretarius Congregationis pro negotiis ecclesiasticis extraordinariis et Secretarius Congregationis de Seminariis et Universitatibus studiorum.	Can. 248. Sec. 1. The Prefect of the Consistorial Congregation is the Roman Pontiff himself. Besides others, there belong to it ex officio the Cardinals Secretary of the Holy Office, Prefect of the Congregation of Seminaries and Universities of Studies, and Secretary of State. Among its Consultors there are always the Assessor of the Holy Office, the Secretary of the Congregation for Extraordinary Ecclesiastical Affairs, and the Secretary of the Congregation of Seminaries and Universities of Studies. *1983 Code correlation: NA*
§ 2. Ad hanc Congregationem spectat non modo parare agenda in Consistoriis, sed praeterea, in locis Congregationi de Prop. Fide non obnoxiis, novas dioeceses ac provincias et capitula tum cathedralia tum collegialia constituere; dioeceses iam constitutas dividere; Episcopos, Administratores Apostolicos, Coadiutores et Auxiliares Episcoporum constituendos proponere, canonicas inquisitiones seu processus super promovendis indicere actosque diligenter expendere, ipsorum periclitari doctrinam, salvo praescripto can. 255.	Sec. 2. To this Congregation belongs not only to prepare matters to be done in Consistories, but furthermore, in places not subject to the Congregation of Propaganda Fide, to constitute new dioceses and provinces and both cathedral and collegiate chapters; to divide dioceses already constituted; to propose Bishops, Apostolic Administrators, Coadjutors, and Auxiliary Bishops to be constituted; to order canonical inquiries or processes concerning those to be promoted and diligently to weigh the acts; and to test their doctrine, without prejudice to the prescription of can. 255.
§ 3. Ab hac Congregatione dependent ea omnia quae pertinent ad constitutionem, conservationem et statum dioecesium. Quare ipsa vigilat super impletis vel minus obligationibus, quibus Ordinarii tenentur; cognoscit ea quae ab Episcopis scripto relata sint de statu suarum dioecesium; indicit visitationes apostolicas examinatque eas quae fuerint absolutae, transmissis in utroque casu ad singulas Congregationes iis ad deliberandum negotiis quae ad eas peculiariter pertinent.	Sec. 3. On this Congregation depend all things which pertain to the constitution, preservation, and state of dioceses. Therefore it watches over whether the obligations by which Ordinaries are bound have been fulfilled or not; it takes cognizance of those things which have been reported in writing by Bishops concerning the state of their dioceses; it orders apostolic visitations and examines those which have been completed, in either case transmitting to the individual Congregations, for deliberation, those matters which pertain peculiarly to them.
Can. 249. § 1. Congregationi de disciplina Sacramentorum proposita est universa legislatio circa disciplinam septem Sacramentorum, incolumi iure Congregationis S. Officii circa ea quae in can. 247 statuta sunt, et Sacrorum Rituum Congregationis circa ritus et caeremonias quae in Sacramentis conficiendis, ministrandis et recipiendis servari debent.	Can. 249. Sec. 1. To the Congregation concerning the discipline of the Sacraments is assigned the entire legislation concerning the discipline of the seven Sacraments, with the right of the Congregation of the Holy Office remaining intact concerning those things which are established in can. 247, and of the Congregation of Sacred Rites concerning the rites and ceremonies which must be observed in confecting, administering, and receiving the Sacraments. *1983 Code correlation: NA*
§ 2. Ad illam itaque spectant ea omnia, quae decerni concedique solent tum in disciplina matrimonii, tum in disciplina aliorum Sacramentorum nec non in celebratione Sacrificii Eucharistici, iis tantum exceptis quae aliis Congregationibus reservata sunt.	Sec. 2. Therefore to that Congregation belong all those things which are customarily decreed and granted both in the discipline of marriage and in the discipline of the other Sacraments, and also in the celebration of the Eucharistic Sacrifice, except only those things which are reserved to other Congregations.
§ 3. Ipsa cognoscit quoque et exclusive de facto inconsummationis matrimonii et de exsistentia causarum ad dispensationem concedendam, nec non de iis omnibus, quae cum his sunt connexa. Potest tamen cognitionem horum omnium, si id expedire iudicaverit, ad Sacram Romanam Rotam remittere. Pariter ad eam deferri possunt quaestiones de validitate matrimonii, quas tamen, si accuratiorem disquisitionem aut investigationem exigant, ad tribunal competens remittat. Eodem modo ad ipsam pertinet videre de obligationibus ordinibus maioribus adnexis, atque examinare quaestiones de ipsa validitate sacrae ordinationis, aut eas ad tribunal competens remittere. Et ita porro de aliis Sacramentis.	Sec. 3. It also and exclusively has cognizance concerning the fact of non-consummation of marriage and concerning the existence of causes for granting a dispensation, and also concerning all those things which are connected with these. It can, however, remit cognizance of all these things to the Sacred Roman Rota, if it has judged that expedient. Likewise questions concerning the validity of marriage can be referred to it; yet if they require a more accurate inquiry or investigation, it is to remit them to the competent tribunal. In the same way it belongs to it to see concerning obligations attached to major orders, and to examine questions concerning the validity itself of sacred ordination, or to remit them to the competent tribunal. And so forth concerning the other Sacraments.
Can. 250. § 1. Congregationi Concilii ea pars negotiorum est commissa, quae ad universam disciplinam cleri saecularis populique christiani refertur.	Can. 250. Sec. 1. To the Congregation of the Council is committed that part of business which refers to the universal discipline of the secular clergy and of the Christian people. *1983 Code correlation: NA*

§ 2. Quamobrem ipsius est curare ut christianae vitae praecepta serventur, cum facultate opportune ab eisdem fideles dispensandi; moderari quae parochos et canonicos spectant; aut quae pias sodalitates, pias uniones (etiamsi dependeant a religiosis vel erectae sint in eorum ecclesiis seu domibus), pia legata, pia opera, Missarum stipes, beneficia aut officia, bona ecclesiastica, mobilia et immobilia, tributa dioecesana, taxas Curiarum episcopalium aliaque huiusmodi attingunt. Eidem reservata est facultas eximendi a conditionibus requisitis ad assecutionem beneficiorum, quoties ad Ordinarios eorum collatio spectat; admittendi ad compositionem eos qui occuparunt bona ecclesiastica, etiam pertinentia ad religiosos; permittendi ut fideles acquirant bona ecclesiastica, a potestate civili usurpata.	Sec. 2. Wherefore it is its part to take care that the precepts of Christian life are observed, with the faculty of opportunely dispensing the faithful from them; to regulate those things which regard pastors and canons, or which touch pious sodalities, pious unions, even if they depend on religious or have been erected in their churches or houses, pious legacies, pious works, Mass offerings, benefices or offices, ecclesiastical goods movable and immovable, diocesan taxes, fees of episcopal Curias, and other things of this kind. To the same Congregation is reserved the faculty of exempting from the conditions required for obtaining benefices whenever their conferral belongs to Ordinaries; of admitting to composition those who have occupied ecclesiastical goods, even goods belonging to religious; and of permitting the faithful to acquire ecclesiastical goods usurped by the civil power.
§ 3. Videt quoque de iis omnibus, quae ad immunitatem ecclesiasticam pertinent, itemque de controversiis circa praecedentiam, salvo iure Congregationis de sodalibus religiosis et Congregationis Caeremonialis.	Sec. 3. It also sees concerning all those things which pertain to ecclesiastical immunity, and likewise concerning controversies about precedence, without prejudice to the right of the Congregation concerning religious members and of the Ceremonial Congregation.
§ 4. Ad eandem pertinent ea omnia quae ad Conciliorum celebrationem et recognitionem atque ad Episcoporum coetus seu conferentias referuntur, extra loca quae subsunt Congregationi de Prop. Fide.	Sec. 4. To the same Congregation belong all those things which refer to the celebration and review of Councils and to gatherings or conferences of Bishops, outside places which are subject to the Congregation of Propaganda Fide.
§ 5. Est autem haec Congregatio competens in omnibus controversiis negotia eidem commissa spectantibus, quas in linea disciplinari pertractandas censuerit; cetera ad tribunal competens sunt deferenda.	Sec. 5. This Congregation, moreover, is competent in all controversies concerning business committed to it which it has judged should be handled in the disciplinary line; the rest are to be referred to the competent tribunal.
Can. 251. § 1. Congregatio negotiis religiosorum sodalium praeposita ea sibi exclusive vindicat quae respiciunt regimen, disciplinam, studia, bona et privilegia religiosorum sodalium utriusque sexus tum sollemnibus tum simplicibus votis adstrictorum, eorumque qui, quamvis sine votis, in communi tamen vitam agunt more religiosorum, itemque tertiorum Ordinum saecularium, incolumi iure Congregationis de Prop. Fide.	Can. 251. Sec. 1. The Congregation set over the affairs of religious members claims exclusively to itself those things which regard the governance, discipline, studies, goods, and privileges of religious members of either sex bound by either solemn or simple vows, and of those who, although without vows, nevertheless live in common in the manner of religious, and likewise of secular third Orders, with the right of the Congregation of Propaganda Fide remaining intact. *1983 Code correlation: NA*
§ 2. Quapropter, quaestionibus ordine iudiciario tractandis ad tribunal competens remissis et incolumi semper iure Congregationis S. Officii et Congregationis Concilii circa negotia ad ipsas spectantia, haec Congregatio quaestiones omnes suae competentiae in linea disciplinari dirimit; sed si quaestio vertatur inter religiosum sodalem et personam non religiosam, ipsa, praesertim ad instantiam partis, potest quoque, si aequum iudicaverit, eandem quaestionem ad aliam Congregationem aut tribunal remittere.	Sec. 2. Therefore, with questions to be treated in judicial order remitted to the competent tribunal, and always with the right of the Congregation of the Holy Office and of the Congregation of the Council remaining intact concerning business pertaining to them, this Congregation settles all questions of its competence in the disciplinary line; but if a question is between a religious member and a non-religious person, it can also, especially at the instance of a party, if it has judged it equitable, remit the same question to another Congregation or tribunal.
§ 3. Huic denique Congregationi reservatur concessio dispensationum a iure communi pro sodalibus religiosis, firmo praescripto can. 247, § 5.	Sec. 3. Finally, to this Congregation is reserved the granting of dispensations from common law for religious members, the prescription of can. 247, Sec. 5, remaining firm.
Can. 252. § 1. Congregatio de Propaganda Fide missionibus ad praedicandum Evangelium et catholicam doctrinam praeest, ministros necessarios constituit et mutat, facultatemque habet tractandi, agendi et exsequendi omnia hac in re necessaria et opportuna.	Can. 252. Sec. 1. The Congregation of Propaganda Fide presides over missions for preaching the Gospel and Catholic doctrine, constitutes and changes necessary ministers, and has the faculty of treating, doing, and executing all things necessary and opportune in this matter. *1983 Code correlation: NA*
§ 2. Curat ea omnia quae ad Conciliorum celebrationem in locis sibi subiectis pertinent.	Sec. 2. It takes care of all those things which pertain to the celebration of Councils in places subject to it.
§ 3. Eius iurisdictio iis est circumscripta regionibus, ubi, sacra hierarchia nondum constituta, status missionis perseverat. Huic Congregationi sunt etiam subiectae regiones, quae, etsi hierarchia inibi constituta sit, adhuc inchoatum aliquid praeseferunt. Eidem pariter subsunt societates ecclesiasticorum ac Seminaria quae exclusive fundata sunt eo fine, ut in eis instituantur missionarii pro exteris missionibus, praesertim quod attinet ad eorum regulas, administrationem atque opportunas concessiones ad sacram ordinationem alumnorum requisitas.	Sec. 3. Its jurisdiction is circumscribed to those regions where, the sacred hierarchy not yet having been constituted, the state of mission continues. To this Congregation are also subject regions which, although the hierarchy has been constituted there, still present something initial. Likewise subject to it are societies of ecclesiastics and Seminaries which have been founded exclusively for the end that missionaries for foreign missions be formed in them, especially as regards their rules, administration, and opportune concessions required for the sacred ordination of students.
§ 4. Haec autem Congregatio tenetur ad competentes Congregationes deferre negotia quae aut fidem attingunt, aut causas matrimoniales, aut generales normas circa sacrorum rituum disciplinam tradendas vel interpretandas.	Sec. 4. This Congregation, however, is bound to refer to the competent Congregations business which touches the faith, matrimonial causes, or general norms about the discipline of sacred rites to be handed down or interpreted.

§ 5. Quod vero spectat ad sodales religiosos, eadem Congregatio sibi vindicat quidquid religiosos qua missionarios, sive uti singulos sive simul sumptos, tangit. Quidquid vero religiosos qua tales, sive uti singulos sive simul sumptos attingit, ad Congregationem religiosorum negotiis praepositam remittat aut relinquat.	Sec. 5. But as regards religious members, the same Congregation claims to itself whatever touches religious as missionaries, whether as individuals or taken together. Whatever touches religious as such, whether as individuals or taken together, it is to remit or leave to the Congregation set over the affairs of religious.
Can. 253. § 1. Congregatio Sacrorum Rituum ius habet videndi et statuendi ea omnia quae sacros ritus et caeremonias Ecclesiae Latinae proxime spectant, non autem quae latius ad sacros ritus referuntur, cuiusmodi sunt praecedentiae iura aliaque id genus, de quibus sive servato ordine iudiciario sive in linea disciplinari disceptetur.	Can. 253. Sec. 1. The Congregation of Sacred Rites has the right of seeing and establishing all those things which closely regard the sacred rites and ceremonies of the Latin Church, but not those things which more broadly are referred to sacred rites, of which kind are rights of precedence and other things of that sort, concerning which there is dispute either with judicial order observed or in the disciplinary line. *1983 Code correlation: NA*
§ 2. Eius proinde est praesertim advigilare, ut sacri ritus ac caeremoniae diligenter serventur in Sacro celebrando, in Sacramentis administrandis, in divinis officiis persolvendis, in iis denique omnibus quae Ecclesiae Latinae cultum respiciunt; dispensationes concedere opportunas; insignia et honoris privilegia tam personalia et ad tempus, quam localia et perpetua, quae ad sacros ritus vel caeremonias pertineant, elargiri, et cavere ne in haec abusus irrepant.	Sec. 2. It is therefore especially its part to watch that sacred rites and ceremonies are diligently observed in celebrating the Sacred [Sacrifice], in administering the Sacraments, in discharging the divine offices, and finally in all those things which regard the worship of the Latin Church; to grant opportune dispensations; to bestow insignia and privileges of honor, both personal and temporary and local and perpetual, which pertain to sacred rites or ceremonies; and to take care that abuses do not creep into these things.
§ 3. Denique ea omnia agit quae ad beatificationem et canonizationem Servorum Dei vel ad sacras reliquias quoquo modo referuntur.	Sec. 3. Finally it handles all those things which refer in any way to the beatification and canonization of Servants of God or to sacred relics.
Can. 254. Ad Congregationem Caeremonialem pertinet moderatio caeremoniarum in Sacello Aulaque Pontificali servandarum et sacrarum functionum quas Patres Cardinales extra pontificale sacellum peragunt; itemque eadem Congregatio cognoscit quaestiones de praecedentia tum Patrum Cardinalium tum Legatorum quos variae Nationes ad Sanctam Sedem mittunt.	Can. 254. To the Ceremonial Congregation belongs the regulation of ceremonies to be observed in the Pontifical Chapel and Court and of the sacred functions which the Cardinal Fathers perform outside the pontifical chapel; likewise the same Congregation has cognizance of questions concerning precedence both of the Cardinal Fathers and of Legates whom various Nations send to the Holy See. *1983 Code correlation: NA*
Can. 255. Ad Congregationem pro negotiis ecclesiasticis extraordinariis spectat dioeceses constituere vel dividere et ad vacantes dioeceses idoneos viros promovere, quoties hisce de rebus cum civilibus Guberniis agendum est; insuper Congregatio in ea negotia incumbit, quae eius examini subiiciuntur a Summo Pontifice per Cardinalem Secretarium Status, praesertim ex illis quae cum legibus civilibus coniunctum aliquid habent et ad pacta conventa cum variis Nationibus referuntur.	Can. 255. To the Congregation for Extraordinary Ecclesiastical Affairs belongs the constituting or dividing of dioceses and the promoting of suitable men to vacant dioceses, whenever concerning these matters one must deal with civil Governments; in addition the Congregation applies itself to those matters which are subjected to its examination by the Supreme Pontiff through the Cardinal Secretary of State, especially from those which have something connected with civil laws and refer to agreements entered into with various Nations. *1983 Code correlation: NA*
Can. 256. § 1. Congregatio de Seminariis et Universitatibus studiorum vigilat super omnibus quae ad regimen, disciplinam, temporalem administrationem et studia Seminariorum pertinent, incolumi iure Congregationis de Prop. Fide. Eidem pariter commissa est moderatio regiminis ac studiorum, in quibus versari debent athenaea seu quas vocant Universitates vel Facultates quae ab Ecclesiae auctoritate dependent, comprehensis iis quae a religiosae alicuius familiae sodalibus diriguntur. Novas institutiones perpendit approbatque; facultatem concedit academicos gradus conferendi normasque tradit quibus ii conferri debeant, et, ubi agitur de viro singulari doctrina commendato, potest eos ipsa conferre.	Can. 256. Sec. 1. The Congregation of Seminaries and Universities of Studies watches over all things which pertain to the governance, discipline, temporal administration, and studies of Seminaries, with the right of the Congregation of Propaganda Fide remaining intact. To the same Congregation is likewise committed the regulation of governance and studies in which athenaea, or what they call Universities or Faculties, which depend on ecclesiastical authority, must be engaged, including those which are directed by members of some religious family. It weighs and approves new institutions; it grants the faculty of conferring academic degrees and hands down norms by which they must be conferred, and, where there is question of a man commended by singular doctrine, it can itself confer them. *1983 Code correlation: NA*
§ 2. In hac Sacra Congregatione connumerantur inter alios Cardinales Secretarius Congregationis Consistorialis et inter Consultores Assessor eiusdem Congregationis.	Sec. 2. In this Sacred Congregation are numbered, among others, the Cardinal Secretary of the Consistorial Congregation, and among Consultors the Assessor of the same Congregation.
Can. 257. § 1. Congregationi pro Ecclesia Orientali praeest ipse Romanus Pontifex. Huic Congregationi reservantur omnia cuiusque generis negotia quae sive ad personas, sive ad disciplinam, sive ad ritus Ecclesiarum orientalium referuntur, etiamsi sint mixta, quae scilicet sive rei sive personarum ratione latinos quoque attingant.	Can. 257. Sec. 1. Over the Congregation for the Oriental Church presides the Roman Pontiff himself. To this Congregation are reserved all business of whatever kind which is referred either to persons, or to discipline, or to the rites of the oriental Churches, even if they are mixed, namely those which, by reason either of the matter or of persons, also touch Latins. *1983 Code correlation: NA*

§ 2. Quare pro Ecclesiis ritus orientalis haec Congregatio omnibus facultatibus potitur, quas aliae Congregationes pro Ecclesiis ritus latini obtinent, incolumi tamen iure Congregationis S. Officii ad normam can. 247.	Sec. 2. Therefore for Churches of the oriental rite this Congregation possesses all faculties which the other Congregations obtain for Churches of the Latin rite, with the right of the Congregation of the Holy Office nevertheless remaining intact according to the norm of can. 247.
§ 3. Haec Congregatio controversias dirimit via disciplinari; quas vero ordine iudiciario dirimendas iudicaverit, ad tribunal remittet quod ipsa Congregatio designaverit.	Sec. 3. This Congregation settles controversies by disciplinary way; but those which it has judged must be settled in judicial order it will remit to the tribunal which the Congregation itself will have designated.
ART. II De Tribunalibus Curiae Romanae	ARTICLE II: Of the Tribunals of the Roman Curia
Can. 258. § 1. Sacrae Poenitentiariae praeficitur Cardinalis Poenitentiarius Maior. Huius tribunalis iurisdictio coarctatur ad ea quae forum internum, etiam non sacramentale, respiciunt; quare hoc tribunal pro solo foro interno gratias largitur, absolutiones, dispensationes, commutationes, sanationes, condonationes; excutit praeterea quaestiones conscientiae easque dirimit.	Can. 258. Sec. 1. Over the Sacred Penitentiary is set the Cardinal Major Penitentiary. The jurisdiction of this tribunal is restricted to those things which regard the internal forum, even non-sacramental; wherefore this tribunal grants graces, absolutions, dispensations, commutations, sanations, and condonations for the internal forum alone; moreover it examines questions of conscience and settles them. *1983 Code correlation: NA*
§ 2. Eiusdem insuper est de iis omnibus iudicare quae spectant ad usum et concessionem indulgentiarum, salvo iure S. Officii videndi ea quae doctrinam dogmaticam circa easdem indulgentias vel circa novas orationes et devotiones respiciunt.	Sec. 2. It is also the part of the same tribunal to judge concerning all those things which look to the use and concession of indulgences, without prejudice to the right of the Holy Office to see those things which regard dogmatic doctrine concerning the same indulgences or concerning new prayers and devotions.
Can. 259. Causae ordinem iudiciarium requirentes aguntur apud Sacram Romanam Rotam et apud Supremum Tribunal Signaturae Apostolicae intra fines et secundum normas traditas in can. 1598-1605, salvo iure Congregationis S. Officii et Congregationis Sacrorum Rituum in causas sibi proprias.	Can. 259. Causes requiring judicial order are conducted before the Sacred Roman Rota and before the Supreme Tribunal of the Apostolic Signatura within the limits and according to the norms handed down in canons 1598-1605, without prejudice to the right of the Congregation of the Holy Office and of the Congregation of Sacred Rites in causes proper to themselves. *1983 Code correlation: NA*
ART. III De Officiis Curiae Romanae	ARTICLE III: Of the Offices of the Roman Curia
Can. 260. § 1. Cancellariae Apostolicae, cui praeest Cardinalis Cancellarius Sanctae Romanae Ecclesiae, hoc est proprium munus, apostolicas expedire litteras seu bullas pro beneficiorum et officiorum consistorialium provisione, novarum provinciarum et dioecesium ac capitulorum institutione et pro aliis maioribus Ecclesiae negotiis conficiendis.	Can. 260. Sec. 1. To the Apostolic Chancery, over which presides the Cardinal Chancellor of the Holy Roman Church, this is the proper function: to issue apostolic letters or bulls for the provision of consistorial benefices and offices, for the establishment of new provinces and dioceses and chapters, and for the carrying out of other greater business of the Church. *1983 Code correlation: NA*
§ 2. Quae litterae seu bullae ne expediantur nisi de mandato Congregationis Consistorialis circa negotia ad eius competentiam spectantia, aut de mandato Summi Pontificis circa alia negotia, servatis in singulis casibus ipsius mandati terminis.	Sec. 2. These letters or bulls are not to be issued except by mandate of the Consistorial Congregation concerning business which looks to its competence, or by mandate of the Supreme Pontiff concerning other business, with the terms of the mandate itself observed in individual cases.
Can. 261. Datariae Apostolicae, quam moderatur Cardinalis Datarius Sanctae Romanae Ecclesiae, commissum est cognoscere de idoneitate promovendorum ad beneficia non consistorialia Apostolicae Sedi reservata; conficere et expedire apostolicas litteras pro eorum collatione; eximere in conferendo beneficio a conditionibus requisitis, quoties eius collatio ad Ordinarium non pertinet; curare pensiones et onera quae Summus Pontifex in memoratis conferendis beneficiis imposuerit.	Can. 261. To the Apostolic Datary, which is moderated by the Cardinal Datary of the Holy Roman Church, it has been committed to take cognizance of the suitability of those to be promoted to non-consistorial benefices reserved to the Apostolic See; to prepare and issue apostolic letters for their conferral; to exempt, in conferring a benefice, from required conditions whenever its conferral does not belong to the Ordinary; and to care for the pensions and burdens which the Supreme Pontiff will have imposed in conferring the aforesaid benefices. *1983 Code correlation: NA*
Can. 262. Camerae Apostolicae, cui praesidet Sanctae Romanae Ecclesiae Cardinalis Camerarius, cura est atque administratio bonorum ac iurium temporalium Sanctae Sedis, quo tempore praesertim haec vacua habeatur; et tunc adamussim serventur normae statutae in const. Pii X Vacante Sede Apostolica, 25 Dec. 1904.	Can. 262. To the Apostolic Camera, over which presides the Cardinal Camerlengo of the Holy Roman Church, belongs the care and administration of the temporal goods and rights of the Holy See, especially at the time when it is vacant; and then the norms established in the constitution of Pius X Vacante Sede Apostolica, Dec. 25, 1904, are to be observed exactly. *1983 Code correlation: NA*
Can. 263. Officium Secretariae Status, cuius moderator est Cardinalis Secretarius Status, constat triplici parte hoc ordine:	Can. 263. The Office of the Secretariat of State, whose moderator is the Cardinal Secretary of State, consists of three parts in this order: *1983 Code correlation: NA*

1° Prima pars, cui praesidet Secretarius Congregationis pro negotiis ecclesiasticis extraordinariis, versatur in negotiis quae eidem Congregationi examinanda subiici debent ad normam can. 255, ceteris pro diversa eorum natura ad peculiares Congregationes remissis;	1. The first part, over which presides the Secretary of the Congregation for Extraordinary Ecclesiastical Affairs, is occupied with business which must be submitted to the examination of that same Congregation according to the norm of can. 255, other matters being remitted to particular Congregations according to their different nature.
2° Altera pars, cui praeest Substitutus, incumbit in ordinaria negotia;	2. The second part, over which presides the Substitute, is engaged in ordinary business.
3° Tertiam partem dirigit Cancellarius Brevium Apostolicorum, qui vacat expeditioni Brevium.	3. The Chancellor of Apostolic Briefs directs the third part, which is devoted to the dispatch of Briefs.
Can. 264. Ad Secretarias Brevium ad Principes et Epistolarum latinarum spectat munus latine scribendi acta Summi Pontificis, ab eodem illis commissa.	Can. 264. To the Secretariats of Briefs to Princes and of Latin Letters belongs the office of writing in Latin acts of the Supreme Pontiff committed to them by him. *1983 Code correlation: NA*
CAPUT V De Legatis Romani Pontificis	CHAPTER V: Of Legates of the Roman Pontiff
Can. 265. Romano Pontifici ius est, a civili potestate independens, in quamlibet mundi partem Legatos cum vel sine ecclesiastica iurisdictione mittendi.	Can. 265. The Roman Pontiff has the right, independent of civil power, of sending Legates, with or without ecclesiastical jurisdiction, into any part of the world. *1983 Code correlation: 1983 CIC 362*
Can. 266. Dicitur Legatus a latere Cardinalis qui a Summo Pontifice tanquam alter ego cum hoc titulo mittitur, et tantum potest, quantum ei a Summo Pontifice demandatum est.	Can. 266. A Legate a latere is called a Cardinal who is sent by the Supreme Pontiff as another self with this title, and he can do only as much as has been entrusted to him by the Supreme Pontiff. *1983 Code correlation: 1983 CIC 358*
Can. 267. § 1. Legati qui mittuntur cum titulo Nuntii aut Internuntii:	Can. 267. Sec. 1. Legates who are sent with the title of Nuncio or Internuncio: *1983 Code correlation: 1983 CIC 364-65*
1° Fovent, secundum normas a Sancta Sede receptas, relationes inter Sedem Apostolicam et civilia Gubernia apud quae legatione stabili funguntur;	1. Foster, according to norms received from the Holy See, relations between the Apostolic See and the civil Governments among which they perform a stable legation.
2° In territorio sibi assignato advigilare debent in Ecclesiarum statum et Romanum Pontificem de eodem certiorem reddere;	2. In the territory assigned to them they must keep watch over the state of the Churches and make the Roman Pontiff more certain concerning the same.
3° Praeter has duas ordinarias potestates, alias plerumque facultates obtinent quae tamen sunt omnes delegatae.	3. Besides these two ordinary powers, they generally obtain other faculties, which nevertheless are all delegated.
§ 2. Qui vero mittuntur cum titulo Delegati Apostolici unam habent ordinariam potestatem de qua in § 1, n. 2, praeter alias facultates delegatas ipsis a Sancta Sede commissas.	Sec. 2. Those who are sent with the title of Apostolic Delegate have the one ordinary power mentioned in Sec. 1, n. 2, besides other delegated faculties committed to them by the Holy See.
Can. 268. § 1. Legatorum munus cum omnibus facultatibus eisdem commissis non exspirat vacante Sede Apostolica, nisi aliud in litteris pontificiis fuerit statutum.	Can. 268. Sec. 1. The office of Legates, with all faculties committed to them, does not expire when the Apostolic See is vacant, unless something else has been established in the pontifical letters. *1983 Code correlation: 1983 CIC 367*
§ 2. Cessat autem, expleto mandato, revocatione eisdem intimata, renuntiatione a Romano Pontifice acceptata.	Sec. 2. It ceases, however, when the mandate has been completed, by revocation intimated to them, or by resignation accepted by the Roman Pontiff.
Can. 269. § 1. Legati Ordinariis locorum liberum suae iurisdictionis exercitium relinquant.	Can. 269. Sec. 1. Legates are to leave to local Ordinaries the free exercise of their jurisdiction. *1983 Code correlation: 1983 CIC 364*
§ 2. Licet forte charactere episcopali careant, praecedunt tamen omnibus Ordinariis qui non sint cardinalitia dignitate insigniti.	Sec. 2. Although perhaps they lack the episcopal character, nevertheless they precede all Ordinaries who are not marked with cardinalitial dignity.
§ 3. Si charactere episcopali sint aucti, possunt sine Ordinariorum licentia in omnibus eorum ecclesiis, excepta cathedrali, populo benedicere et officia divina etiam in pontificalibus, adhibito quoque throno et baculo, peragere.	Sec. 3. If they have been increased with the episcopal character, they can, without the permission of the Ordinaries, in all their churches except the cathedral, bless the people and perform the divine offices even in pontificals, also using the throne and staff.
Can. 270. Episcopis qui, ratione sedis, titulo Legati Apostolici decorantur, nullum exinde competit speciale ius.	Can. 270. To Bishops who, by reason of their see, are adorned with the title of Apostolic Legate, no special right belongs from this. *1983 Code correlation: NA*

CAPUT VI De Patriarchis, Primatibus, Metropolitis	CHAPTER VI: Of Patriarchs, Primates, and Metropolitans
Can. 271. Patriarchae aut Primatis titulus, praeter praerogativam honoris et ius praecedentiae ad normam can. 280, nullam secumfert specialem iurisdictionem, nisi iure particulari de aliquibus aliud constet.	Can. 271. The title of Patriarch or Primate, besides the prerogative of honor and the right of precedence according to the norm of can. 280, carries with it no special jurisdiction, unless by particular law something else is established concerning some matters. *1983 Code correlation: 1983 CIC 438*
Can. 272. Provinciae ecclesiasticae praeest Metropolita seu Archiepiscopus; quae dignitas coniuncta est cum sede episcopali a Romano Pontifice determinata vel probata.	Can. 272. Over an ecclesiastical province presides the Metropolitan or Archbishop; this dignity is joined with an episcopal see determined or approved by the Roman Pontiff. *1983 Code correlation: 1983 CIC 435*
Can. 273. Salvo praescripto can. 275-280, Metropolita in propria dioecesi easdem obligationes eademque iura habet quae Episcopus in sua.	Can. 273. Without prejudice to the prescription of canons 275-280, the Metropolitan in his own diocese has the same obligations and the same rights which a Bishop has in his own. *1983 Code correlation: NA*
Can. 274. In dioecesibus vero suffraganeis Metropolita potest tantum:	Can. 274. In suffragan dioceses, however, a Metropolitan can only: *1983 Code correlation: 1983 CIC 436*
1° A patronis ad beneficia praesentatos instituere, si Suffraganeus intra tempus iure statutum, iusto impedimento non detentus, id facere omiserit;	1. Institute those presented by patrons to benefices, if the Suffragan, within the time established by law and not detained by a just impediment, has failed to do this.
2° Indulgentias centum dierum, sicuti in propria dioecesi, concedere;	2. Grant indulgences of one hundred days, just as in his own diocese.
3° Deputare Vicarium Capitularem ad normam can. 432, § 2;	3. Deputize a Capitular Vicar according to the norm of can. 432, Sec. 2.
4° Vigilare ut fides ac disciplina ecclesiastica accurate serventur, ac de abusibus Romanum Pontificem certiorem facere;	4. Watch that faith and ecclesiastical discipline are accurately observed, and make the Roman Pontiff more certain concerning abuses.
5° Canonicam visitationem peragere, causa prius ab Apostolica Sede probata, si eam Suffraganeus neglexerit; tempore autem visitationis, potest praedicare, confessiones audire etiam absolvendo a casibus Episcopo reservatis, de vita et honestate clericorum inquirere, clericos infamia notatos Ordinariis ipsorum, ut eos puniant, denuntiare, notoria crimina, manifestas et notorias offensas tum sibi tum suis forte illatas, iustis poenis, censuris non exclusis, punire;	5. Perform a canonical visitation, the cause having first been approved by the Apostolic See, if the Suffragan has neglected it; during the time of visitation he can preach, hear confessions even by absolving from cases reserved to the Bishop, inquire concerning the life and uprightness of clerics, denounce to their Ordinaries clerics marked by infamy so that they may punish them, and punish notorious crimes and manifest and notorious offenses perhaps inflicted both upon himself and upon his own with just penalties, censures not excluded.
6° In omnibus ecclesiis, etiam exemptis, Ordinario loci praemonito, si ecclesia sit cathedralis, peragere pontificalia, uti Episcopus in proprio territorio, populo benedicere, cruce ante se delata incedere, non autem alia exercere quae iurisdictionem importent;	6. In all churches, even exempt ones, after the local Ordinary has been forewarned if the church is cathedral, perform pontifical functions as a Bishop in his own territory, bless the people, and go forward with the cross carried before him, but not exercise other things which import jurisdiction.
7° Appellationem recipere a sententiis definitivis aut interlocutoriis definitivarum vim habentibus, prolatis in Curiis suffraganeis, ad normam can. 1594, § 1;	7. Receive an appeal from definitive sentences or interlocutory sentences having the force of definitive ones, issued in suffragan Curias, according to the norm of can. 1594, Sec. 1.
8° Controversias, de quibus in can. 1572, § 2, in prima instantia dirimere.	8. Settle in first instance the controversies mentioned in can. 1572, Sec. 2.
Can. 275. Metropolita obligatione tenetur, intra tres menses a consecratione vel, si iam consecratus fuerit, a provisione canonica in Consistorio, per se vel per procuratorem a Romano Pontifice pallium petendi, quod significat potestatem archiepiscopalem.	Can. 275. The Metropolitan is bound by the obligation, within three months from consecration or, if he has already been consecrated, from canonical provision in Consistory, of seeking the pallium from the Roman Pontiff, personally or through a procurator; this signifies archiepiscopal power. *1983 Code correlation: 1983 CIC 437*
Can. 276. Quare ante pallii impositionem, excluso speciali indulto apostolico, ipse illicite poneret actus sive iurisdictionis metropolitanae, sive ordinis episcopalis in quibus, ad normam legum liturgicarum, usus pallii requiritur.	Can. 276. Therefore, before the imposition of the pallium, with a special apostolic indult excluded, he would illicitly place acts either of metropolitan jurisdiction or of episcopal order in which, according to the norm of liturgical laws, the use of the pallium is required. *1983 Code correlation: NA*
Can. 277. Metropolita uti potest pallio intra quamlibet ecclesiam etiam exemptam suae provinciae in Missarum sollemnibus, diebus in Pontificali Romano designatis aliisque forte sibi concessis; nullatenus vero extra provinciam, etsi Ordinarii loci consensus accedat.	Can. 277. The Metropolitan can use the pallium within any church, even an exempt one, of his province in the solemnities of Masses, on the days designated in the Roman Pontifical and on others perhaps granted to him; but in no way outside the province, even if the consent of the local Ordinary is added. *1983 Code correlation: 1983 CIC 437*

Can. 278. Si Metropolita pallium amittat vel ad aliam sedem archiepiscopalem transferatur, novo indiget pallio.	Can. 278. If the Metropolitan loses the pallium or is transferred to another archiepiscopal see, he needs a new pallium. *1983 Code correlation: 1983 CIC 437*
Can. 279. Pallium neque commodari potest neque donari nec in morte alicui relinqui, sed omnia pallia quae Metropolita obtinuit, cum eodem sunt sepelienda.	Can. 279. The pallium can neither be lent nor given, nor left to anyone at death; rather, all pallia which the Metropolitan has obtained must be buried with him. *1983 Code correlation: NA*
Can. 280. Patriarcha praecedit Primati, Primas Archiepiscopo, hic Episcopis; salvo praescripto can. 347.	Can. 280. A Patriarch precedes a Primate, a Primate an Archbishop, and the latter Bishops; without prejudice to the prescription of can. 347. *1983 Code correlation: NA*
CAPUT VII De Conciliis plenariis et provincialibus	CHAPTER VII: Of Plenary and Provincial Councils
Can. 281. Ordinarii plurium provinciarum ecclesiasticarum in Concilium plenarium convenire possunt, petita tamen venia a Romano Pontifice, qui suum Legatum designat ad Concilium convocandum eique praesidendum.	Can. 281. The Ordinaries of several ecclesiastical provinces can come together in a plenary Council, yet permission having been sought from the Roman Pontiff, who designates his Legate to convoke the Council and preside over it. *1983 Code correlation: 1983 CIC 439*
Can. 282. § 1. Concilio plenario assistere debent cum suffragio deliberativo, praeter Legatum Apostolicum, Metropolitae, Episcopi residentiales, qui, sui loco, mittere possunt Coadiutorem vel Auxiliarem, Apostolicos dioecesium Administratores, Abbates vel Praelati nullius, Vicarii Apostolici, Praefecti Apostolici, Vicarii Capitulares.	Can. 282. Sec. 1. Besides the Apostolic Legate, Metropolitans, residential Bishops who can send in their place a Coadjutor or Auxiliary, Apostolic Administrators of dioceses, Abbots or Prelates nullius, Apostolic Vicars, Apostolic Prefects, and Capitular Vicars must assist at a plenary Council with deliberative vote. *1983 Code correlation: 1983 CIC 443*
§ 2. Etiam Episcopi titulares, in territorio degentes, si a Legato Pontificio, secundum receptas instructiones, ad Concilium vocentur, adesse debent habentque suffragium deliberativum, nisi in convocatione aliud expresse caveatur.	Sec. 2. Titular Bishops also, living in the territory, if they are called to the Council by the Pontifical Legate according to received instructions, must be present and have deliberative suffrage, unless something else is expressly provided in the convocation.
§ 3. Alii ex utroque clero viri, forte ad Concilium invitati, suffragio non gaudent nisi consultivo.	Sec. 3. Other men from either clergy, perhaps invited to the Council, enjoy no vote except consultative.
Can. 283. In singulis provinciis ecclesiasticis celebretur provinciale Concilium vicesimo saltem quoque anno.	Can. 283. In individual ecclesiastical provinces a provincial Council is to be celebrated at least every twentieth year. *1983 Code correlation: 1983 CIC 440*
Can. 284. Metropolita, eoque legitime impedito vel sede archiepiscopali vacante, Suffraganeus antiquior promotione ad ecclesiam suffraganeam:	Can. 284. The Metropolitan, and when he is legitimately impeded or the archiepiscopal see is vacant, the Suffragan older by promotion to the suffragan church: *1983 Code correlation: 1983 CIC 442*
1° Locum ad celebrandum Concilium intra provinciae territorium, auditis omnibus qui assistere debent cum suffragio deliberativo, eligit; cessantibus tamen iustis impedimentis, metropolitana ecclesia ne negligatur;	1. Chooses the place for celebrating the Council within the territory of the province, after hearing all who must assist with deliberative vote; nevertheless, when just impediments cease, the metropolitan church is not to be neglected.
2° Concilium convocat eique praeest.	2. Convokes the Council and presides over it.
Can. 285. Episcopi qui nulli Metropolitae subiiciuntur, Abbates vel Praelati nullius, et Archiepiscopi Suffraganeis carentes, aliquem viciniorem Metropolitam, nisi forte iam elegerint, semel pro semper, praevia Sedis Apostolicae approbatione, eligant, cuius Concilio provinciali cum aliis intersint, et quae ibi ordinata fuerint, observent et observanda curent.	Can. 285. Bishops who are subject to no Metropolitan, Abbots or Prelates nullius, and Archbishops lacking Suffragans are to choose some nearer Metropolitan, unless perhaps they have already chosen one, once for all, with the previous approval of the Apostolic See; they are to be present with others at his provincial Council, and they are to observe and see observed those things which will have been ordained there. *1983 Code correlation: NA*
Can. 286. § 1. Praeter Episcopos, Abbates vel Praelatos nullius et Archiepiscopos de quibus in can. 285, ad Concilium provinciale vocandi sunt et convenire debent cum voto deliberativo Suffraganei omnes aliique de quibus in can. 282, § 1.	Can. 286. Sec. 1. Besides Bishops, Abbots or Prelates nullius, and Archbishops mentioned in can. 285, all Suffragans and the others mentioned in can. 282, Sec. 1, must be called to the provincial Council and must come together with deliberative vote. *1983 Code correlation: 1983 CIC 443*
§ 2. Episcopi titulares qui in provincia degunt, possunt a praeside, cum consensu maioris partis illorum qui cum voto deliberativo intersunt, convocari, et si convocentur, votum habent deliberativum, nisi aliud in convocatione caveatur.	Sec. 2. Titular Bishops who live in the province can be convoked by the president, with the consent of the greater part of those who are present with deliberative vote; and if they are convoked, they have deliberative vote, unless something else is provided in the convocation.

§ 3. Capitula cathedralia aut consultores dioecesani cuiusvis dioecesis cuius Ordinarius ad normam § 1 vocari debet, invitentur ad Concilium et invitati mittant duos ex capitularibus aut consultoribus collegialiter designatos, qui tamen obtinent votum tantum consultivum.	Sec. 3. Cathedral Chapters or diocesan consultors of any diocese whose Ordinary must be called according to the norm of Sec. 1 are to be invited to the Council, and, once invited, are to send two from the capitulars or consultors collegially designated, who nevertheless obtain only consultative vote.
§ 4. Maiores quoque religionum clericalium exemptarum ac Congregationum monasticarum Superiores, qui in provincia resideant, invitandi sunt, debentque invitati adesse aut impedimentum, quo detinentur, Concilio notum facere; sed his, quemadmodum aliis ex utroque clero viris ad Concilium forte vocatis, votum est dumtaxat consultivum.	Sec. 4. Major Superiors also of exempt clerical religions and of monastic Congregations who reside in the province are to be invited, and when invited must be present or make known to the Council the impediment by which they are detained; but to these, just as to other men from either clergy perhaps called to the Council, the vote is only consultative.
Can. 287. § 1. Qui Concilio plenario aut provinciali interesse debent cum voto deliberativo, si iusto impedimento detineantur, mittant procuratorem et impedimentum probent.	Can. 287. Sec. 1. Those who must be present at a plenary or provincial Council with deliberative vote, if they are detained by a just impediment, are to send a procurator and prove the impediment. *1983 Code correlation: 1983 CIC 444*
§ 2. Procurator, si fuerit unus ex Patribus quibus est votum deliberativum, duplici voto non gaudet; si non fuerit, habet votum dumtaxat consultivum.	Sec. 2. The procurator, if he has been one of the Fathers who has deliberative vote, does not enjoy a double vote; if he has not been, he has only consultative vote.
Can. 288. In Concilio sive plenario sive provinciali praeses, habito, si de provinciali agatur, Patrum consensu, determinat ordinem servandum in quaestionibus examinandis et ipsum Concilium aperit, transfert, prorogat, absolvit.	Can. 288. In a Council, whether plenary or provincial, the president, having obtained the consent of the Fathers if it is a provincial Council, determines the order to be observed in examining questions, and opens, transfers, prorogues, and concludes the Council itself. *1983 Code correlation: 1983 CIC 442*
Can. 289. Concilio plenario vel provinciali inchoato, nemini eorum qui interesse debent, licet discedere, nisi iustam ob causam a Legato Pontificio vel a Concilii provincialis Patribus probatam.	Can. 289. Once a plenary or provincial Council has been begun, it is lawful for none of those who must be present to depart, unless for a just cause approved by the Pontifical Legate or by the Fathers of the provincial Council. *1983 Code correlation: NA*
Can. 290. Patres in Concilio plenario vel provinciali congregati studiose inquirant ac decernant quae ad fidei incrementum, ad moderandos mores, ad corrigendos abusus, ad controversias componendas, ad unam eandemque disciplinam servandam vel inducendam, opportuna fore pro suo cuiusque territorio videantur.	Can. 290. The Fathers gathered in a plenary or provincial Council are diligently to inquire and decree what things may seem opportune for each one's territory for the increase of faith, for moderating morals, for correcting abuses, for composing controversies, and for preserving or introducing one and the same discipline. *1983 Code correlation: 1983 CIC 445*
Can. 291. § 1. Absoluto Concilio plenario aut provinciali, praeses acta et decreta omnia ad Sanctam Sedem transmittat, nec eadem antea promulgentur, quam a Sacra Congregatione Concilii expensa et recognita fuerint; ipsimet autem Concilii Patres designent et modum promulgationis decretorum et tempus quo decreta promulgata obligare incipiant.	Can. 291. Sec. 1. When a plenary or provincial Council has been completed, the president is to transmit all acts and decrees to the Holy See, and they are not to be promulgated before they have been weighed and reviewed by the Sacred Congregation of the Council; the Fathers of the Council themselves are to designate both the manner of promulgating the decrees and the time at which the promulgated decrees begin to oblige. *1983 Code correlation: 1983 CIC 446*
§ 2. Decreta Concilii plenarii et provincialis promulgata obligant in suo cuiusque territorio universo, nec Ordinarii locorum ab iisdem dispensare possunt, nisi in casibus particularibus et iusta de causa.	Sec. 2. Promulgated decrees of a plenary and provincial Council oblige in the whole territory of each, nor can local Ordinaries dispense from them except in particular cases and for a just cause.
Can. 292. § 1. Nisi aliter pro peculiaribus locis a Sede Apostolica provisum fuerit, Metropolita, eoque deficiente, antiquior e Suffraganeis ad normam can. 284, curet ut Ordinarii locorum, saltem quinto quoque anno, stato tempore apud Metropolitam aliumve Episcopum comprovincialem conveniant, ut, collatis consiliis, videant quaenam in dioecesibus agenda sint ut bonum religionis promoveatur, eaque praeparent de quibus in futuro Concilio provinciali erit agendum.	Can. 292. Sec. 1. Unless provision has been made otherwise by the Apostolic See for particular places, the Metropolitan, and in his absence the older of the Suffragans according to the norm of can. 284, is to take care that local Ordinaries, at least every fifth year, come together at a fixed time at the place of the Metropolitan or another Bishop of the same province, so that, counsels having been compared, they may see what things must be done in the dioceses so that the good of religion may be promoted, and may prepare those things concerning which action will have to be taken in a future provincial Council. *1983 Code correlation: NA*
§ 2. Etiam Episcopi aliique de quibus in can. 285, una cum aliis Ordinariis convocari et convenire debent.	Sec. 2. The Bishops also and others mentioned in can. 285 must be convoked and come together with the other Ordinaries.
§ 3. Iidem Ordinarii congregati sedem proximi conventus designent.	Sec. 3. The same Ordinaries gathered together are to designate the seat of the next meeting.
CAPUT VIII De Vicariis et Praefectis Apostolicis	CHAPTER VIII: Of Apostolic Vicars and Prefects

Can. 293. § 1. Territoria quae erecta non sunt in dioeceses reguntur per Vicarios aut Praefectos Apostolicos; qui omnes ab una Apostolica Sede nominantur.	Can. 293. Sec. 1. Territories which have not been erected into dioceses are governed through Apostolic Vicars or Prefects; all of these are appointed by the Apostolic See alone. *1983 Code correlation: 1983 CIC 371*
§ 2. Vicarius et Praefectus Apostolicus, possessionem sui territorii capiunt, ille litteras apostolicas, hic decretum seu patentes litteras Sacrae Congregationis de Prop. Fide per se vel per procuratorem ostendentes ei qui territorium regit ad normam can. 309.	Sec. 2. An Apostolic Vicar and Prefect take possession of their territory, the former by showing the apostolic letters, the latter the decree or patent letters of the Sacred Congregation of Propaganda Fide, personally or through a procurator, to the one who governs the territory according to the norm of can. 309.
Can. 294. § 1. Vicarii et Praefecti Apostolici iisdem iuribus et facultatibus in suo territorio gaudent, quae in propriis dioecesibus competunt Episcopis residentialibus, nisi quid Apostolica Sedes reservaverit.	Can. 294. Sec. 1. Apostolic Vicars and Prefects enjoy in their territory the same rights and faculties which residential Bishops possess in their own dioceses, unless the Apostolic See has reserved something. *1983 Code correlation: 1983 CIC 381*
§ 2. Etiam ii qui charactere episcopali carent, possunt, intra sui territorii fines ac perdurante munere, omnes benedictiones Episcopis reservatas, una pontificali excepta, impertiri, calices, patenas et altaria portatilia cum sacris oleis ab Episcopo benedictis consecrare, indulgentias quinquaginta dierum concedere, confirmationem, primam tonsuram et ordines minores conferre ad normam can. 782, § 3, 957, § 2.	Sec. 2. Even those who lack the episcopal character can, within the limits of their territory and while the office lasts, impart all blessings reserved to Bishops, with one pontifical blessing excepted; consecrate chalices, patens, and portable altars with sacred oils blessed by a Bishop; grant indulgences of fifty days; and confer confirmation, first tonsure, and minor orders according to the norm of can. 782, Sec. 3, and 957, Sec. 2.
Can. 295. § 1. Vicarii et Praefecti Apostolici ab omnibus missionariis, etiam religiosis, possunt ac debent exigere ut suas patentes seu alias quasvis eorum missionis, destinationis, constitutionis ac deputationis litteras exhibeant, easque exhibere recusantibus exercitium cuiusvis ministerii ecclesiastici prohibere.	Can. 295. Sec. 1. Apostolic Vicars and Prefects can and must require from all missionaries, even religious, that they exhibit their patent letters or any other letters of their mission, destination, constitution, and deputation; and they can prohibit the exercise of any ecclesiastical ministry to those refusing to exhibit them. *1983 Code correlation: NA*
§ 2. Omnes missionarii, etiam regulares, licentiam sacri ministerii exercendi petant a Vicariis et Praefectis Apostolicis, qui tamen eam ne denegent, nisi singulis et gravem ob causam.	Sec. 2. All missionaries, even regulars, are to seek from Apostolic Vicars and Prefects permission to exercise the sacred ministry; nevertheless they are not to deny it except to individuals and for a grave cause.
Can. 296. § 1. Etiam missionarii regulares subiiciuntur Vicarii et Praefecti Apostolici iurisdictioni, visitationi et correctioni in iis quae pertinent ad missionum regimen, curam animarum, Sacramentorum administrationem, scholarum directionem, oblationes intuitu missionis factas, implementum piarum voluntatum in favorem eiusdem missionis.	Can. 296. Sec. 1. Even regular missionaries are subject to the jurisdiction, visitation, and correction of the Apostolic Vicar and Prefect in those things which pertain to the governance of missions, the care of souls, the administration of Sacraments, the direction of schools, offerings made with regard to the mission, and the fulfillment of pious wills in favor of the same mission. *1983 Code correlation: NA*
§ 2. Quamvis Vicariis et Praefectis Apostolicis nullo modo liceat, praeter casus in iure praevisos, se in disciplinam religiosam ingerere quae a Superiore religioso dependet, si tamen circa ea, de quibus in superiore paragrapho, conflictus oriatur inter mandatum Vicarii aut Praefecti Apostolici et mandatum Superioris, prius praevalere debet, salvo iure recursus in devolutivo ad Sanctam Sedem et salvis peculiaribus statutis a Sede Apostolica probatis.	Sec. 2. Although it is in no way lawful for Apostolic Vicars and Prefects, apart from cases foreseen in law, to involve themselves in religious discipline which depends on a religious Superior, nevertheless if a conflict arises concerning those matters mentioned in the preceding paragraph between the mandate of the Apostolic Vicar or Prefect and the mandate of the Superior, the former must prevail, without prejudice to the right of recourse in devolutive effect to the Holy See and without prejudice to particular statutes approved by the Apostolic See.
Can. 297. Deficientibus e clero saeculari sacerdotibus, Vicarii et Praefecti Apostolici possunt, audito eorum Superiore, cogere religiosos, etiam exemptos, vicariatui vel praefecturae addictos, ad animarum curam exercendam, salvis pariter peculiaribus statutis a Sede Apostolica probatis.	Can. 297. When priests from the secular clergy are lacking, Apostolic Vicars and Prefects can, after hearing their Superior, compel religious, even exempt religious, assigned to the vicariate or prefecture, to exercise the care of souls, with particular statutes approved by the Apostolic See likewise saved. *1983 Code correlation: NA*
Can. 298. Si qua dissidia in iis quae ad curam animarum pertinent, sive inter singulos missionarios, sive inter diversas religiones, sive inter missionarios et alios quoslibet oriri contigerit, ea quamprimum componere curent Vicarii ac Praefecti Apostolici, qui huiusmodi quaestiones, ubi opus fuerit, dirimant, integro tamen iure recursus ad Apostolicam Sedem, qui decreti effectum non suspendit.	Can. 298. If any disagreements happen to arise in those things which pertain to the care of souls, whether among individual missionaries, or among different religious institutes, or between missionaries and any others, Apostolic Vicars and Prefects are to take care to settle them as soon as possible; where there is need, they are to decide questions of this kind, while the right of recourse to the Apostolic See remains intact, which does not suspend the effect of the decree. *1983 Code correlation: NA*

Can. 299. Vicarii Apostolici obligatione tenentur Sacra Limina Beatorum Apostolorum Petri et Pauli visitandi eadem prorsus lege, qua Episcopi residentiales ad normam can. 341; cui tamen muneri, si quid graviter obstet ne per se ipsi illud expleant, satisfacere possunt per procuratorem etiam in Urbe degentem.	Can. 299. Apostolic Vicars are bound by the obligation of visiting the Sacred Thresholds of the Blessed Apostles Peter and Paul by exactly the same law by which residential Bishops are bound according to the norm of can. 341; nevertheless, if something gravely prevents them from fulfilling this duty personally, they can satisfy it through a procurator, even one residing in the City. *1983 Code correlation: 1983 CIC 400*
Can. 300. § 1. Ad normam can. 340, Vicarii ac Praefecti Apostolici tenentur obligatione Sedi Apostolicae exhibendi plenam accuratamque relationem de suo quisque pastorali officio, deque omnibus quaecunque ad statum vicariatus vel praefecturae, ad missionarios, ad religiosos, ad populi disciplinam, ad scholarum frequentiam, ad fidelium denique ipsorum curae commissorum salutem quavis ratione pertineant; quae relatio scripta esse debet et subscripta tum ab ipso Vicario aut Praefecto tum ab uno saltem ex consiliariis de quibus in can. 302.	Can. 300. Sec. 1. According to the norm of can. 340, Apostolic Vicars and Prefects are bound by the obligation of presenting to the Apostolic See, each concerning his own pastoral office, a full and accurate report, and concerning everything which in any way pertains to the state of the vicariate or prefecture, to the missionaries, to religious, to the discipline of the people, to attendance at schools, and finally to the salvation of the faithful committed to their care; this report must be written and signed both by the Vicar or Prefect himself and by at least one of the counselors mentioned in can. 302. *1983 Code correlation: NA*
§ 2. Imo etiam sub cuiusque anni exitum ad Sanctam Sedem mittant elenchum seu numerum conversorum, baptizatorum annuaeque Sacramentorum administrationis una cum aliis notatu dignioribus.	Sec. 2. Indeed, also at the end of each year they are to send to the Holy See a list or number of converts, of those baptized, and of the annual administration of Sacraments, together with other things more worthy of note.
Can. 301. § 1. In regione sibi commissa commorentur, a qua sine gravi et urgenti causa per notabile tempus iis abesse ne liceat, inconsulta Sede Apostolica.	Can. 301. Sec. 1. They are to reside in the region committed to them, from which it is not lawful for them to be absent for a notable time without a grave and urgent cause, unless the Apostolic See has been consulted. *1983 Code correlation: NA*
§ 2. Regionem sibi concreditam, quandocunque sit opus, debent ipsi per se vel, si legitime impediti fuerint, per alium visitare eaque omnia in visitatione expendere, quae ad fidem, bonos mores, Sacramentorum administrationem, praedicationem verbi Dei, festorum observantiam, cultum divinum, iuventutis institutionem, disciplinam ecclesiasticam referuntur.	Sec. 2. Whenever there is need, they must visit the region entrusted to them personally or, if they have been legitimately impeded, through another, and in the visitation examine all those things which refer to faith, good morals, the administration of Sacraments, the preaching of the word of God, the observance of feast days, divine worship, the instruction of youth, and ecclesiastical discipline.
Can. 302. Constituant Consilium ex tribus saltem antiquioribus et prudentioribus missionariis, quorum sententiam, saltem per epistolam, audiant in gravioribus et difficilioribus negotiis.	Can. 302. They are to constitute a Council from at least three of the older and more prudent missionaries, whose opinion they are to hear, at least by letter, in graver and more difficult affairs. *1983 Code correlation: 1983 CIC 495*
Can. 303. Prout siverit opportunitas, missionarios saltem praecipuos tum religiosos tum saeculares proprii territorii congregent semel saltem in anno, ut possint ex singulorum experientia et consilio deducere quae sint ordinanda perfectius.	Can. 303. As opportunity permits, they are to gather at least the principal missionaries, both religious and secular, of their own territory at least once a year, so that from the experience and counsel of individuals they can deduce what things should be ordered more perfectly. *1983 Code correlation: NA*
Can. 304. § 1. Legibus quae de archivo constituendo Episcopis praescribuntur, etiam Vicarii ac Praefecti Apostolici, habita locorum personarumque ratione, aeque tenentur.	Can. 304. Sec. 1. Apostolic Vicars and Prefects also are equally bound, with account taken of places and persons, by the laws which are prescribed for Bishops concerning the establishing of an archive. *1983 Code correlation: NA*
§ 2. Pariter quae de Conciliis plenariis et provincialibus can. 281-291 praescribuntur, applicari debent, congrua congruis referendo, Conciliis plenariis vel regionalibus et provincialibus in regionibus Sacrae Congregationi de Prop. Fide subiectis; quae de Synodo dioecesana can. 356-362, Synodo vicariatus apostolici; sed nullum est praefinitum tempus pro Concilii provincialis et Synodi celebratione, et canones Conciliorum, antequam promulgentur, recognosci debent a Sacra Congregatione de Prop. Fide.	Sec. 2. Likewise the things prescribed in canons 281-291 concerning plenary and provincial Councils must be applied, with suitable adaptations, to plenary or regional and provincial Councils in regions subject to the Sacred Congregation of Propaganda Fide; the things prescribed in canons 356-362 concerning the diocesan Synod must be applied to the Synod of an apostolic vicariate; but there is no predefined time for the celebration of a provincial Council and Synod, and the canons of Councils, before they are promulgated, must be reviewed by the Sacred Congregation of Propaganda Fide.
Can. 305. Studiosissime curent, onerata graviter eorum conscientia, ut ex christianis indigenis seu incolis suae regionis probati clerici rite instituantur ac sacerdotio initientur.	Can. 305. They are to take most studious care, their conscience being gravely burdened, that approved clerics from indigenous Christians or inhabitants of their region be duly formed and initiated into the priesthood. *1983 Code correlation: NA*

Can. 306. Missae sacrificium pro populis sibi commissis applicare debent saltem in sollemnitatibus Nativitatis Domini, Epiphaniae, Paschatis, Ascensionis, Pentecostes, sanctissimi Corporis Christi, Immaculatae Conceptionis et Assumptionis Beatae Mariae Virginis, Sancti Ioseph eius sponsi, Sanctorum Apostolorum Petri et Pauli, Omnium Sanctorum, servato praescripto can. 339, §§ 2 seqq.	Can. 306. They must apply the sacrifice of the Mass for the peoples committed to them at least on the solemnities of the Nativity of the Lord, Epiphany, Easter, Ascension, Pentecost, the most holy Body of Christ, the Immaculate Conception and Assumption of the Blessed Virgin Mary, Saint Joseph her spouse, the Holy Apostles Peter and Paul, and All Saints, with the prescription of can. 339, Sec. 2 and following, observed. *1983 Code correlation: NA*
Can. 307. § 1. Ipsis non licet, inconsulta Sede Apostolica, concedere missionariis ab ea missis veniam in perpetuum deserendi vicariatum aut praefecturam, vel alio transeundi, nec eos quoquo modo expellere.	Can. 307. Sec. 1. It is not lawful for them, without consulting the Apostolic See, to grant missionaries sent by it permission to desert the vicariate or prefecture permanently, or to pass elsewhere, nor to expel them in any way. *1983 Code correlation: NA*
§ 2. In casu autem publici scandali possunt ipsi, audito suo Consilio, et si agatur de religiosis, praemonito, quantum fieri potest, Superiore, missionarium statim removere, facta tamen illico certiore Apostolica Sede.	Sec. 2. In a case of public scandal, however, they can, after hearing their Council and, if there is question of religious, after warning the Superior as far as possible, immediately remove the missionary, yet with the Apostolic See immediately made aware.
Can. 308. Vicariis et Praefectis, charactere episcopali auctis, privilegia honorifica competunt, quae ius concedit Episcopis titularibus; si autem charactere episcopali careant, habent tantum, durante munere et in proprio territorio, insignia et privilegia Protonotariorum apostolicorum de numero participantium.	Can. 308. To Vicars and Prefects endowed with the episcopal character belong the honorific privileges which the law grants to titular Bishops; but if they lack the episcopal character, they have only, while the office lasts and in their own territory, the insignia and privileges of Protonotaries Apostolic of the number of participants. *1983 Code correlation: NA*
Can. 309. § 1. Vicarii et Praefecti, ubi primum in territorium suum advenerint, deputent ex uno vel altero clero Pro-vicarium vel Pro-praefectum idoneum, nisi Coadiutor cum futura successione a Sancta Sede datus fuerit.	Can. 309. Sec. 1. Vicars and Prefects, as soon as they have arrived in their territory, are to depute from one or the other clergy a suitable Pro-vicar or Pro-prefect, unless a Coadjutor with future succession has been given by the Holy See. *1983 Code correlation: 1983 CIC 420*
§ 2. Pro-vicarius aut Pro-praefectus nullam habet, vivente Vicario aut Praefecto, potestatem, nisi quae fuerit ab eodem sibi commissa; sed deficiente Vicario aut Praefecto, vel eorum iurisdictione impedita ad normam can. 429, § 1, totum debet regimen assumere et in hoc munere permanere, donec a Sancta Sede aliter fuerit provisum.	Sec. 2. A Pro-vicar or Pro-prefect has no power while the Vicar or Prefect is living, except that which has been committed to him by the same; but when the Vicar or Prefect fails, or when their jurisdiction is impeded according to the norm of can. 429, Sec. 1, he must assume the whole governance and remain in this office until the Holy See has provided otherwise.
§ 3. Pari modo Pro-vicarius aut Pro-praefectus, qui titulari successerit, statim deputet ecclesiasticum virum, qui sibi, ut supra, in munere succedat.	Sec. 3. In the same way, a Pro-vicar or Pro-prefect who has succeeded the titleholder is immediately to depute an ecclesiastical man who, as above, may succeed him in office.
§ 4. Si forte contingat ut nemo sive a titulari sive a pro-titulari uti administrator fuerit designatus, tunc senior in vicariatu vel praefectura, is, nempe, qui sit praesens in territorio et suas destinationis litteras in eodem prius exhibuerit, censetur delegatus a Sancta Sede ut regimen assumat, et inter plures aeque seniores antiquior sacerdotio.	Sec. 4. If perhaps it happens that no one has been designated as administrator either by the titleholder or by the pro-titleholder, then the senior in the vicariate or prefecture, namely the one who is present in the territory and first exhibited his letters of destination there, is considered delegated by the Holy See to assume governance; and among several equally senior, the older by priesthood.
Can. 310. § 1. Ad quos vicariatus aut praefecturae cura devenerit ad normam can. 309, ii debent quamprimum certiorem facere Apostolicam Sedem.	Can. 310. Sec. 1. Those to whom the care of a vicariate or prefecture has come according to the norm of can. 309 must as soon as possible make the Apostolic See more certain. *1983 Code correlation: 1983 CIC 420*
§ 2. Interim uti possunt omnibus facultatibus sive ordinariis ad normam can. 294, sive delegatis, quibus Vicarius vel Praefectus pollebat, nisi commissae fuerint ob industriam personae.	Sec. 2. Meanwhile they can use all faculties, whether ordinary according to the norm of can. 294, or delegated, with which the Vicar or Prefect was endowed, unless they had been committed because of personal skill.
Can. 311. Qui vicariatui vel praefecturae apostolicae ad certum tempus praepositus est, debet in regimine cum omnibus facultatibus sibi concessis permanere, licet definitum tempus fuerit praeterlapsum, donec successor canonicam sui muneris possessionem ceperit.	Can. 311. One who has been placed over an apostolic vicariate or prefecture for a certain time must remain in governance with all faculties granted to him, even though the defined time has passed, until the successor has taken canonical possession of his office. *1983 Code correlation: NA*
CAPUT IX De Administratoribus Apostolicis	CHAPTER IX: Of Apostolic Administrators
Can. 312. Dioecesis canonice erectae regimen, sive plena, sive vacante sede, aliquando Summus Pontifex ob graves et speciales causas Administratori Apostolico vel in perpetuum vel ad tempus committit.	Can. 312. The Supreme Pontiff sometimes, for grave and special causes, commits the governance of a canonically erected diocese, whether the see is full or vacant, to an Apostolic Administrator either perpetually or for a time. *1983 Code correlation: 1983 CIC 371*

Can. 313. § 1. Quilibet Administrator Apostolicus, si datus fuerit dioecesi, sede plena, canonicam administrationis possessionem init, ostendens litteras suae nominationis tum Episcopo, si sit mentis consiliique compos et in dioecesi versetur, tum etiam Capitulo, ad normam can. 334, § 3.	Can. 313. Sec. 1. Any Apostolic Administrator, if he has been given to a diocese with the see full, enters into canonical possession of administration by showing the letters of his nomination both to the Bishop, if he is of sound mind and counsel and is staying in the diocese, and also to the Chapter, according to the norm of can. 334, Sec. 3. *1983 Code correlation: NA*
§ 2. Si sedes fuerit vacans, vel si Episcopus non sit mentis consiliique compos, aut in dioecesi non moretur, Administrator Apostolicus possessionem sumit ad instar Episcopi secundum cit. can. 334, § 3.	Sec. 2. If the see has been vacant, or if the Bishop is not of sound mind and counsel, or is not residing in the diocese, the Apostolic Administrator takes possession in the manner of a Bishop according to the cited can. 334, Sec. 3.
Can. 314. Iura, officia ac privilegia Administratoris Apostolici desumantur ex litteris suae deputationis, vel, nisi in eisdem aliud caveatur expresse, ex praescripto canonum qui sequuntur.	Can. 314. The rights, duties, and privileges of an Apostolic Administrator are to be taken from the letters of his deputation, or, unless something else is expressly provided in them, from the prescription of the canons which follow. *1983 Code correlation: NA*
Can. 315. § 1. Administrator Apostolicus permanenter constitutus iisdem iuribus et honoribus fruitur, iisdemque obligationibus tenetur, ac Episcopus residentialis.	Can. 315. Sec. 1. An Apostolic Administrator constituted permanently enjoys the same rights and honors, and is bound by the same obligations, as a residential Bishop. *1983 Code correlation: NA*
§ 2. Si ad tempus datus sit:	Sec. 2. If he has been given for a time:
1° Eadem iura ac officia habet, ac Vicarius Capitularis; sed, sede plena, potest dioecesim visitare ad tramitem iuris; nec tenetur obligatione applicandae Missae pro populo, quae Episcopum gravat;	1. He has the same rights and duties as a Capitular Vicar; but, with the see full, he can visit the diocese according to the path of law; nor is he bound by the obligation of applying Mass for the people, which burdens the Bishop.
2° Ad honorifica privilegia quod attinet, valeat praescriptum can. 308; sed Episcopo qui, ad aliam sedem translatus, prioris retinet administrationem, in hac quoque omnia Episcoporum residentialium honorifica privilegia competunt.	2. As regards honorific privileges, the prescription of can. 308 is to have force; but to a Bishop who, transferred to another see, retains the administration of the former, all the honorific privileges of residential Bishops also belong in this administration.
Can. 316. § 1. Si Administrator Apostolicus dioecesi, sede plena, praeficiatur, iurisdictio Episcopi eiusque Vicarii Generalis suspenditur.	Can. 316. Sec. 1. If an Apostolic Administrator is placed over a diocese with the see full, the jurisdiction of the Bishop and of his Vicar General is suspended. *1983 Code correlation: NA*
§ 2. Quanquam autem Administrator Apostolicus Episcopi auctoritati non subest, non debet tamen se immiscere causis Episcopum ipsum spectantibus, neque in Vicarium eius Generalem iudicium seu processum instruere aut animadvertere ob acta praeteritae administrationis.	Sec. 2. Although the Apostolic Administrator is not subject to the authority of the Bishop, nevertheless he must not involve himself in causes which concern the Bishop himself, nor institute a trial or process against his Vicar General or take action concerning acts of past administration.
Can. 317. Si impedita fuerit iurisdictio Administratoris Apostolici aut si idem Administrator defecerit, Sedes Apostolica statim moneatur; et interim, si dioecesis vacet aut Episcopus non sit sui compos, valent praescripta can. 429 seqq.; secus Episcopus dioecesim regit, nisi Sedes Apostolica aliud praestituerit.	Can. 317. If the jurisdiction of the Apostolic Administrator has been impeded, or if the same Administrator has failed, the Apostolic See is to be warned immediately; and meanwhile, if the diocese is vacant or the Bishop is not self-governing, the prescriptions of can. 429 and following have force; otherwise the Bishop governs the diocese, unless the Apostolic See has provided something else. *1983 Code correlation: NA*
Can. 318. § 1. Administratoris Apostolici iurisdictio Romani Pontificis aut Episcopi obitu non cessat.	Can. 318. Sec. 1. The jurisdiction of an Apostolic Administrator does not cease by the death of the Roman Pontiff or of the Bishop. *1983 Code correlation: NA*
§ 2. Cessat vero cum Episcopus dioecesis vacantis possessionem legitime ceperit ad normam can. 334, § 3.	Sec. 2. It ceases, however, when the Bishop of the vacant diocese has legitimately taken possession according to the norm of can. 334, Sec. 3.
CAPUT X De Praelatis inferioribus	CHAPTER X: Of Lower Prelates
Can. 319. § 1. Praelati qui praesunt territorio proprio, separato ab omni dioecesi, cum clero et populo, dicuntur Abbates vel Praelati nullius, nempe dioecesis, prout eorum ecclesia dignitate abbatiali vel simpliciter praelatitia gaudet.	Can. 319. Sec. 1. Prelates who preside over their own territory, separated from every diocese, with clergy and people, are called Abbots or Prelates nullius, namely of no diocese, according as their church enjoys abbatial dignity or simply prelatial dignity. *1983 Code correlation: 1983 CIC 370*
§ 2. Abbatia vel praelatura nullius, tribus saltem paroeciis non constans, singulari iure regitur, nec eidem applicantur quae canones statuunt de abbatiis vel praelaturis nullius.	Sec. 2. An abbey or prelature nullius not consisting of at least three parishes is governed by singular law, and the things which the canons establish concerning abbeys or prelatures nullius are not applied to it.

Can. 320. § 1. Abbates vel Praelati nullius nominantur et instituuntur a Romano Pontifice, salvo iure electionis aut praesentationis, si cui legitime competat; quo in casu ab eodem Romano Pontifice confirmari aut institui debent.	Can. 320. Sec. 1. Abbots or Prelates nullius are nominated and instituted by the Roman Pontiff, without prejudice to the right of election or presentation, if it legitimately belongs to anyone; in which case they must be confirmed or instituted by the same Roman Pontiff. *1983 Code correlation: NA*
§ 2. Assumendi ad abbatiam vel praelaturam nullius iisdem qualitatibus ornati esse debent, quas ius in Episcopis requirit.	Sec. 2. Those to be assumed to an abbey or prelature nullius must be adorned with the same qualities which the law requires in Bishops.
Can. 321. Si cui collegio est ius eligendi Abbatem vel Praelatum nullius, ad validam electionem requiritur numerus suffragiorum absolute maior, demptis suffragiis nullis, firmo peculiari iure quod maiorem suffragiorum numerum exigat.	Can. 321. If some college has the right of electing an Abbot or Prelate nullius, for a valid election there is required an absolutely greater number of votes, null votes having been removed, without prejudice to particular law which requires a greater number of votes. *1983 Code correlation: NA*
Can. 322. § 1. Abbas vel Praelatus nullius nequit quovis titulo sive per se sive per alios in regimen abbatiae vel praelaturae se ingerere, antequam eiusdem possessionem ceperit, ad normam can. 334, § 3.	Can. 322. Sec. 1. An Abbot or Prelate nullius cannot under any title, either personally or through others, involve himself in the governance of the abbey or prelature before he has taken possession of the same, according to the norm of can. 334, Sec. 3. *1983 Code correlation: NA*
§ 2. Abbates vel Praelati nullius qui ex praescripto apostolico vel ex propriae religionis constitutionibus benedici debent, intra tres menses a receptis litteris apostolicis, cessante legitimo impedimento, benedictionem ab Episcopo, quem maluerint, accipiant.	Sec. 2. Abbots or Prelates nullius who, from apostolic prescription or from the constitutions of their own religion, must be blessed, are to receive the blessing from whichever Bishop they prefer within three months from receiving the apostolic letters, when a legitimate impediment has ceased.
Can. 323. § 1. Abbas vel Praelatus nullius easdem potestates ordinarias easdemque obligationes cum iisdem sanctionibus habet, quae competunt Episcopis residentialibus in propria dioecesi.	Can. 323. Sec. 1. An Abbot or Prelate nullius has the same ordinary powers and the same obligations, with the same sanctions, which belong to residential Bishops in their own diocese. *1983 Code correlation: NA*
§ 2. Si charactere episcopali non sit ornatus et benedictionem, si eam recipere debet, receperit, praeter alia munera quae in can. 294, § 2 describuntur, potest quoque ecclesias et altaria immobilia consecrare.	Sec. 2. If he is not adorned with episcopal character and has received the blessing, if he must receive it, besides the other functions described in can. 294, Sec. 2, he can also consecrate churches and immovable altars.
§ 3. Quod attinet ad Vicarii Generalis constitutionem, serventur praescripta can. 366-371.	Sec. 3. As regards the constitution of a Vicar General, the prescriptions of canons 366-371 are to be observed.
Can. 324. Capitulum religiosum abbatiae vel praelaturae nullius regitur propriis legibus ac constitutionibus; Capitulum saeculare, iure communi.	Can. 324. The religious Chapter of an abbey or prelature nullius is governed by its own laws and constitutions; the secular Chapter, by common law. *1983 Code correlation: NA*
Can. 325. Abbas vel Praelatus nullius, licet charactere episcopali careat, utitur tamen in proprio territorio insignibus pontificalibus cum throno ac baldachino et iure ibidem officia divina pontificali ritu celebrandi; crucem autem pectoralem, annulum cum gemma, ac pileolum violaceum potest etiam extra territorium deferre.	Can. 325. An Abbot or Prelate nullius, although he lacks episcopal character, nevertheless uses in his own territory pontifical insignia with throne and baldachin and the right of celebrating divine offices there with pontifical rite; moreover he can also wear the pectoral cross, a ring with a gem, and a violet skullcap outside the territory. *1983 Code correlation: NA*
Can. 326. Si praelatura saecularis Capitulo careat, eligantur consultores ad normam can. 423-428.	Can. 326. If a secular prelature lacks a Chapter, consultors are to be chosen according to the norm of canons 423-428. *1983 Code correlation: NA*
Can. 327. § 1. Abbatia vel praelatura nullius vacante, si agatur de abbatia vel praelatura religiosa, succedit Capitulum religiosorum, nisi constitutiones aliud ferant; si de saeculari, Capitulum canonicorum; utrumque autem Capitulum intra octiduum debet Vicarium Capitularem deputare ad normam can. 432 seqq., qui abbatiam vel praelaturam regat usque ad novi Abbatis vel Praelati electionem.	Can. 327. Sec. 1. When an abbey or prelature nullius is vacant, if there is question of a religious abbey or prelature, the Chapter of religious succeeds, unless the constitutions provide otherwise; if of a secular one, the Chapter of canons succeeds; however, each Chapter must within eight days depute a Capitular Vicar according to the norm of can. 432 and following, who is to govern the abbey or prelature until the election of the new Abbot or Prelate. *1983 Code correlation: NA*
§ 2. Abbatia vel praelatura impedita, servetur praescriptum can. 429.	Sec. 2. When an abbey or prelature is impeded, the prescription of can. 429 is to be observed.
Can. 328. Circa Romani Pontificis Familiares, sive praelati titulo gaudeant, sive non, standum privilegiis, regulis et traditionibus pontificiae Domus.	Can. 328. Concerning the Familiars of the Roman Pontiff, whether they enjoy the title of prelate or not, one must stand by the privileges, rules, and traditions of the Pontifical Household. *1983 Code correlation: NA*
TITULUS VIII De potestate episcopali deque iis qui de eadem participant	TITLE VIII: Of Episcopal Power and of Those Who Share in It

CAPUT I De Episcopis	CHAPTER I: Of Bishops
Can. 329. § 1. Episcopi sunt Apostolorum successores atque ex divina institutione peculiaribus ecclesiis praeficiuntur quas cum potestate ordinaria regunt sub auctoritate Romani Pontificis.	Can. 329. Sec. 1. Bishops are successors of the Apostles and by divine institution are placed over particular churches, which they govern with ordinary power under the authority of the Roman Pontiff. *1983 Code correlation: 1983 CIC 375, 377*
§ 2. Eos libere nominat Romanus Pontifex.	Sec. 2. The Roman Pontiff freely appoints them.
§ 3. Si cui collegio concessum sit ius eligendi Episcopum, servetur praescriptum can. 321.	Sec. 3. If the right of electing a Bishop has been granted to some college, the prescription of can. 321 is to be observed.
Can. 330. Antequam quis in Episcopum assumatur, constare debet, secundum modum a Sede Apostolica determinatum, eum esse idoneum.	Can. 330. Before anyone is assumed as Bishop, it must be established, according to the manner determined by the Apostolic See, that he is suitable. *1983 Code correlation: NA*
Can. 331. § 1. Ut quis idoneus habeatur, debet esse:	Can. 331. Sec. 1. In order that one be considered suitable, he must be: *1983 Code correlation: 1983 CIC 378*
1° Natus ex legitimo matrimonio, non autem legitimatus etiam per subsequens matrimonium;	1. Born of legitimate marriage, but not legitimated even by subsequent marriage.
2° Annos natus saltem triginta;	2. At least thirty years old.
3° A quinquennio saltem in sacro presbyteratus ordine constitutus;	3. Constituted for at least five years in the sacred order of the presbyterate.
4° Bonis moribus, pietate, animarum zelo, prudentia, ceterisque dotibus, praeditus, quae ipsum aptum efficiant ad gubernandam dioecesim de qua agitur;	4. Endowed with good morals, piety, zeal for souls, prudence, and the other qualities which render him fit to govern the diocese of which there is question.
5° Laurea doctoris vel saltem licentia in sacra theologia aut iure canonico potitus in athenaeo aliquo vel in Instituto studiorum a Sancta Sede probatis, vel saltem earundem disciplinarum vere peritus; quod si ad religionem aliquam pertineat, a suis Superioribus maioribus vel similem titulum vel saltem verae peritiae testimonium habeat.	5. Possessed of the degree of doctor or at least licentiate in sacred theology or canon law in some athenaeum or Institute of studies approved by the Holy See, or at least truly expert in those same disciplines; but if he belongs to some religion, he is to have from his major Superiors either a similar title or at least testimony of true expertise.
§ 2. Etiam electus, praesentatus vel quoquo modo ab illis designatus, qui privilegio a Sancta Sede concesso eligendi, praesentandi seu designandi gaudent, debet memoratis qualitatibus pollere.	Sec. 2. Even one elected, presented, or in any way designated by those who enjoy a privilege granted by the Holy See of electing, presenting, or designating, must possess the aforesaid qualities.
§ 3. Iudicare num quis idoneus sit, ad Apostolicam Sedem unice pertinet.	Sec. 3. To judge whether anyone is suitable pertains only to the Apostolic See.
Can. 332. § 1. Cuilibet ad episcopatum promovendo, etiam electo, praesentato vel designato a civili quoque Gubernio, necessaria est canonica provisio seu institutio, qua Episcopus vacantis dioecesis constituitur, quaeque ab uno Romano Pontifice datur.	Can. 332. Sec. 1. For anyone to be promoted to the episcopate, even one elected, presented, or designated also by a civil Government, canonical provision or institution is necessary, by which the Bishop of the vacant diocese is constituted; and this is given by the Roman Pontiff alone. *1983 Code correlation: 1983 CIC 377, 380*
§ 2. Ante canonicam institutionem seu provisionem candidatus, praeter fidei professionem de qua in can. 1406-1408, iusiurandum fidelitatis erga Sanctam Sedem edat secundum formulam ab Apostolica Sede probatam.	Sec. 2. Before canonical institution or provision, the candidate, besides the profession of faith mentioned in canons 1406-1408, is to give an oath of fidelity toward the Holy See according to the formula approved by the Apostolic See.
Can. 333. Nisi legitimo impedimento prohibeatur, promotus ad episcopatum, etiamsi S.R.E. sit Cardinalis, debet, intra tres menses a receptis apostolicis litteris, consecrationem suscipere, et intra quatuor ad suam dioecesim pergere, salvo praescripto can. 238, § 2.	Can. 333. Unless he is prevented by a legitimate impediment, one promoted to the episcopate, even if he is a Cardinal of the Holy Roman Church, must, within three months from receiving the apostolic letters, receive consecration, and within four months go to his diocese, without prejudice to the prescription of can. 238, Sec. 2. *1983 Code correlation: 1983 CIC 379, 382*
Can. 334. § 1. Episcopi residentiales sunt ordinarii et immediati pastores in dioecesibus sibi commissis.	Can. 334. Sec. 1. Residential Bishops are the ordinary and immediate pastors in the dioceses committed to them. *1983 Code correlation: 1983 CIC 381-82*
§ 2. In regimen tamen dioecesis neque per se neque per alios, nec ullo sub titulo sese ingerere possunt, nisi prius eiusdem dioecesis possessionem canonice ceperint; sed si ante suam ad episcopatum designationem vicarii capitulares, officiales, oeconomi fuerint renuntiati, haec officia etiam post designationem retinere et exercere possunt.	Sec. 2. Nevertheless they cannot involve themselves in the governance of the diocese, either personally or through others, nor under any title, unless they have first canonically taken possession of the same diocese; but if before their designation to the episcopate they had been appointed capitular vicars, officials, or economes, they can retain and exercise these offices even after designation.

§ 3. Canonicam dioecesis possessionem capiunt Episcopi residentiales simul ac in ipsa dioecesi vel per se vel per procuratorem apostolicas litteras Capitulo ecclesiae cathedralis ostenderint, praesente secretario Capituli vel cancellario Curiae, qui rem in acta referat.	Sec. 3. Residential Bishops take canonical possession of the diocese as soon as, in the diocese itself, either personally or through a procurator, they have shown the apostolic letters to the Chapter of the cathedral church, in the presence of the secretary of the Chapter or the chancellor of the Curia, who is to report the matter in the acts.
Can. 335. § 1. Ius ipsis et officium est gubernandi dioecesim tum in spiritualibus tum in temporalibus cum potestate legislativa, iudiciaria, coactiva ad normam sacrorum canonum exercenda.	Can. 335. Sec. 1. To them belongs the right and duty of governing the diocese both in spiritual and in temporal matters, with legislative, judicial, and coercive power to be exercised according to the norm of the sacred canons. *1983 Code correlation: 1983 CIC 8, 391*
§ 2. Leges episcopales statim a promulgatione obligare incipiunt, nisi aliud in ipsis caveatur; modus autem promulgationis ab ipsomet Episcopo determinatur.	Sec. 2. Episcopal laws begin to oblige immediately from promulgation, unless something else is provided in them; the manner of promulgation, however, is determined by the Bishop himself.
Can. 336. § 1. Observantiam legum ecclesiasticarum Episcopi urgeant; nec in iure communi dispensare possunt, nisi ad normam can. 81.	Can. 336. Sec. 1. Bishops are to urge the observance of ecclesiastical laws; nor can they dispense in common law except according to the norm of can. 81. *1983 Code correlation: 1983 CIC 392*
§ 2. Advigilent ne abusus in ecclesiasticam disciplinam irrepant, praesertim circa administrationem Sacramentorum et Sacramentalium, cultum Dei et Sanctorum, praedicationem verbi Dei, sacras indulgentias, implementum piarum voluntatum; curentque ut puritas fidei ac morum in clero et populo conservetur, ut fidelibus, praecipue pueris ac rudibus, pabulum doctrinae christianae praebeatur, ut in scholis puerorum ac iuvenum institutio secundum catholicae religionis principia tradatur.	Sec. 2. They are to watch lest abuses creep into ecclesiastical discipline, especially concerning the administration of Sacraments and Sacramentals, the worship of God and of the Saints, the preaching of the word of God, sacred indulgences, and the fulfillment of pious wills; and they are to take care that purity of faith and morals be preserved in the clergy and people, that the food of Christian doctrine be offered to the faithful, especially children and the unlearned, and that in schools of children and youth instruction be handed down according to the principles of the Catholic religion.
§ 3. Circa praedicationis munus, servetur praescriptum can. 1327.	Sec. 3. Concerning the office of preaching, the prescription of can. 1327 is to be observed.
Can. 337. § 1. Episcopus in tota dioecesi, ne exceptis quidem locis exemptis, potest pontificalia exercere; non vero extra dioecesim sine expresso vel saltem rationabiliter praesumpto consensu Ordinarii loci, et, si agatur de ecclesia exempta, de consensu Superioris religiosi.	Can. 337. Sec. 1. A Bishop can exercise pontifical functions in the whole diocese, not even excepting exempt places; but not outside the diocese without the express or at least reasonably presumed consent of the local Ordinary, and, if there is question of an exempt church, with the consent of the religious Superior. *1983 Code correlation: 1983 CIC 390*
§ 2. Exercere pontificalia in iure est sacras functiones peragere quae ex legibus liturgicis requirunt insignia pontificalia, idest baculum et mitram.	Sec. 2. To exercise pontifical functions in law is to perform sacred functions which by liturgical laws require pontifical insignia, that is, the staff and miter.
§ 3. Episcopus, licentiam concedens pontificalia exercendi in suo territorio, potest quoque permittere usum throni cum baldachino.	Sec. 3. A Bishop, granting permission to exercise pontifical functions in his territory, can also permit the use of throne with baldachin.
Can. 338. § 1. Etiamsi Episcopi Coadiutorem habeant, tenentur lege personalis in dioecesi residentiae.	Can. 338. Sec. 1. Even if Bishops have a Coadjutor, they are bound by the law of personal residence in the diocese. *1983 Code correlation: 1983 CIC 395*
§ 2. Praeterquam causa visitationis Sacrorum Liminum, Conciliorum, quibus interesse debent, vel civilis officii suis ecclesiis legitime adiuncti, abesse possunt aequa de causa non ultra duos vel ad summum tres menses intra annum, sive continuos sive intermissos, dummodo cautum sit ne ex ipsorum absentia dioecesis quidquam detrimenti capiat: quod tamen tempus coniungi nequit sive cum tempore sibi concesso occasione suae promotionis, vel visitationis Sacrorum Liminum, vel assistentiae Concilio, sive cum tempore vacationum anni subsequentis.	Sec. 2. Apart from the cause of the visitation of the Sacred Thresholds, Councils at which they must be present, or a civil office legitimately joined to their churches, they can be absent for a fair cause for no more than two or at most three months within a year, whether continuous or interrupted, provided that care has been taken lest from their absence the diocese suffer any detriment; nevertheless this time cannot be joined either with the time granted to them on the occasion of their promotion, or of the visitation of the Sacred Thresholds, or of assistance at a Council, or with the time of vacations of the following year.
§ 3. Ab ecclesia cathedrali ne absint tempore Adventus et Quadragesimae, diebus Nativitatis, Resurrectionis Domini, Pentecostes et Corporis Christi, nisi ex gravi et urgenti causa.	Sec. 3. They are not to be absent from the cathedral church during the time of Advent and Lent, on the days of the Nativity, the Resurrection of the Lord, Pentecost, and Corpus Christi, unless for a grave and urgent cause.
§ 4. Si ultra sex menses e dioecesi illegitime abfuerint, Episcopum Metropolita, ad normam can. 274, n. 4, Metropolitam antiquior Suffraganeus residens Sedi Apostolicae denuntiet.	Sec. 4. If they have been illegitimately absent from the diocese for more than six months, the Metropolitan is to denounce the Bishop to the Apostolic See according to the norm of can. 274, n. 4; the older resident Suffragan is to denounce the Metropolitan.

Can. 339. § 1. Debent quoque, post captam sedis possessionem, omni exiguitatis redituum excusatione aut alia quavis exceptione remota, omnibus dominicis aliisque festis diebus de praecepto, etiam suppressis, Missam pro populo sibi commisso applicare.	Can. 339. Sec. 1. They must also, after taking possession of the see, with every excuse of smallness of revenues or any other exception removed, apply Mass for the people committed to them on all Sundays and other feast days of precept, even suppressed ones. *1983 Code correlation: 1983 CIC 388*
§ 2. In festo Nativitatis Domini, et si quod festum de praecepto in diem dominicam incidat, satis est ut Missam unam pro populo applicent.	Sec. 2. On the feast of the Nativity of the Lord, and if some feast of precept falls on a Sunday, it is sufficient that they apply one Mass for the people.
§ 3. Si festum ita transferatur ut in die ad quem non solum fiat officium cum Missa festi translati, sed serventur quoque obligationes audiendi Missam et abstinendi a servilibus, Missa pro populo applicanda est in die ad quem; secus in die a quo.	Sec. 3. If a feast is so transferred that on the day to which it is transferred not only is the office with the Mass of the transferred feast performed, but the obligations of hearing Mass and abstaining from servile works are also observed, the Mass for the people must be applied on the day to which; otherwise on the day from which.
§ 4. Episcopus Missam pro populo diebus supra indicatis per se ipse applicare debet; si ab eius celebratione legitime impediatur, statis diebus applicet per alium; si neque id praestare possit, quamprimum vel per se ipse vel per alium applicet alia die.	Sec. 4. The Bishop must personally apply the Mass for the people on the days indicated above; if he is legitimately impeded from its celebration, he is to apply it on the fixed days through another; if he cannot do this either, as soon as possible he is to apply it on another day, either personally or through another.
§ 5. Licet Episcopus duas vel plures dioeceses aeque principaliter unitas regat aut, praeter propriam dioecesim, aliam vel alias in administrationem habeat, obligationi tamen satisfacit per celebrationem et applicationem unius Missae pro universo populo sibi commisso.	Sec. 5. Although a Bishop governs two or more dioceses united equally principally, or besides his own diocese has another or others in administration, nevertheless he satisfies the obligation through the celebration and application of one Mass for the whole people committed to him.
§ 6. Episcopus, qui obligationi de qua in superioribus paragraphis, non satisfecerit, quam citius pro populo tot applicet Missas, quot omisit.	Sec. 6. A Bishop who has not satisfied the obligation mentioned in the preceding paragraphs is to apply as soon as possible as many Masses for the people as he omitted.
Can. 340. § 1. Omnes Episcopi tenentur singulis quinquenniis relationem Summo Pontifici facere super statu dioecesis sibi commissae secundum formulam ab Apostolica Sede datam.	Can. 340. Sec. 1. All Bishops are bound every five years to make a report to the Supreme Pontiff concerning the state of the diocese committed to them, according to the formula given by the Apostolic See. *1983 Code correlation: 1983 CIC 399*
§ 2. Quinquennia sunt fixa et communia, atque computantur a die 1 Ianuarii 1911; in primo quinquennii anno relationem exhibere debent Episcopi Italiae, insularum Corsicae, Sardiniae, Siciliae, Melitae, et aliarum minorum adiacentium; in altero, Episcopi Hispaniae, Portugalliae, Galliae, Belgii, Hollandiae, Angliae, Scotiae et Hiberniae, cum insulis adiacentibus; in tertio, ceteri Europae Episcopi, cum insulis adiacentibus; in quarto, Episcopi totius Americae et insularum adiacentium; in quinto, Episcopi Africae, Asiae, Australiae et insularum his orbis partibus adiacentium.	Sec. 2. The five-year periods are fixed and common, and are computed from January 1, 1911; in the first year of the five-year period the Bishops of Italy, of the islands of Corsica, Sardinia, Sicily, Malta, and of the other smaller adjacent islands must present the report; in the second, the Bishops of Spain, Portugal, France, Belgium, Holland, England, Scotland, and Ireland, with the adjacent islands; in the third, the other Bishops of Europe, with the adjacent islands; in the fourth, the Bishops of all America and the adjacent islands; in the fifth, the Bishops of Africa, Asia, Australia, and the islands adjacent to these parts of the world.
§ 3. Si annus pro exhibenda relatione assignatus inciderit ex toto vel ex parte in primum biennium ab inito dioecesis regimine, Episcopus pro ea vice a conficienda et exhibenda relatione abstinere potest.	Sec. 3. If the year assigned for presenting the report falls wholly or in part within the first two years from the beginning of governance of the diocese, the Bishop for that turn can abstain from composing and presenting the report.
Can. 341. § 1. Omnes et singuli Episcopi eo anno quo relationem exhibere tenentur, ad Urbem; Beatorum Apostolorum Petri et Pauli sepulcra veneraturi, accedant et Romano Pontifici se sistant.	Can. 341. Sec. 1. All and individual Bishops, in the year in which they are bound to present the report, are to go to the City, to venerate the tombs of the Blessed Apostles Peter and Paul, and to present themselves to the Roman Pontiff. *1983 Code correlation: 1983 CIC 400*
§ 2. Sed Episcopis qui extra Europam sunt, permittitur ut alternis quinquenniis, idest singulis decenniis, Urbem petant.	Sec. 2. But Bishops who are outside Europe are permitted to seek the City in alternate five-year periods, that is, every ten years.
Can. 342. Episcopus debet praedictae obligationi satisfacere per se vel per Coadiutorem, si quem habeat aut, ex iustis causis a Sancta Sede probandis, per idoneum sacerdotem qui in eiusdem Episcopi dioecesi resideat.	Can. 342. A Bishop must satisfy the aforesaid obligation personally or through a Coadjutor, if he has one, or, for just causes to be approved by the Holy See, through a suitable priest who resides in the same Bishop's diocese. *1983 Code correlation: 1983 CIC 400*

Can. 343. § 1. Ad sanam et orthodoxam doctrinam conservandam, bonos mores tuendos, pravos corrigendos, pacem, innocentiam, pietatem et disciplinam in populo et clero promovendam ceteraque pro ratione adiunctorum ad bonum religionis constituenda tenentur Episcopi obligatione visitandae quotannis dioecesis vel ex toto vel ex parte, ita ut saltem singulis quinquenniis universam vel ipsi per se vel, si fuerint legitime impediti, per Vicarium Generalem aliumve lustrent.	Can. 343. Sec. 1. For preserving sound and orthodox doctrine, protecting good morals, correcting evil ones, promoting peace, innocence, piety, and discipline in the people and clergy, and establishing other things according to the circumstances for the good of religion, Bishops are bound by the obligation of visiting the diocese every year, either wholly or in part, so that at least every five years they inspect the whole diocese, either personally or, if they have been legitimately impeded, through the Vicar General or another. *1983 Code correlation: 1983 CIC 396*
§ 2. Fas est Episcopo clericos duos etiam e Capitulo sive cathedrali sive collegiali sibi adsciscere visitationis comites atque adiutores; eosque, quos maluerit, eligere, reprobato quocunque contrario privilegio vel consuetudine.	Sec. 2. It is lawful for the Bishop to associate with himself two clerics, even from the cathedral or collegiate Chapter, as companions and helpers of the visitation; and to choose those whom he prefers, any contrary privilege or custom whatsoever being reprobated.
§ 3. Si obligationi de qua in § 1, Episcopus graviter defuerit, servetur praescriptum can. 274, nn. 4, 5.	Sec. 3. If a Bishop has gravely failed in the obligation mentioned in Sec. 1, the prescription of can. 274, nn. 4, 5, is to be observed.
Can. 344. § 1. Ordinariae episcopali visitationi obnoxiae sunt personae, res ac loca pia, quamvis exempta, quae intra dioecesis ambitum continentur, nisi probari possit specialem a visitatione exemptionem fuisse ipsis ab Apostolica Sede concessam.	Can. 344. Sec. 1. Persons, things, and pious places, even exempt ones, which are contained within the limits of the diocese, are subject to ordinary episcopal visitation, unless it can be proved that a special exemption from visitation had been granted to them by the Apostolic See. *1983 Code correlation: 1983 CIC 397*
§ 2. Religiosos autem exemptos Episcopus visitare potest in casibus tantum in iure expressis.	Sec. 2. The Bishop can visit exempt religious only in the cases expressed in law.
Can. 345. Visitator, in iis quae obiectum et finem visitationis respiciunt, debet paterna forma procedere, et ab eius praeceptis ac decretis datur recursus in devolutivo tantum; in aliis vero causis, etiam tempore visitationis, Episcopus ad normam iuris procedat necesse est.	Can. 345. The Visitator, in those things which regard the object and end of the visitation, must proceed in a paternal manner, and from his precepts and decrees recourse is given only in devolutive effect; but in other causes, even during the time of visitation, it is necessary that the Bishop proceed according to the norm of law. *1983 Code correlation: NA*
Can. 346. Studeant Episcopi debita cum diligentia, sine inutilibus tamen moris, pastoralem visitationem absolvere: caveant, ne superfluis sumptibus cuiquam graves onerosive sint, neve ratione visitationis ipsi aut quisquam suorum pro se suisve dona quodvis genus petant aut accipiant, reprobata quavis contraria consuetudine; circa vero victualia sibi suisque ministranda vel procurationes et expensas itineris, servetur legitima locorum consuetudo.	Can. 346. Bishops are to strive to complete the pastoral visitation with due diligence, yet without useless delays; they are to take care lest by superfluous expenses they be burdensome or onerous to anyone, and lest by reason of the visitation they themselves or anyone of their people ask or receive gifts of any kind for themselves or their own, any contrary custom whatsoever being reprobated; concerning victuals to be supplied to them and their own, or procurations and expenses of the journey, the legitimate custom of places is to be observed. *1983 Code correlation: 1983 CIC 398*
Can. 347. In suo territorio Episcopus praecedit omnibus Archiepiscopis et Episcopis, exceptis Cardinalibus, Legatis Pontificiis et proprio Metropolita; extra territorium serventur normae traditae in can. 106.	Can. 347. In his own territory the Bishop precedes all Archbishops and Bishops, except Cardinals, Pontifical Legates, and his own Metropolitan; outside the territory the norms handed down in can. 106 are to be observed. *1983 Code correlation: NA*
Can. 348. § 1. Episcopi titulares nullam possunt exercere potestatem in sua dioecesi, cuius nec possessionem capiunt.	Can. 348. Sec. 1. Titular Bishops can exercise no power in their diocese, of which they do not even take possession. *1983 Code correlation: NA*
§ 2. Decet ex caritate, citra tamen obligationem, ut aliquando Missae sacrificium pro sua dioecesi applicent.	Sec. 2. It is fitting from charity, though apart from obligation, that they sometimes apply the sacrifice of the Mass for their diocese.
Can. 349. § 1. Ab accepta authentica notitia peractae canonicae provisionis, Episcopi sive residentiales sive titulares:	Can. 349. Sec. 1. From accepted authentic notice of completed canonical provision, Bishops, whether residential or titular: *1983 Code correlation: NA*
1° Praeter alia privilegia quae suis in titulis recensentur, fruuntur privilegiis de quibus in can. 239, § 1, nn. 7-12; nec non n. 2, etiam quod spectat ad casus Ordinario loci reservatos; n. 3, cum consensu saltem praesumpto Ordinarii loci; n. 4, dummodo non teneantur celebrare in cathedrali; nn. 5, 6, ritibus tamen ab Ecclesia praescriptis;	1. Besides other privileges which are listed under their own titles, enjoy the privileges mentioned in can. 239, Sec. 1, nn. 7-12; and also n. 2, even as regards cases reserved to the local Ordinary; n. 3, with at least the presumed consent of the local Ordinary; n. 4, provided they are not bound to celebrate in the cathedral; nn. 5 and 6, with the rites prescribed by the Church nevertheless observed.
2° Ius habent deferendi insignia episcopalia ad normam legum liturgicarum.	2. Have the right of wearing episcopal insignia according to the norm of liturgical laws.
§ 2. A capta vero possessione Episcopi residentiales habent praeterea ius:	Sec. 2. From taking possession, however, residential Bishops also have the right:

1° Percipiendi reditus mensae episcopalis;	1. Of receiving the revenues of the episcopal mensa.
2° Concedendi indulgentias quinquaginta dierum in suae iurisdictionis locis;	2. Of granting indulgences of fifty days in places of their jurisdiction.
3° Elevandi in omnibus ecclesiis suae dioecesis thronum cum baldachino.	3. Of erecting in all churches of their diocese a throne with baldachin.
CAPUT II De Coadiutoribus et Auxiliaribus Episcoporum	CHAPTER II: Of Coadjutors and Auxiliaries of Bishops
Can. 350. § 1. Unius Romani Pontificis est Episcopo Coadiutorem constituere.	Can. 350. Sec. 1. It belongs to the Roman Pontiff alone to constitute a Coadjutor for a Bishop. *1983 Code correlation: 1983 CIC 403*
§ 2. Coadiutor dari solet personae Episcopi cum iure successionis; sed nonnunquam datur quoque sedi.	Sec. 2. A Coadjutor is usually given to the person of the Bishop with the right of succession; but sometimes he is also given to the see.
§ 3. Coadiutor, datus personae Episcopi sine iure successionis, speciali nomine dicitur Auxiliaris.	Sec. 3. A Coadjutor given to the person of the Bishop without the right of succession is called by the special name Auxiliary.
Can. 351. § 1. Iura Coadiutoris dati personae Episcopi desumantur ex litteris apostolicis, quibus constituitur.	Can. 351. Sec. 1. The rights of a Coadjutor given to the person of the Bishop are to be taken from the apostolic letters by which he is constituted. *1983 Code correlation: 1983 CIC 405, 408*
§ 2. Nisi aliud in his litteris caveatur, Coadiutor qui datur Episcopo prorsus inhabili, habet omnia iura ac officia episcopalia; ceteri tantum possunt quantum Episcopus eisdem commiserit.	Sec. 2. Unless something else is provided in these letters, a Coadjutor who is given to a Bishop wholly incapable has all episcopal rights and duties; the others can do only as much as the Bishop has committed to them.
§ 3. Quae Coadiutor potest et vult exercere, Episcopus habitualiter alii ne deleget.	Sec. 3. Those things which the Coadjutor can and wishes to exercise, the Bishop is not habitually to delegate to another.
§ 4. Coadiutor, iusto impedimento non detentus, debet, quoties fuerit a Coadiuto requisitus, pontificalia et alias functiones obire, ad quas Episcopus ipse teneretur.	Sec. 4. A Coadjutor, not held by a just impediment, must, as often as he has been requested by the assisted Bishop, perform pontifical functions and other functions to which the Bishop himself would be bound.
Can. 352. Coadiutor sedi datus potest in territorio ea quae sunt ordinis episcopalis exercere, excepta sacra ordinatione; aliis in rebus tantum potest, quantum eidem a Sancta Sede vel ab Episcopo fuerit commissum.	Can. 352. A Coadjutor given to the see can exercise in the territory those things which are of the episcopal order, except sacred ordination; in other matters he can do only as much as has been committed to him by the Holy See or by the Bishop. *1983 Code correlation: NA*
Can. 353. § 1. Quilibet Coadiutor, ut canonicam sui officii possessionem capiat, necesse est litteras apostolicas ostendat Episcopo.	Can. 353. Sec. 1. For any Coadjutor to take canonical possession of his office, it is necessary that he show the apostolic letters to the Bishop. *1983 Code correlation: 1983 CIC 404*
§ 2. Coadiutor cum futura successione et Coadiutor sedi datus debent praeterea easdem ostendere Capitulo ad normam can. 334, § 3.	Sec. 2. A Coadjutor with future succession and a Coadjutor given to the see must also show the same letters to the Chapter according to the norm of can. 334, Sec. 3.
§ 3. Si Episcopus eum in statum inciderit ut eliciendi actus humani sit impos, praetermisso praescripto § 1, solum praescriptum § 2 ab omnibus Coadiutoribus servetur.	Sec. 3. If the Bishop has fallen into such a state that he is incapable of eliciting a human act, the prescription of Sec. 1 being passed over, only the prescription of Sec. 2 is to be observed by all Coadjutors.
Can. 354. Coadiutor quilibet obligatione tenetur, sicut Episcopus, residendi in dioecesi, e qua, extra tempus vacationum, ad normam can. 338, ipsi non licet, nisi ad breve tempus, Coadiuto permittente, discedere.	Can. 354. Any Coadjutor is bound by the obligation, as is the Bishop, of residing in the diocese, from which, outside vacation time, according to the norm of can. 338, it is not lawful for him to depart except for a brief time, with the assisted Bishop permitting. *1983 Code correlation: 1983 CIC 410*
Can. 355. § 1. Coadiutor cum iure successionis, vacante sede episcopali, statim evadit Ordinarius dioecesis, pro qua fuerat constitutus, dummodo possessionem legitime ceperit, ad normam can. 353.	Can. 355. Sec. 1. A Coadjutor with the right of succession, when the episcopal see is vacant, immediately becomes the Ordinary of the diocese for which he had been constituted, provided he had legitimately taken possession according to the norm of can. 353. *1983 Code correlation: 1983 CIC 409*
§ 2. Cum Episcopi munere exspirat Auxiliaris officium, nisi aliud in litteris apostolicis caveatur.	Sec. 2. With the expiration of the Bishop's office, the office of Auxiliary expires, unless something else is provided in the apostolic letters.
§ 3. Si Coadiutor datus fuerit sedi, eius officium etiam sede vacante perdurat.	Sec. 3. If a Coadjutor has been given to the see, his office continues even when the see is vacant.
CAPUT III De Synodo dioecesana	CHAPTER III: Of the Diocesan Synod

Can. 356. § 1. In singulis dioecesibus celebranda est decimo saltem quoque anno dioecesana Synodus, in qua de iis tantum agendum quae ad particulares cleri populique dioecesis necessitates vel utilitates referuntur.	Can. 356. Sec. 1. In each diocese a diocesan Synod is to be celebrated at least every tenth year, in which only those matters are to be treated which refer to the particular necessities or utilities of the clergy and people of the diocese. *1983 Code correlation: 1983 CIC 460-61*
§ 2. Si Episcopus plures dioeceses aeque principaliter unitas regat, aut unam habeat in titulum, alteram aliasve in perpetuam administrationem, potest unam tantum dioecesanam Synodum ex omnibus dioecesibus convocare.	Sec. 2. If a Bishop governs several dioceses united equally principally, or has one in title and another or others in perpetual administration, he can convoke one diocesan Synod only from all the dioceses.
Can. 357. § 1. Synodum dioecesanam convocat eique praeest Episcopus, non autem Vicarius Generalis sine mandato speciali nec Vicarius Capitularis.	Can. 357. Sec. 1. The Bishop convokes the diocesan Synod and presides over it, but not the Vicar General without a special mandate, nor the Capitular Vicar. *1983 Code correlation: 1983 CIC 462*
§ 2. Celebranda est in ecclesia cathedrali nisi aliud rationabilis causa suadeat.	Sec. 2. It is to be celebrated in the cathedral church unless a reasonable cause suggests otherwise.
Can. 358. § 1. Ad Synodum vocandi sunt ad eamque venire debent:	Can. 358. Sec. 1. To the Synod the following are to be called and must come: *1983 Code correlation: 1983 CIC 463*
1° Vicarius Generalis;	1. The Vicar General.
2° Canonici ecclesiae cathedralis aut consultores dioecesani;	2. The canons of the cathedral church or the diocesan consultors.
3° Rector Seminarii dioecesani saltem maioris;	3. The rector of at least the major diocesan seminary.
4° Vicarii foranei;	4. The vicars forane.
5° Deputatus uniuscuiusque collegialis ecclesiae a Capitulo eiusdem ecclesiae e gremio eligendus;	5. A deputy of each collegiate church, to be elected by the Chapter of that church from its own body.
6° Parochi civitatis in qua Synodus celebratur;	6. The pastors of the city in which the Synod is celebrated.
7° Unus saltem parochus ex unoquoque vicariatu foraneo eligendus ab omnibus qui curam animarum actu inibi habeant; parochus autem electus debet pro tempore absentiae vicarium substitutum sibi sufficere ad normam can. 465, § 4;	7. At least one pastor from each vicariate forane, to be elected by all who actually have care of souls there; moreover the elected pastor must provide for himself, for the time of absence, a substitute vicar according to the norm of can. 465, Sec. 4.
8° Abbates de regimine et unus e Superioribus cuiusque religionis clericalis qui in dioecesi commorentur, designatus a Superiore provinciali, nisi domus provincialis sit in dioecesi et Superior provincialis interesse ipse maluerit.	8. Abbots de regimine and one of the Superiors of each clerical religion who reside in the diocese, designated by the provincial Superior, unless the provincial house is in the diocese and the provincial Superior himself has preferred to be present.
§ 2. Episcopus, si opportunum iudicaverit, potest ad Synodum vocare alios quoque et etiam omnes canonicos, parochos, Superiores religiosos, imo et singulos suae dioecesis saeculares sacerdotes, iis tamen exceptis qui necessarii sunt ne in paroeciis animarum cura desit; invitati autem ius suffragii in omnibus habent, perinde ac ceteri, nisi Episcopus in invitatione aliud expresse caverit.	Sec. 2. The Bishop, if he has judged it opportune, can call to the Synod also others and even all canons, pastors, religious Superiors, indeed even individual secular priests of his diocese, excepting however those who are necessary lest care of souls be lacking in the parishes; moreover those invited have the right of suffrage in all matters, just as the others, unless the Bishop has expressly provided otherwise in the invitation.
Can. 359. § 1. Iis qui ad Synodum venire debent, si legitimo impedimento detineantur, non licet mittere procuratorem qui eorum nomine Synodo intersit; sed Episcopum de impedimento certiorem faciant.	Can. 359. Sec. 1. Those who must come to the Synod, if they are held by a legitimate impediment, are not permitted to send a procurator who is present at the Synod in their name; but they are to make the Bishop more certain concerning the impediment. *1983 Code correlation: 1983 CIC 464*
§ 2. Negligentes Episcopus potest iustis poenis compellere et punire, nisi de religiosis exemptis agatur qui parochi non sunt.	Sec. 2. The Bishop can compel and punish the negligent with just penalties, unless there is question of exempt religious who are not pastors.
Can. 360. § 1. Episcopus, si id ipsi expedire videatur, opportuno ante Synodum tempore, unam vel plures e clero civitatis et dioecesis commissiones nominet, seu coetus virorum qui res in Synodo tractandas parent.	Can. 360. Sec. 1. The Bishop, if it seems expedient to him, at an opportune time before the Synod, is to name one or more commissions from the clergy of the city and diocese, or groups of men who are to prepare the matters to be treated in the Synod. *1983 Code correlation: NA*
§ 2. Ante Synodi sessiones Episcopus omnibus qui convocati sunt et convenerunt, decretorum schema tradendum curet.	Sec. 2. Before the sessions of the Synod the Bishop is to take care that a schema of decrees be handed to all who have been convoked and have come together.

Can. 361. Propositae quaestiones omnes, praesidente vel per se vel per alium Episcopo, liberae adstantium disceptationi in sessionibus praeparatoriis subiiciantur.	Can. 361. All proposed questions, with the Bishop presiding either personally or through another, are to be subjected to the free discussion of those standing by in the preparatory sessions. *1983 Code correlation: 1983 CIC 465*
Can. 362. Unicus est in Synodo legislator Episcopus, ceteris votum tantum consultivum habentibus; unus ipse subscribit synodalibus constitutionibus; quae, si in Synodo promulgentur, eo ipso obligare incipiunt, nisi aliud expresse caveatur.	Can. 362. The Bishop alone is the legislator in the Synod, the others having only a consultative vote; he alone signs the synodal constitutions; these, if they are promulgated in the Synod, begin by that very fact to oblige, unless something else is expressly provided. *1983 Code correlation: 1983 CIC 466*
CAPUT IV De Curia dioecesana	CHAPTER IV: Of the Diocesan Curia
Can. 363. § 1. Curia dioecesana constat illis personis quae Episcopo aliive qui, loco Episcopi, dioecesim regit, opem praestant in regimine totius dioecesis.	Can. 363. Sec. 1. The diocesan Curia consists of those persons who give assistance in the governance of the whole diocese to the Bishop or to another who governs the diocese in place of the Bishop. *1983 Code correlation: 1983 CIC 469*
§ 2. Quare ad eam pertinent Vicarius Generalis, officialis, cancellarius, promotor iustitiae, defensor vinculi, synodales iudices et examinatores, parochi consultores, auditores, notarii, cursores et apparitores.	Sec. 2. Therefore to it belong the Vicar General, the officialis, the chancellor, the promoter of justice, the defender of the bond, synodal judges and examiners, pastor consultors, auditors, notaries, couriers, and apparitors.
Can. 364. § 1. Nominatio eorum qui praedicta officia vel munera exercent, scripto consignetur, ad normam can. 159.	Can. 364. Sec. 1. The nomination of those who exercise the aforesaid offices or duties is to be committed to writing, according to the norm of can. 159. *1983 Code correlation: 1983 CIC 470-71*
§ 2. Nominati vero debent:	Sec. 2. Those nominated, moreover, must:
1° In manibus Episcopi iusiurandum praestare de munere fideliter exercendo, quavis personarum acceptione posthabita;	1. In the hands of the Bishop take an oath concerning faithfully exercising the duty, every acceptance of persons being put aside.
2° Negotia ad se spectantia sub auctoritate Episcopi tractare ad normam iuris;	2. Treat the business pertaining to them under the authority of the Bishop according to the norm of law.
3° Secretum servare intra fines et secundum modum a iure vel ab Episcopo determinatum.	3. Preserve secrecy within the limits and according to the manner determined by law or by the Bishop.
Can. 365. De officiali, promotore iustitiae, defensore vinculi, iudicibus synodalibus, auditoribus, cursoribus et apparitoribus, serventur praescripta can. 1573-1593; de Vicario Generali, cancellario aliisque notariis, examinatoribus synodalibus et parochis consultoribus, praescripta canonum qui sequuntur.	Can. 365. Concerning the officialis, promoter of justice, defender of the bond, synodal judges, auditors, couriers, and apparitors, the prescriptions of canons 1573-1593 are to be observed; concerning the Vicar General, chancellor and other notaries, synodal examiners, and pastor consultors, the prescriptions of the canons which follow. *1983 Code correlation: 1983 CIC 472*
ART. I De Vicario Generali	ARTICLE I: Of the Vicar General
Can. 366. § 1. Quoties rectum dioecesis regimen id exigat, constituendus est ab Episcopo Vicarius Generalis, qui ipsum potestate ordinaria in toto territorio adiuvet.	Can. 366. Sec. 1. Whenever the right governance of the diocese requires it, a Vicar General is to be constituted by the Bishop, who is to assist him with ordinary power in the whole territory. *1983 Code correlation: 1983 CIC 475, 477*
§ 2. Vicarius Generalis libere ab Episcopo designatur, qui eum potest ad nutum removere.	Sec. 2. The Vicar General is freely designated by the Bishop, who can remove him at will.
§ 3. Unus tantum constituatur, nisi vel rituum diversitas vel amplitudo dioecesis aliud exigat; sed, Vicario Generali absente vel impedito, Episcopus alium constituere potest qui eius vices suppleat.	Sec. 3. Only one is to be constituted, unless either diversity of rites or the size of the diocese requires otherwise; but, when the Vicar General is absent or impeded, the Bishop can constitute another who supplies his place.
Can. 367. § 1. Vicarius Generalis sit sacerdos e clero saeculari, annos natus non minus triginta, in theologia et iure canonico doctor aut licentiatus, vel saltem earum disciplinarum vere peritus, sana doctrina, probitate, prudentia ac rerum gerendarum experientia commendatus.	Can. 367. Sec. 1. The Vicar General is to be a priest from the secular clergy, not less than thirty years of age, a doctor or licentiate in theology and canon law, or at least truly expert in those disciplines, commended by sound doctrine, probity, prudence, and experience in conducting affairs. *1983 Code correlation: 1983 CIC 478*
§ 2. Si dioecesis alicui religioni commissa fuerit, Vicarius Generalis potest esse eiusdem religionis alumnus.	Sec. 2. If the diocese has been committed to some religion, the Vicar General can be a member of that same religion.

§ 3. Vicarii Generalis munus ne committatur canonico poenitentiario, aut Episcopi consanguineis praesertim in primo gradu vel in secundo mixto cum primo, aut, exclusa necessitate, parocho ceterisque curam animarum habentibus; sed non prohibetur Episcopus Vicarium ex ipsa dioecesi assumere.	Sec. 3. The office of Vicar General is not to be committed to the penitentiary canon, or to blood-relatives of the Bishop, especially in the first degree or in the second mixed with the first, or, necessity being excluded, to a pastor and the others having care of souls; but the Bishop is not prohibited from assuming a Vicar from the diocese itself.
Can. 368. § 1. Vicario Generali, vi officii, ea competit in universa dioecesi iurisdictio in spiritualibus ac temporalibus, quae ad Episcopum iure ordinario pertinet, exceptis iis quae Episcopus sibi reservaverit, vel quae ex iure requirant speciale Episcopi mandatum.	Can. 368. Sec. 1. To the Vicar General, by force of office, there belongs in the whole diocese that jurisdiction in spiritual and temporal matters which pertains to the Bishop by ordinary law, except those things which the Bishop has reserved to himself, or which by law require a special mandate of the Bishop. *1983 Code correlation: 1983 CIC 479*
§ 2. Nisi aliud expresse cautum fuerit, Vicarius Generalis exsequi potest rescripta apostolica quae Episcopo vel praecedenti rectori dioecesis remissa sint, ac generatim ad ipsum quoque pertinent facultates habituales Ordinario loci a Sancta Sede concessae; ad normam can. 66.	Sec. 2. Unless something else has been expressly provided, the Vicar General can execute apostolic rescripts which have been sent to the Bishop or to the preceding ruler of the diocese, and generally habitual faculties granted by the Holy See to the local Ordinary also pertain to him, according to the norm of can. 66.
Can. 369. § 1. Vicarius Generalis praecipua acta Curiae ad Episcopum referat, ipsumque certiorem faciat de iis quae gesta aut gerenda sint ad tuendam in clero et populo disciplinam.	Can. 369. Sec. 1. The Vicar General is to refer the principal acts of the Curia to the Bishop, and is to make him more certain concerning those things which have been done or are to be done for safeguarding discipline in the clergy and people. *1983 Code correlation: 1983 CIC 480*
§ 2. Caveat ne suis potestatibus utatur contra mentem et voluntatem sui Episcopi, firmo praescripto can. 44, § 2.	Sec. 2. He is to beware lest he use his powers against the mind and will of his Bishop, with the prescription of can. 44, Sec. 2 remaining firm.
Can. 370. § 1. Praesente etiam Episcopo, Vicarius Generalis publice privatimque praecedentiae ius habet super omnibus dioecesis clericis, non exclusis dignitatibus et canonicis ecclesiae cathedralis, etiam in choro et actibus capitularibus, nisi clericus charactere episcopali praefulgeat, et Vicarius Generalis eodem careat.	Can. 370. Sec. 1. Even when the Bishop is present, the Vicar General publicly and privately has the right of precedence over all clerics of the diocese, not excluding dignities and canons of the cathedral church, even in choir and capitular acts, unless the cleric shines with episcopal character and the Vicar General lacks the same. *1983 Code correlation: NA*
§ 2. Si Vicarius Generalis sit Episcopus, omnia honorifica privilegia Episcoporum titularium obtinet; secus durante munere habet tantum privilegia et insignia Protonotarii apostolici titularis.	Sec. 2. If the Vicar General is a Bishop, he obtains all honorary privileges of titular Bishops; otherwise during the office he has only the privileges and insignia of a titular Protonotary Apostolic.
Can. 371. Exspirat Vicarii Generalis iurisdictio per ipsius renuntiationem ad normam can. 183-191, aut revocationem ei ab Episcopo intimatam, aut sedis episcopalis vacationem; suspenditur vero suspensa episcopali iurisdictione.	Can. 371. The jurisdiction of the Vicar General expires by his own resignation according to the norm of canons 183-191, or by revocation intimated to him by the Bishop, or by vacancy of the episcopal see; but it is suspended when episcopal jurisdiction is suspended. *1983 Code correlation: 1983 CIC 481*
ART. II De cancellario aliisque notariis et archivo episcopali	ARTICLE II: Of the Chancellor and Other Notaries and the Episcopal Archive
Can. 372. § 1. In qualibet Curia constituatur ab Episcopo cancellarius qui sit sacerdos, cuius praecipuum munus sit acta Curiae in archivo custodire, ordine chronologico disponere et de eisdem indicis tabulam conficere.	Can. 372. Sec. 1. In any Curia a chancellor is to be constituted by the Bishop, who is to be a priest, whose principal duty is to keep the acts of the Curia in the archive, to arrange them in chronological order, and to make an index table of them. *1983 Code correlation: 1983 CIC 482*
§ 2. Poscente necessitate, adiutor ei dari potest, cui nomen sit vice-cancellarii seu vice-tabularii.	Sec. 2. When necessity demands, a helper can be given to him, whose name is vice-chancellor or vice-archivist.
§ 3. Cancellarius est eo ipso notarius.	Sec. 3. The chancellor is by that very fact a notary.
Can. 373. § 1. Episcopus praeter cancellarium potest alios quoque notarios constituere, quorum scriptura aut subscriptio publicam fidem facit.	Can. 373. Sec. 1. Besides the chancellor, the Bishop can also constitute other notaries, whose writing or signature makes public faith. *1983 Code correlation: 1983 CIC 483, 485*
§ 2. Iidem constitui possunt aut ad quaelibet acta, aut ad acta iudicialia dumtaxat, aut ad acta tantummodo certae causae vel negotii conficienda.	Sec. 2. The same persons can be constituted either for any acts, or for judicial acts only, or only for acts of a certain case or business to be prepared.
§ 3. Si clerici desint, possunt e laicis assumi; sed notarius in criminalibus clericorum causis debet esse sacerdos.	Sec. 3. If clerics are lacking, they can be taken from lay persons; but the notary in criminal cases of clerics must be a priest.
§ 4. Cancellarius aliique notarii debent esse integrae famae et omni suspicione maiores.	Sec. 4. The chancellor and other notaries must be of unimpaired reputation and above every suspicion.

§ 5. Omnes possunt removeri aut suspendi ab eo qui illos constituit aut ab eius successore aut Superiore, non autem a Vicario Capitulari, nisi de consensu Capituli.	Sec. 5. All can be removed or suspended by the one who constituted them, or by his successor or Superior, but not by the Capitular Vicar unless with the consent of the Chapter.
Can. 374. § 1. Officium notariorum est:	Can. 374. Sec. 1. The office of notaries is: *1983 Code correlation: 1983 CIC 484*
1° Conscribere acta seu instrumenta circa dispositiones, obligationes, citationes et intimationes iudiciales, decreta, sententias aliave circa quae eorum opera requiritur;	1. To draw up acts or instruments concerning dispositions, obligations, citations and judicial intimations, decrees, sentences, or other matters about which their work is required.
2° In scriptis fideliter redigere quae geruntur eaque cum significatione loci, diei, mensis et anni subsignare;	2. Faithfully to reduce to writing the things which are done, and to sign them with indication of place, day, month, and year.
3° Acta vel instrumenta legitime petenti ex regesto, servatis servandis, exhibere et eorum exemplaria cum autographo conformia declarare.	3. To exhibit acts or instruments from the register to one legitimately requesting them, the things to be observed having been observed, and to declare copies of them conforming to the original.
§ 2. Conscribere acta nequit notarius nisi in territorio illius Episcopi a quo est electus aut pro negotio ad quod est legitime constitutus.	Sec. 2. A notary cannot draw up acts except in the territory of that Bishop by whom he was chosen, or for the business for which he was legitimately constituted.
Can. 375. § 1. Episcopi in loco tuto ac commodo archivum seu tabularium dioecesanum erigant, in quo instrumenta et scripturae, quae negotia dioecesana tum spiritualia tum temporalia spectant, apte dispositae et diligenter clausae custodiantur.	Can. 375. Sec. 1. Bishops are to erect in a safe and suitable place a diocesan archive or record-office, in which instruments and writings which regard diocesan business, both spiritual and temporal, are to be preserved suitably arranged and diligently locked. *1983 Code correlation: 1983 CIC 486*
§ 2. Omni diligentia ac sollicitudine conficiatur inventarium seu catalogus documentorum quae in archivo continentur cum brevi singularum scripturarum synopsi.	Sec. 2. With all diligence and solicitude an inventory or catalogue is to be made of the documents which are contained in the archive, with a brief synopsis of each writing.
Can. 376. § 1. Quotannis, primo bimestri, inventario seu catalogo illae scripturae adiungantur, quae anno praecedenti confectae vel alias neglectae fuerunt.	Can. 376. Sec. 1. Each year, in the first two months, those writings which were completed in the preceding year or otherwise were neglected are to be added to the inventory or catalogue. *1983 Code correlation: NA*
§ 2. Ordinarii sedulo inquirant chartas et scripturas forte alio distractas atque dispersas; et quaelibet necessaria remedia adhibeant ut eaedem scripturae archivo restituantur.	Sec. 2. Ordinaries are carefully to seek out papers and writings perhaps carried elsewhere and dispersed; and they are to apply any necessary remedies so that the same writings may be restored to the archive.
Can. 377. § 1. Archivum clausum sit oportet et nemini illud ingredi liceat sine Episcopi aut Vicarii Generalis et cancellarii licentia.	Can. 377. Sec. 1. The archive must be locked, and no one is permitted to enter it without the permission of the Bishop or the Vicar General and the chancellor. *1983 Code correlation: 1983 CIC 487*
§ 2. Unus cancellarius illius clavem habeat.	Sec. 2. The chancellor alone is to have its key.
Can. 378. § 1. Ex archivo non licet efferre scripturas sine Episcopi vel Vicarii Generalis consensu eaedemque post triduum in suum locum referantur. Ordinario autem reservatur facultas prorogandi hoc tempus, quae tamen prorogatio nonnisi moderate concedatur.	Can. 378. Sec. 1. It is not lawful to carry writings out of the archive without the consent of the Bishop or Vicar General, and the same are to be returned to their place after three days. The faculty of extending this time, however, is reserved to the Ordinary, but this extension is to be granted only moderately. *1983 Code correlation: 1983 CIC 488*
§ 2. Qui aliquam scripturam ex archivo effert, syngrapham sua manu signatam, hoc ipsum significantem, cancellario relinquat.	Sec. 2. Whoever carries some writing out of the archive is to leave with the chancellor a receipt signed by his own hand, signifying this very thing.
Can. 379. § 1. Habeant praeterea Episcopi aliud archivum secretum vel saltem in communi archivo armarium seu scrinium omnino clausum et obseratum, quod de loco amoveri nequeat. In eo scripturae secreto servandae cautissime custodiantur; sed singulis annis quamprimum comburantur documenta causarum criminalium in materia morum, quarum rei vita cesserint vel quae a decennio sententia condemnatoria absolutae sunt, retento facti brevi summario cum textu sententiae definitivae.	Can. 379. Sec. 1. Bishops are furthermore to have another secret archive, or at least in the common archive a cabinet or chest entirely closed and locked, which cannot be removed from the place. In it writings to be kept secret are to be guarded most cautiously; but each year as soon as possible the documents of criminal cases in matters of morals are to be burned, in which the accused have departed life or which have been completed ten years earlier by a condemnatory sentence, a brief summary of the fact being retained with the text of the definitive sentence. *1983 Code correlation: 1983 CIC 489-90*
§ 2. Etiam huius secreti archivi vel armarii inventarium seu catalogus conficiatur ad normam can. 375, § 2.	Sec. 2. Also of this secret archive or cabinet an inventory or catalogue is to be made according to the norm of can. 375, Sec. 2.

§ 3. Hoc archivum vel armarium duabus clavibus inter se diversis aperiatur, quarum altera apud Episcopum vel Administratorem Apostolicum, altera apud Vicarium Generalem vel, eo deficiente, Curiae cancellarium asservetur.	Sec. 3. This archive or cabinet is to be opened with two keys different from each other, of which one is kept with the Bishop or Apostolic Administrator, the other with the Vicar General or, in his absence, the chancellor of the Curia.
§ 4. Episcopus vel Administrator Apostolicus, repetita altera clave, ipse solus, nemine adstante, archivum vel armarium secretum, ubi opus fuerit, aperire et inspicere potest, quod deinde utraque clavi iterum claudatur.	Sec. 4. The Bishop or Apostolic Administrator, after the other key has been reclaimed, alone by himself, with no one standing by, can open and inspect the secret archive or cabinet, when there is need; it is then to be closed again with both keys.
Can. 380. Statim a capta possessione, Episcopus sacerdotem designet, qui, sede vacante aut impedita, clavem secreti tabularii seu armarii quae apud Episcopum erat, assumat.	Can. 380. Immediately after taking possession, the Bishop is to designate a priest who, when the see is vacant or impeded, is to assume the key of the secret record-office or cabinet which had been with the Bishop. *1983 Code correlation: NA*
Can. 381. § 1. Nisi Administrator Apostolicus dioecesi datus fuerit:	Can. 381. Sec. 1. Unless an Apostolic Administrator has been given to the diocese: *1983 Code correlation: NA*
1° Sede impedita ad normam can. 429, § 1, sacerdos ab Episcopo designatus, si quidem regimen dioecesis sit penes virum ecclesiasticum ab Episcopo delegatum, clavem eidem remittat; si penes Vicarium Generalem, eam ipse retineat;	1. When the see is impeded according to the norm of can. 429, Sec. 1, the priest designated by the Bishop, if indeed the governance of the diocese is in the hands of an ecclesiastical man delegated by the Bishop, is to send the key to him; if it is in the hands of the Vicar General, he is to retain it himself.
2° Sede vero vacante aut impedita ad normam cit. can. 429, § 3, idem sacerdos clavem remittat Vicario Capitulari statim post eius designationem; Vicarius vero Generalis vel cancellarius aliam clavem a se retentam remittere eodem tempore debet primae Capituli dignitati vel consultori dioecesano munere antiquiori.	2. But when the see is vacant or impeded according to the norm of the cited can. 429, Sec. 3, the same priest is to send the key to the Capitular Vicar immediately after his designation; moreover the Vicar General or chancellor must at the same time send the other key retained by him to the first dignity of the Chapter or to the diocesan consultor older in office.
§ 2. Antequam claves iis, quibus tradi debent ad normam § 1, remissae fuerint, Vicarius Generalis vel cancellarius et sacerdos, ut supra, ab Episcopo designatus, tabularium vel armarium sigillis Curiae obsignent.	Sec. 2. Before the keys have been sent to those to whom they must be handed according to the norm of Sec. 1, the Vicar General or chancellor and the priest designated by the Bishop as above are to seal the record-office or cabinet with the seals of the Curia.
Can. 382. § 1. Tabularium vel armarium nunquam aperiatur nec sigilla ab eo removeantur, nisi urgente necessitate et ab ipso Vicario Capitulari coram duobus canonicis vel dioecesanis consultoribus, qui evigilent ne qua scriptura e tabulario auferatur; solus autem Vicarius Capitularis documenta in tabulario asservata potest, iisdem canonicis vel consultoribus adstantibus, inspicere, nunquam tamen auferre. Archivum autem, post inspectionem, iterum sigillis obsignetur.	Can. 382. Sec. 1. The record-office or cabinet is never to be opened nor are the seals to be removed from it, except in urgent necessity and by the Capitular Vicar himself in the presence of two canons or diocesan consultors, who are to watch lest any writing be taken from the record-office; but the Capitular Vicar alone can inspect the documents preserved in the record-office, with the same canons or consultors standing by, yet never remove them. Moreover the archive, after inspection, is to be sealed again with seals. *1983 Code correlation: 1983 CIC 490*
§ 2. Advenienti novo Episcopo, si sigilla remota fuerint et tabularium aut armarium apertum, Vicarius Capitularis rationem reddat urgentis necessitatis, qua ad hoc motus fuerit.	Sec. 2. When the new Bishop arrives, if the seals have been removed and the record-office or cabinet opened, the Capitular Vicar is to render an account of the urgent necessity by which he was moved to this.
Can. 383. § 1. Curent Episcopi ut archivorum quoque ecclesiarum cathedralium, collegiatarum, paroecialium, nec non confraternitatum et piorum locorum inventaria seu catalogi conficiantur duobus exemplaribus, quorum alterum in proprio archivo, alterum in archivo episcopali servetur, firmo praescripto can. 470, § 3, 1522, nn. 2, 3, 1523, n. 6.	Can. 383. Sec. 1. Bishops are to take care that inventories or catalogues also of the archives of cathedral, collegiate, and parochial churches, as well as confraternities and pious places, be made in two copies, of which one is to be kept in its own archive, the other in the episcopal archive, with the prescription of can. 470, Sec. 3, 1522, nn. 2, 3, 1523, n. 6 remaining firm. *1983 Code correlation: 1983 CIC 491*
§ 2. Documenta originalia ex praedictis archivis ne efferantur, nisi ad normam can. 378.	Sec. 2. Original documents are not to be carried out from the aforesaid archives, except according to the norm of can. 378.
Can. 384. § 1. Documenta quae in paroeciarum et Curiarum archivis sub secreto servanda non sunt, fit cuilibet cuius intersit inspiciendi potestas; itemque postulandi ut sua impensa sibi legitimum eorum exemplar exscribatur et tradatur.	Can. 384. Sec. 1. Documents which do not have to be preserved under secrecy in the archives of parishes and Curias may be inspected by anyone whose interest it is; likewise there is the power of asking that a legitimate copy of them be transcribed and handed to him at his own expense. *1983 Code correlation: 1983 CIC 487, 491*
§ 2. Cancellarii autem Curiarum, parochi, aliique archivorum custodes in communicandis documentis et eorum exemplaribus describendis tradendisque regulas servent a legitima auctoritate ecclesiastica datas, et in casibus dubiis loci Ordinarium consulant.	Sec. 2. The chancellors of Curias, pastors, and other keepers of archives, in communicating documents and in describing and handing over copies of them, are to observe the rules given by legitimate ecclesiastical authority, and in doubtful cases consult the local Ordinary.
ART. III De examinatoribus synodalibus et parochis consultoribus	ARTICLE III: Of Synodal Examiners and Pastor Consultors

Can. 385. § 1. In quavis dioecesi habeantur examinatores synodales et parochi consultores qui omnes in Synodo constituantur, propositi ab Episcopo, a Synodo approbati.	Can. 385. Sec. 1. In every diocese there are to be synodal examiners and pastor consultors, all of whom are to be constituted in the Synod, proposed by the Bishop, approved by the Synod. *1983 Code correlation: NA*
§ 2. Tot eligantur quot Episcopus prudenti suo iudicio necessarios iudicaverit, non tamen infra quatuor, nec ultra duodecim.	Sec. 2. As many are to be chosen as the Bishop in his prudent judgment shall have judged necessary, yet not fewer than four nor more than twelve.
Can. 386. § 1. Examinatoribus et parochis consultoribus medio tempore inter unam et aliam Synodum demortuis vel alia ratione a munere cessantibus, alios pro-synodales Episcopus substituat de consilio Capituli cathedralis.	Can. 386. Sec. 1. When examiners and pastor consultors have died in the intermediate time between one Synod and another, or have ceased from the duty for another reason, the Bishop is to substitute other pro-synodal ones with the counsel of the cathedral Chapter. *1983 Code correlation: NA*
§ 2. Quae regula servetur quoque in examinatoribus et parochis consultoribus constituendis quoties Synodus non habeatur.	Sec. 2. The same rule is also to be observed in constituting examiners and pastor consultors whenever a Synod is not held.
Can. 387. § 1. Examinatores et parochi consultores, sive in Synodo sive extra Synodum constituti, post decennium ab incepto munere vel etiam prius, adveniente nova Synodo, officio cadunt; possunt tamen negotium iam coeptum ad exitum perducere et, servatis de iure servandis, denuo constitui.	Can. 387. Sec. 1. Examiners and pastor consultors, whether constituted in the Synod or outside the Synod, fall from office after ten years from the beginning of the duty, or even sooner when a new Synod arrives; they can nevertheless bring to completion a business already begun and, with the things to be observed by law having been observed, be constituted again. *1983 Code correlation: NA*
§ 2. Qui loco examinatorum ac parochorum consultorum deficientium constituantur, in officio persistunt dumtaxat quousque perstitissent ii quibus substituti fuerunt.	Sec. 2. Those who are constituted in place of examiners and pastor consultors who are lacking persist in office only as long as those for whom they were substituted would have persisted.
Can. 388. Removeri ab Episcopo nequeunt, nisi ex gravi causa et de consilio Capituli cathedralis.	Can. 388. They cannot be removed by the Bishop except from a grave cause and with the counsel of the cathedral Chapter. *1983 Code correlation: NA*
Can. 389. § 1. Examinatores synodales operam suam diligenter navent praesertim experimentis habendis ad provisionem paroeciarum nec non processibus de quibus in can. 2147 seqq.	Can. 389. Sec. 1. Synodal examiners are diligently to devote their work especially to holding tests for the provision of parishes, and also to the processes of which in can. 2147 and following. *1983 Code correlation: NA*
§ 2. Pro experimentis vero habendis ad clericorum ordinationem et approbationem sacerdotum qui petunt facultatem excipiendi sacramentales confessiones aut sacras conciones habendi, et pro examinibus de quibus in can. 130, integrum est Episcopo vel examinatorum synodalium vel aliorum opera uti.	Sec. 2. For holding tests for the ordination of clerics and the approval of priests who seek the faculty of hearing sacramental confessions or of holding sacred sermons, and for the examinations of which in can. 130, it is open to the Bishop to use either the work of synodal examiners or of others.
Can. 390. Idem potest esse examinator et parochus consultor, non autem in eadem causa.	Can. 390. The same person can be an examiner and pastor consultor, but not in the same case. *1983 Code correlation: NA*
CAPUT V De Capitulis canonicorum	CHAPTER V: Of Chapters of Canons
Can. 391. § 1. Capitulum canonicorum sive cathedrale sive collegiale seu collegiatum est clericorum collegium ideo institutum ut sollemniorem cultum Deo in ecclesia exhibeat et, si agatur de Capitulo cathedrali, ut Episcopum, ad normam sacrorum canonum, tanquam eiusdem senatus et consilium, adiuvet, ac, sede vacante, eius vices suppleat in dioecesis regimine.	Can. 391. Sec. 1. A chapter of canons, whether cathedral or collegiate, is a college of clerics so instituted that it may exhibit more solemn worship to God in a church and, if there is question of a cathedral Chapter, may assist the Bishop, according to the norm of the sacred canons, as his senate and council, and, when the see is vacant, supply his place in the governance of the diocese. *1983 Code correlation: 1983 CIC 503*
§ 2. Capitulum collegiale appellatur insigne aut perinsigne, si hoc titulo ex apostolico privilegio vel ab immemorabili gaudeat.	Sec. 2. A collegiate Chapter is called distinguished or most distinguished if it enjoys this title by apostolic privilege or from immemorial time.
Can. 392. Capitulorum tum cathedralium tum collegialium institutio seu erectio, innovatio ac suppressio Sedi Apostolicae reservatur.	Can. 392. The institution or erection, alteration, and suppression of Chapters, both cathedral and collegiate, is reserved to the Apostolic See. *1983 Code correlation: 1983 CIC 504*
Can. 393. § 1. In qualibet ecclesia capitulari sint dignitates et canonici inter quos varia officia distribuantur; possunt esse etiam alia minora beneficia in uno vel pluribus gradibus.	Can. 393. Sec. 1. In any capitular church there are to be dignities and canons among whom various offices are distributed; there can also be other minor benefices in one or several grades. *1983 Code correlation: 1983 CIC 507*
§ 2. Capitulum constat dignitatibus et canonicis, nisi, ad dignitates quod attinet, aliud ex capitularibus constitutionibus eruatur; non autem inferioribus beneficiariis seu mansionariis, qui canonicis auxilium praestant.	Sec. 2. A Chapter consists of dignities and canons, unless, as regards dignities, something else is drawn from the capitular constitutions; but not of inferior beneficiaries or mansionarii, who furnish assistance to the canons.

§ 3. Canonicatus sine adnexis emolumentis ne instituantur sine speciali Apostolicae Sedis concessione.	Sec. 3. Canonries without attached emoluments are not to be instituted without a special concession of the Apostolic See.
Can. 394. § 1. In Capitulis numeratis tot sint praebendati, quot praebendae; in non numeratis, quot ex proventibus decenter sustentari posse, Episcopus, audito Capitulo, iudicaverit.	Can. 394. Sec. 1. In numbered Chapters there are to be as many prebendaries as there are prebends; in non-numbered Chapters, as many as the Bishop, having heard the Chapter, shall have judged can be decently sustained from the revenues. *1983 Code correlation: NA*
§ 2. Erectio dignitatum Sedi Apostolicae reservatur; sed est in Episcopi potestate, consentiente Capitulo, exstinctas forte dignitates restituere et praebendis in Capitulo iam exstantibus alias sive canonicales sive beneficiales addere.	Sec. 2. The erection of dignities is reserved to the Apostolic See; but it is in the power of the Bishop, with the Chapter consenting, to restore dignities perhaps extinct and to add to the prebends already existing in the Chapter others, whether canonical or beneficial.
§ 3. In ecclesiis cathedralibus et collegialibus insignibus ubi adeo tenues praebendae sunt una cum distributionibus quotidianis, ut sustinendo canonicorum decori plane sint impares, Episcopi, audito Capitulo et impetrata Sanctae Sedis licentia, vel beneficia aliquot simplicia praebendis uniant, vel, si hac ratione provideri non possit, aliquibus praebendis suppressis, cum patronorum consensu, si de iure patronatus laicorum sint, quarum fructus et proventus reliquarum praebendarum distributionibus quotidianis applicentur, eas ad minorem numerum reducant, ita tamen ut tot supersint, quot divino cultui celebrando ac dignitati ecclesiae commode respondeant.	Sec. 3. In cathedral churches and distinguished collegiate churches where the prebends are so slender, together with the daily distributions, that they are plainly unequal to sustaining the decorum of the canons, Bishops, having heard the Chapter and obtained the permission of the Holy See, may either unite some simple benefices to the prebends, or, if provision cannot be made in this way, with some prebends suppressed, with the consent of patrons if they are under lay right of patronage, the fruits and revenues of which are applied to the daily distributions of the remaining prebends, may reduce them to a smaller number, yet in such a way that as many remain as conveniently correspond to celebrating divine worship and to the dignity of the church.
Can. 395. § 1. In ecclesiis tam cathedralibus quam collegialibus in quibus nullae sunt quotidianae distributiones vel ita tenues ut verisimiliter negligantur, Episcopi tertiam partem separent fructuum, proventuum, obventionum quae ex dignitatibus, canonicatibus, officiis aliisque illius ecclesiae beneficiis percipiuntur et in distributiones quotidianas convertant.	Can. 395. Sec. 1. In churches, both cathedral and collegiate, in which there are no daily distributions or they are so slender that they are likely to be neglected, Bishops are to separate a third part of the fruits, revenues, and offerings which are received from the dignities, canonries, offices, and other benefices of that church, and convert them into daily distributions. *1983 Code correlation: NA*
§ 2. Si distributiones quavis de causa introduci nequeant, Episcopus in dignitates, canonicos ac beneficiarios negligentes pecuniarias constituat mulctas, quae distributionibus respondeant earumque locum teneant.	Sec. 2. If distributions cannot be introduced for any cause, the Bishop is to establish monetary fines upon negligent dignities, canons, and beneficiaries, which correspond to distributions and take their place.
§ 3. Distributiones cedunt diligentibus, quavis collusione aut remissione exclusa; si vero dignitates habeant proventus a massa seu bonis canonicorum diversos et separatos, distributiones ab eis amissae cedunt aliis dignitatibus praesentibus, si adsint, secus fabricae ecclesiae, quatenus indigeat, aut alii pio loco Episcopi arbitrio.	Sec. 3. Distributions fall to the diligent, every collusion or remission being excluded; but if the dignities have revenues diverse and separate from the common mass or goods of the canons, distributions lost by them fall to the other dignities present, if there are any, otherwise to the fabric of the church, insofar as it needs them, or to another pious place at the Bishop's judgment.
§ 4. Ab unoquoque Capitulo secundum sua cuiusque statuta, unus vel plures censores, seu punctatores nominentur, qui absentes a divinis officiis quotidie notent, praestito prius coram Capitulo vel eius praeside iureiurando de suo munere fideliter obeundo; quibus Episcopus alium addere potest punctatorem; quod si abfuerint punctatores, senior e canonicis qui adsunt, illorum vices suppleat.	Sec. 4. By each Chapter, according to its own statutes, one or more censors, or punctators, are to be named, who are daily to note those absent from the divine offices, having first taken before the Chapter or its president an oath concerning faithfully performing their duty; to these the Bishop can add another punctator; but if the punctators are absent, the senior of the canons who are present supplies their place.
Can. 396. § 1. Collatio dignitatum tum in Capitulis cathedralibus tum in collegialibus Sedi Apostolicae reservatur.	Can. 396. Sec. 1. The conferral of dignities, both in cathedral Chapters and in collegiate Chapters, is reserved to the Apostolic See. *1983 Code correlation: NA*
§ 2. Prohibetur optio, reprobata contraria consuetudine, sed salva fundationis lege.	Sec. 2. Option is prohibited, with contrary custom reprobated, but with the law of foundation preserved.
§ 3. Prima saltem dignitas in Capitulo cathedrali quantum fieri potest et ceteris paribus, laurea doctorali in sacra theologia vel iure canonico polleat.	Sec. 3. At least the first dignity in a cathedral Chapter, insofar as it can be done and other things being equal, is to be strong in a doctoral degree in sacred theology or canon law.
Can. 397. Nisi aliud in statutis capitularibus caveatur, dignitatibus et canonicis secundum ordinem praecedentiae ius et officium est:	Can. 397. Unless something else is provided in the capitular statutes, to the dignities and canons, according to the order of precedence, belongs the right and duty: *1983 Code correlation: NA*
1° Episcopi vicem supplere in peragendis functionibus sacris in sollemnioribus anni festivitatibus;	1. To supply the place of the Bishop in carrying out sacred functions on the more solemn festivities of the year.
2° Episcopo celebranti in pontificalibus, aspersorium in ingressu ecclesiae porrigere et presbyteri assistentis fungi officio;	2. To present the aspersory to the Bishop celebrating in pontificals at the entrance of the church, and to perform the office of assisting priest.

3° Eidem decumbenti ministrare Sacramenta; defuncto iusta funebria persolvere;	3. To administer the Sacraments to the same when he is bedridden; when he is dead, to discharge the due funeral rites.
4° Convocare Capitulum eique praeesse ac praescribere et ordinare quae ad chori directionem referantur, dummodo dignitas sit de gremio Capituli.	4. To convoke the Chapter and preside over it, and to prescribe and order the things which refer to the direction of the choir, provided the dignity is from the body of the Chapter.
Can. 398. § 1. In nulla ecclesia cathedrali desit officium canonici theologi et, ubi id fieri poterit, canonici poenitentiarii.	Can. 398. Sec. 1. In no cathedral church is the office of canon theologian to be lacking and, where it can be done, that of canon penitentiary. *1983 Code correlation: NA*
§ 2. Etiam in collegialibus, praesertim insignibus, officium canonici theologi et poenitentiarii constitui potest.	Sec. 2. Also in collegiate churches, especially distinguished ones, the office of canon theologian and penitentiary can be constituted.
Can. 399. § 1. Canonicus theologus et poenitentiarius eligantur qui aptiores pro loci qualitate ad propria munera adimplenda reperiantur; sed, ceteris paribus, praeferantur doctores in sacra theologia, si agatur de canonico theologo, in sacra theologia vel iure canonico, si de poenitentiario; expedit praeterea ut canonicus poenitentiarius aetatis annum tricesimum expleverit.	Can. 399. Sec. 1. The canon theologian and penitentiary are to be chosen who, in view of the quality of the place, are found more suitable for fulfilling their proper duties; but, other things being equal, doctors in sacred theology are to be preferred if there is question of a canon theologian, in sacred theology or canon law if of a penitentiary; moreover it is expedient that the canon penitentiary have completed the thirtieth year of age. *1983 Code correlation: NA*
§ 2. Praebenda theologalis et poenitentiaria ne conferantur, nisi prius de vita, moribus, doctrina candidatorum plane constiterit, salva lege concursus, ubi sit constituta.	Sec. 2. The theological and penitentiary prebends are not to be conferred unless first there has been full certainty concerning the life, morals, and doctrine of the candidates, with the law of concursus preserved where it has been established.
§ 3. Canonicus poenitentiarius prohibetur aliud simul officium in dioecesi suscipere aut exercere, cui adnexa sit iurisdictio in foro externo.	Sec. 3. The canon penitentiary is prohibited from at the same time undertaking or exercising another office in the diocese to which jurisdiction in the external forum is attached.
Can. 400. § 1. Canonici theologi est, diebus et horis ab Episcopo cum Capituli consilio designatis, publice in ecclesia explanare sacram Scripturam; sed Episcopus, si id utilius iudicet, potest eidem alia doctrinae catholicae argumenta in ecclesia explicanda committere.	Can. 400. Sec. 1. It belongs to the canon theologian, on the days and hours designated by the Bishop with the counsel of the Chapter, publicly to explain sacred Scripture in church; but the Bishop, if he judges it more useful, can commit to him other arguments of Catholic doctrine to be explained in church. *1983 Code correlation: NA*
§ 2. Canonicus theologus munus expleat suum ipse per se, vel, si ultra sex menses fuerit impeditus, propriis expensis per alium sacerdotem ab Episcopo deputandum.	Sec. 2. The canon theologian is to fulfill his duty himself personally, or, if he has been impeded for more than six months, at his own expense through another priest to be deputed by the Bishop.
§ 3. Episcopus gravi de causa potest canonico theologo committere ut, loco lectionum in ecclesia, sacras disciplinas in Seminario doceat.	Sec. 3. The Bishop for a grave cause can commit to the canon theologian that, in place of lectures in church, he teach the sacred disciplines in the Seminary.
Can. 401. § 1. Poenitentiarius canonicus tum ecclesiae cathedralis tum ecclesiae collegialis obtinet a iure potestatem ordinariam, quam tamen aliis delegare non potest, absolvendi etiam a peccatis et a censuris Episcopo reservatis, in dioecesi extraneos quoque, et dioecesanos extra territorium quoque dioecesis.	Can. 401. Sec. 1. The penitentiary canon, both of the cathedral church and of the collegiate church, obtains by law an ordinary power, which however he cannot delegate to others, of absolving even from sins and censures reserved to the Bishop, in the diocese also outsiders, and diocesan persons also outside the territory of the diocese. *1983 Code correlation: 1983 CIC 508*
§ 2. Debet in sede excipiendis confessionibus sibi in capitulari ecclesia destinata residere tempore ad fidelium commoditatem, iudicio Episcopi, opportuniore et praesto esse iis qui ad confitenda sua peccata accedunt ipso quoque divinorum officiorum tempore.	Sec. 2. He must reside in the seat designated for him in the capitular church for hearing confessions at a time more opportune for the convenience of the faithful, in the judgment of the Bishop, and be present for those who approach to confess their sins, even during the time of the divine offices themselves.
Can. 402. Si Capitulo adnexa sit cura animarum, haec exerceatur a vicario paroeciali ad normam can. 471.	Can. 402. If care of souls is attached to the Chapter, this is to be exercised by a parochial vicar according to the norm of can. 471. *1983 Code correlation: 1983 CIC 510*
Can. 403. Exceptis dignitatibus, ad Episcopum pertinet, audito Capitulo, conferre omnia et singula beneficia ac canonicatus in ecclesiis tum cathedralibus tum collegialibus, reprobata quavis contraria consuetudine et revocato quolibet contrario privilegio, sed firma contraria fundationis lege et praescripto can. 1435.	Can. 403. With dignities excepted, it pertains to the Bishop, having heard the Chapter, to confer all and individual benefices and canonries in both cathedral and collegiate churches, any contrary custom being reprobated and any contrary privilege revoked, but with a contrary law of foundation and the prescription of can. 1435 remaining firm. *1983 Code correlation: 1983 CIC 509*

Can. 404. § 1. Canonicatus Episcopus conferat sacerdotibus doctrina vitaeque integritate praestantibus.	Can. 404. Sec. 1. The Bishop is to confer canonries upon priests outstanding in doctrine and integrity of life. *1983 Code correlation: 1983 CIC 509*
§ 2. In canonicatuum collatione, ceteris paribus, ratio habeatur illorum qui doctores in sacra theologia vel iure canonico renuntiati fuerint in aliquo athenaeo, vel laudabiliter ministerium ecclesiasticum aut magisterium exercuerint, firmo praescripto can. 130, § 2.	Sec. 2. In the conferral of canonries, other things being equal, account is to be taken of those who have been declared doctors in sacred theology or canon law in some athenaeum, or who have laudably exercised ecclesiastical ministry or teaching, with the prescription of can. 130, Sec. 2 remaining firm.
Can. 405. § 1. Dignitates, canonici et beneficiarii, capta legitime beneficii sui possessione ad normam can. 1443-1445, statim pro gradu suo acquirunt, praeter insignia ac privilegia propria, scamnum in choro, ius percipiendi fructus ac distributiones, ac vocem in capitulo ad normam can. 411, § 3.	Can. 405. Sec. 1. Dignities, canons, and beneficiaries, once legitimate possession of their benefice has been taken according to the norm of canons 1443-1445, immediately acquire according to their grade, besides their proper insignia and privileges, a stall in choir, the right of receiving fruits and distributions, and a voice in the chapter according to the norm of can. 411, Sec. 3. *1983 Code correlation: NA*
§ 2. De fidei professione ab ipsis ante captam possessionem emittenda servetur praescriptum can. 1406-1408.	Sec. 2. Concerning the profession of faith to be emitted by them before taking possession, the prescription of canons 1406-1408 is to be observed.
Can. 406. § 1. Episcopo, non autem Vicario Generali, nec Vicario Capitulari, ius est canonicos ad honorem nominandi sive dioecesanos sive extra-dioecesanos cum consilio Capituli cui canonicus est adscribendus, sed Episcopus raro et caute hoc iure utatur.	Can. 406. Sec. 1. To the Bishop, but not to the Vicar General nor to the Capitular Vicar, belongs the right of naming canons of honor, whether diocesan or extra-diocesan, with the counsel of the Chapter to which the canon is to be ascribed, but the Bishop is to use this right rarely and cautiously. *1983 Code correlation: NA*
§ 2. Sacerdotem alienae dioecesis canonicum ad honorem nominaturus, Episcopus, praeter Capituli sui consilium, Ordinarii, cui subiectus est nominandus, assensum impetret, sub poena nominationis irritae, eundemque Ordinarium insignia edoceat ac privilegia quorum usum nominandus exinde habiturus sit.	Sec. 2. When about to name a priest of another diocese a canon of honor, the Bishop, besides the counsel of his Chapter, is to obtain the assent of the Ordinary to whom the one to be named is subject, under penalty of invalid nomination, and is to inform the same Ordinary of the insignia and privileges whose use the one to be named will henceforth have.
§ 3. Canonici ad honorem extra dioecesim in qua nominati sunt degentes, numero sint tertia parte minores canonicis titularibus.	Sec. 3. Canons of honor residing outside the diocese in which they have been named are to be fewer in number by a third part than the titular canons.
Can. 407. § 1. Canonici ad honorem alicuius basilicae vel ecclesiae collegialis almae Urbis, privilegiis et insignibus uti possunt tantum intra eiusdem basilicae vel collegiatae ecclesiae eiusque filialium ambitum; canonici vero ad honorem aliarum ecclesiarum extra Urbem, privilegiis et insignibus utantur in dioecesi tantum ubi nominati sunt, non autem extra dioecesim, nisi ad normam can. 409, § 2.	Can. 407. Sec. 1. Canons of honor of some basilica or collegiate church of the nourishing City can use privileges and insignia only within the bounds of that basilica or collegiate church and of its filial churches; but canons of honor of other churches outside the City are to use privileges and insignia only in the diocese where they have been named, but not outside the diocese, unless according to the norm of can. 409, Sec. 2. *1983 Code correlation: NA*
§ 2. Canonici ad honorem, praeter insignia et privilegia seu iura honorifica, obtinent etiam scamnum in choro.	Sec. 2. Canons of honor, besides insignia and privileges or honorific rights, also obtain a stall in choir.
Can. 408. § 1. Capitulum cathedrale praecedit collegiali, etiam insigni, in ipsa quoque collegiali ecclesia; Capitulum insigne praecedit non insigni; in eodem Capitulo, salvis peculiaribus statutis, vel legitimis consuetudinibus, dignitates, servato inter se praecedentiae ordine, praecedunt canonicis; canonici antiquiores, qui nempe prius possessionem ceperunt, posterioribus; canonici titulares, honorariis; honorarii, beneficiariis; dignitates vero aut capitulares charactere episcopali ornati omnibus dignitatibus ac canonicis in presbyterali tantum ordine constitutis praecedunt.	Can. 408. Sec. 1. The cathedral Chapter precedes a collegiate one, even a distinguished one, also in the collegiate church itself; a distinguished Chapter precedes a non-distinguished one; in the same Chapter, with peculiar statutes or legitimate customs preserved, dignities, preserving among themselves the order of precedence, precede canons; older canons, namely those who took possession earlier, precede later ones; titular canons precede honorary ones; honorary ones precede beneficiaries; but dignities or capitulars adorned with episcopal character precede all dignities and canons constituted only in the presbyteral order. *1983 Code correlation: NA*
§ 2. In Capitulis in quibus habentur distinctae praebendae presbyterales, diaconales, subdiaconales, servetur praecedentia ordinis; et in eodem ordine praecedentia receptionis in ordinem, non autem in Capitulum.	Sec. 2. In Chapters in which there are distinct presbyteral, diaconal, and subdiaconal prebends, precedence of order is to be observed; and in the same order, precedence of reception into the order, not into the Chapter.
Can. 409. § 1. In unaquaque ecclesia tum cathedrali tum collegiali, qui in dignitate episcopali sunt constituti, deferant in choro vestem episcopalem; ceteri omnes, dignitates, canonici et beneficiarii, vestem sibi in bulla erectionis assignatam vel apostolico indulto concessam; secus censeantur tanquam absentes.	Can. 409. Sec. 1. In each church, both cathedral and collegiate, those who are constituted in episcopal dignity are to wear episcopal dress in choir; all the others, dignities, canons, and beneficiaries, are to wear the dress assigned to them in the bull of erection or granted by apostolic indult; otherwise they are considered as absent. *1983 Code correlation: NA*

§ 2. Vestem choralem aut specialia insignia capitularia adhibere possunt in tota dioecesi in qua est Capitulum, sed, reprobata contraria consuetudine, non extra dioecesim, nisi vel Episcopum comitentur vel Episcopum aut Capitulum repraesentent in Conciliis aliisve sollemnitatibus.	Sec. 2. They can use choral dress or special capitular insignia in the whole diocese in which the Chapter is, but, contrary custom being reprobated, not outside the diocese, unless they either accompany the Bishop or represent the Bishop or Chapter in Councils or other solemnities.
Can. 410. § 1. Sua cuique Capitulo statuta ne desint, ab omnibus dignitatibus, canonicis, beneficiariis religiose servanda.	Can. 410. Sec. 1. Let each Chapter not lack its own statutes, to be religiously observed by all dignities, canons, and beneficiaries. *1983 Code correlation: 1983 CIC 505*
§ 2. Statuta capitularia, per legitimum actum capitularem condita, approbanda subiiciantur Episcopo, sine cuius auctoritate postea nec abrogari possunt nec mutari.	Sec. 2. Capitular statutes, established by a legitimate capitular act, are to be submitted to the Bishop for approval, without whose authority afterwards they can neither be abrogated nor changed.
§ 3. Si, Episcopo edicente ut statuta conficiantur, Capitulum id praestare neglexerit, exacto sexto ab intimatione mense, Episcopus eadem conficiat imponatque Capitulo.	Sec. 3. If, when the Bishop commands that statutes be made, the Chapter has neglected to provide this, after the sixth month from the intimation has elapsed, the Bishop himself is to make the same and impose them on the Chapter.
Can. 411. § 1. Stato tempore ac loco conveniat canonicorum coetus de suae ecclesiae et Capituli negotiis acturus; alii praeterea conventus haberi poterunt, quoties id aut Episcopo aut Capituli praesidi aut maiori canonicorum parti expedire videatur.	Can. 411. Sec. 1. At the stated time and place the assembly of canons is to meet to act concerning the business of its church and Chapter; other meetings besides can be held whenever this seems expedient either to the Bishop, or to the president of the Chapter, or to the greater part of the canons. *1983 Code correlation: NA*
§ 2. Ad habendum coetum ordinarium non est necessaria specialis convocatio; quae tamen ad extraordinarium requiritur, et facienda est secundum statuta capitularia.	Sec. 2. For holding an ordinary meeting no special convocation is necessary; this however is required for an extraordinary meeting, and is to be made according to the capitular statutes.
§ 3. In capitulis vocem habent canonici, exclusis honorariis, et dignitates, si una cum canonicis Capitulum constituant ad normam can. 393, § 2.	Sec. 3. In chapters canons have a voice, honorary canons being excluded, and dignities, if together with the canons they constitute the Chapter according to the norm of can. 393, Sec. 2.
Can. 412. § 1. Canonici sive ecclesiae cathedralis sive collegialis Episcopo sollemniter Missam celebranti aut alia pontificalia exercenti, etiam in aliis ecclesiis civitatis aut suburbii, ab eodem invitati, assistere et inservire debent, dummodo iudicio Episcopi sufficiens canonicorum et ministrorum in ecclesia numerus maneat: et eundem accedentem ad ecclesiam cathedralem et redeuntem comitari ad normam Caeremonialis Episcoporum.	Can. 412. Sec. 1. Canons, whether of the cathedral church or of a collegiate church, invited by the Bishop when he solemnly celebrates Mass or exercises other pontifical functions, even in other churches of the city or suburb, must assist and serve him, provided that, in the Bishop's judgment, a sufficient number of canons and ministers remains in the church; and they are to accompany him as he goes to the cathedral church and returns, according to the norm of the Ceremonial of Bishops. *1983 Code correlation: NA*
§ 2. Episcopus potest duos e Capitulo sive cathedrali sive collegiali assumere ac retinere ut sibi in ecclesiastico ministerio ac dioecesis servitio assistant.	Sec. 2. The Bishop can assume and retain two from the Chapter, whether cathedral or collegiate, so that they may assist him in ecclesiastical ministry and in the service of the diocese.
Can. 413. § 1. Quodlibet Capitulum obligatione tenetur quotidie divina officia in choro rite persolvendi, salvis fundationis legibus.	Can. 413. Sec. 1. Any Chapter is held by the obligation of duly performing the divine offices daily in choir, with the laws of foundation preserved. *1983 Code correlation: NA*
§ 2. Divinum officium comprehendit psalmodiam horarum canonicarum et celebrationem cum cantu Missae conventualis, praeter alias Missas vel secundum rubricas Missalis vel ex piis fundationibus celebrandas.	Sec. 2. The divine office comprises the psalmody of the canonical hours and the celebration with chant of the conventual Mass, besides other Masses to be celebrated either according to the rubrics of the Missal or from pious foundations.
§ 3. Missam conventualem sine cantu celebrare licet hebdomadario, cum in ecclesia, pontificali ritu, Episcopus vel alius loco Episcopi celebrat.	Sec. 3. It is lawful for the hebdomadary to celebrate the conventual Mass without chant when, in the church, with pontifical rite, the Bishop or another in place of the Bishop celebrates.
Can. 414. Omnes et singuli qui chorale beneficium obtinent, tenentur in ipso choro divina officia persolvere singulis diebus, nisi servitium per turnum a Sede Apostolica aut fundationis legibus fuerit indultum.	Can. 414. All and each who obtain a choral benefice are held to perform the divine offices in the choir itself on individual days, unless service by turn has been granted by the Apostolic See or by the laws of foundation. *1983 Code correlation: NA*
Can. 415. § 1. Si ecclesia cathedralis aut collegialis simul sit paroecialis, relationes iuridicae inter Capitulum et parochum reguntur normis quae sequuntur, nisi aliud ferat aut Sedis Apostolicae indultum aut particularis conventio in erectione paroeciae inita et a loci Ordinario legitime probata.	Can. 415. Sec. 1. If a cathedral or collegiate church is at the same time parochial, the juridical relations between the Chapter and the pastor are governed by the norms which follow, unless either an indult of the Apostolic See or a particular agreement entered into at the erection of the parish and legitimately approved by the local Ordinary provides otherwise. *1983 Code correlation: 1983 CIC 510*
§ 2. Ad parochum spectat:	Sec. 2. To the pastor belongs:

1° Applicare Missam pro populo et, debito tempore, praedicare ac christianam doctrinam fideles edocere;	1. To apply Mass for the people and, at the due time, to preach and teach the faithful Christian doctrine.
2° Custodire libros paroeciales et ex iis attestationes extrahere;	2. To guard the parochial books and draw attestations from them.
3° Functiones paroeciales peragere de quibus in can. 462. Iusta funebria, in ecclesia ad normam iuris peragenda, non exclusa Missa exsequiali, persolvere ad Capitulum pertinet tantum in casu quo de funere agatur alicuius dignitatis, vel canonici, etiam honorarii tantum, vel beneficiarii;	3. To perform the parochial functions of which in can. 462. To discharge due funeral rites, to be performed in the church according to the norm of law, not excluding the funeral Mass, belongs to the Chapter only in the case in which there is question of the funeral of some dignity, or canon, even honorary only, or beneficiary.
4° Alias functiones non stricte paroeciales peragere quae in paroeciis fieri solent, modo non impediatur chorale servitium, nec Capitulum easdem functiones peragat;	4. To perform other functions not strictly parochial which are customarily done in parishes, provided that the choral service is not impeded, and that the Chapter does not perform the same functions.
5° Eleemosynas in bonum paroecianorum colligere, easdem directe vel indirecte oblatas recipere, administrare et secundum offerentium voluntatem distribuere.	5. To collect alms for the good of the parishioners, to receive those offered directly or indirectly, to administer them and distribute them according to the will of those offering.
§ 3. Ad Capitulum spectat:	Sec. 3. To the Chapter belongs:
1° Custodire sanctissimum Eucharistiae Sacramentum; sed altera sacri ciborii clavis apud parochum servari debet;	1. To guard the most holy Sacrament of the Eucharist; but the other key of the sacred ciborium must be kept with the pastor.
2° Invigilare ut in functionibus a parocho in capitulari ecclesia peragendis leges liturgicae observentur;	2. To watch that in functions performed by the pastor in the capitular church the liturgical laws are observed.
3° Ecclesiae curam habere eiusque bona administrare cum piis legatis.	3. To have care of the church and administer its goods with pious legacies.
§ 4. Nec parochus capitulares nec Capitulum paroeciales functiones et munera impediat; exorto autem conflictu, quaestionem dirimat loci Ordinarius, qui in primis curare debet ut catechetica instructio et Evangelii explicatio hora fidelibus commodiore semper habeatur.	Sec. 4. Neither is the pastor to impede capitular functions and duties, nor the Chapter parochial functions and duties; but when a conflict has arisen, the local Ordinary is to settle the question, who above all must take care that catechetical instruction and explanation of the Gospel always be held at an hour more convenient for the faithful.
§ 5. Non solum Capitulum impedire nequit parochum in exercenda paroeciali cura, sed insuper sciant capitulares se ex caritate teneri, maxime si designati coadiutores desint, eidem adiutricem operam navare, secundum modum ab Ordinario loci determinandum.	Sec. 5. Not only can the Chapter not impede the pastor in exercising parochial care, but in addition capitulars are to know that they are held from charity, especially if designated coadjutors are lacking, to devote assisting work to him, according to the manner to be determined by the local Ordinary.
Can. 416. In statutis capitularibus iusta designetur norma, ad quam canonici et beneficiarii in servitio altaris fungantur per turnum tum officio celebrantis tum etiam ministerio diaconi ac subdiaconi, exclusis tamen ab hoc ministerio dignitatibus, canonico theologo, poenitentiario et, si praebendae distinctae habeantur, canonicis ordinis presbyteralis.	Can. 416. In the capitular statutes a just norm is to be designated, according to which canons and beneficiaries in the service of the altar perform by turn both the office of celebrant and also the ministry of deacon and subdeacon, yet with dignities, the canon theologian, the penitentiary, and, if distinct prebends are held, canons of the presbyteral order excluded from this ministry. *1983 Code correlation: NA*
Can. 417. § 1. Missa conventualis applicanda est pro benefactoribus in genere.	Can. 417. Sec. 1. The conventual Mass is to be applied for benefactors in general. *1983 Code correlation: NA*
§ 2. Capitularis infirmitate detentus non tenetur eleemosynam praebere sacerdoti capitulari, qui ipsius vicem supplet in Missae conventualis celebratione et applicatione, nisi statuta capitularia vel particularis consuetudo aliud ferant.	Sec. 2. A capitular detained by illness is not held to provide alms to the capitular priest who supplies his place in the celebration and application of the conventual Mass, unless the capitular statutes or particular custom provide otherwise.
§ 3. Servari potest consuetudo praebendi stipem celebranti vel ex cumulo distributionum vel ex reditibus omnium praebendarum per contributum.	Sec. 3. The custom can be observed of providing a stipend to the celebrant either from the accumulation of distributions or from the revenues of all prebends by contribution.
Can. 418. § 1. Reprobata contraria consuetudine, canonici ac beneficiarii quotidiano choro adstricti, possunt singuli abesse tres tantum menses in anno, sive continuos sive intermissos, dummodo propriae ecclesiae statuta aut legitima consuetudo servitium diuturnius non requirant.	Can. 418. Sec. 1. Contrary custom being reprobated, canons and beneficiaries bound to daily choir can individually be absent only three months in the year, whether continuous or interrupted, provided that the statutes of their own church or legitimate custom do not require longer service. *1983 Code correlation: NA*

§ 2. Sine causa legitima et speciali Episcopi licentia nec feriari licet Quadragesimae et Adventus tempore, aut in praecipuis anni sollemnitatibus de quibus in can. 338, § 3; nec permittitur uno eodemque tempore capitulares ultra tertiam partem abesse.	Sec. 2. Without legitimate cause and special permission of the Bishop it is not lawful to take vacation during the time of Lent and Advent, or on the principal solemnities of the year of which in can. 338, Sec. 3; nor is it permitted that capitulars beyond a third part be absent at one and the same time.
§ 3. Tempore vacationum omne genus distributiones amittuntur, non obstante remissione ab aliis capitularibus facta; sed percipiuntur praebendae proventus aut duae tertiae distributionum partes, si omnes praebendae proventus in distributionibus consistant.	Sec. 3. During the time of vacations distributions of every kind are lost, notwithstanding remission made by other capitulars; but the revenues of the prebend are received, or two thirds parts of the distributions, if all the revenues of the prebends consist in distributions.
Can. 419. § 1. In ecclesiis in quibus non omnes simul choro intersunt, qui ad eum adstringuntur nequeunt per alium huic obligationi satisfacere, nisi in casibus particularibus, iusta ac rationabili de causa, et modo substitutus eodem tempore servitio chori non sit adstrictus, et sit in eadem ecclesia canonicus, si agatur de supplenda vice canonici, beneficiarius, si de beneficiarii; qui vero ad chorum non adstringuntur, obligatione residendi in loco beneficii non tenentur per dies quibus a choro absunt.	Can. 419. Sec. 1. In churches in which not all attend choir at the same time, those who are bound to it cannot satisfy this obligation through another, except in particular cases, for a just and reasonable cause, and provided that the substitute at the same time is not bound to the service of choir, and is a canon in the same church if there is question of supplying the turn of a canon, a beneficiary if of a beneficiary; but those who are not bound to choir are not held by the obligation of residing in the place of the benefice during the days on which they are absent from choir. *1983 Code correlation: NA*
§ 2. Si quis eodem die urgeatur onere utriusque Missae et pro populo et conventuali, hanc ipse celebret applicetque per se, illam per alium vel per se die sequenti.	Sec. 2. If anyone on the same day is pressed by the burden of both Masses, for the people and conventual, he himself is to celebrate and apply this latter personally, the former through another or personally on the following day.
Can. 420. § 1. Ita excusantur a choro ut percipiant fructus praebendae ac distributiones quotidianas:	Can. 420. Sec. 1. They are excused from choir in such a way that they receive the fruits of the prebend and the daily distributions: *1983 Code correlation: NA*
1° Capitulares iubilati ad normam can. 422, § 2;	1. Jubilated capitulars according to the norm of can. 422, Sec. 2.
2° Canonicus theologus singulis diebus quibus suo munere fungitur;	2. The canon theologian on individual days on which he performs his duty.
3° Canonicus poenitentiarius dum tempore chori vacat confessionibus audiendis;	3. The canon penitentiary while during the time of choir he is free for hearing confessions.
4° Vicarius paroecialis aliusve e Capitulo sive parochus sive coadiutor ab Episcopo deputatus, dum paroecialibus vacat officiis;	4. A parochial vicar or another from the Chapter, whether pastor or coadjutor, deputed by the Bishop, while he is free for parochial offices.
5° Qui infirmitate aliove physico impedimento choro prohibentur assistere;	5. Those who by illness or another physical impediment are prevented from assisting at choir.
6° Qui pontificia legatione alibi funguntur aut personae Romani Pontificis actu inserviunt;	6. Those who elsewhere perform a pontifical legation or actually serve the person of the Roman Pontiff.
7° Qui piis exercitiis vacant ad normam can. 126; quo tamen indulto semel tantum in anno chori servitio liberantur;	7. Those who are occupied with pious exercises according to the norm of can. 126; by this indult, however, they are freed from choral service only once in the year.
8° Accedentes una cum Episcopo aut eiusdem vice ad visitanda Limina Apostolorum;	8. Those going, together with the Bishop or in his stead, to visit the Thresholds of the Apostles.
9° Qui ab Episcopo vel Capitulo mittuntur ad Concilium Oecumenicum, plenarium, provinciale aut ad Synodum dioecesanam;	9. Those who are sent by the Bishop or Chapter to an Ecumenical, plenary, or provincial Council, or to a diocesan Synod.
10° Qui de Capituli consensu, non contradicente Episcopo, absunt a choro ob Capituli seu propriae ecclesiae utilitatem;	10. Those who, with the consent of the Chapter and the Bishop not opposing, are absent from choir because of the utility of the Chapter or of their own church.
11° Qui Episcopo sacra peragenti assistunt ad normam can. 412, § 1;	11. Those who assist the Bishop performing sacred things according to the norm of can. 412, Sec. 1.
12° Qui Episcopum comitantur in visitatione dioecesis vel visitationem ipsam eius nomine et mandato peragunt;	12. Those who accompany the Bishop in the visitation of the diocese or conduct the visitation itself in his name and by his mandate.
13° Qui operam navant conficiendis processibus in causis de quibus in can. 1999 seqq., vel uti testes in his causis vocati sunt, pro diebus et horis quibus hoc officium praestant;	13. Those who devote work to preparing processes in the causes of which in can. 1999 and following, or who have been called as witnesses in these causes, for the days and hours on which they perform this office.
14° Parochi consultores, examinatores et iudices synodales, dum proprio munere funguntur.	14. Pastor consultors, examiners, and synodal judges, while they perform their proper duty.

§ 2. Distributiones vero quae inter praesentes dicuntur, ii tantum percipiunt, qui in § 1, nn. 7, 11, 13, enumerantur, nisi obstet fundatorum expressa voluntas.	Sec. 2. But the distributions which are called among the present are received only by those who are enumerated in Sec. 1, nn. 7, 11, 13, unless the express will of the founders stands in the way.
Can. 421. § 1. Excusantur a choro, sed percipiunt praebendae fructus dumtaxat, non autem distributiones:	Can. 421. Sec. 1. They are excused from choir, but receive only the fruits of the prebend, not however the distributions: *1983 Code correlation: NA*
1° Qui de licentia Ordinarii loci publice docent in scholis ab Ecclesia recognitis sacram theologiam aut ius canonicum;	1. Those who, with the permission of the local Ordinary, publicly teach sacred theology or canon law in schools recognized by the Church.
2° Dantes operam studio sacrae theologiae aut iuris canonici in publicis scholis ab Ecclesia probatis, de Ordinarii licentia;	2. Those who devote work to the study of sacred theology or canon law in public schools approved by the Church, with the permission of the Ordinary.
3° Vicarius Capitularis, Vicarius Generalis, officialis ac cancellarius, si de gremio sint, dum suis muneribus vacant;	3. The Capitular Vicar, the Vicar General, the officialis, and the chancellor, if they are from the body, while they are occupied with their duties.
4° Canonici qui Episcopo inserviunt ad normam can. 412, § 2.	4. Canons who serve the Bishop according to the norm of can. 412, Sec. 2.
§ 2. Quod si omnes praebendae fructus consistant in distributionibus, vel adeo sint tenues ut tertiam distributionum partem non attingant, tunc memorati omnes duas tantum tertias partes distributionum lucrantur, cumulatas ex fructibus praebendae ac distributionibus.	Sec. 2. But if all the fruits of the prebend consist in distributions, or are so slender that they do not reach a third part of the distributions, then all those mentioned gain only two thirds parts of the distributions, accumulated from the fruits of the prebend and the distributions.
Can. 422. § 1. Praebenda fruentes ab Apostolica tantum Sede impetrare possunt indultum emeriti seu, ut aiunt, iubilationis post continuum et laudabile quadraginta annorum in eadem vel distinctis ecclesiis eiusdem civitatis vel saltem dioecesis chori servitium.	Can. 422. Sec. 1. Those enjoying a prebend can obtain only from the Apostolic See an indult of emeritus, or, as they say, jubilation, after continuous and laudable service of choir for forty years in the same or distinct churches of the same city or at least diocese. *1983 Code correlation: NA*
§ 2. Iubilatus, etiamsi in loco beneficii non resideat percipit tum fructus praebendae tum distributiones etiam inter praesentes, nisi obstent expressa fundatorum vel oblatorum voluntas, ecclesiae statuta aut consuetudo.	Sec. 2. The jubilated one, even if he does not reside in the place of the benefice, receives both the fruits of the prebend and distributions even among the present, unless the express will of the founders or offerers, the statutes of the church, or custom stand in the way.
§ 3. Ius optandi, si ex lege fundationis competat, non est capitulari iubilato.	Sec. 3. The right of option, if it belongs by the law of foundation, does not belong to a jubilated capitular.
CAPUT VI De consultoribus dioecesanis	CHAPTER VI: Of Diocesan Consultors
Can. 423. In quibus dioecesibus nondum constitui potuit restituive cathedrale canonicorum Capitulum, instituantur ab Episcopo, salvis peculiaribus Apostolicae Sedis praescriptis, consultores dioecesani, hoc est sacerdotes pietate, moribus, doctrina ac prudentia commendati.	Can. 423. In those dioceses in which a cathedral Chapter of canons has not yet been able to be constituted or restored, diocesan consultors are to be instituted by the Bishop, with the peculiar prescriptions of the Apostolic See preserved; that is, priests commended by piety, morals, doctrine, and prudence. *1983 Code correlation: 1983 CIC 502*
Can. 424. Consultores nominat Episcopus, firmo praescripto can. 426.	Can. 424. The Bishop names the consultors, with the prescription of can. 426 remaining firm. *1983 Code correlation: 1983 CIC 502*
Can. 425. § 1. Consultores dioecesani numero sint saltem sex; in dioecesibus ubi pauci sint sacerdotes, saltem quatuor; iidemque omnes in civitate episcopali vel in locis vicinioribus commorentur.	Can. 425. Sec. 1. Diocesan consultors are to be at least six in number; in dioceses where there are few priests, at least four; and all the same are to dwell in the episcopal city or in nearer places. *1983 Code correlation: 1983 CIC 502*
§ 2. Antequam munus huiusmodi suscipiant, iusiurandum interponant de officio fideliter exsequendo sine ulla acceptione personarum.	Sec. 2. Before they undertake a duty of this kind, they are to interpose an oath concerning faithfully carrying out the office without any acceptance of persons.
Can. 426. § 1. Officium consultorum est ad triennium.	Can. 426. Sec. 1. The office of consultors is for three years. *1983 Code correlation: 1983 CIC 502*
§ 2. Exacto triennio, Episcopus vel alios in eorum locum substituat, vel eosdem ad aliud triennium confirmet, quod idem servetur singulis trienniis.	Sec. 2. When the three years have elapsed, the Bishop is either to substitute others in their place, or confirm the same ones for another three years; and the same is to be observed in each three-year period.
§ 3. Deficiente, quavis de causa, aliquo consultore intra triennium, Episcopus alium de consilio ceterorum consultorum substituat, isque in officio maneat usque ad expletum idem triennium.	Sec. 3. If, from any cause whatsoever, some consultor is lacking within the three years, the Bishop is to substitute another with the counsel of the other consultors, and he remains in office until the same three years are completed.

§ 4. Cum vero triennium excidisse contigerit vacante sede episcopali, consultores in officio maneant usque ad accessum novi Episcopi, qui intra sex menses ab inita possessione providere debet ad normam huius canonis.	Sec. 4. But when it happens that the three years have expired while the episcopal see is vacant, the consultors remain in office until the arrival of the new Bishop, who within six months from possession begun must provide according to the norm of this canon.
§ 5. Si, sede vacante, aliquis consultor moriatur vel renuntiet, Vicarius Capitularis, de consensu aliorum consultorum, alium nominet, qui tamen, ut munere, sede plena, fungatur, indiget novi Episcopi confirmatione.	Sec. 5. If, while the see is vacant, some consultor dies or resigns, the Capitular Vicar, with the consent of the other consultors, is to name another, who however, in order to function in the office when the see is full, needs the confirmation of the new Bishop.
Can. 427. Coetus consultorum dioecesanorum vices Capituli cathedralis, qua Episcopi senatus, supplet; quare quae canones ad gubernationem dioecesis, sive sede plena sive ea impedita aut vacante, Capitulo cathedrali tribuunt, ea de coetu quoque consultorum dioecesanorum intelligenda sunt.	Can. 427. The assembly of diocesan consultors supplies the place of the cathedral Chapter, as the Bishop's senate; therefore those things which the canons attribute to the cathedral Chapter for the governance of the diocese, whether when the see is full or when it is impeded or vacant, are also to be understood concerning the assembly of diocesan consultors. *1983 Code correlation: 1983 CIC 502*
Can. 428. Durante munere, consultores ne removeantur, nisi ob iustam causam ac de consilio ceterorum consultorum.	Can. 428. During their duty, consultors are not to be removed except for a just cause and with the counsel of the other consultors. *1983 Code correlation: NA*
CAPUT VII De sede impedita aut vacante ac de Vicario Capitulari	CHAPTER VII: Of an Impeded or Vacant See and of the Capitular Vicar
Can. 429. § 1. Sede per Episcopi captivitatem, relegationem, exsilium, aut inhabilitatem ita impedita, ut ne per litteras quidem cum dioecesanis communicare ipse possit, dioecesis regimen, nisi Sancta Sedes aliter providerit, penes Episcopi Vicarium Generalem vel alium virum ecclesiasticum ab Episcopo delegatum esto.	Can. 429. Sec. 1. When the see has been so impeded through the captivity, relegation, exile, or incapacity of the Bishop that he himself cannot communicate with the diocesans even by letters, the governance of the diocese, unless the Holy See has provided otherwise, is to be in the hands of the Bishop's Vicar General or another ecclesiastical man delegated by the Bishop. *1983 Code correlation: 1983 CIC 412-13, 415*
§ 2. Potest in casu Episcopus, gravi de causa, plures delegare, qui sibi invicem in munere succedant.	Sec. 2. In such a case, the Bishop can, for a grave cause, delegate several who are to succeed one another in the duty.
§ 3. His deficientibus, vel, uti supra dictum est, impeditis, Capitulum ecclesiae cathedralis suum Vicarium constituat, qui regimen assumat cum potestate Vicarii Capitularis.	Sec. 3. If these are lacking, or, as was said above, impeded, the Chapter of the cathedral church is to constitute its own Vicar, who is to assume governance with the power of a Capitular Vicar.
§ 4. Qui dioecesim regendam, ut supra, suscepit, quamprimum Sanctam Sedem moneat de sede impedita ac de assumpto munere.	Sec. 4. The one who has undertaken the diocese to be governed, as above, is as soon as possible to advise the Holy See concerning the impeded see and concerning the duty assumed.
§ 5. Si Episcopus in excommunicationem, interdictum vel suspensionem inciderit, Metropolita, eoque deficiente, vel, si de eodem agatur, antiquior inter Suffraganeos ad Sedem Apostolicam illico recurrat, ut ipsa provideat; quod si de dioecesi agatur vel praelatura de quibus in can. 285, Metropolita qui fuit legitime electus, obligatione recurrendi tenetur.	Sec. 5. If the Bishop has fallen into excommunication, interdict, or suspension, the Metropolitan, or if he is lacking, or if there is question of the same, the older among the Suffragans, is immediately to have recourse to the Apostolic See so that it may provide; but if there is question of a diocese or prelature of which in can. 285, the Metropolitan who was legitimately elected is held by the obligation of having recourse.
Can. 430. § 1. Sedes episcopalis vacat Episcopi morte, renuntiatione a Romano Pontifice acceptata, translatione ac privatione Episcopo intimata.	Can. 430. Sec. 1. The episcopal see is vacant by the Bishop's death, resignation accepted by the Roman Pontiff, transfer, and privation intimated to the Bishop. *1983 Code correlation: 1983 CIC 416-18*
§ 2. Nihilominus, excepta collatione beneficiorum aut officiorum ecclesiasticorum, omnia vim habent quae gesta sunt a Vicario Generali, usque dum hic certam de obitu Episcopi notitiam acceperit, vel ab Episcopo aut Vicario Generali, usque dum certa de memoratis actibus pontificiis notitia ad eosdem pervenerit.	Sec. 2. Nevertheless, with the conferral of benefices or ecclesiastical offices excepted, all things have force which have been done by the Vicar General until he has received certain notice of the Bishop's death, or by the Bishop or Vicar General until certain notice of the aforesaid pontifical acts has reached them.
§ 3. A certa translationis notitia Episcopus intra quatuor menses debet dioecesim ad quam petere eiusdemque canonicam possessionem assumere ad normam can. 333, 334 et a die captae possessionis dioecesis a qua plene vacat; interim vero in eadem Episcopus:	Sec. 3. From certain notice of transfer, within four months the Bishop must seek the diocese to which he has been transferred and assume canonical possession of it according to the norm of canons 333, 334; and from the day possession has been taken, the diocese from which he was transferred is fully vacant; meanwhile in the same diocese the Bishop:
1° Vicarii Capitularis potestatem obtinet eisdemque obligationibus tenetur, cessante qualibet Vicarii Generalis potestate;	1. Obtains the power of the Capitular Vicar and is held by the same obligations, any power of the Vicar General ceasing.
2° Honorifica Episcoporum residentialium privilegia conservat;	2. Preserves the honorific privileges of residential Bishops.
3° Integros percipit fructus mensae episcopatis ad normam can. 194, § 2.	3. Receives the integral fruits of the episcopal mensa according to the norm of can. 194, Sec. 2.

Can. 431. § 1. Sede vacante, nisi adfuerit Administrator Apostolicus vel aliter a Sancta Sede provisum fuerit, ad Capitulum ecclesiae cathedralis regimen dioecesis devolvitur.	Can. 431. Sec. 1. When the see is vacant, unless there is an Apostolic Administrator or provision has otherwise been made by the Holy See, the governance of the diocese devolves to the Chapter of the cathedral church. *1983 Code correlation: 1983 CIC 419*
§ 2. Sicubi ex speciali Sanctae Sedis dispositione Archiepiscopus aliusve Episcopus Administratorem dioecesis vacantis designet, hic omnes et solas facultates habet quae Vicario Capitulari competunt, eisdem obligationibus ac poenis obnoxius.	Sec. 2. If anywhere, from a special disposition of the Holy See, an Archbishop or another Bishop designates the Administrator of the vacant diocese, this one has all and only those faculties which belong to a Capitular Vicar, subject to the same obligations and penalties.
Can. 432. § 1. Capitulum ecclesiae cathedralis, sede vacante, intra octo dies ab accepta notitia vacationis, debet Vicarium Capitularem qui loco sui dioecesim regat et, si fructuum percipiendorum ei munus incumbat, oeconomum unum vel plures fideles ac diligentes constituere.	Can. 432. Sec. 1. The Chapter of the cathedral church, when the see is vacant, within eight days from receiving notice of the vacancy, must constitute a Capitular Vicar who is to govern the diocese in its place and, if the duty of receiving fruits falls upon him, one or more faithful and diligent economes. *1983 Code correlation: 1983 CIC 421-22*
§ 2. Si Capitulum intra praescriptum tempus Vicarium aut oeconomum, quavis de causa, nullum deputaverit, deputatio ad Metropolitam devolvitur; si autem ecclesia ipsa metropolitana fuerit vacans vel metropolitana simul et suffraganea, ad antiquiorem ex Episcopis suffraganeis.	Sec. 2. If the Chapter within the prescribed time has deputed no Vicar or econome, for any cause whatsoever, the deputation devolves to the Metropolitan; but if the metropolitan church itself has been vacant, or the metropolitan and suffragan churches at the same time, to the older from among the suffragan Bishops.
§ 3. Etiam vacante dioecesi aut abbatia vel praelatura de quibus in can. 285, si Capitulum intra octiduum Vicarium vel oeconomum non nominaverit, hunc Metropolita qui fuit legitime electus ad normam citati canonis, constituat, nisi in abbatia vel praelatura nullius religiosa aliter ad normam constitutionum provideatur.	Sec. 3. Also when a diocese, abbey, or prelature of which in can. 285 is vacant, if the Chapter within eight days has not named a Vicar or econome, the Metropolitan who was legitimately elected according to the norm of the cited canon is to constitute this one, unless in a religious abbey or prelature nullius provision is made otherwise according to the norm of the constitutions.
§ 4. Capitulum quantocius de morte Episcopi et deinde electus in Vicarium Capitularem de sua electione Sedem Apostolicam certiorem faciant.	Sec. 4. The Chapter as quickly as possible concerning the death of the Bishop, and then the one elected as Capitular Vicar concerning his election, are to make the Apostolic See more certain.
Can. 433. § 1. Unus deputetur Vicarius Capitularis, reprobata contraria consuetudine; secus electio irrita est.	Can. 433. Sec. 1. One Capitular Vicar is to be deputed, contrary custom being reprobated; otherwise the election is invalid. *1983 Code correlation: 1983 CIC 423-24*
§ 2. Vicarii Capitularis et oeconomi constitutio fieri debet per actum capitularem ad normam can. 160-182 salvis peculiaribus huius Capitis normis, et ad eius validitatem requiritur numerus suffragiorum absolute maior demptis suffragiis nullis.	Sec. 2. The constitution of the Capitular Vicar and of the econome must be made through a capitular act according to the norm of canons 160-182, with the peculiar norms of this Chapter preserved, and for its validity an absolutely greater number of votes is required, null votes having been removed.
§ 3. Idem potest in Vicarium Capitularem et oeconomum deputari.	Sec. 3. The same person can be deputed as Capitular Vicar and econome.
Can. 434. § 1. Ad Vicarii Capitularis munus deputari valide nequit clericus qui ad sacrum presbyteratus ordinem nondum fuerit promotus, aut tricesimum aetatis annum non expleverit, aut ad eandem vacantem sedem fuerit electus, nominatus vel praesentatus.	Can. 434. Sec. 1. A cleric cannot validly be deputed to the duty of Capitular Vicar who has not yet been promoted to the sacred order of the presbyterate, or has not completed the thirtieth year of age, or has been elected, nominated, or presented to the same vacant see. *1983 Code correlation: 1983 CIC 425*
§ 2. Vicarius Capitularis sit praeterea in theologia aut iure canonico doctor vel licentiatus aut saltem earundem disciplinarum vere peritus, in eoque morum integritas, pietas, sana doctrina cum prudentiae laude conspirent.	Sec. 2. The Capitular Vicar is furthermore to be a doctor or licentiate in theology or canon law, or at least truly expert in those same disciplines; and in him integrity of morals, piety, and sound doctrine are to harmonize with praise of prudence.
§ 3. Si praescriptae § 1 conditiones posthabitae fuerint, Metropolita, aut si ecclesia metropolitana vacans fuerit, vel de ipso Capitulo metropolitano agatur, antiquior provinciae Episcopus, agnita rei veritate, Vicarium pro ea vice deputet; actus autem illius qui a Capitulo electus fuerat, ipso iure sunt nulli.	Sec. 3. If the conditions prescribed in Sec. 1 have been put aside, the Metropolitan, or if the metropolitan church has been vacant, or there is question of the metropolitan Chapter itself, the older Bishop of the province, the truth of the matter having been recognized, is to depute a Vicar for that turn; moreover the acts of the one who had been elected by the Chapter are null by the law itself.
Can. 435. § 1. Sicut ad Capitulum ante deputationem Vicarii Capitularis, ita deinde ad Vicarium Capitularem transit ordinaria Episcopi iurisdictio in spiritualibus et temporalibus, exceptis iis quae in iure expresse sunt eidem prohibita.	Can. 435. Sec. 1. Just as to the Chapter before the deputation of the Capitular Vicar, so thereafter to the Capitular Vicar passes the ordinary jurisdiction of the Bishop in spiritual and temporal matters, excepting those things which in law are expressly prohibited to the same. *1983 Code correlation: 1983 CIC 426-28*

§ 2. Quare Capitulum et postea Vicarius Capitularis omnia possunt quae enumerata sunt can. 368, § 2; item facultate pollent exercitium pontificalium in dioecesi cuilibet Episcopo permittendi, imo, si Vicarius Capitularis sit Episcopus, potest ipse eadem exercere, excluso tamen usu throni cum baldachino.	Sec. 2. Therefore the Chapter and afterwards the Capitular Vicar can do all things which are enumerated in can. 368, Sec. 2; likewise they are strong in the faculty of permitting any Bishop to exercise pontifical functions in the diocese; indeed, if the Capitular Vicar is a Bishop, he himself can exercise the same, yet with the use of a throne with baldachin excluded.
§ 3. Vicario Capitulari et Capitulo non licet agere quidpiam quod vel dioecesi vel episcopalibus iuribus praeiudicium aliquod afferre possit; nominatim vero Vicarius Capitularis aliique sive de Capitulo sive extranei, clerici aut laici, per se vel per alium prohibentur Curiae episcopalis documenta quaelibet subtrahere vel destruere vel celare vel immutare.	Sec. 3. It is not lawful for the Capitular Vicar and the Chapter to do anything which could bring some prejudice either to the diocese or to episcopal rights; specifically, the Capitular Vicar and others, whether of the Chapter or outsiders, clerics or lay persons, by themselves or through another, are prohibited from subtracting, destroying, concealing, or altering any documents whatsoever of the episcopal Curia.
Can. 436. Sede vacante nihil innovetur.	Can. 436. When the see is vacant, let nothing be innovated. *1983 Code correlation: 1983 CIC 428*
Can. 437. In Vicario constituendo nullam sibi iurisdictionis partem Capitulum retinere potest, nec gerendo muneri tempus praefinire aliasve restrictiones praestituere.	Can. 437. In constituting a Vicar, the Chapter can retain for itself no part of jurisdiction, nor define beforehand a time for the duty to be carried out, nor set in advance any other restrictions. *1983 Code correlation: NA*
Can. 438. Vicarius Capitularis, edita fidei professione de qua in can. 1406-1408, statim iurisdictionem obtinet, quin necessaria sit ullius confirmatio.	Can. 438. The Capitular Vicar, after the profession of faith of which in canons 1406-1408 has been emitted, immediately obtains jurisdiction, without any confirmation being necessary. *1983 Code correlation: 1983 CIC 427*
Can. 439. Quae in can. 370 de Vicario Generali praescripta sunt, eadem de Vicario quoque Capitulari dicta intelligantur.	Can. 439. The same things which have been prescribed in can. 370 concerning the Vicar General are to be understood as said also concerning the Capitular Vicar. *1983 Code correlation: NA*
Can. 440. Vicarius Capitularis obligatione tenetur residendi in dioecesi et applicandae Missae pro populo ad normam can. 338, 339.	Can. 440. The Capitular Vicar is held by the obligation of residing in the diocese and of applying Mass for the people according to the norm of canons 338, 339. *1983 Code correlation: 1983 CIC 429*
Can. 441. Nisi aliter fuerit legitime provisum:	Can. 441. Unless provision has otherwise been legitimately made: *1983 Code correlation: NA*
1° Vicarius Capitularis et oeconomus ius habent ad congruam retributionem, in Concilio provinciali designatam vel recepta consuetudine concedi solitam desumendam ex reditibus mensae episcopalis aut ex aliis emolumentis;	1. The Capitular Vicar and the econome have the right to a suitable remuneration, designated in the provincial Council or customarily granted by received custom, to be taken from the revenues of the episcopal mensa or from other emoluments.
2° Cetera emolumenta, quo tempore sedes episcopalis vacaverit, futuro Episcopo pro dioecesis necessitatibus reserventur, si ad Episcopum, ecclesia non vacante, pertinuissent.	2. The other emoluments, during the time in which the episcopal see has been vacant, are to be reserved for the future Bishop for the necessities of the diocese, if they would have pertained to the Bishop when the church was not vacant.
Can. 442. Oeconomus rerum ecclesiasticarum et proventuum curam et administrationem gerat, sub auctoritate tamen Vicarii Capitularis.	Can. 442. The econome is to conduct the care and administration of ecclesiastical goods and revenues, under the authority, however, of the Capitular Vicar. *1983 Code correlation: NA*
Can. 443. § 1. Vicarii Capitularis et oeconomi remotio Sanctae Sedi reservatur; renuntiatio authentica forma est exhibenda Capitulo, a quo tamen eam acceptari necesse non est, ut valeat; novi autem Vicarii vel oeconomi constitutio post prioris renuntiationem, obitum vel remotionem ad ipsum Capitulum pertinet, facienda ad normam can. 432.	Can. 443. Sec. 1. The removal of the Capitular Vicar and of the econome is reserved to the Holy See; resignation is to be exhibited to the Chapter in authentic form, by which however it is not necessary that it be accepted in order to be valid; moreover the constitution of a new Vicar or econome after the resignation, death, or removal of the prior one pertains to the Chapter itself, to be made according to the norm of can. 432. *1983 Code correlation: 1983 CIC 430*
§ 2. Cessat praeterea eorum munus per initam a novo Episcopo possessionem ad normam can. 334 § 3.	Sec. 2. Their duty furthermore ceases through possession begun by the new Bishop according to the norm of can. 334, Sec. 3.

Can. 444. § 1. Novus Episcopus a Capitulo, a Vicario Capitulari, ab oeconomo et ab aliis officialibus, qui, sede vacante, fuerunt constituti, rationem exigere debet officiorum, iurisdictionis, administrationis munerisve ipsorum cuiuslibet, et in eos animadvertere qui in suo officio seu administratione deliquerint, etiamsi, redditis rationibus, a Capitulo vel a Capituli deputatis absolutionem aut liberationem impetraverint.	Can. 444. Sec. 1. The new Bishop must demand an account from the Chapter, from the Capitular Vicar, from the econome, and from other officials who were constituted while the see was vacant, of the offices, jurisdiction, administration, or duty of each of them, and must take action against those who have failed in their office or administration, even if, when accounts had been rendered, they had obtained absolution or release from the Chapter or from deputies of the Chapter. *1983 Code correlation: NA*
§ 2. Iidem rationem reddant novo Episcopo scripturarum ad Ecclesiam pertinentium, si quae ad ipsos pervenerint.	Sec. 2. The same persons are to render account to the new Bishop of writings pertaining to the Church, if any have come to them.
CAPUT VIII De vicariis foraneis	CHAPTER VIII: Of Vicars Forane
Can. 445. Vicarius foraneus est sacerdos qui vicariatui foraneo, de quo in can. 217, ab Episcopo praeficitur.	Can. 445. A vicar forane is a priest who is placed by the Bishop over a forane vicariate, of which in can. 217. *1983 Code correlation: 1983 CIC 553*
Can. 446. § 1. Ad munus vicarii foranei Episcopus eligat sacerdotem quem dignum iudicaverit, praesertim inter rectores ecclesiarum paroecialium.	Can. 446. Sec. 1. For the duty of vicar forane, the Bishop is to choose a priest whom he shall have judged worthy, especially from among the rectors of parochial churches. *1983 Code correlation: 1983 CIC 553-54*
§ 2. Vicarius foraneus ad nutum Episcopi amoveri potest.	Sec. 2. A vicar forane can be removed at the will of the Bishop.
Can. 447. § 1. Vicario foraneo, praeter facultates quas ei tribuit Synodus provincialis vel dioecesana et secundum normas in eadem Synodo legitime statutas vel ab Episcopo statuendas, ius et officium est invigilandi potissimum:	Can. 447. Sec. 1. To the vicar forane, besides the faculties which the provincial or diocesan Synod grants him and according to the norms legitimately established in that same Synod or to be established by the Bishop, belongs the right and duty of watching especially: *1983 Code correlation: 1983 CIC 555*
1° Num ecclesiastici viri sui ambitus seu districtus vitam ducant ad normam sacrorum canonum suisque officiis diligenter satisfaciant, praesertim circa residentiae legem, divini verbi praedicationem, impertiendam pueris atque adultis catechesim et obligationem infirmis assistendi;	1. Whether the ecclesiastical men of his region or district lead life according to the norm of the sacred canons and diligently satisfy their offices, especially concerning the law of residence, the preaching of the divine word, the catechesis to be imparted to children and adults, and the obligation of assisting the sick.
2° Num decreta lata ab Episcopo in sacra visitatione exsecutioni mandentur;	2. Whether the decrees issued by the Bishop in the sacred visitation are carried out.
3° Num debitae cautelae circa materiam Sacrificii Eucharistici adhibeantur;	3. Whether due precautions are applied concerning the matter of the Eucharistic Sacrifice.
4° Num decor et nitor ecclesiarum et sacrae supellectilis, maxime in custodia sanctissimi Sacramenti et in Missae celebratione, accurate servetur; an sacrae functiones secundum sacrae liturgiae praescripta celebrentur; bona ecclesiastica diligenter administrentur, adnexaque illis onera, in primis Missarum, rite impleantur; rectene conscribantur et asserventur libri paroeciales.	4. Whether the decorum and neatness of churches and of sacred furnishings, especially in the custody of the most holy Sacrament and in the celebration of Mass, are accurately observed; whether sacred functions are celebrated according to the prescriptions of sacred liturgy; whether ecclesiastical goods are diligently administered and the burdens attached to them, chiefly those of Masses, are duly fulfilled; whether the parochial books are rightly written and preserved.
§ 2. De iis omnibus ut reddatur certior, vicarius foraneus debet, statutis ab Episcopo temporibus, sui districtus paroecias visitare.	Sec. 2. In order that he may be made more certain concerning all these things, the vicar forane must visit the parishes of his district at the times established by the Bishop.
§ 3. Pertinet etiam ad vicarium foraneum, statim atque audierit aliquem sui districtus parochum graviter aegrotare, operam dare ne spiritualibus ac materialibus auxiliis honestoque funere, cum decesserit, careat; et curare ne, eo aegrotante vel decedente, libri, documenta, sacra supellex aliaque quae ad ecclesiam pertinent, depereant aut asportentur.	Sec. 3. It also pertains to the vicar forane, as soon as he has heard that some pastor of his district is gravely ill, to take care that he not lack spiritual and material aids and an honorable funeral when he dies; and to take care that, while he is ill or dying, the books, documents, sacred furnishings, and other things which pertain to the church do not perish or be carried away.
Can. 448. § 1. Vicarius foraneus debet, diebus ab Episcopo designatis, convocare presbyteros proprii districtus ad conventus seu collationes de quibus in can. 131 eisdemque praeesse; ubi vero plures habeantur huiusmodi coetus in variis districtus locis, invigilare ut rite celebrentur.	Can. 448. Sec. 1. The vicar forane must, on the days designated by the Bishop, convoke the presbyters of his own district to the meetings or conferences of which in can. 131 and preside over the same; but where several assemblies of this kind are held in various places of the district, he is to watch that they are duly celebrated. *1983 Code correlation: 1983 CIC 555*
§ 2. Si non sit parochus, debet residere in territorio vicariatus vel alio in loco non valde distanti secundum normas ab Episcopo definiendas.	Sec. 2. If he is not a pastor, he must reside in the territory of the vicariate or in another place not very distant, according to norms to be defined by the Bishop.

Can. 449. Saltem semel in anno vicarius foraneus proprii vicariatus rationem reddere debet Ordinario loci, exponens non solum quae intra annum bene gesta sint, sed etiam quae mala obrepserint, quae scandala exorta sint, quae remedia ad ea reparanda adhibita et quidquid agendum existimet ad ea radicitus exstirpanda.	Can. 449. At least once a year the vicar forane must render an account of his own vicariate to the local Ordinary, setting forth not only those things which have been done well within the year, but also what evils have crept in, what scandals have arisen, what remedies have been applied for repairing them, and whatever he judges must be done to eradicate them root and branch. *1983 Code correlation: NA*
Can. 450. § 1. Vicarius foraneus sigillum habeat vicariatus proprium.	Can. 450. Sec. 1. The vicar forane is to have the proper seal of the vicariate. *1983 Code correlation: NA*
§ 2. Praecedit omnibus parochis aliisque sacerdotibus sui districtus.	Sec. 2. He precedes all pastors and other priests of his district.
CAPUT IX De parochis	CHAPTER IX: Of Pastors
Can. 451. § 1. Parochus est sacerdos vel persona moralis cui paroecia collata est in titulum cum cura animarum sub Ordinarii loci auctoritate exercenda.	Can. 451. Sec. 1. A pastor is a priest or moral person to whom a parish has been conferred in title, with care of souls to be exercised under the authority of the local Ordinary. *1983 Code correlation: 1983 CIC 516, 519, 569*
§ 2. Parochis aequiparantur cum omnibus iuribus et obligationibus paroecialibus et parochorum nomine in iure veniunt:	Sec. 2. To pastors are equated, with all parochial rights and obligations, and they come in law under the name of pastors:
1° Quasi-parochi, qui quasi-paroecias regunt, de quibus in can. 216, § 3;	1. Quasi-pastors, who govern quasi-parishes, of which in can. 216, Sec. 3.
2° Vicarii paroeciales, si plena potestate paroeciali sint praediti.	2. Parochial vicars, if they are endowed with full parochial power.
§ 3. Circa militum cappellanos sive maiores sive minores, standum peculiaribus Sanctae Sedis praescriptis.	Sec. 3. Concerning military chaplains, whether major or minor, the peculiar prescriptions of the Holy See are to be followed.
Can. 452. § 1. Sine Apostolicae Sedis indulto paroecia nequit personae morali pleno iure uniri, ita nempe ut ipsamet persona moralis sit parochus, ad normam can. 1423, § 2.	Can. 452. Sec. 1. Without an indult of the Apostolic See, a parish cannot be united by full right to a moral person, in such a way namely that the moral person itself is the pastor, according to the norm of can. 1423, Sec. 2. *1983 Code correlation: 1983 CIC 520*
§ 2. Persona moralis, cui paroecia sit pleno iure unita, habitualem tantum curam animarum retinere potest, servato, quod ad actualem spectat, praescripto can. 471.	Sec. 2. A moral person to whom a parish has been united by full right can retain only the habitual care of souls, with the prescription of can. 471 observed as regards actual care.
Can. 453. § 1. Ut quis in parochum valide assumatur, debet esse in sacro presbyteratus ordine constitutus.	Can. 453. Sec. 1. For anyone to be validly assumed as pastor, he must be constituted in the sacred order of the presbyterate. *1983 Code correlation: 1983 CIC 521*
§ 2. Sit insuper bonis moribus, doctrina, animarum zelo, prudentia, ceterisque virtutibus ac qualitatibus praeditus, quae ad vacantem paroeciam cum laude gubernandam iure tum communi tum particulari requiruntur.	Sec. 2. He is furthermore to be endowed with good morals, doctrine, zeal for souls, prudence, and the other virtues and qualities which are required by common and particular law for governing the vacant parish with praise.
Can. 454. § 1. Qui paroeciae administrandae praeficiuntur qua proprii eiusdem rectores, stabiles in ea esse debent; quod tamen non impedit quominus omnes ab ea removeri queant ad normam iuris.	Can. 454. Sec. 1. Those who are placed over the administration of a parish as its proper rectors must be stable in it; nevertheless this does not prevent all from being removable from it according to the norm of law. *1983 Code correlation: 1983 CIC 522, 538*
§ 2. At non omnes parochi eandem obtinent stabilitatem; qui maiore gaudent, inamovibiles; qui minore, amovibiles appellari solent.	Sec. 2. But not all pastors obtain the same stability; those who enjoy greater stability are usually called irremovable, those who enjoy lesser, removable.
§ 3. Paroeciae inamovibiles nequeunt amovibiles reddi sine beneplacito apostolico; amovibiles possunt ab Episcopo, non autem a Vicario Capitulari, de Capituli cathedralis consilio, inamovibiles declarari; novae quae erigantur, sint inamovibiles, nisi Episcopus, prudenti suo arbitrio, attentis peculiaribus locorum ac personarum adiunctis, audito Capitulo, amovibilitatem magis expedire decreverit.	Sec. 3. Irremovable parishes cannot be rendered removable without apostolic beneplacitum; removable ones can be declared irremovable by the Bishop, but not by the Capitular Vicar, with the counsel of the cathedral Chapter; new parishes which are erected are to be irremovable, unless the Bishop, in his prudent judgment, having considered the peculiar circumstances of places and persons and having heard the Chapter, shall have decreed that removability is more expedient.
§ 4. Quasi-paroeciae sunt omnes amovibiles.	Sec. 4. Quasi-parishes are all removable.
§ 5. Parochi autem, ad religiosam familiam pertinentes, sunt semper, ratione personae, amovibiles ad nutum tam loci Ordinarii, monito Superiore, quam Superioris, monito Ordinario, aequo iure, non requisito alterius consensu: nec alter alteri causam iudicii sui aperire multoque minus probare tenetur, salvo recursu in devolutivo ad Apostolicam Sedem.	Sec. 5. Pastors belonging to a religious family are always, by reason of person, removable at the will both of the local Ordinary, the Superior having been advised, and of the Superior, the Ordinary having been advised, with equal right, the consent of the other not being required; neither is bound to open, much less prove, the cause of his judgment to the other, with recourse in devolutive effect to the Apostolic See preserved.

Can. 455. § 1. Ius nominandi et instituendi parochos competit Ordinario loci, exceptis paroeciis Sanctae Sedi reservatis, reprobata contraria consuetudine; sed salvo privilegio electionis aut praesentationis, si cui legitime competat.	Can. 455. Sec. 1. The right of naming and instituting pastors belongs to the local Ordinary, excepting parishes reserved to the Holy See, contrary custom being reprobated; but with the privilege of election or presentation preserved if it legitimately belongs to anyone. *1983 Code correlation: 1983 CIC 523, 525*
§ 2. Sede vacante aut impedita ad normam can. 429, ad Vicarium Capitularem aliumve qui dioecesim regat, pertinet:	Sec. 2. When the see is vacant or impeded according to the norm of can. 429, it pertains to the Capitular Vicar or another who governs the diocese:
1° Vicarios paroeciales constituere ad normam can. 472-476;	1. To constitute parochial vicars according to the norm of canons 472-476.
2° Confirmare electionem aut acceptare praesentationem ad paroeciam vacantem, et institutionem electo aut praesentato concedere;	2. To confirm election or accept presentation to a vacant parish, and to grant institution to the one elected or presented.
3° Paroecias liberae collationis conferre, si sedes ab anno saltem vacaverit.	3. To confer parishes of free collation, if the see has been vacant for at least a year.
§ 3. Horum nihil Vicario Generali competit sine mandato speciali, salvo praescripto cit. can. 429, § 1.	Sec. 3. None of these things belongs to the Vicar General without a special mandate, with the prescription of the cited can. 429, Sec. 1 preserved.
Can. 456. Ad paroecias religiosis concreditas Superior, cui ex constitutionibus id competit, sacerdotem suae religionis praesentat Ordinario loci; qui eidem, servato praescripto can. 459, § 2, institutionem concedit.	Can. 456. For parishes entrusted to religious, the Superior to whom this belongs from the constitutions presents a priest of his religion to the local Ordinary; the Ordinary grants institution to the same, with the prescription of can. 459, Sec. 2 observed. *1983 Code correlation: NA*
Can. 457. Quasi-parochos e clero saeculari proprius loci Ordinarius nominat, audito Consilio de quo in can. 302.	Can. 457. The proper local Ordinary names quasi-pastors from the secular clergy, having heard the Council of which in can. 302. *1983 Code correlation: NA*
Can. 458. Vacanti paroeciae curet loci Ordinarius providere ad normam can. 155, nisi peculiaria locorum ac personarum adiuncta, prudenti Ordinarii iudicio, collationem tituli paroecialis differendam suadeant.	Can. 458. The local Ordinary is to take care to provide for a vacant parish according to the norm of can. 155, unless peculiar circumstances of places and persons, in the prudent judgment of the Ordinary, suggest that conferral of the parochial title is to be deferred. *1983 Code correlation: NA*
Can. 459. § 1. Loci Ordinarius, graviter onerata eius conscientia, obligatione tenetur vacantem paroeciam illi conferendi, quem magis idoneum ad eam regendam habuerit, sine ulla personarum acceptione.	Can. 459. Sec. 1. The local Ordinary, his conscience being gravely burdened, is held by the obligation of conferring the vacant parish on the one whom he shall have considered more suitable for governing it, without any acceptance of persons. *1983 Code correlation: 1983 CIC 521, 524*
§ 2. In hoc iudicio ratio haberi debet non solum doctrinae, sed etiam earum omnium qualitatum, quae ad paroeciam vacantem rite regendam requiruntur.	Sec. 2. In this judgment account must be taken not only of doctrine, but also of all those qualities which are required for duly governing the vacant parish.
§ 3. Quare loci Ordinarius:	Sec. 3. Therefore the local Ordinary:
1° Ne omittat documenta, si qua sint, ex Curiae tabulario desumere quae clericum nominandum respiciunt et notitias, secretas quoque, si opportunum iudicaverit, prudenter exquirere etiam ex locis extra dioecesim;	1. Is not to omit taking from the Curia archive the documents, if there are any, which regard the cleric to be named, and prudently seeking information, even secret information if he has judged it opportune, also from places outside the diocese.
2° Prae oculis habeat praescriptum can. 130, § 2;	2. Is to keep before his eyes the prescription of can. 130, Sec. 2.
3° Clericum examini super doctrina coram se et examinatoribus synodalibus subiiciat; a quo, de consensu eorundem examinatorum, potest dispensare, si agatur de sacerdote doctrinae theologicae laude commendato.	3. Is to subject the cleric to an examination concerning doctrine before himself and the synodal examiners; from this, with the consent of the same examiners, he can dispense if there is question of a priest commended by praise of theological doctrine.
§ 4. In regionibus in quibus paroeciarum provisio fit per concursum sive specialem ad normam const. Benedicti XIV Cum illud, 14 Dec. 1742, sive generalem, haec forma retineatur, donec Sedes Apostolica aliud decreverit.	Sec. 4. In regions in which provision of parishes is made by concursus, whether special according to the norm of the constitution of Benedict XIV Cum illud, 14 Dec. 1742, or general, this form is to be retained until the Apostolic See shall have decreed otherwise.
Can. 460. § 1. Parochus ad normam can. 156 unam tantum titulo paroeciam habeat, nisi de paroeciis agatur aeque principaliter unitis.	Can. 460. Sec. 1. A pastor, according to the norm of can. 156, is to have only one parish by title, unless there is question of parishes united equally principally. *1983 Code correlation: 1983 CIC 526*
§ 2. In eadem paroecia unus tantum debet esse parochus qui actualem animarum curam gerat, reprobata contraria consuetudine et revocato quolibet contrario privilegio.	Sec. 2. In the same parish there must be only one pastor who conducts the actual care of souls, contrary custom being reprobated and any contrary privilege revoked.

Can. 461. Curam animarum parochus obtinet a momento captae possessionis ad normam can. 1443-1445; et ante possessionem aut in ipso possessionis capiendae actu fidei professionem edere debet, de qua in can. 1406, § 1, n. 7.	Can. 461. The pastor obtains care of souls from the moment possession has been taken according to the norm of canons 1443-1445; and before possession, or in the very act of taking possession, he must emit the profession of faith of which in can. 1406, Sec. 1, n. 7. *1983 Code correlation: 1983 CIC 527*
Can. 462. Functiones parocho reservatae sunt, nisi aliud iure caveatur:	Can. 462. The functions reserved to the pastor are, unless something else is provided by law: *1983 Code correlation: 1983 CIC 530*
1° Baptismum conferre sollemniter;	1. To confer baptism solemnly.
2° Sanctissimam Eucharistiam publice ad infirmos in propria paroecia deferre;	2. To carry the most holy Eucharist publicly to the sick in his own parish.
3° Sanctissimam Eucharistiam publice aut privatim tanquam Viaticum ad infirmos deferre atque in periculo mortis constitutos extrema unctione roborare, salvo praescripto can. 397, n. 3, 514, 848, § 2, 938, § 2;	3. To carry the most holy Eucharist publicly or privately as Viaticum to the sick, and to strengthen those constituted in danger of death with extreme unction, with the prescription of can. 397, n. 3, 514, 848, Sec. 2, 938, Sec. 2 preserved.
4° Sacras ordinationes et ineundas nuptias denuntiare; matrimoniis assistere; nuptialem benedictionem impertiri;	4. To announce sacred ordinations and marriages to be entered; to assist at marriages; to impart the nuptial blessing.
5° Iusta funebria persolvere ad normam can. 1216;	5. To discharge due funeral rites according to the norm of can. 1216.
6° Domibus ad normam librorum liturgicorum benedicere Sabbato Sancto vel alia die pro locorum consuetudine;	6. To bless homes according to the norm of the liturgical books on Holy Saturday or on another day according to the custom of places.
7° Fontem baptismalem in Sabbato Sancto benedicere, publicam processionem extra ecclesiam ducere, benedictiones extra ecclesiam cum pompa ac sollemnitate impertiri, nisi agatur de ecclesia capitulari et Capitulum has functiones peragat.	7. To bless the baptismal font on Holy Saturday, to lead a public procession outside the church, to impart blessings outside the church with pomp and solemnity, unless there is question of a capitular church and the Chapter performs these functions.
Can. 463. § 1. Ius est parocho ad praestationes quas ei tribuit vel probata consuetudo vel legitima taxatio ad normam can. 1507, § 1.	Can. 463. Sec. 1. The pastor has the right to the offerings which approved custom or legitimate assessment according to the norm of can. 1507, Sec. 1, assigns to him. *1983 Code correlation: 1983 CIC 531*
§ 2. Potiores exigens, ad restitutionem tenetur.	Sec. 2. If he demands greater ones, he is held to restitution.
§ 3. Licet paroeciale aliquod officium ab alio fuerit expletum, praestationes tamen parocho cedunt, nisi de contraria offerentium voluntate certo constet circa summam quae taxam excedit.	Sec. 3. Although some parochial office has been fulfilled by another, the offerings nevertheless fall to the pastor, unless the contrary will of those offering is certainly established concerning the sum which exceeds the assessment.
§ 4. Gratuitum ministerium ne deneget parochus iis qui solvendo pares non sunt.	Sec. 4. The pastor is not to deny gratuitous ministry to those who are not able to pay.
Can. 464. § 1. Parochus ex officio tenetur curam animarum exercere in omnes suos paroecianos, qui non sint legitime exempti.	Can. 464. Sec. 1. The pastor by office is held to exercise the care of souls toward all his parishioners who are not legitimately exempt. *1983 Code correlation: NA*
§ 2. Potest Episcopus iusta et gravi de causa religiosas familias et pias domos, quae in paroeciae territorio sint et a iure non exemptae, a parochi cura subducere.	Sec. 2. The Bishop can, for a just and grave cause, withdraw from the pastor's care religious families and pious houses which are in the territory of the parish and are not exempt by law.
Can. 465. § 1. Parochus obligatione tenetur residendi in domo paroeciali prope suam ecclesiam; loci tamen Ordinarius potest iusta de causa permittere ut alibi commoretur, dummodo domus ab ecclesia paroeciali non ita distet ut paroecialium perfunctio munerum aliquid inde detrimenti capiat.	Can. 465. Sec. 1. The pastor is held by the obligation of residing in the parochial house near his church; nevertheless the local Ordinary can for a just cause permit him to dwell elsewhere, provided the house is not so distant from the parochial church that the performance of parochial duties suffers some detriment from it. *1983 Code correlation: 1983 CIC 533*
§ 2. Eidem abesse permittitur per duos ad summum intra annum menses sive continuos sive intermissos, nisi gravis causa, iudicio ipsius Ordinarii, vel diuturniorem absentiam requirat vel breviorem tantum permittat.	Sec. 2. It is permitted to the same to be absent for at most two months within the year, whether continuous or interrupted, unless a grave cause, in the judgment of the Ordinary himself, either requires a longer absence or permits only a shorter one.
§ 3. Dies quibus parochus piis exercitiis vacat ad normam can. 126, non computantur, semel in anno, in duobus vacationum mensibus, de quibus in § 2.	Sec. 3. The days on which the pastor is occupied with pious exercises according to the norm of can. 126 are not counted, once in the year, in the two months of vacations of which in Sec. 2.

§ 4. Sive continuum sive intermissum sit vacationum tempus, cum absentia ultra hebdomadam est duratura, parochus, praeter legitimam causam, habere debet Ordinarii scriptam licentiam et vicarium substitutum sui loco relinquere ab eodem Ordinario probandum; quod si parochus sit religiosus, indiget praeterea consensu Superioris et substitutus tum ab Ordinario tum a Superiore probari debet.	Sec. 4. Whether the vacation time is continuous or interrupted, when absence will last beyond a week, the pastor, besides a legitimate cause, must have written permission of the Ordinary and leave in his place a substitute vicar to be approved by the same Ordinary; but if the pastor is religious, he furthermore needs the consent of the Superior and the substitute must be approved both by the Ordinary and by the Superior.
§ 5. Si parochus repentina et gravi de causa discedere atque ultra hebdomadam cogatur abesse, quamprimum per litteras Ordinarium commonefaciat, ei indicans causam discessus et sacerdotem supplentem, eiusque stet mandatis.	Sec. 5. If the pastor, from a sudden and grave cause, is compelled to depart and be absent beyond a week, as soon as possible he is to notify the Ordinary by letter, indicating to him the cause of departure and the supplying priest, and he is to stand by his mandates.
§ 6. Etiam pro tempore brevioris absentiae parochus debet fidelium necessitatibus providere, maxime si id peculiaria rerum adiuncta postulent.	Sec. 6. Even for the time of a shorter absence, the pastor must provide for the necessities of the faithful, especially if peculiar circumstances of things demand it.
Can. 466. § 1. Applicandae Missae pro populo obligatione tenetur parochus ad normam can. 339, quasi-parochus ad normam can. 306.	Can. 466. Sec. 1. The pastor is held by the obligation of applying Mass for the people according to the norm of can. 339, the quasi-pastor according to the norm of can. 306. *1983 Code correlation: 1983 CIC 534*
§ 2. Parochus qui plures forte paroecias aeque principaliter unitas regat aut, praeter propriam paroeciam, aliam vel alias in administrationem habeat, unam tantum debet Missam pro populis sibi commissis diebus praescriptis applicare.	Sec. 2. A pastor who perhaps governs several parishes united equally principally, or besides his own parish has another or others in administration, must apply only one Mass for the peoples committed to him on the prescribed days.
§ 3. Ordinarius loci iusta de causa permittere potest ut parochus Missam pro populo alia die applicet ab ea qua iure adstringitur.	Sec. 3. The local Ordinary can for a just cause permit the pastor to apply Mass for the people on another day than that on which he is bound by law.
§ 4. Parochus Missam pro populo applicandam celebret in ecclesia paroeciali, nisi rerum adiuncta Missam alibi celebrandam exigant aut suadeant.	Sec. 4. The pastor is to celebrate the Mass to be applied for the people in the parochial church, unless circumstances require or suggest that the Mass be celebrated elsewhere.
§ 5. Legitime absens parochus potest Missam pro populo applicare vel ipse per se in loco in quo degit, vel per sacerdotem qui eius vices gerat in paroecia.	Sec. 5. A legitimately absent pastor can apply Mass for the people either himself personally in the place in which he is staying, or through the priest who takes his place in the parish.
Can. 467. § 1. Debet parochus officia divina celebrare, administrare Sacramenta fidelibus, quoties legitime petant, suas oves cognoscere et errantes prudenter corrigere, pauperes ac miseros paterna caritate complecti, maximam curam adhibere in catholica puerorum institutione.	Can. 467. Sec. 1. The pastor must celebrate the divine offices, administer the Sacraments to the faithful as often as they legitimately ask, know his sheep and prudently correct the erring, embrace the poor and wretched with paternal charity, and apply the greatest care in the Catholic instruction of children. *1983 Code correlation: 1983 CIC 528*
§ 2. Monendi sunt fideles ut frequenter, ubi commode id fieri possit, ad suas paroeciales ecclesias accedant ibique divinis officiis intersint et verbum Dei audiant.	Sec. 2. The faithful are to be admonished that frequently, where this can conveniently be done, they should go to their parochial churches and there attend the divine offices and hear the word of God.
Can. 468. § 1. Sedula cura et effusa caritate debet parochus aegrotos in sua paroecia, maxime vero morti proximos, adiuvare, eos sollicite Sacramentis reficiendo eorumque animas Deo commendando.	Can. 468. Sec. 1. With sedulous care and overflowing charity the pastor must assist the sick in his parish, especially those near death, carefully refreshing them with the Sacraments and commending their souls to God. *1983 Code correlation: 1983 CIC 529*
§ 2. Parocho aliive sacerdoti qui infirmis assistat, facultas est eis concedendi benedictionem apostolicam cum indulgentia plenaria in articulo mortis, secundum formam a probatis liturgicis libris traditam, quam benedictionem impertiri ne omittat.	Sec. 2. The pastor or another priest who assists the sick has the faculty of granting them the apostolic blessing with plenary indulgence at the moment of death, according to the form handed down by approved liturgical books; he is not to omit imparting this blessing.
Can. 469. Parochus diligenter advigilet ne quid contra fidem ac mores in sua paroecia, praesertim in scholis publicis et privatis, tradatur, et opera caritatis, fidei ac pietatis foveat aut instituat.	Can. 469. The pastor is diligently to watch lest anything contrary to faith and morals be handed down in his parish, especially in public and private schools, and he is to foster or institute works of charity, faith, and piety. *1983 Code correlation: 1983 CIC 528*
Can. 470. § 1. Habeat parochus libros paroeciales, idest librum baptizatorum, confirmatorum, matrimoniorum, defunctorum; etiam librum de statu animarum accurate conficere pro viribus curet; et omnes hos libros, secundum usum ab Ecclesia probatum vel a proprio Ordinario praescriptum, conscribat ac diligenter asservet.	Can. 470. Sec. 1. The pastor is to have parochial books, that is, the book of the baptized, of the confirmed, of marriages, of the dead; he is also to take care, according to his powers, to prepare accurately a book concerning the state of souls; and all these books, according to the use approved by the Church or prescribed by his own Ordinary, he is to write and diligently preserve. *1983 Code correlation: 1983 CIC 535*

§ 2. In libro baptizatorum adnotetur quoque si baptizatus confirmationem receperit, matrimonium contraxerit, salvo praescripto can. 1107, aut sacrum subdiaconatus ordinem susceperit, vel professionem sollemnem emiserit, eaeque adnotationes in documenta accepti baptismatis semper referantur.	Sec. 2. In the book of the baptized there is also to be noted whether the baptized person has received confirmation, has contracted marriage, with the prescription of can. 1107 preserved, has received the sacred order of subdiaconate, or has emitted solemn profession; and these annotations are always to be referred into documents of received baptism.
§ 3. In fine cuiuslibet anni parochus authenticum exemplar librorum paroecialium ad Curiam episcopalem transmittat, excepto libro de statu animarum.	Sec. 3. At the end of any year the pastor is to transmit to the episcopal Curia an authentic copy of the parochial books, except the book concerning the state of souls.
§ 4. Paroeciali utatur sigillo habeatque tabularium, seu archivum, in quo memorati libri custodiantur una cum Episcoporum epistolis, aliisque documentis, necessitatis vel utilitatis causa servandis; quae omnia, ab Ordinario vel eius delegato visitationis vel alio opportuno tempore inspicienda, religiose caveat ne ad extraneorum manus perveniant.	Sec. 4. He is to use a parochial seal and have a record-office, or archive, in which the aforesaid books are to be kept together with letters of Bishops and other documents to be preserved by reason of necessity or usefulness; all these things, to be inspected by the Ordinary or his delegate at the time of visitation or at another opportune time, he is religiously to beware lest they come into the hands of outsiders.
CAPUT X De vicariis paroecialibus	CHAPTER X: Of Parochial Vicars
Can. 471. § 1. Si paroecia pleno iure fuerit unita domui religiosae, ecclesiae capitulari vel alii personae morali, debet constitui vicarius, qui actualem curam gerat animarum, assignata eidem congrua fructuum portione, arbitrio Episcopi.	Can. 471. Sec. 1. If a parish shall have been united by full right to a religious house, a capitular church, or another moral person, a vicar must be constituted who conducts the actual care of souls, with a suitable portion of the fruits assigned to him at the discretion of the Bishop. *1983 Code correlation: NA*
§ 2. Excepto casu tum legitimi privilegii aut consuetudinis, tum dotationis vicariae ab Episcopo factae, reservata sibi libera nominatione, vicarium praesentat Superior religiosus, Capitulum aliave persona moralis; loci autem Ordinarius eundem, si idoneum, servato praescripto can. 459, repererit, instituat.	Sec. 2. Excepting the case both of a legitimate privilege or custom, and of the endowment of a vicarage made by the Bishop with free nomination reserved to himself, the religious Superior, Chapter, or other moral person presents the vicar; but the local Ordinary, if he has found him suitable, with the prescription of can. 459 observed, is to institute him.
§ 3. Vicarius si sit religiosus, est amovibilis sicut parochus religiosus de quo in can. 454, § 5; ceteri omnes vicarii ex parte praesentantis sunt perpetui, sed ab Ordinario possunt, ad instar parochorum, removeri, monito eo qui praesentavit.	Sec. 3. If the vicar is a religious, he is removable as is a religious pastor of whom in can. 454, Sec. 5; all other vicars, on the part of the one presenting, are perpetual, but by the Ordinary can be removed after the manner of pastors, the one who presented having been notified.
§ 4. Ad vicarium exclusive pertinet tota animarum cura cum omnibus parochorum iuribus et obligationibus ad normam iuris communis et secundum probata statuta dioecesana vel laudabiles consuetudines.	Sec. 4. To the vicar exclusively belongs the whole care of souls with all the rights and obligations of pastors according to the norm of common law and according to approved diocesan statutes or laudable customs.
Can. 472. Vacante paroecia:	Can. 472. When a parish is vacant: *1983 Code correlation: 1983 CIC 539*
1° Ordinarius loci in ea quamprimum constituat idoneum vicarium oeconomum, de consensu Superioris, si de religioso agatur, qui eam tempore vacationis regat, assignata eidem parte fructuum pro congrua sustentatione;	1. The local Ordinary is to constitute in it as soon as possible a suitable vicar econome, with the consent of the Superior if there is question of a religious, who is to govern it during the time of vacancy, with a part of the fruits assigned to him for suitable support.
2° Ante oeconomi constitutionem, paroeciae regimen, nisi aliter provisum fuerit, assumat interim vicarius cooperator; si plures vicarii sint, primus; si omnes aequales, munere antiquior; si vicarii desint, parochus vicinior; si tandem agatur de paroecia religiosis concredita, domus Superior; loci autem Ordinarius in Synodo vel extra Synodum tempestive determinet quaenam paroecia cuique paroeciae vicinior habenda sit;	2. Before the constitution of the econome, unless provision has otherwise been made, the cooperator vicar meanwhile is to assume the governance of the parish; if there are several vicars, the first; if all are equal, the older in office; if vicars are lacking, the nearer pastor; if finally there is question of a parish entrusted to religious, the Superior of the house; but the local Ordinary, in Synod or outside Synod, is to determine in good time which parish is to be considered nearer to each parish.
3° Qui paroeciae regimen ad normam n. 2 assumpsit, debet loci Ordinarium de paroeciae vacatione statim certiorem facere.	3. The one who has assumed governance of the parish according to the norm of n. 2 must immediately make the local Ordinary more certain concerning the vacancy of the parish.
Can. 473. § 1. Vicarius oeconomus iisdem iuribus gaudet iisdemque officiis adstringitur, ac parochus, in iis quae animarum curam spectant; nihil tamen ipsi agere in paroecia licet, quod praeiudicium afferre possit iuribus parochi aut beneficii paroecialis.	Can. 473. Sec. 1. A vicar econome enjoys the same rights and is bound by the same duties as a pastor in those things which regard the care of souls; nevertheless it is not lawful for him to do anything in the parish which could bring prejudice to the rights of the pastor or of the parochial benefice. *1983 Code correlation: 1983 CIC 540*
§ 2. Oeconomus novo parocho vel oeconomo successori coram vicario foraneo vel alio sacerdote ab Ordinario designato tradat clavem archivi et inventarium librorum ac documentorum aliarumque rerum quae ad paroeciam pertinent, et rationem reddat accepti et expensi tempore administrationis.	Sec. 2. The econome is to hand over to the new pastor or successor econome, in the presence of the vicar forane or another priest designated by the Ordinary, the key of the archive and the inventory of books and documents and of other things which pertain to the parish, and is to render an account of receipts and expenditures during the time of administration.

Can. 474. Vicarius substitutus qui constituitur ad normam can. 465, §§ 4, 5 et can. 1923, § 2, locum parochi tenet in omnibus quae ad curam animarum spectant, nisi Ordinarius loci vel parochus aliquid exceperint.	Can. 474. The substitute vicar who is constituted according to the norm of can. 465, Secs. 4, 5, and can. 1923, Sec. 2, holds the place of the pastor in all things which regard the care of souls, unless the local Ordinary or the pastor has excepted something. *1983 Code correlation: NA*
Can. 475. § 1. Si parochus ob senectutem, mentis vitium, imperitiam, caecitatem aliamve permanentem causam suis muniis rite obeundis impar evaserit, Ordinarius loci det vicarium adiutorem, praesentatum a Superiore, si de paroecia agatur religiosis concredita, qui suppleat eius vicem, assignata eidem congrua fructuum portione, nisi aliter provisum sit.	Can. 475. Sec. 1. If a pastor by reason of old age, defect of mind, inexperience, blindness, or another permanent cause has become unequal to carrying out his duties rightly, the local Ordinary is to give him an assistant vicar, presented by the Superior if there is question of a parish entrusted to religious, who is to supply his place, with a suitable portion of the fruits assigned to him, unless provision has otherwise been made. *1983 Code correlation: NA*
§ 2. Adiutori, si in omnibus suppleat parochi vicem, iura omnia et officia competunt parochorum propria, excepta Missae applicatione pro populo quae parochum gravat; si vero suppleat ex parte dumtaxat, eius iura et obligationes desumantur ex litteris deputationis.	Sec. 2. To the assistant, if he supplies the place of the pastor in all things, belong all the rights and offices proper to pastors, except the application of Mass for the people, which burdens the pastor; but if he supplies only in part, his rights and obligations are to be taken from the letters of deputation.
§ 3. Si parochus sit sui compos, adiutor operam suam praestare debet sub eiusdem auctoritate secundum Ordinarii litteras.	Sec. 3. If the pastor is self-possessed, the assistant must furnish his labor under the authority of the same according to the letters of the Ordinary.
§ 4. Quod si per vicarium adiutorem bono animarum provideri nequeat, locus est parochi amotioni ad normam can. 2147-2161.	Sec. 4. But if through an assistant vicar provision cannot be made for the good of souls, there is place for the removal of the pastor according to the norm of canons 2147-2161.
Can. 476. § 1. Si parochus propter populi multitudinem aliasve causas nequeat, iudicio Ordinarii, solus convenientem curam gerere paroeciae, eidem detur unus vel plures vicarii cooperatores, quibus congrua remuneratio assignetur.	Can. 476. Sec. 1. If a pastor, because of the multitude of the people or other causes, cannot, in the judgment of the Ordinary, alone conduct suitable care of the parish, there is to be given to him one or more cooperator vicars, to whom suitable remuneration is to be assigned. *1983 Code correlation: 1983 CIC 545, 547-48, 550*
§ 2. Vicarii cooperatores constitui possunt sive pro universa paroecia, sive pro determinata paroeciae parte.	Sec. 2. Cooperator vicars can be constituted either for the whole parish or for a determined part of the parish.
§ 3. Non ad parochum, sed ad loci Ordinarium audito parocho, competit ius nominandi vicarios cooperatores e clero saeculari.	Sec. 3. Not to the pastor, but to the local Ordinary, after the pastor has been heard, belongs the right of naming cooperator vicars from the secular clergy.
§ 4. Vicarios cooperatores religiosos Superior cui id ex constitutionibus competit, audito parocho, praesentat Ordinario, cuius est eosdem approbare.	Sec. 4. The Superior to whom this belongs from the constitutions presents religious cooperator vicars, after the pastor has been heard, to the Ordinary, whose office it is to approve the same.
§ 5. Vicarius cooperator obligatione tenetur in paroecia residendi secundum statuta dioecesana vel laudabiles consuetudines aut Episcopi praescriptum; imo prudenter curet Ordinarius, ad normam can. 134, ut in eadem paroeciali domo commoretur.	Sec. 5. A cooperator vicar is held by the obligation of residing in the parish according to diocesan statutes or laudable customs or the prescription of the Bishop; indeed the Ordinary is prudently to take care, according to the norm of can. 134, that he dwell in the same parochial house.
§ 6. Eius iura et obligationes ex statutis dioecesanis, ex litteris Ordinarii et ex ipsius parochi commissione desumantur; sed, nisi aliud expresse caveatur, ipse debet ratione officii parochi vicem supplere eumque adiuvare in universo paroeciali ministerio, excepta applicatione Missae pro populo.	Sec. 6. His rights and obligations are to be taken from diocesan statutes, from the letters of the Ordinary, and from the commission of the pastor himself; but, unless something else is expressly provided, by reason of office he must supply the place of the pastor and assist him in the whole parochial ministry, except the application of Mass for the people.
§ 7. Subest parocho, qui eum paterne instruat ac dirigat in cura animarum, ei invigilet et saltem quotannis ad Ordinarium de eodem referat.	Sec. 7. He is subject to the pastor, who is to instruct and direct him paternally in the care of souls, watch over him, and at least yearly report concerning him to the Ordinary.
§ 8. Si nec per vicarios cooperatores spirituali fidelium bono consuli rite queat, Episcopus provideat ad normam can. 1427.	Sec. 8. If not even through cooperator vicars can the spiritual good of the faithful be duly provided for, the Bishop is to provide according to the norm of can. 1427.
Can. 477. § 1. Vicarii paroeciales de quibus in can. 472-476, si religiosi sint, amoveri possunt ad normam can. 454, § 5; secus ad nutum Episcopi vel Vicarii Capitularis, non autem Vicarii Generalis sine mandato speciali.	Can. 477. Sec. 1. Parochial vicars of whom in canons 472-476, if they are religious, can be removed according to the norm of can. 454, Sec. 5; otherwise at the will of the Bishop or Capitular Vicar, but not of the Vicar General without a special mandate. *1983 Code correlation: 1983 CIC 552*

§ 2. Quod si vicaria sit beneficialis, vicarius cooperator removeri potest processu ad normam iuris, non solum ob causas propter quas alii parochi removeri possunt, sed etiam si graviter subiectioni defecerit parocho debitae in exercitio suarum functionum.	Sec. 2. But if the vicarage is beneficial, the cooperator vicar can be removed by a process according to the norm of law, not only for the causes on account of which other pastors can be removed, but also if he has gravely failed in the subjection owed to the pastor in the exercise of his functions.
Can. 478. § 1. Sicut parochus ecclesiae cathedralis, ita vicarius paroecialis Capituli cathedralis praecedit omnibus aliis dioecesis parochis aut vicariis; oeconomi vero ius praecedentiae regitur normis in can. 106 statutis.	Can. 478. Sec. 1. Just as the pastor of the cathedral church, so the parochial vicar of the cathedral Chapter precedes all other pastors or vicars of the diocese; but the right of precedence of economes is governed by the norms established in can. 106. *1983 Code correlation: NA*
§ 2. Vicarii substituti et adiutores praecedunt, dum in munere manent, vicariis cooperatoribus; hi aliis sacerdotibus ecclesiae paroeciali addictis.	Sec. 2. Substitute and assistant vicars precede, while they remain in office, cooperator vicars; these precede other priests attached to the parochial church.
CAPUT XI De ecclesiarum rectoribus	CHAPTER XI: Of Rectors of Churches
Can. 479. § 1. Nomine rectorum ecclesiarum hic veniunt sacerdotes, quibus cura demandatur alicuius ecclesiae, quae nec paroecialis sit nec capitularis, nec adnexa domui communitatis religiosae, quae in eadem officia celebret.	Can. 479. Sec. 1. Under the name of rectors of churches here come priests to whom the care of some church is entrusted, which is neither parochial nor capitular, nor attached to the house of a religious community that celebrates offices in the same. *1983 Code correlation: 1983 CIC 556*
§ 2. De cappellano religiosarum, sodalium virorum religionis laicalis, confraternitatis vel alius legitimae associationis, serventur particularium canonum praescripta.	Sec. 2. Concerning the chaplain of nuns, of members of a male lay religion, of a confraternity, or of another legitimate association, the prescriptions of particular canons are to be observed.
Can. 480. § 1. Ecclesiarum rectores libere nominantur ab Ordinario loci, salvo iure eligendi aut praesentandi, si cui legitime competat; quo in casu Ordinarii est rectorem approbare.	Can. 480. Sec. 1. Rectors of churches are freely named by the local Ordinary, with the right of electing or presenting preserved if it legitimately belongs to anyone; in which case it is for the Ordinary to approve the rector. *1983 Code correlation: 1983 CIC 557*
§ 2. Licet ecclesia pertineat ad aliquam religionem exemptam, rector tamen a Superiore nominatus debet ab Ordinario loci approbari.	Sec. 2. Although the church pertains to some exempt religion, nevertheless the rector named by the Superior must be approved by the local Ordinary.
§ 3. Si ecclesia coniuncta sit cum Seminario aliove collegio quod a clericis regitur, Superior Seminarii vel collegii est simul ecclesiae rector, nisi aliter loci Ordinarius constituerit.	Sec. 3. If a church is joined with a Seminary or another college which is governed by clerics, the Superior of the Seminary or college is at the same time rector of the church, unless the local Ordinary has established otherwise.
Can. 481. In ecclesia sibi commissa rector functiones paroeciales peragere nequit.	Can. 481. In the church committed to him the rector cannot perform parochial functions. *1983 Code correlation: 1983 CIC 558*
Can. 482. Ecclesiae rector potest divina officia etiam sollemnia ibidem celebrare, salvis legitimis fundationis legibus et dummodo non noceant ministerio paroeciali; in dubio autem utrum huiusmodi detrimentum contingat, necne, Ordinarii loci est rem dirimere et opportunas normas praescribere ad illud evitandum.	Can. 482. The rector of a church can celebrate divine offices, even solemn ones, there, with legitimate laws of foundation preserved and provided they do not harm the parochial ministry; but in doubt whether a detriment of this kind occurs or not, it is for the local Ordinary to decide the matter and prescribe opportune norms for avoiding it. *1983 Code correlation: 1983 CIC 559*
Can. 483. Si ecclesia, Ordinarii loci iudicio, ita a paroeciali distet ut paroeciani non sine gravi incommodo possint paroecialem ecclesiam adire ibique divinis officiis interesse:	Can. 483. If a church, in the judgment of the local Ordinary, is so distant from the parochial church that parishioners cannot without grave inconvenience go to the parochial church and there attend divine offices: *1983 Code correlation: 1983 CIC 560*
1° Loci Ordinarius, gravibus quoque statutis poenis, potest rectori praecipere ut horis populo commodioribus officia celebret, fidelibus dies festos ac ieiunia denuntiet et catecheticam instructionem et Evangelii explicationem tradat;	1. The local Ordinary, even with grave penalties established, can command the rector to celebrate offices at hours more convenient for the people, to announce feast days and fasts to the faithful, and to hand on catechetical instruction and explanation of the Gospel.
2° Parochus potest ex eadem sanctissimum Sacramentum, inibi ad normam can. 1265 forte asservatum, pro infirmis desumere.	2. The pastor can take from the same church the most holy Sacrament, perhaps reserved there according to the norm of can. 1265, for the sick.
Can. 484. § 1. Sine rectoris vel alius legitimi Superioris licentia saltem praesumpta, nemini licet in ecclesia Missam celebrare, Sacramenta ministrare aliasve functiones sacras peragere; haec vero licentia dari vel negari debet ad normam iuris.	Can. 484. Sec. 1. Without the at least presumed license of the rector or another legitimate Superior, it is lawful for no one to celebrate Mass in the church, administer Sacraments, or perform other sacred functions; but this license must be given or denied according to the norm of law. *1983 Code correlation: 1983 CIC 561*

§ 2. Quod attinet ad conciones in ecclesia habendas, serventur praescripta can. 1337-1342.	Sec. 2. As regards sermons to be held in the church, the prescriptions of canons 1337-1342 are to be observed.
Can. 485. Rector ecclesiae, sub auctoritate Ordinarii loci servatisque legitimis statutis ac quaesitis iuribus, debet curare seu advigilare ut divina officia ad sacrorum canonum praescripta ordinate in ecclesia celebrentur, onera fideliter adimpleantur, bona rite administrentur, sacrae supellectilis atque aedium sacrarum conservationi et decori prospiciatur, et ne quidpiam fiat quod sanctitati loci ac reverentiae domui Dei debitae quoquo modo repugnet.	Can. 485. The rector of a church, under the authority of the local Ordinary and with legitimate statutes and acquired rights preserved, must take care or watch that divine offices are celebrated in orderly fashion in the church according to the prescriptions of the sacred canons, that burdens are faithfully fulfilled, goods duly administered, provision made for the preservation and decor of sacred furnishings and sacred buildings, and that nothing is done which in any way is repugnant to the sanctity of the place and to the reverence owed to the house of God. *1983 Code correlation: 1983 CIC 562*
Can. 486. Rectorem ecclesiae, etsi ab aliis electum aut praesentatum, Ordinarius loci removere ad nutum potest ex qualibet iusta causa; quod si rector fuerit religiosus, servetur, circa eius remotionem, praescriptum can. 454, § 5.	Can. 486. The local Ordinary can remove the rector of a church at will from any just cause, even if he has been elected or presented by others; but if the rector was a religious, the prescription of can. 454, Sec. 5 is to be observed concerning his removal. *1983 Code correlation: 1983 CIC 563*
PARS SECUNDA DE RELIGIOSIS	PART SECOND: OF RELIGIOUS
Can. 487. Status religiosus seu stabilis in communi vivendi modus, quo fideles, praeter communia praecepta, evangelica quoque consilia servanda per vota obedientiae, castitatis et paupertatis suscipiunt, ab omnibus in honore habendus est.	Can. 487. The religious state, or stable manner of living in common, by which the faithful, besides the common precepts, also take up the evangelical counsels to be observed through vows of obedience, chastity, and poverty, is to be held in honor by all. *1983 Code correlation: 1983 CIC 573, 598, 607, 710, 731*
Can. 488. In canonibus qui sequuntur, veniunt nomine:	Can. 488. In the canons which follow, there come under the name: *1983 Code correlation: 1983 CIC 573, 588-89, 591, 593, 607-8, 613, 620-21*
1° Religionis, societas, a legitima ecclesiastica auctoritate approbata, in qua sodales, secundum proprias ipsius societatis leges, vota publica, perpetua vel temporaria, elapso tamen tempore renovanda, nuncupant, atque ita ad evangelicam perfectionem tendunt;	1. Of a religion: a society approved by legitimate ecclesiastical authority, in which the members, according to the proper laws of that society itself, pronounce public vows, perpetual or temporary, yet to be renewed after the elapsed time, and thus tend toward evangelical perfection.
2° Ordinis, religio in qua vota sollemnia nuncupantur; Congregationis monasticae, plurium monasteriorum sui iuris inter se coniunctio sub eodem Superiore; religionis exemptae, religio sive votorum sollemnium sive simplicium, a iurisdictione Ordinarii loci subducta; Congregationis religiosae vel Congregationis simpliciter, religio in qua vota dumtaxat simplicia sive perpetua sive temporaria emittuntur;	2. Of an Order: a religion in which solemn vows are pronounced; of a monastic Congregation: the union of several monasteries sui iuris joined among themselves under the same Superior; of an exempt religion: a religion, whether of solemn or simple vows, withdrawn from the jurisdiction of the local Ordinary; of a religious Congregation or simply of a Congregation: a religion in which only simple vows, whether perpetual or temporary, are emitted.
3° Religionis iuris pontificii, religio quae vel approbationem vel saltem laudis decretum ab Apostolica Sede est consecuta; iuris dioecesani, religio quae ab Ordinariis erecta, hoc laudis decretum nondum obtinuit;	3. Of a religion of pontifical right: a religion which has obtained either approval or at least a decree of praise from the Apostolic See; of diocesan right: a religion which, erected by Ordinaries, has not yet obtained this decree of praise.
4° Religionis clericalis, religio cuius plerique sodales sacerdotio augentur; secus est laicalis;	4. Of a clerical religion: a religion whose greater part of members are increased by the priesthood; otherwise it is lay.
5° Domus religiosae, domus alicuius religionis in genere; domus regularis, domus Ordinis; domus formatae, domus religiosa in qua sex saltem religiosi professi degunt, quorum, si agatur de religione clericali, quatuor saltem sint sacerdotes;	5. Of a religious house: a house of any religion in general; of a regular house: a house of an Order; of a formed house: a religious house in which at least six professed religious dwell, of whom, if there is question of a clerical religion, at least four are priests.
6° Provinciae, plurium religiosarum domorum inter se coniunctio sub eodem Superiore, partem eiusdem religionis constituens;	6. Of a province: the union of several religious houses joined among themselves under the same Superior, constituting a part of the same religion.
7° Religiosorum, qui vota nuncuparunt in aliqua religione; religiosorum votorum simplicium, qui in Congregatione religiosa; regularium, qui in Ordine; sororum, religiosae votorum simplicium; monialium, religiosae votorum sollemnium aut, nisi ex rei natura vel ex contextu sermonis aliud constet, religiosae quarum vota ex instituto sunt sollemnia, sed pro aliquibus locis ex Apostolicae Sedis praescripto sunt simplicia;	7. Of religious: those who have pronounced vows in some religion; of religious of simple vows: those who are in a religious Congregation; of regulars: those who are in an Order; of sisters: religious women of simple vows; of nuns: religious women of solemn vows or, unless from the nature of the matter or from the context of speech something else is clear, religious women whose vows by institute are solemn, but for some places by prescription of the Apostolic See are simple.

8° Superiorum maiorum, Abbas Primas, Abbas Superior Congregationis monasticae, Abbas monasterii sui iuris, licet ad monasticam Congregationem pertinentis, supremus religionis Moderator, Superior provincialis, eorundem vicarii aliique ad instar provincialium potestatem habentes.	8. Of major Superiors: the Abbot Primate, the Abbot Superior of a monastic Congregation, the Abbot of a monastery sui iuris, even one pertaining to a monastic Congregation, the supreme Moderator of a religion, the provincial Superior, their vicars, and others having power after the manner of provincials.
Can. 489. Regulae et particulares constitutiones singularum religionum, canonibus huius Codicis non contrariae, vim suam servant; quae vero eisdem opponuntur, abrogatae sunt.	Can. 489. The rules and particular constitutions of individual religions, not contrary to the canons of this Code, retain their force; but those which are opposed to the same are abrogated. *1983 Code correlation: 1983 CIC 587*
Can. 490. Quae de religiosis statuuntur, etsi masculino vocabulo expressa, valent etiam pari iure de mulieribus, nisi ex contextu sermonis vel ex rei natura aliud constet.	Can. 490. The things established concerning religious, although expressed in the masculine term, also hold by equal right concerning women, unless from the context of speech or from the nature of the matter something else is clear. *1983 Code correlation: 1983 CIC 606*
Can. 491. § 1. Religiosi praecedunt laicis; religiones clericales, laicalibus; canonici regulares, monachis; monachi, ceteris regularibus; regulares, Congregationibus religiosis; Congregationes iuris pontificii, Congregationibus iuris dioecesani; in eadem specie servetur praescriptum can. 106, n. 5.	Can. 491. Sec. 1. Religious precede lay persons; clerical religions precede lay religions; canons regular precede monks; monks precede other regulars; regulars precede religious Congregations; Congregations of pontifical right precede Congregations of diocesan right; in the same kind the prescription of can. 106, n. 5 is to be observed. *1983 Code correlation: NA*
§ 2. At clerus saecularis praecedit tum laicis tum religiosis extra eorum ecclesias atque etiam in eorum ecclesiis, si agatur de religione laicali; Capitulum vero cathedrale vel collegiale eisdem praecedit ubique locorum.	Sec. 2. But the secular clergy precedes both lay persons and religious outside their churches and also in their churches, if there is question of a lay religion; moreover the cathedral or collegiate Chapter precedes the same everywhere.
TITULUS IX De erectione et suppressione religionis, provinciae, domus	TITLE IX: Of the Erection and Suppression of a Religion, Province, House
Can. 492. § 1. Episcopi, non autem Vicarius Capitularis vel Vicarius Generalis, condere possunt Congregationes religiosas; sed eas ne condant neve condi sinant, inconsulta Sede Apostolica; quod si agatur de tertiariis in communi viventibus, requiritur praeterea ut a supremo Moderatore primi Ordinis suae religioni aggregentur.	Can. 492. Sec. 1. Bishops, but not the Capitular Vicar or Vicar General, can found religious Congregations; but they are not to found them or allow them to be founded without the Apostolic See having been consulted; but if there is question of tertiaries living in common, it is required besides that they be aggregated to their religion by the supreme Moderator of the first Order. *1983 Code correlation: 1983 CIC 579, 594*
§ 2. Congregatio iuris dioecesani, quamvis decursu temporis in plures dioeceses diffusa, usque tamen dum pontificiae approbationis aut laudis testimonio caruerit, remanet dioecesana, Ordinariorum iurisdictioni ad normam iuris plane subiecta.	Sec. 2. A Congregation of diocesan right, although in the course of time it has been spread into several dioceses, nevertheless remains diocesan so long as it has lacked the testimony of pontifical approval or praise, plainly subject to the jurisdiction of Ordinaries according to the norm of law.
§ 3. Nec nomen nec habitus religionis iam constitutae assumi potest ab iis qui ad illam legitime non pertinent aut a nova religione.	Sec. 3. Neither the name nor the habit of a religion already constituted can be assumed by those who do not legitimately belong to it or by a new religion.
Can. 493. Quaelibet religio etiam iuris dioecesani tantum, semel legitime condita, etiamsi unica domo constet, supprimi nequit nisi a Sancta Sede, cui etiam reservatur de bonis in casu statuere, semper tamen salva offerentium voluntate.	Can. 493. Any religion, even one only of diocesan right, once legitimately founded, even if it consists of a single house, cannot be suppressed except by the Holy See, to which also it is reserved to determine concerning goods in the case, always however with the will of those offering preserved. *1983 Code correlation: 1983 CIC 584*
Can. 494. § 1. Religionem pontificii iuris in provincias dividere, constitutas iam provincias coniungere vel aliter circumscribere, novas condere conditasve supprimere, monasteria sui iuris a monastica Congregatione separare et alii unire, ad unam pertinet Sedem Apostolicam.	Can. 494. Sec. 1. To divide a religion of pontifical right into provinces, to join already constituted provinces or otherwise circumscribe them, to found new ones or suppress founded ones, to separate monasteries sui iuris from a monastic Congregation and unite them to another, pertains to the Apostolic See alone. *1983 Code correlation: 1983 CIC 580-82, 585, 593*
§ 2. Exstincta provincia, de eius bonis statuere, salvis iustitiae legibus et fundatorum voluntate, spectat, nisi constitutiones aliud caveant, ad Capitulum generale vel, extra tempus Capituli, ad Moderatorem generalem cum suo Consilio.	Sec. 2. When a province has become extinct, to determine concerning its goods, with the laws of justice and the will of founders preserved, belongs, unless the constitutions provide otherwise, to the general Chapter or, outside the time of Chapter, to the general Moderator with his Council.
Can. 495. § 1. Congregatio religiosa iuris dioecesani in alia dioecesi domos constituere non potest, nisi consentiente utroque Ordinario, tum loci ubi est domus princeps, tum loci quo velit commigrare; Ordinarius autem loci unde excedit, consensum sine gravi causa ne deneget.	Can. 495. Sec. 1. A religious Congregation of diocesan right cannot establish houses in another diocese unless both Ordinaries consent, both of the place where the principal house is and of the place to which it wishes to migrate; but the Ordinary of the place from which it departs is not to deny consent without a grave cause. *1983 Code correlation: 1983 CIC 583, 594-95*

§ 2. Si ad dioeceses alias eam propagari accidat, nihil de ipsius legibus mutari liceat, nisi de consensu singulorum Ordinariorum quorum in dioecesibus aedes habeat, salvis iis quae, ad normam can. 492, § 1, Sedi Apostolicae fuere subiecta.	Sec. 2. If it happens to be propagated into other dioceses, it is not lawful for anything concerning its laws to be changed except by consent of the individual Ordinaries in whose dioceses it has houses, with those things preserved which, according to the norm of can. 492, Sec. 1, were subjected to the Apostolic See.
Can. 496. Nulla religiosa domus erigatur, nisi iudicari prudenter possit vel ex reditibus propriis vel ex consuetis eleemosynis vel alio modo congrue sodalium habitationi et sustentationi provisum iri.	Can. 496. No religious house is to be erected unless it can prudently be judged that, either from its own revenues or from customary alms or in another way, provision will be made suitably for the dwelling and support of the members. *1983 Code correlation: 1983 CIC 610*
Can. 497. § 1. Ad erigendam domum religiosam exemptam, sive formatam sive non formatam, aut monasterium monialium, aut in locis Sacrae Congregationi de Prop. Fide subiectis quamlibet religiosam domum, requiritur beneplacitum Sedis Apostolicae et Ordinarii loci consensus in scriptis datus; secus, satis est Ordinarii venia.	Can. 497. Sec. 1. For erecting an exempt religious house, whether formed or not formed, or a monastery of nuns, or any religious house in places subject to the Sacred Congregation for the Propagation of the Faith, there is required the beneplacitum of the Apostolic See and the consent of the local Ordinary given in writing; otherwise, the permission of the Ordinary is sufficient. *1983 Code correlation: 1983 CIC 609, 611-12*
§ 2. Constituendae novae domus permissio facultatem secumfert pro religionibus clericalibus habendi ecclesiam vel publicum oratorium domui adnexum, salvo praescripto can. 1162, § 4, et sacra ministeria peragendi, servatis de iure servandis; pro omnibus religionibus, pia opera exercendi religionis propria, salvis conditionibus in ipsa permissione appositis.	Sec. 2. Permission for constituting a new house carries with it, for clerical religions, the faculty of having a church or public oratory attached to the house, with the prescription of can. 1162, Sec. 4 preserved, and of performing sacred ministries, with those things to be observed by law observed; for all religions, of exercising pious works proper to the religion, with the conditions placed in the permission itself preserved.
§ 3. Ut aedificentur et aperiantur schola, hospitium vel similis rationis aedes separata a domo etiam exempta, necessaria est et sufficit specialis Ordinarii scripta licentia.	Sec. 3. In order that a school, hospice, or building of similar character separated from the house, even an exempt one, be built and opened, the special written license of the Ordinary is necessary and sufficient.
§ 4. Ut constituta domus in alios usus convertatur, eaedem sollemnitates requiruntur de quibus in § 1, nisi agatur de conversione quae, salvis fundationis legibus, ad internum regimen et disciplinam religiosam dumtaxat referatur.	Sec. 4. In order that an established house be converted to other uses, the same solemnities are required concerning which in Sec. 1, unless there is question of a conversion which, with the laws of foundation preserved, refers only to internal governance and religious discipline.
Can. 498. Domus religiosa sive formata sive non formata, si ad religionem exemptam pertineat, supprimi nequit sine beneplacito apostolico; si ad Congregationem iuris pontificii non exemptam, supprimi potest a supremo Moderatore, consentiente Ordinario loci; si ad Congregationem iuris dioecesani, sola Ordinarii loci auctoritate, audito Congregationis Moderatore, salvo praescripto can. 493, si de unica domo agatur, salvoque iure recursus in suspensivo ad Sedem Apostolicam.	Can. 498. A religious house, whether formed or not formed, if it pertains to an exempt religion, cannot be suppressed without apostolic beneplacitum; if it pertains to a non-exempt Congregation of pontifical right, it can be suppressed by the supreme Moderator, with the local Ordinary consenting; if it pertains to a Congregation of diocesan right, by the authority of the local Ordinary alone, after the Moderator of the Congregation has been heard, with the prescription of can. 493 preserved if there is question of a single house, and with the right of recourse in suspensive effect to the Apostolic See preserved. *1983 Code correlation: 1983 CIC 616*
TITULUS X De religionum regimine	TITLE X: Of the Governance of Religions
CAPUT I De Superioribus et de Capitulis	CHAPTER I: Of Superiors and Chapters
Can. 499. § 1. Religiosi omnes, tanquam supremo Superiori, subduntur Romano Pontifici cui obedire tenentur etiam vi voti obedientiae.	Can. 499. Sec. 1. All religious are subject to the Roman Pontiff as supreme Superior, whom they are bound to obey also by force of the vow of obedience. *1983 Code correlation: 1983 CIC 590*
§ 2. Cardinalis Protector cuiuslibet religionis, nisi aliud expresse cautum fuerit in peculiaribus casibus, iurisdictione in religionem aut in singulos sodales non pollet, nec potest se interiori disciplinae et bonorum administrationi immiscere, sed eius est tantummodo bonum religionis consilio et patrocinio promovere.	Sec. 2. The Cardinal Protector of any religion, unless something else has been expressly provided in particular cases, has no jurisdiction over the religion or over individual members, nor can he involve himself in internal discipline and the administration of goods, but it is only his part to promote the good of the religion by counsel and patronage.
Can. 500. § 1. Subduntur quoque religiosi Ordinario loci, iis exceptis qui a Sede Apostolica exemptionis privilegium consecuti sunt, salva semper potestate quam ius etiam in eos locorum Ordinariis concedit.	Can. 500. Sec. 1. Religious are also subject to the local Ordinary, except those who have obtained from the Apostolic See the privilege of exemption, always with the power preserved which the law grants to local Ordinaries even over them. *1983 Code correlation: 1983 CIC 595, 614*
§ 2. Moniales quae sub iurisdictione Superiorum regularium ex praescripto constitutionum sunt, Ordinario loci subduntur tantum in casibus iure expressis.	Sec. 2. Nuns who are under the jurisdiction of regular Superiors from the prescription of the constitutions are subject to the local Ordinary only in cases expressed by law.

§ 3. Nulla virorum religio sine speciali apostolico indulto potest sibi subditas habere religiosas Congregationes mulierum aut earum religiosarum curam et directionem retinere sibi specialiter commendatam.	Sec. 3. No religion of men without a special apostolic indult can have religious Congregations of women subject to itself or retain to itself the care and direction of those religious women as specially commended.
Can. 501. § 1. Superiores et Capitula, ad normam constitutionum et iuris communis, potestatem habent dominativam in subditos; in religione autem clericali exempta, habent iurisdictionem ecclesiasticam tam pro foro interno, quam pro externo.	Can. 501. Sec. 1. Superiors and Chapters, according to the norm of the constitutions and of common law, have dominative power over subjects; but in an exempt clerical religion, they have ecclesiastical jurisdiction both for the internal forum and for the external forum. *1983 Code correlation: 1983 CIC 596, 601, 608, 620, 631*
§ 2. Superioribus quibuslibet districte prohibetur quominus in causis ad S. Officium spectantibus se intromittant.	Sec. 2. It is strictly prohibited to any Superiors whatever to involve themselves in causes pertaining to the Holy Office.
§ 3. Abbas Primas et Superior Congregationis monasticae non habent omnem potestatem et iurisdictionem quam ius commune tribuit Superioribus maioribus, sed eorum potestas et iurisdictio desumenda est ex propriis constitutionibus et ex peculiaribus Sanctae Sedis decretis, firmo praescripto can. 655, 1594, § 4.	Sec. 3. The Abbot Primate and Superior of a monastic Congregation do not have all power and jurisdiction which common law attributes to major Superiors, but their power and jurisdiction is to be taken from their proper constitutions and from the peculiar decrees of the Holy See, with the prescription of canons 655, 1594, Sec. 4 remaining firm.
Can. 502. Supremus religionis Moderator potestatem obtinet in omnes provincias, domos, sodales religionis, exercendam secundum constitutiones; alii Superiores ea gaudent intra fines sui muneris.	Can. 502. The supreme Moderator of a religion obtains power over all provinces, houses, and members of the religion, to be exercised according to the constitutions; other Superiors enjoy that power within the limits of their office. *1983 Code correlation: 1983 CIC 617*
Can. 503. Superiores maiores in religionibus clericalibus exemptis possunt notarios constituere, sed tantum pro negotiis ecclesiasticis suae religionis.	Can. 503. Major Superiors in exempt clerical religions can constitute notaries, but only for the ecclesiastical affairs of their religion. *1983 Code correlation: NA*
Can. 504. Firmis propriis cuiusvis religionis constitutionibus quae provectiorem aetatem aliaque potiora requisita exigant, ad munus Superioris maioris inhabiles sunt qui eandem religionem professi non sunt a decem saltem annis a prima professione computandis, non sunt ex legitimo matrimonio nati et annos quadraginta non expleverunt, si agatur de supremo religionis Moderatore aut de Antistita in monialium monasterio; annos triginta, si de aliis Superioribus maioribus.	Can. 504. With the proper constitutions of any religion remaining firm, which may require more advanced age and other more important requisites, those are incapable of the office of major Superior who have not been professed in the same religion for at least ten years, to be computed from first profession, who were not born of legitimate marriage, and who have not completed forty years of age, if there is question of the supreme Moderator of the religion or of an Abbess in a monastery of nuns; thirty years, if there is question of other major Superiors. *1983 Code correlation: 1983 CIC 623*
Can. 505. Superiores maiores sint temporarii, nisi aliter ferant constitutiones; Superiores autem minores locales ne constituantur ad tempus ultra triennium; quo exacto, possunt ad idem munus iterum assumi, si constitutiones ita ferant, sed non tertio immediate in eadem religiosa domo.	Can. 505. Major Superiors are to be temporary, unless the constitutions provide otherwise; but local minor Superiors are not to be constituted for a time beyond three years; when this has elapsed, they can be assumed again to the same office if the constitutions so provide, but not a third time immediately in the same religious house. *1983 Code correlation: 1983 CIC 624*
Can. 506. § 1. Antequam ad Superiorum maiorum electionem deveniatur in religionibus virorum, omnes et singuli e Capitulo iureiurando promittant se electuros quos secundum Deum eligendos esse existimaverint.	Can. 506. Sec. 1. Before one comes to the election of major Superiors in religions of men, all and each from the Chapter are to promise by oath that they will elect those whom they shall have judged according to God ought to be elected. *1983 Code correlation: 1983 CIC 625-26*
§ 2. In monasteriis monialium, comitiis eligendae Antistitae praesit, quin tamen clausuram ingrediatur, Ordinarius loci aut eius delegatus cum duobus sacerdotibus scrutatoribus, si moniales eidem subiectae sint; secus, Superior regularis; sed etiam hoc in casu Ordinarius tempestive moneri debet de die et hora electionis, cui potest una cum Superiore regulari per se ipse vel per alium assistere et, si assistat, praeesse.	Sec. 2. In monasteries of nuns, the local Ordinary or his delegate, with two priest scrutineers, presides over the assembly for electing the Abbess, without however entering the enclosure, if the nuns are subject to him; otherwise, the regular Superior; but even in this case the Ordinary must be notified in good time of the day and hour of election, at which he can assist, together with the regular Superior, by himself or through another, and, if he assists, preside.
§ 3. In scrutatores ne assumantur ipsarum monialium confessarii ordinarii.	Sec. 3. The ordinary confessors of the nuns themselves are not to be assumed as scrutineers.
§ 4. In mulierum Congregationibus electioni Antistitae generalis praesideat per se vel per alium Ordinarius loci, in quo electio peragitur; cui, si agatur de Congregationibus iuris dioecesani, peractam electionem confirmare vel rescindere integrum est pro conscientiae officio.	Sec. 4. In Congregations of women, the local Ordinary in whose place the election is conducted presides, by himself or through another, over the election of the Superior General; to him, if there is question of Congregations of diocesan right, it is free, by office of conscience, to confirm or rescind the completed election.

Can. 507. § 1. In electionibus quae a Capitulis fiunt, servetur ius commune de quo in can. 160-182, praeter cuiusque religionis constitutiones eidem non contrarias.	Can. 507. Sec. 1. In elections which are made by Chapters, the common law of which in canons 160-182 is to be observed, besides the constitutions of each religion which are not contrary to it. *1983 Code correlation: 1983 CIC 626*
§ 2. Caveant omnes a directa vel indirecta suffragiorum procuratione tam pro seipsis quam pro aliis.	Sec. 2. All are to beware of the direct or indirect procuring of votes, both for themselves and for others.
§ 3. Postulatio admitti potest solum in casu extraordinario et dummodo in constitutionibus non prohibeatur.	Sec. 3. Postulation can be admitted only in an extraordinary case and provided it is not prohibited in the constitutions.
Can. 508. In sua quisque domo Superiores commorentur nec ab eadem discedant, nisi ad normam constitutionum.	Can. 508. In his own house each Superior is to dwell and not depart from it except according to the norm of the constitutions. *1983 Code correlation: 1983 CIC 629*
Can. 509. § 1. Omnis Superior debet notitiam et exsecutionem decretorum Sanctae Sedis, quae religiosos respiciunt, suos inter subditos promovere.	Can. 509. Sec. 1. Every Superior must promote among his subjects knowledge and execution of the decrees of the Holy See which regard religious. *1983 Code correlation: 1983 CIC 592*
§ 2. Curent Superiores locales:	Sec. 2. Local Superiors are to take care:
1° Ut saltem semel in anno, statis diebus, publice legantur propriae constitutiones, itemque decreta quae publice legenda Sancta Sedes praescribet;	1. That at least once in the year, on fixed days, the proper constitutions be publicly read, and likewise the decrees which the Holy See prescribes to be publicly read.
2° Ut saltem bis in mense, firmo praescripto can. 565, § 2, christianae catechesis habeatur instructio pro conversis et familiaribus, audientium conditioni accommodata, et, praesertim in religionibus laicalibus, pia ad omnes de familia exhortatio.	2. That at least twice in the month, with the prescription of can. 565, Sec. 2 remaining firm, instruction of Christian catechesis be held for converts and domestics, accommodated to the condition of the hearers, and, especially in lay religions, a pious exhortation to all of the household.
Can. 510. Abbas Primas, Superior Congregationis monasticae et cuiusvis religionis iuris pontificii Moderator supremus debet quinto quoque anno vel saepius, si ita ferant constitutiones, relationem de statu religionis ad Sanctam Sedem per documentum mittere, subsignatum a se cum suo Consilio et, si agatur de Congregatione mulierum, etiam ab Ordinario loci in quo suprema Antistita cum suo Consilio residet.	Can. 510. The Abbot Primate, the Superior of a monastic Congregation, and the supreme Moderator of any religion of pontifical right must every fifth year, or more often if the constitutions so provide, send to the Holy See a report concerning the state of the religion by a document signed by himself with his Council and, if there is question of a Congregation of women, also by the local Ordinary in whose place the supreme Superior with her Council resides. *1983 Code correlation: 1983 CIC 592*
Can. 511. Maiores religionum Superiores quos ad hoc munus constitutiones designant, temporibus in eisdem definitis, omnes domos sibi subiectas visitent per se, vel per alios, si fuerint legitime impediti.	Can. 511. The major Superiors of religions whom the constitutions designate for this office are to visit, at the times defined in the same, all houses subject to them, by themselves or through others if they have been legitimately impeded. *1983 Code correlation: 1983 CIC 628*
Can. 512. § 1. Ordinarius loci per se vel per alium quinto quoque anno visitare debet:	Can. 512. Sec. 1. The local Ordinary, by himself or through another, must visit every fifth year: *1983 Code correlation: 1983 CIC 595, 628*
1° Singula monialium monasteria quae sibi vel Sedi Apostolicae immediate subiecta sunt;	1. Each monastery of nuns which is immediately subject to him or to the Apostolic See.
2° Singulas domos sive virorum sive mulierum Congregationis iuris dioecesani.	2. Each house, whether of men or of women, of a Congregation of diocesan right.
§ 2. Visitare quoque eodem tempore debet:	Sec. 2. At the same time he must also visit:
1° Monasteria monialium, quae regularibus subduntur, circa ea quae clausurae legem spectant; imo etiam circa alia omnia, si Superior regularis ea a quinque annis non visitaverit;	1. Monasteries of nuns which are subject to regulars, concerning those things which regard the law of enclosure; indeed also concerning all other things, if the regular Superior has not visited them for five years.
2° Singulas domos Congregationis clericalis iuris pontificii etiam exemptae, in iis quae pertinent ad ecclesiam, sacrarium, oratorium publicum, sedem ad sacramentum poenitentiae;	2. Each house of a clerical Congregation of pontifical right, even exempt, in those things which pertain to the church, sacristy, public oratory, and seat for the sacrament of penance.
3° Singulas domos Congregationis laicalis iuris pontificii non solum in iis, de quibus in superiore numero, sed etiam in aliis, quae internam disciplinam spectant, ad normam tamen can. 618, § 2, n. 2.	3. Each house of a lay Congregation of pontifical right, not only in those things of which in the preceding number, but also in other things which regard internal discipline, according however to the norm of can. 618, Sec. 2, n. 2.
§ 3. Quod ad bonorum administrationem attinet, serventur praescripta can. 532-535.	Sec. 3. As regards the administration of goods, the prescriptions of canons 532-535 are to be observed.

Can. 513. § 1. Visitator ius et officium habet interrogandi religiosos quos oportere iudicaverit et cognoscendi de iis quae ad visitationem spectant; omnes autem religiosi obligatione tenentur respondendi secundum veritatem, nec Superioribus fas est quoquo modo eos ab hac obligatione avertere aut visitationis scopum aliter impedire.	Can. 513. Sec. 1. The visitor has the right and office of interrogating the religious whom he shall have judged it fitting and of knowing concerning those things which regard the visitation; moreover all religious are held by the obligation of responding according to truth, nor is it lawful for Superiors in any way to turn them away from this obligation or otherwise impede the purpose of the visitation. *1983 Code correlation: 1983 CIC 628*
§ 2. A decretis Visitatoris recursus datur in devolutivo tantum, nisi Visitator ordine iudiciario processerit.	Sec. 2. Against decrees of the visitor recourse is given only in devolutive effect, unless the visitor has proceeded in judicial order.
Can. 514. § 1. In omni religione clericali ius et officium Superioribus est per se vel per alium aegrotis professis, novitiis, aliisve in religiosa domo diu noctuque degentibus causa famulatus aut educationis aut hospitii aut infirmae valetudinis, Eucharisticum Viaticum et extremam unctionem ministrandi.	Can. 514. Sec. 1. In every clerical religion, Superiors have the right and office, by themselves or through another, of ministering Eucharistic Viaticum and extreme unction to sick professed members, novices, and others dwelling day and night in the religious house by reason of service, education, hospitality, or infirm health. *1983 Code correlation: NA*
§ 2. In monialium domo idem ius et officium habet ordinarius confessarius vel qui eius vices gerit.	Sec. 2. In a house of nuns the ordinary confessor, or the one who acts in his place, has the same right and office.
§ 3. In alia religione laicali hoc ius et officium spectat ad parochum loci vel ad cappellanum quem Ordinarius parocho suffecerit ad normam can. 464, § 2.	Sec. 3. In another lay religion this right and office belongs to the pastor of the place or to the chaplain whom the Ordinary shall have substituted for the pastor according to the norm of can. 464, Sec. 2.
§ 4. In funeribus servetur praescriptum can. 1221, 1230, § 5.	Sec. 4. In funerals the prescription of canons 1221, 1230, Sec. 5 is to be observed.
Can. 515. Prohibentur tituli dignitatum vel officiorum mere honorifici; soli, si id permittant constitutiones, tolerantur tituli officiorum maiorum, quibus religiosi in propria religione reapse functi sint.	Can. 515. Titles of dignities or offices which are merely honorific are prohibited; only, if the constitutions permit it, are titles of major offices tolerated, which religious have actually performed in their own religion. *1983 Code correlation: NA*
Can. 516. § 1. Supremus religionis aut monasticae Congregationis Moderator, Superior provincialis et localis saltem formatae domus habeant suos consiliarios, quorum consensum aut consilium exquirant ad normam constitutionum et sacrorum canonum.	Can. 516. Sec. 1. The supreme Moderator of a religion or of a monastic Congregation, the provincial Superior, and the local Superior at least of a formed house are to have their counselors, whose consent or counsel they are to seek according to the norm of the constitutions and of the sacred canons. *1983 Code correlation: 1983 CIC 627, 636*
§ 2. Sint etiam pro administratione bonorum temporalium oeconomi: generalis qui religionis universae bona administret, provincialis qui provinciae, localis qui singularum domorum; qui omnes officio suo fungantur sub directione Superioris.	Sec. 2. There are also to be economes for the administration of temporal goods: a general one who administers the goods of the whole religion, a provincial one who administers those of the province, and a local one who administers those of individual houses; all of whom are to perform their office under the direction of the Superior.
§ 3. Oeconomi generalis et provincialis munus gerere Superior ipse non potest; munus vero oeconomi localis, quamvis melius a munere Superioris distinguatur, componi tamen cum eo potest, si necessitas id exigat.	Sec. 3. The Superior himself cannot carry out the office of general and provincial econome; but the office of local econome, although better distinguished from the office of Superior, can nevertheless be combined with it if necessity requires this.
§ 4. Si de modo oeconomos eligendi constitutiones sileant, a Superiore maiore cum consensu sui Consilii eligantur.	Sec. 4. If the constitutions are silent concerning the manner of electing economes, they are to be elected by the major Superior with the consent of his Council.
Can. 517. § 1. Quaevis virorum religio iuris pontificii procuratorem generalem habeat, qui, secundum constitutiones designatus, negotia propriae religionis apud Sanctam Sedem pertractet.	Can. 517. Sec. 1. Any religion of men of pontifical right is to have a procurator general who, designated according to the constitutions, conducts the affairs of his own religion before the Holy See. *1983 Code correlation: NA*
§ 2. Antequam praescriptum in constitutionibus tempus exspiret, ne amoveatur, inconsulta Sede Apostolica.	Sec. 2. Before the time prescribed in the constitutions expires, he is not to be removed without the Apostolic See having been consulted.
CAPUT II De confessariis et cappellanis	CHAPTER II: Of Confessors and Chaplains
Can. 518. § 1. In singulis religionis clericalis domibus deputentur plures pro sodalium numero confessarii legitime approbati, cum potestate, si agatur de religione exempta, absolvendi etiam a casibus in religione reservatis.	Can. 518. Sec. 1. In individual houses of a clerical religion, several confessors legitimately approved are to be deputed according to the number of members, with the power, if there is question of an exempt religion, of absolving even from cases reserved in the religion. *1983 Code correlation: 1983 CIC 630*

§ 2. Superiores religiosi, potestatem audiendi confessiones habentes, possunt, servatis de iure servandis, confessiones audire subditorum, qui ab illis sponte sua ac motu proprio id petant, at sine gravi causa id per modum habitus ne agant.	Sec. 2. Religious Superiors having the power of hearing confessions can, with those things to be observed by law observed, hear the confessions of subjects who ask this from them spontaneously and of their own motion, but without a grave cause they are not to do this by way of habit.
§ 3. Caveant Superiores ne quem subditum aut ipsi per se aut per alium vi, metu, importunis suasionibus aliave ratione inducant ut peccata apud se confiteatur.	Sec. 3. Superiors are to beware lest they themselves, by themselves or through another, induce any subject by force, fear, importunate persuasions, or any other means to confess sins before themselves.
Can. 519. Firmis constitutionibus quae confessionem statis temporibus praecipiunt vel suadent apud determinatos confessarios peragendam, si religiosus, etiam exemptus, ad suae conscientiae quietem, confessarium adeat ab Ordinario loci approbatum, etsi inter designatos non recensitum, confessio, revocato quolibet contrario privilegio, valida et licita est et confessarius potest religiosum absolvere etiam a peccatis et censuris in religione reservatis.	Can. 519. With constitutions remaining firm which command or advise confession to be made at fixed times before determined confessors, if a religious, even an exempt one, for the quiet of his conscience approaches a confessor approved by the local Ordinary, even one not listed among those designated, the confession, any contrary privilege being revoked, is valid and licit, and the confessor can absolve the religious even from sins and censures reserved in the religion. *1983 Code correlation: NA*
Can. 520. § 1. Singulis religiosarum domibus unus dumtaxat detur confessarius ordinarius, qui sacramentales confessiones universae communitatis excipiat, nisi propter magnum ipsarum numerum vel aliam iustam causam sit opus altero vel pluribus.	Can. 520. Sec. 1. To individual houses of religious women let only one ordinary confessor be given, who is to receive the sacramental confessions of the whole community, unless because of their great number or another just cause there is need of another or several. *1983 Code correlation: 1983 CIC 630*
§ 2. Si qua religiosa, ad animi sui quietem, et ad maiorem in via Dei progressum, aliquem specialem confessarium vel moderatorem spiritualem postulet, eum facile Ordinarius concedat; qui tamen invigilet ne ex hac concessione abusus irrepant; quod si irrepserint, eos caute et prudenter eliminet, salva conscientiae libertate.	Sec. 2. If some religious woman, for the quiet of her soul and for greater progress in the way of God, asks for some special confessor or spiritual director, the Ordinary is readily to grant him; he is nevertheless to watch lest abuses creep in from this concession; but if they have crept in, he is to eliminate them cautiously and prudently, with liberty of conscience preserved.
Can. 521. § 1. Unicuique religiosarum communitati detur confessarius extraordinarius qui quater saltem in anno ad domum religiosam accedat et cui omnes religiosae se sistere debent, saltem benedictionem recepturae.	Can. 521. Sec. 1. To each community of religious women let there be given an extraordinary confessor who at least four times in the year comes to the religious house and to whom all the religious women must present themselves, at least to receive a blessing. *1983 Code correlation: 1983 CIC 630*
§ 2. Ordinarii locorum, in quibus religiosarum communitates exsistunt, aliquot sacerdotes pro singulis domibus designent, ad quos pro sacramento poenitentiae in casibus particularibus recurrere eae facile possint, quin necessarium sit ipsum Ordinarium toties quoties adire.	Sec. 2. Ordinaries of places in which communities of religious women exist are to designate several priests for individual houses, to whom those women can easily have recourse for the sacrament of penance in particular cases, without it being necessary to approach the Ordinary himself as often as needed.
§ 3. Si qua religiosa aliquem ex iis confessariis expetat, nulli Antistitae liceat nec per se nec per alios, neque directe neque indirecte, petitionis rationem inquirere, petitioni verbis aut factis refragari, aut quavis ratione ostendere se id aegre ferre.	Sec. 3. If some religious woman seeks one of those confessors, it is lawful for no Superior, neither by herself nor through others, neither directly nor indirectly, to inquire into the reason for the petition, to oppose the petition by words or deeds, or in any way to show that she bears it with displeasure.
Can. 522. Si, non obstante praescripto can. 520, 521, aliqua religiosa, ad suae conscientiae tranquillitatem, confessarium adeat ab Ordinario loci pro mulieribus approbatum, confessio in qualibet ecclesia vel oratorio etiam semi-publico peracta, valida et licita est, revocato quolibet contrario privilegio; neque Antistita id prohibere potest aut de ea re inquirere, ne indirecte quidem; et religiosae nihil Antistitae referre tenentur.	Can. 522. If, notwithstanding the prescription of canons 520, 521, some religious woman, for the tranquility of her conscience, approaches a confessor approved by the local Ordinary for women, the confession made in any church or oratory, even semi-public, is valid and licit, any contrary privilege being revoked; nor can the Superior prohibit this or inquire into that matter, not even indirectly; and religious women are held to report nothing to the Superior. *1983 Code correlation: 1983 CIC 630*
Can. 523. Religiosae omnes, cum graviter aegrotant, licet mortis periculum absit, quemlibet sacerdotem ad mulierum confessiones excipiendas approbatum, etsi non destinatum religiosis, arcessere possunt eique, perdurante gravi infirmitate, quoties voluerint, confiteri, nec Antistita potest eas sive directe sive indirecte prohibere.	Can. 523. All religious women, when they are gravely ill, even though danger of death is absent, can summon any priest approved for receiving the confessions of women, even one not destined for religious, and, while the grave infirmity endures, confess to him as often as they wish; nor can the Superior prohibit them either directly or indirectly. *1983 Code correlation: 1983 CIC 630*
Can. 524. § 1. In munus confessarii religiosarum et ordinarii et extraordinarii deputentur sacerdotes, sive e clero saeculari, sive religiosi de Superiorum licentia, morum integritate ac prudentia praestantes; sint insuper annos nati quadraginta, nisi iusta causa, iudicio Ordinarii, aliud exigat, nullam potestatem in easdem religiosas in foro externo habentes.	Can. 524. Sec. 1. To the office of confessor of religious women, both ordinary and extraordinary, there are to be deputed priests, whether from the secular clergy or religious with the license of Superiors, outstanding in integrity of morals and prudence; furthermore they are to be forty years of age, unless a just cause, in the judgment of the Ordinary, requires otherwise, and they are to have no power over the same religious women in the external forum. *1983 Code correlation: 1983 CIC 630*

§ 2. Confessarius ordinarius non potest renuntiari extraordinarius nec, praeter casus in can. 526 recensitos, rursus deputari ordinarius in eadem communitate, nisi post annum ab expleto munere; extraordinarius vero immediate ut ordinarius renuntiari potest.	Sec. 2. An ordinary confessor cannot be named extraordinary, nor, except for the cases listed in can. 526, again be deputed ordinary in the same community, unless after a year from the completed office; but an extraordinary can immediately be named as ordinary.
§ 3. Confessarii religiosarum tum ordinarii tum extraordinarii interno vel externo communitatis regimini nullo modo sese immisceant.	Sec. 3. Confessors of religious women, both ordinary and extraordinary, are in no way to involve themselves in the internal or external governance of the community.
Can. 525. Si religiosarum domus Sedi Apostolicae immediate subiecta sit vel Ordinario loci, hic eligit sacerdotes a confessionibus tum ordinarios tum extraordinarios; si Superiori regulari, hic confessarios Ordinario praesentat, cuius est eosdem pro audiendis illarum monialium confessionibus approbare et Superioris negligentiam, si opus sit, supplere.	Can. 525. If a house of religious women is immediately subject to the Apostolic See or to the local Ordinary, the latter chooses priests for confessions, both ordinary and extraordinary; if it is subject to a regular Superior, this Superior presents confessors to the Ordinary, whose office it is to approve the same for hearing the confessions of those nuns and, if need be, to supply for the negligence of the Superior. *1983 Code correlation: 1983 CIC 630*
Can. 526. Religiosarum confessarius ordinarius suum munus ne exerceat ultra triennium; Ordinarius tamen eum ad secundum, imo etiam ad tertium triennium confirmare potest, si vel ob sacerdotum ad hoc officium idoneorum penuriam aliter providere nequeat, vel maior religiosarum pars, earum quoque quae in aliis negotiis ius non habent ferendi suffragium, in eiusdem confessarii confirmationem, per secreta suffragia, convenerit; dissentientibus tamen, si velint, aliter providendum est.	Can. 526. The ordinary confessor of religious women is not to exercise his office beyond three years; nevertheless the Ordinary can confirm him for a second, indeed even for a third, three-year period, if either because of a scarcity of priests suitable for this office he cannot provide otherwise, or the greater part of the religious women, including those who in other affairs do not have the right of casting a vote, has agreed by secret votes to the confirmation of the same confessor; nevertheless for dissenters, if they wish, provision is to be made otherwise. *1983 Code correlation: 1983 CIC 630*
Can. 527. Loci Ordinarius, ad normam can. 880, potest, gravem ob causam, religiosarum confessarium tam ordinarium quam extraordinarium amovere, etiamsi monasterium regularibus subdatur et ipse sacerdos a confessionibus sit regularis, nec tenetur causam amotionis cuiquam significare, excepta Apostolica Sede, si ab ea requiratur; de amotione autem debet Superiorem regularem monere, si moniales regularibus subdantur.	Can. 527. The local Ordinary, according to the norm of can. 880, can, for a grave cause, remove a confessor of religious women, whether ordinary or extraordinary, even if the monastery is subject to regulars and the priest for confessions himself is a regular; nor is he held to disclose the cause of removal to anyone, except to the Apostolic See if it is requested by it; moreover he must advise the regular Superior concerning the removal if the nuns are subject to regulars. *1983 Code correlation: 1983 CIC 630*
Can. 528. Etiam in laicalibus virorum religionibus deputetur, ad normam can. 874, § 1, 875, § 2, confessarius ordinarius et extraordinarius; et si religiosus aliquem specialem confessarium expostulet, illum Superior concedat, nullo modo petitionis rationem inquirens neque id aegre se ferre demonstrans.	Can. 528. Also in lay religions of men, according to the norm of can. 874, Sec. 1, 875, Sec. 2, an ordinary and extraordinary confessor is to be deputed; and if a religious asks for some special confessor, the Superior is to grant him, in no way inquiring into the reason for the petition nor showing that he bears it with displeasure. *1983 Code correlation: 1983 CIC 630*
Can. 529. Si agatur de religionibus laicalibus non exemptis, Ordinarii loci est sacerdotem a sacris designare et a concionibus probare; si de exemptis, Superior regularis eosdem sacerdotes designat eiusque negligentiam supplet Ordinarius.	Can. 529. If there is question of non-exempt lay religions, it is for the local Ordinary to designate a priest for sacred rites and to approve one for sermons; if of exempt religions, the regular Superior designates those same priests and the Ordinary supplies for his negligence. *1983 Code correlation: 1983 CIC 567*
Can. 530. § 1. Omnes religiosi Superiores districte vetantur personas sibi subditas quoquo modo inducere ad conscientiae manifestationem sibi peragendam.	Can. 530. Sec. 1. All religious Superiors are strictly forbidden to induce persons subject to them in any way to make a manifestation of conscience to themselves. *1983 Code correlation: 1983 CIC 630*
§ 2. Non tamen prohibentur subditi quominus libere ac ultro aperire animum suum Superioribus valeant; imo expedit ut ipsi filiali cum fiducia Superiores adeant, eis, si sint sacerdotes, dubia quoque et anxietates suae conscientiae exponentes.	Sec. 2. Nevertheless subjects are not prohibited from being able freely and voluntarily to open their soul to Superiors; indeed it is expedient that they themselves approach Superiors with filial confidence, and to them, if they are priests, also set forth the doubts and anxieties of their conscience.
CAPUT III De bonis temporalibus eorumque administratione	CHAPTER III: Of Temporal Goods and Their Administration
Can. 531. Non modo religio, sed etiam provincia et domus sunt capaces acquirendi et possidendi bona temporalia cum reditibus stabilibus seu fundatis, nisi earum capacitas in regulis et constitutionibus excludatur aut coarctetur.	Can. 531. Not only a religion, but also a province and a house are capable of acquiring and possessing temporal goods with stable or funded revenues, unless their capacity is excluded or restricted in the rules and constitutions. *1983 Code correlation: 1983 CIC 634*
Can. 532. § 1. Bona tum religionis, tum provinciae domusque, administrentur ad normam constitutionum.	Can. 532. Sec. 1. Goods both of the religion and of the province and house are to be administered according to the norm of the constitutions. *1983 Code correlation: 1983 CIC 635, 638*

§ 2. Expensas et actus iuridicos ordinariae administrationis valide, praeter Superiores, faciunt, intra fines sui muneris, officiales quoque, qui in constitutionibus ad hoc designantur.	Sec. 2. Expenses and juridic acts of ordinary administration are validly made, besides by Superiors, also by officials who are designated for this in the constitutions, within the limits of their office.
Can. 533. § 1. Pro pecuniae quoque collocatione servetur praescriptum can. 532, § 1; sed praevium consensum Ordinarii loci obtinere tenentur:	Can. 533. Sec. 1. For the placement of money also, the prescription of can. 532, Sec. 1 is to be observed; but they are held to obtain the previous consent of the local Ordinary: *1983 Code correlation: 1983 CIC 638*
1° Antistita monialium et religionis iuris dioecesani pro cuiusvis pecuniae collocatione; imo, si monialium monasterium sit Superiori regulari subiectum, ipsius quoque consensus est necessarius;	1. The Superior of nuns and of a religion of diocesan right, for the placement of any money; indeed, if a monastery of nuns is subject to a regular Superior, his consent also is necessary.
2° Antistita in Congregatione religiosa iuris pontificii, si pecunia dotem professarum constituat, ad normam can. 549;	2. The Superior in a religious Congregation of pontifical right, if the money constitutes the dowry of professed women, according to the norm of can. 549.
3° Superior vel Antistita domus Congregationis religiosae, si qui fundi domui tributi legative sint ad Dei cultum beneficentiamve eo ipso loco impendendam;	3. The Superior or female Superior of a house of a religious Congregation, if any funds have been assigned or left by legacy to the house to be expended in that very place for the worship of God or for beneficence.
4° Religiosus quilibet, etsi Ordinis regularis alumnus, si pecunia data sit paroeciae vel missioni aut religiosis intuitu paroeciae vel missionis.	4. Any religious, even an alumnus of a regular Order, if money has been given to a parish or mission, or to religious in view of a parish or mission.
§ 2. Haec item servanda sunt pro qualibet collocationis mutatione.	Sec. 2. These same things are to be observed for any change of placement.
Can. 534. § 1. Firmo praescripto can. 1531, si agatur de alienandis rebus pretiosis aliisve bonis quorum valor superet summam triginta millium francorum seu libellarum, vel de contrahendis debitis et obligationibus ultra indicatam summam, contractus vi caret, nisi beneplacitum apostolicum antecesserit; secus, requiritur et sufficit licentia, in scriptis data, Superioris ad normam constitutionum cum consensu sui Capituli seu Consilii per secreta suffragia manifestato; sed si agatur de monialibus aut sororibus iuris dioecesani, accedat necesse est consensus, in scriptis praestitus, Ordinarii loci, nec non Superioris regularis, si monialium monasterium eidem subiectum sit.	Can. 534. Sec. 1. With the prescription of can. 1531 remaining firm, if there is question of alienating precious things or other goods whose value exceeds the sum of thirty thousand francs or lire, or of contracting debts and obligations beyond the indicated sum, the contract lacks force unless apostolic beneplacitum has preceded; otherwise, the license, given in writing, of the Superior according to the norm of the constitutions, with the consent of his Chapter or Council manifested by secret votes, is required and suffices; but if there is question of nuns or sisters of diocesan right, the consent, furnished in writing, of the local Ordinary must necessarily be added, and also of the regular Superior if the monastery of nuns is subject to him. *1983 Code correlation: 1983 CIC 638*
§ 2. In precibus pro obtinendo consensu ad contrahenda debita vel obligationes, exprimi debent alia debita vel obligationes, quibus ipsa persona moralis, religio vel provincia vel domus, ad eum diem gravatur; secus obtenta venia invalida est.	Sec. 2. In the petitions for obtaining consent to contract debts or obligations, other debts or obligations must be expressed by which the moral person itself, the religion or province or house, is burdened up to that day; otherwise the permission obtained is invalid.
Can. 535. § 1. In quolibet monialium monasterio etiam exempto:	Can. 535. Sec. 1. In any monastery of nuns, even an exempt one: *1983 Code correlation: 1983 CIC 637*
1° Administrationis ratio, gratis exigenda, reddatur semel in anno, aut etiam saepius si id in constitutionibus praescribatur, ab Antistita Ordinario loci itemque Superiori regulari, si monasterium sit eidem subiectum;	1. An account of administration, to be required gratuitously, is to be rendered once in the year, or even more often if this is prescribed in the constitutions, by the Superior to the local Ordinary and likewise to the regular Superior if the monastery is subject to him.
2° Si ratio administrationis Ordinario non probetur, ipse potest opportuna remedia adhibere, etiam removendo, si res postulet, oeconomam aliosque administratores; quod si monasterium sit Superiori regulari subiectum, eum Ordinarius, uti prospiciat, moneat; quod si ille neglexerit, ipse per se consulat.	2. If the account of administration is not approved by the Ordinary, he can apply opportune remedies, even by removing, if the matter demands it, the econome and other administrators; but if the monastery is subject to a regular Superior, the Ordinary is to advise him to make provision; but if he has neglected this, the Ordinary is to make provision by himself.
§ 2. In aliis mulierum religionibus, ratio administrationis bonorum quae dotes constituunt, Ordinario loci reddatur occasione visitationis et etiam saepius, si Ordinarius id necessarium duxerit.	Sec. 2. In other religions of women, an account of the administration of goods which constitute dowries is to be rendered to the local Ordinary on the occasion of visitation and also more often if the Ordinary has judged this necessary.
§ 3. Loci Ordinario ius insuper esto cognoscendi:	Sec. 3. Let the local Ordinary furthermore have the right of knowing:
1° De rationibus oeconomicis domus religiosae iuris dioecesani;	1. Concerning the economic accounts of a religious house of diocesan right.
2° De administratione fundorum legatorumque de quibus in can. 533, § 1, nn. 3, 4.	2. Concerning the administration of funds and legacies of which in can. 533, Sec. 1, nn. 3, 4.

Can. 536. § 1. Si persona moralis (sive religio, sive provincia, sive domus) debita et obligationes contraxerit etiam cum Superiorum licentia, ipsa tenetur de eisdem respondere.	Can. 536. Sec. 1. If a moral person, whether religion, province, or house, has contracted debts and obligations even with the license of Superiors, it itself is held to answer for the same. *1983 Code correlation: 1983 CIC 639*
§ 2. Si contraxerit regularis cum licentia Superiorum, respondere debet persona moralis, cuius Superior licentiam dedit; si religiosus votorum simplicium, ipse respondere debet, nisi de Superioris licentia negotium religionis gesserit.	Sec. 2. If a regular has contracted with the license of Superiors, the moral person whose Superior gave the license must answer; if a religious of simple vows, he himself must answer, unless by license of the Superior he has conducted the business of the religion.
§ 3. Si contraxerit religiosus sine ulla Superiorum licentia, ipsemet respondere debet, non autem religio vel provincia vel domus.	Sec. 3. If a religious has contracted without any license of Superiors, he himself must answer, but not the religion or province or house.
§ 4. Firmum tamen semper esto, contra eum, in cuius rem aliquid ex inito contractu versum est, semper posse actionem institui.	Sec. 4. Nevertheless, let it always remain firm that an action can always be instituted against him into whose advantage something from the entered contract has turned.
§ 5. Caveant Superiores religiosi ne debita contrahenda permittant, nisi certo constet ex consuetis reditibus posse debiti foenus solvi et intra tempus non nimis longum per legitimam amortizationem reddi summam capitalem.	Sec. 5. Religious Superiors are to beware lest they permit debts to be contracted, unless it is certainly established that from customary revenues the interest on the debt can be paid and the principal sum returned within a time not too long by legitimate amortization.
Can. 537. Largitiones ex bonis domus, provinciae, religionis non permittuntur, nisi ratione eleemosynae vel alia iusta de causa, de venia Superioris et ad normam constitutionum.	Can. 537. Gifts from the goods of a house, province, or religion are not permitted, unless by reason of alms or another just cause, by permission of the Superior and according to the norm of the constitutions. *1983 Code correlation: 1983 CIC 640*
TITULUS XI De admissione in religionem	TITLE XI: Of Admission into Religion
Can. 538. In religionem admitti potest quilibet catholicus qui nullo legitimo detineatur impedimento rectaque intentione moveatur, et ad religionis onera ferenda sit idoneus.	Can. 538. Any Catholic can be admitted into a religion who is held by no legitimate impediment, is moved by right intention, and is suitable for bearing the burdens of the religion. *1983 Code correlation: 1983 CIC 597*
CAPUT I De postulatu	CHAPTER I: Of Postulancy
Can. 539. § 1. In religionibus a votis perpetuis mulieres omnes et, si agatur de religione virorum, conversi, antequam ad novitiatum admittantur, postulatum ad sex saltem integros menses peragant; in religionibus vero a votis temporariis, ad necessitatem et tempus postulatus quod attinet, standum constitutionibus.	Can. 539. Sec. 1. In religions with perpetual vows, all women and, if there is question of a religion of men, lay brothers, before they are admitted to the novitiate, are to carry out postulancy for at least six full months; but in religions with temporary vows, as regards the necessity and time of the postulancy, the constitutions are to be followed. *1983 Code correlation: 1983 CIC 597*
§ 2. Superior maior praescriptum postulatus tempus potest prorogare, non tamen ultra aliud semestre.	Sec. 2. The major Superior can prolong the prescribed time of postulancy, but not beyond another six-month period.
Can. 540. § 1. Postulatus peragi debet vel in domo novitiatus vel in alia religionis domo in qua disciplina secundum constitutiones accurate servetur sub speciali cura probati religiosi.	Can. 540. Sec. 1. The postulancy must be carried out either in the house of novitiate or in another house of the religion in which discipline is accurately observed according to the constitutions under the special care of an approved religious. *1983 Code correlation: NA*
§ 2. Postulantes vestem induant modestam ac diversam a veste novitiorum.	Sec. 2. Postulants are to wear clothing that is modest and different from the clothing of novices.
§ 3. In monasteriis monialium adspirantes, dum postulatum peragunt, lege clausurae tenentur.	Sec. 3. In monasteries of nuns, aspirants, while they carry out the postulancy, are held by the law of enclosure.
Can. 541. Postulantes, antequam novitiatum incipiant, exercitiis spiritualibus vacent per octo saltem integros dies; et, iuxta prudens confessarii iudicium, praemittant generalem anteactae vitae confessionem.	Can. 541. Postulants, before they begin the novitiate, are to devote themselves to spiritual exercises for at least eight full days; and, according to the prudent judgment of the confessor, they are to premise a general confession of their past life. *1983 Code correlation: NA*
CAPUT II De novitiatu	CHAPTER II: Of the Novitiate
ART. I De requisitis ut quis in novitiatum admittatur	ARTICLE I: Of the Requisites for Someone to Be Admitted to the Novitiate
Can. 542. Firmo praescripto can. 539-541, aliisque in propriis cuiusque religionis constitutionibus,	Can. 542. With the prescription of canons 539-541 remaining firm, and other prescriptions in the proper constitutions of each religion, *1983 Code correlation: 1983 CIC 597, 642-45*

1° Invalide ad novitiatum admittuntur:	1. The following are admitted invalidly to the novitiate:
Qui sectae acatholicae adhaeserunt;	Those who have adhered to a non-Catholic sect.
Qui aetatem ad novitiatum requisitam non habent;	Those who do not have the age required for the novitiate.
Qui religionem ingrediuntur vi, metu gravi aut dolo inducti, vel quos Superior eodem modo inductus recipit;	Those who enter religion induced by force, grave fear, or fraud, or those whom the Superior, induced in the same way, receives.
Coniux, durante matrimonio;	A spouse, while marriage endures.
Qui obstringuntur vel obstricti fuerunt vinculo professionis religiosae;	Those who are bound or have been bound by the bond of religious profession.
Hi quibus imminet poena ob grave delictum commissum de quo accusati sunt vel accusari possunt;	Those against whom a penalty is impending on account of a grave delict committed, concerning which they have been accused or can be accused.
Episcopus sive residentialis sive titularis, licet a Romano Pontifice sit tantum designatus;	A Bishop, whether residential or titular, even if he has only been designated by the Roman Pontiff.
Clerici qui ex instituto Sanctae Sedis iureiurando tenentur operam suam navare in bonum suae dioecesis vel missionum, pro eo tempore quo iurisiurandi obligatio perdurat.	Clerics who by institution of the Holy See are bound by oath to devote their work to the good of their diocese or of the missions, for the time during which the obligation of the oath endures.
2° Illicite, sed valide admittuntur:	2. The following are admitted illicitly, but validly:
Clerici in sacris constituti, inconsulto loci Ordinario aut eodem contradicente ex eo quod eorum discessus in grave animarum detrimentum cedat, quod aliter vitari minime possit;	Clerics constituted in sacred orders, without the local Ordinary having been consulted or with him contradicting, because their departure would fall into grave detriment of souls which otherwise could by no means be avoided.
Aere alieno gravati qui solvendo pares non sint; Reddendae rationi obnoxii aut aliis saecularibus negotiis implicati, ex quibus lites et molestias religio timere possit;	Those burdened by debt who are not equal to paying; those liable to render an account or entangled in other secular affairs, from which the religion could fear lawsuits and troubles.
Filii qui parentibus, idest patri vel matri, avo vel aviae, in gravi necessitate constitutis, opitulari debent, et parentes quorum opera sit ad liberos alendos vel educandos necessaria;	Children who must assist parents, that is, father or mother, grandfather or grandmother, constituted in grave necessity, and parents whose work is necessary for feeding or educating children.
Ad sacerdotium in religione destinati, a quo tamen removeantur irregularitate aliove canonico impedimento;	Those destined for the priesthood in the religion, from which however they are removed by irregularity or another canonical impediment.
Orientales in latinis religionibus sine venia scripto data Sacrae Congregationis pro Ecclesia Orientali.	Orientals in Latin religions without permission given in writing by the Sacred Congregation for the Oriental Church.
Can. 543. Ius admittendi ad novitiatum et subsequentem professionem religiosam tam temporariam quam perpetuam pertinet ad Superiores maiores cum suffragio Consilii seu Capituli, secundum peculiares cuiusque religionis constitutiones.	Can. 543. The right of admitting to the novitiate and to subsequent religious profession, both temporary and perpetual, pertains to major Superiors with the vote of the Council or Chapter, according to the peculiar constitutions of each religion. *1983 Code correlation: 1983 CIC 641, 656, 658*
Can. 544. § 1. In quavis religione omnes adspirantes, antequam admittantur, exhibere debent testimonium recepti baptismatis et confirmationis.	Can. 544. Sec. 1. In any religion all aspirants, before they are admitted, must exhibit testimony of received baptism and confirmation. *1983 Code correlation: 1983 CIC 645, 684*
§ 2. Adspirantes viri debent praeterea testimoniales litteras exhibere Ordinarii originis ac cuiusque loci in quo, post expletum decimum quartum aetatis annum, morati sint ultra annum moraliter continuum, sublato quolibet contrario privilegio.	Sec. 2. Male aspirants must besides exhibit testimonial letters of the Ordinary of origin and of each place in which, after the completed fourteenth year of age, they have stayed beyond a morally continuous year, any contrary privilege being removed.
§ 3. Si agatur de admittendis illis qui in Seminario, collegio vel alius religionis postulatu aut novitiatu fuerunt, requiruntur praeterea litterae testimoniales, datae pro diversis casibus a rectore Seminarii vel collegii, audito Ordinario loci, aut a maiore religionis Superiore.	Sec. 3. If there is question of admitting those who have been in a Seminary, college, or postulancy or novitiate of another religion, testimonial letters are furthermore required, given for the different cases by the rector of the Seminary or college, after the local Ordinary has been heard, or by the major Superior of the religion.
§ 4. Pro clericis admittendis, praeter testimonium ordinationis, sufficiunt litterae testimoniales Ordinariorum in quorum dioecesibus post ordinationem ultra annum moraliter continuum sint commorati, salvo praescripto § 3.	Sec. 4. For clerics to be admitted, besides testimony of ordination, testimonial letters of the Ordinaries in whose dioceses after ordination they have dwelt beyond a morally continuous year suffice, with the prescription of Sec. 3 preserved.
§ 5. Religioso professo, ad aliam religionem ex apostolico indulto transeunti, satis est testimonium Superioris maioris prioris religionis.	Sec. 5. For a professed religious transferring to another religion by apostolic indult, testimony of the major Superior of the prior religion is sufficient.

§ 6. Praeter haec testimonia a iure requisita, possunt Superiores, quibus ius est adspirantes in religionem cooptandi, alia quoque exigere, quae ipsis ad hunc finem necessaria aut opportuna videantur.	Sec. 6. Besides these testimonies required by law, Superiors who have the right of enrolling aspirants into religion can also require other things which seem necessary or opportune to them for this end.
§ 7. Mulieres denique ne recipiantur, nisi praemissis accuratis investigationibus circa earum indolem et mores, firmo praescripto § 3.	Sec. 7. Finally, women are not to be received unless accurate investigations have first been made concerning their character and morals, with the prescription of Sec. 3 remaining firm.
Can. 545. § 1. Qui litteras testimoniales ex praescripto iuris dare debent, eas non ipsis adspirantibus, sed Superioribus religiosis dent gratuito intra trimestre spatium ab earum requisitione, sigillo clausas et, si agatur de illis qui in Seminario, collegio vel alius religionis postulatu aut novitiatu fuerint, a Superiore iuramento firmatas.	Can. 545. Sec. 1. Those who must give testimonial letters by prescription of law are to give them not to the aspirants themselves, but to the religious Superiors, gratuitously within a three-month space from their requisition, closed with a seal and, if there is question of those who have been in a Seminary, college, or postulancy or novitiate of another religion, confirmed by the oath of the Superior. *1983 Code correlation: NA*
§ 2. Si ob graves rationes iudicaverint se eis respondere non posse, causas Apostolicae Sedi intra idem tempus exponant.	Sec. 2. If for grave reasons they have judged that they cannot respond to them, they are to explain the causes to the Apostolic See within the same time.
§ 3. Si reposuerint adspirantem satis non esse sibi cognitum, per aliam accuratam investigationem ac fide dignam relationem Superior religiosus suppleat; si vero nil reposuerint, Superior requirens de non recepta responsione Sanctam Sedem certiorem reddat.	Sec. 3. If they have replied that the aspirant is not sufficiently known to them, the religious Superior is to supply by another accurate investigation and a trustworthy report; but if they have replied nothing, the requesting Superior is to make the Holy See more certain concerning the response not received.
§ 4. In suis litteris testimonialibus, postquam diligentem investigationem, etiam per secretas notitias, instituerint, referre debent, graviter eorum conscientia onerata super veritate expositorum, de adspirantis natalibus, moribus, ingenio, vita, fama, conditione, scientia; sitne inquisitus, aliqua censura, irregularitate aut alio canonico impedimento irretitus, num propria familia eius auxilio indigeat, et tandem, si agatur de illis qui in Seminario, collegio, aut alius religionis postulatu aut novitiatu fuerint, quanam de causa dimissi sint vel sponte discesserint.	Sec. 4. In their testimonial letters, after they have instituted a diligent investigation, even through secret information, they must report, their conscience being gravely burdened concerning the truth of the things set forth, concerning the aspirant's birth, morals, talent, life, reputation, condition, and knowledge; whether he has been investigated, is bound by some censure, irregularity, or other canonical impediment, whether his own family needs his aid, and finally, if there is question of those who have been in a Seminary, college, or postulancy or novitiate of another religion, for what cause they were dismissed or departed spontaneously.
Can. 546. Omnes qui praedictas informationes receperint, stricta obligatione tenentur secreti servandi circa notitias habitas et personas quae illas tradiderunt.	Can. 546. All who have received the aforesaid information are held by a strict obligation of preserving secrecy concerning the information had and the persons who handed it on. *1983 Code correlation: NA*
Can. 547. § 1. In monasteriis monialium postulans afferat dotem in constitutionibus statutam aut legitima consuetudine determinatam.	Can. 547. Sec. 1. In monasteries of nuns the postulant is to bring the dowry established in the constitutions or determined by legitimate custom. *1983 Code correlation: NA*
§ 2. Haec dos ante susceptionem habitus monasterio tradatur aut saltem eius traditio tuta reddatur forma iure civili valida.	Sec. 2. This dowry is to be handed over to the monastery before reception of the habit, or at least its handing over is to be rendered secure in a form valid by civil law.
§ 3. In religionibus votorum simplicium, quod ad religiosarum dotem pertinet, standum constitutionibus.	Sec. 3. In religions of simple vows, as regards the dowry of religious women, the constitutions are to be followed.
§ 4. Dos praescripta condonari ex toto vel ex parte nequit sine indulto Sanctae Sedis, si agatur de religione iuris pontificii; sine venia Ordinarii loci, si de religione iuris dioecesani.	Sec. 4. The prescribed dowry cannot be remitted in whole or in part without an indult of the Holy See, if there is question of a religion of pontifical right; without permission of the local Ordinary, if of a religion of diocesan right.
Can. 548. Dos monasterio seu religioni irrevocabiliter acquiritur per obitum religiosae, licet haec nonnisi vota temporaria nuncupaverit.	Can. 548. The dowry is irrevocably acquired by the monastery or religion through the death of the religious woman, although she had pronounced only temporary vows. *1983 Code correlation: NA*
Can. 549. Post primam religiosae professionem dos in tutis, licitis ac fructiferis nominibus collocetur ab Antistita cum suo Consilio, de consensu Ordinarii loci et Superioris regularis, si domus ab hoc dependeat; omnino autem prohibetur eam quoquo modo ante religiosae obitum impendi, ne ad aedificandam quidem domum aut ad aes alienum exstinguendum.	Can. 549. After the first profession of the religious woman, the dowry is to be placed by the Superior with her Council in safe, licit, and fruitful securities, with the consent of the local Ordinary and of the regular Superior if the house depends on him; moreover it is entirely prohibited that it be expended in any way before the death of the religious woman, not even for building a house or extinguishing debt. *1983 Code correlation: NA*

Can. 550. § 1. Dotes caute et integre administrentur apud monasterium vel domum habitualis residentiae supremae Moderatricis aut Antistitae provincialis.	Can. 550. Sec. 1. Dowries are to be administered cautiously and integrally at the monastery or house of habitual residence of the supreme Moderatrix or provincial Superior. *1983 Code correlation: NA*
§ 2. Ordinarii locorum conservandis religiosarum dotibus sedulo invigilent; et praesertim in sacra visitatione de eisdem rationem exigant.	Sec. 2. Ordinaries of places are to watch sedulously over the preservation of dowries of religious women; and especially in sacred visitation they are to demand an account concerning the same.
Can. 551. § 1. Dos religiosae professae sive votorum sollemnium sive votorum simplicium quavis de causa discedenti integra restituenda est sine fructibus iam maturis.	Can. 551. Sec. 1. The dowry of a professed religious woman, whether of solemn vows or of simple vows, departing for any cause whatsoever, is to be restored entire without fruits already matured. *1983 Code correlation: NA*
§ 2. Si vero religiosa professa ad aliam religionem ex apostolico indulto transeat, durante novitiatu, fructus, salvo praescripto can. 570, § 1, emissa vero nova professione, dos ipsa huic religioni debentur; si ad aliud eiusdem Ordinis monasterium, huic debetur ipsa dos a die transitus.	Sec. 2. But if a professed religious woman transfers to another religion by apostolic indult, during the novitiate the fruits are owed to this religion, with the prescription of can. 570, Sec. 1 preserved, and after new profession has been emitted, the dowry itself is owed to it; if to another monastery of the same Order, the dowry itself is owed to this monastery from the day of transfer.
Can. 552. § 1. Religiosarum etiam exemptarum Antistita debet Ordinarium loci, duobus saltem mensibus ante, certiorem facere de proxima admissione ad novitiatum et ad professionem tum temporariam tum perpetuam sive sollemnem sive simplicem.	Can. 552. Sec. 1. The Superior of religious women, even exempt, must make the local Ordinary more certain, at least two months before, concerning the approaching admission to the novitiate and to profession, whether temporary or perpetual, whether solemn or simple. *1983 Code correlation: NA*
§ 2. Ordinarius loci vel, eo absente aut impedito, sacerdos ab eodem deputatus, adspirantis voluntatem, saltem triginta diebus ante novitiatum et ante professionem, ut supra, diligenter et gratuito exploret, non tamen clausuram ingrediens, num ea coacta seductave sit, an sciat quid agat; et, si de pia eius ac libera voluntate plane constiterit, tunc adspirans poterit ad novitiatum vel novitia ad professionem admitti.	Sec. 2. The local Ordinary or, he being absent or impeded, a priest deputed by him, at least thirty days before the novitiate and before profession, as above, is diligently and gratuitously to explore the will of the aspirant, not however entering the enclosure, whether she has been coerced or seduced, whether she knows what she is doing; and, if it has plainly been established concerning her pious and free will, then the aspirant can be admitted to the novitiate or the novice to profession.
ART. II De novitiorum institutione	ARTICLE II: Of the Instruction of Novices
Can. 553. Novitiatus incipit susceptione habitus, vel alio modo in constitutionibus praescripto.	Can. 553. The novitiate begins by reception of the habit, or in another manner prescribed in the constitutions. *1983 Code correlation: NA*
Can. 554. § 1. Erigatur domus novitiatus ad normam constitutionum; si vero agatur de religione iuris pontificii, ad eam erigendam necessaria est licentia Sedis Apostolicae.	Can. 554. Sec. 1. A house of novitiate is to be erected according to the norm of the constitutions; but if there is question of a religion of pontifical right, for erecting it the permission of the Apostolic See is necessary. *1983 Code correlation: 1983 CIC 647, 651*
§ 2. Plures in eadem provincia novitiatus domus, si religio in provincias divisa sit, designari nequeunt, nisi gravi de causa et cum speciali apostolico indulto.	Sec. 2. Several houses of novitiate in the same province, if the religion is divided into provinces, cannot be designated except for a grave cause and with a special apostolic indult.
§ 3. Superiores in novitiatus ac studiorum domo ne collocent, nisi religiosos qui sint ad exemplum regularis observantiae studio.	Sec. 3. Superiors are not to place in a house of novitiate and studies except religious who are an example by zeal for regular observance.
Can. 555. § 1. Praeter alia quae in can. 543 ad novitiatus validitatem enumerantur, novitiatus ut valeat, peragi debet:	Can. 555. Sec. 1. Besides the other things which are enumerated in can. 543 for the validity of the novitiate, in order that the novitiate be valid, it must be carried out: *1983 Code correlation: 1983 CIC 643, 648*
1° Post completum decimum quintum saltem aetatis annum;	1. After at least the completed fifteenth year of age.
2° Per annum integrum et continuum;	2. For an entire and continuous year.
3° In domo novitiatus.	3. In the house of novitiate.
§ 2. Si longius tempus in constitutionibus pro novitiatu praescribatur, illud ad validitatem professionis non requiritur, nisi in eisdem constitutionibus aliud expresse dicatur.	Sec. 2. If a longer time is prescribed in the constitutions for the novitiate, that is not required for the validity of profession, unless something else is expressly said in the same constitutions.

Can. 556. § 1. Novitiatus interrumpitur, ita ut denuo incipiendus ac perficiendus sit, si novitius, a Superiore dimissus, e domo exierit, aut domum sine illius licentia non reversurus deseruerit, aut extra domum, etsi reversurus, ultra triginta dies sive continuos sive non continuos permanserit quacunque ex causa, etiam de Superiorum licentia.	Can. 556. Sec. 1. The novitiate is interrupted, so that it must be begun anew and completed, if the novice, dismissed by the Superior, has gone out from the house, or has left the house without his permission not intending to return, or has remained outside the house, even intending to return, beyond thirty days, whether continuous or non-continuous, from any cause whatsoever, even with the permission of Superiors. *1983 Code correlation: 1983 CIC 647, 649*
§ 2. Si novitius ultra quindecim, sed non ultra triginta dies etiam non continuos, de Superiorum licentia vel vi coactus extra domus septa permanserit sub Superioris obedientia, ad validitatem novitiatus necesse et satis est dies hoc modo transactos supplere; si non ultra quindecim dies, supplementum potest a Superioribus praescribi, sed non est ad validitatem necessarium.	Sec. 2. If the novice has remained outside the precincts of the house beyond fifteen, but not beyond thirty days, even non-continuous, with permission of Superiors or compelled by force, under the obedience of the Superior, for the validity of the novitiate it is necessary and sufficient to supply the days spent in this way; if not beyond fifteen days, supplementation can be prescribed by Superiors, but is not necessary for validity.
§ 3. Superiores licentiam manendi extra septa novitiatus, nisi iusta et gravi de causa, ne impertiant.	Sec. 3. Superiors are not to grant permission of remaining outside the precincts of the novitiate except for a just and grave cause.
§ 4. Si novitius a Superioribus in aliam novitiatus domum eiusdem religionis transferatur, novitiatus non interrumpitur.	Sec. 4. If the novice is transferred by Superiors into another house of novitiate of the same religion, the novitiate is not interrupted.
Can. 557. Integer novitiatus peragatur in habitu quem constitutiones pro novitiis praescribunt, nisi speciales locorum circumstantiae aliud exigant.	Can. 557. The entire novitiate is to be carried out in the habit which the constitutions prescribe for novices, unless special circumstances of places demand otherwise. *1983 Code correlation: NA*
Can. 558. In religionibus in quibus duae sunt sodalium classes, novitiatus pro altera classe peractus, pro altera non valet.	Can. 558. In religions in which there are two classes of members, the novitiate carried out for one class does not have force for the other. *1983 Code correlation: NA*
Can. 559. § 1. Novitiorum institutioni praeficiendus est Magister, qui sit annos natus quinque saltem ac triginta, decem saltem ab annis a prima professione professus, prudentia, caritate, pietate, religionis observantia conspicuus et, si de clericali religione agatur, in sacerdotio constitutus.	Can. 559. Sec. 1. A Master is to be placed over the instruction of novices, who is at least thirty-five years old, professed for at least ten years from first profession, conspicuous for prudence, charity, piety, and observance of the religion, and, if there is question of a clerical religion, constituted in the priesthood. *1983 Code correlation: 1983 CIC 650-51*
§ 2. Si ob novitiorum numerum vel aliam iustam causam expedire visum fuerit, Magistro novitiorum adiungatur socius, eidem immediate subiectus in iis quae ad novitiatus regimen spectant, annos natus saltem triginta, quinque saltem ab annis a prima professione professus, cum ceteris dotibus necessariis et opportunis.	Sec. 2. If because of the number of novices or another just cause it has seemed expedient, a companion is to be joined to the Master of novices, immediately subject to him in those things which regard the governance of the novitiate, at least thirty years old, professed for at least five years from first profession, with the other necessary and opportune qualities.
§ 3. Uterque ab omnibus officiis oneribusque vacare debet, quae novitiorum curam et regimen impedire valeant.	Sec. 3. Each must be free from all offices and burdens which could impede the care and governance of novices.
Can. 560. Magister novitiorum eiusque socius eligantur ad normam constitutionum, et si quod in his tempus ad durationem muneris praescriptum sit, eo durante, ne removeantur sine iusta gravique causa; sed iidem rursus eligi possunt.	Can. 560. The Master of novices and his companion are to be chosen according to the norm of the constitutions, and if any time for the duration of the office is prescribed in these, during that time they are not to be removed without a just and grave cause; but the same persons can be chosen again. *1983 Code correlation: 1983 CIC 651*
Can. 561. § 1. Uni Magistro ius est et officium consulendi novitiorum institutioni, ad ipsumque unum novitiatus regimen spectat, ita ut nemini liceat hisce se, quovis colore, immiscere, exceptis Superioribus quibus id a constitutionibus permittitur ac Visitatoribus; ad disciplinam vero universae domus quod attinet, Magister, perinde ac novitii, Superiori est obnoxius.	Can. 561. Sec. 1. To the Master alone belongs the right and duty of providing for the instruction of novices, and to him alone pertains the governance of the novitiate, so that it is lawful for no one to involve himself in these things under any pretext, except the Superiors to whom this is permitted by the constitutions and the Visitators; but as regards the discipline of the whole house, the Master, just as the novices, is subject to the Superior. *1983 Code correlation: 1983 CIC 650, 652*
§ 2. Novitius potestati Magistri ac Superiorum religionis subest eisque obedire tenetur.	Sec. 2. The novice is subject to the power of the Master and of the Superiors of the religion and is held to obey them.
Can. 562. Gravi obligatione tenetur Magister novitiorum omnem adhibendi diligentiam ut sui alumni in religiosa disciplina, secundum constitutiones, sedulo exerceantur, ad normam can. 565.	Can. 562. The Master of novices is held by a grave obligation of applying every diligence so that his pupils may be diligently exercised in religious discipline, according to the constitutions, according to the norm of can. 565. *1983 Code correlation: 1983 CIC 652*

Can. 563. Intra annum novitiatus Magister, ad normam constitutionum, de agendi ratione singulorum alumnorum relationem Capitulo vel Superiori maiori exhibeat.	Can. 563. Within the year of novitiate the Master, according to the norm of the constitutions, is to exhibit a report concerning the manner of acting of each pupil to the Chapter or major Superior. *1983 Code correlation: 1983 CIC 652*
Can. 564. § 1. Novitiatus ab ea parte domus, in qua degunt professi, sit, quantum fieri potest, segregatus ita ut, sine speciali causa ac Superioris vel Magistri licentia, novitii nullam habeant communicationem cum professis, neque hi cum novitiis.	Can. 564. Sec. 1. The novitiate is to be separated, as far as possible, from that part of the house in which the professed dwell, so that, without a special cause and the permission of the Superior or Master, novices have no communication with the professed, nor the latter with the novices. *1983 Code correlation: 1983 CIC 652*
§ 2. Conversis autem novitiis locus separatus assignetur.	Sec. 2. A separate place is to be assigned to lay-brother novices.
Can. 565. § 1. Annus novitiatus debet sub disciplina Magistri hoc habere propositum, ut informetur alumni animus studio regulae et constitutionum, piis meditationibus assiduaque prece, iis perdiscendis quae ad vota et ad virtutes pertinent, exercitationibus opportunis ad vitiorum semina radicitus exstirpanda, ad compescendos animi motus, ad virtutes acquirendas.	Can. 565. Sec. 1. The year of novitiate, under the discipline of the Master, must have this purpose: that the mind of the pupil be formed by zeal for the rule and constitutions, by pious meditations and assiduous prayer, by learning thoroughly those things which pertain to vows and virtues, and by exercises opportune for radically extirpating the seeds of vices, for restraining movements of the soul, and for acquiring virtues. *1983 Code correlation: 1983 CIC 652*
§ 2. Conversi praeterea diligenter in christiana doctrina instituantur, speciali collatione ad eos habita semel saltem in hebdomada.	Sec. 2. Lay brothers, moreover, are to be diligently instructed in Christian doctrine, by a special conference held for them at least once a week.
§ 3. Anno novitiatus ne destinentur novitii concionibus habendis aut audiendis confessionibus aut exterioribus religionis muniis, neve dedita opera studiis vacent litterarum, scientiarum aut artium; conversi autem in ipsa religiosa domo eatenus tantum fungi possunt officiis fratrum conversorum (non tamen uti primarii officiales), quatenus ab exercitiis novitiatus pro ipsis constitutis non praepediantur.	Sec. 3. In the year of novitiate, novices are not to be destined for giving sermons or hearing confessions or for exterior duties of the religion, nor are they to be occupied by set effort in studies of letters, sciences, or arts; but lay brothers in the religious house itself can perform the offices of lay brothers only so far (not however as primary officials) as they are not impeded from the exercises of the novitiate established for them.
Can. 566. § 1. Circa sacerdotem a confessionibus in mulierum novitiatibus serventur praescripta can. 520-527.	Can. 566. Sec. 1. Concerning the priest for confessions in novitiates of women, the prescriptions of canons 520-527 are to be observed. *1983 Code correlation: NA*
§ 2. In religionibus virorum, salvo praescripto can. 519 :	Sec. 2. In religions of men, with the prescription of can. 519 preserved:
1° Pro novitiorum numero unus vel plures habeantur ordinarii confessarii, salvo praescripto can. 891;	1. According to the number of novices, one or several ordinary confessors are to be had, with the prescription of can. 891 preserved.
2° Confessarii ordinarii, si agatur de religione clericali, in ipsa novitiatus domo commorentur; si de laicali, saltem frequenter ad domum novitiatus accedant, novitiorum confessiones audituri;	2. The ordinary confessors, if there is question of a clerical religion, are to dwell in the house of novitiate itself; if of a lay religion, they are at least frequently to come to the house of novitiate to hear the confessions of the novices.
3° Praeter confessarios ordinarios, designentur aliqui confessarii, quos novitii in casibus particularibus adire libere possint, nec Magister aegre id se ferre demonstret;	3. Besides the ordinary confessors, some confessors are to be designated whom the novices can freely approach in particular cases, and the Master is not to show that he bears this with difficulty.
4° Quater saltem in anno detur novitiis confessarius extraordinarius, ad quem omnes accedant saltem benedictionem recepturi.	4. At least four times in the year an extraordinary confessor is to be given to the novices, to whom all are to approach at least to receive a blessing.
Can. 567. § 1. Novitii privilegiis omnibus ac spiritualibus gratiis religioni concessis gaudent; et si morte praeveniantur, ad eadem suffragia ius habent, quae pro professis praescripta sunt.	Can. 567. Sec. 1. Novices enjoy all privileges and spiritual graces granted to the religion; and if they are anticipated by death, they have the right to the same suffrages which are prescribed for the professed. *1983 Code correlation: NA*
§ 2. Ad ordines, durante novitiatu, ne promoveantur.	Sec. 2. During the novitiate they are not to be promoted to orders.
Can. 568. In novitiatus decursu, si suis beneficiis vel bonis quovis modo novitius renuntiaverit eademve obligaverit, renuntiatio vel obligatio non solum illicita, sed ipso iure irrita est.	Can. 568. In the course of the novitiate, if a novice has in any way renounced or obligated his benefices or goods, the renunciation or obligation is not only illicit, but void by the law itself. *1983 Code correlation: NA*
Can. 569. § 1. Ante professionem votorum simplicium sive temporariorum sive perpetuorum novitius debet, ad totum tempus quo simplicibus votis adstringetur, bonorum suorum administrationem cedere cui maluerit et, nisi constitutiones aliud ferant, de eorundem usu, et usufructu libere disponere.	Can. 569. Sec. 1. Before profession of simple vows, whether temporary or perpetual, the novice must, for the whole time during which he will be bound by simple vows, cede the administration of his goods to whomever he prefers and, unless the constitutions provide otherwise, freely dispose concerning their use and usufruct. *1983 Code correlation: NA*

§ 2. Ea cessio ac dispositio, si praetermissa fuerit ob defectum bonorum et haec postea supervenerint, aut si facta fuerit et postea alia bona quovis titulo obvenerint, fiat aut iteretur secundum normas § 1 statutas, non obstante simplici professione emissa.	Sec. 2. This cession and disposition, if it was omitted because of lack of goods and these later supervene, or if it was made and afterwards other goods come by whatever title, is to be made or repeated according to the norms established in Sec. 1, notwithstanding simple profession already emitted.
§ 3. Novitius in Congregatione religiosa ante professionem votorum temporariorum testamentum de bonis praesentibus vel forte obventuris libere condat.	Sec. 3. A novice in a religious Congregation, before profession of temporary vows, is freely to make a testament concerning present goods or goods perhaps to come to him.
Can. 570. § 1. Nisi pro alimentis et habitu religioso in constitutionibus vel expressa conventione aliquid in postulatu vel novitiatu ineundo solvendum caveatur, nihil pro impensis postulatus vel novitiatus exigi potest.	Can. 570. Sec. 1. Unless in the constitutions or by express agreement something to be paid for food and religious habit when entering postulancy or novitiate is provided, nothing can be required for the expenses of postulancy or novitiate. *1983 Code correlation: NA*
§ 2. Quae adspirans attulerit et usu consumpta non fuerint, si e religione, non emissa professione, egrediatur, ei restituantur.	Sec. 2. Those things which the aspirant brought and which have not been consumed by use, if he leaves the religion without profession having been emitted, are to be restored to him.
Can. 571. § 1. Novitius potest religionem libere deserere, aut a Superioribus vel a Capitulo, secundum constitutiones, quavis iusta de causa dimitti, quin Superior vel Capitulum teneantur dimissionis causam dimisso patefacere.	Can. 571. Sec. 1. A novice can freely leave the religion, or can be dismissed by Superiors or by the Chapter, according to the constitutions, for any just cause, without the Superior or Chapter being held to disclose the cause of dismissal to the one dismissed. *1983 Code correlation: 1983 CIC 653*
§ 2. Exacto novitiatu, si iudicetur idoneus, novitius ad professionem admittatur, secus dimittatur; si dubium supersit sitne idoneus, potest a Superioribus maioribus probationis tempus, non tamen ultra sex menses, prorogari.	Sec. 2. When the novitiate has been completed, if he is judged suitable, the novice is to be admitted to profession; otherwise he is to be dismissed; if doubt remains whether he is suitable, the time of probation can be prolonged by major Superiors, but not beyond six months.
§ 3. Votis nuncupandis spiritualia exercitia novitius praemittat per octo saltem solidos dies.	Sec. 3. For vows to be pronounced, the novice is to premise spiritual exercises for at least eight full days.
CAPUT III De professione religiosa	CHAPTER III: Of Religious Profession
Can. 572. § 1. Ad validitatem cuiusvis religiosae professionis requiritur ut:	Can. 572. Sec. 1. For the validity of any religious profession it is required that: *1983 Code correlation: 1983 CIC 656, 658*
1° Qui eam emissurus est, legitimam aetatem habeat ad normam can. 573;	1. The one who is about to emit it have the legitimate age according to the norm of can. 573.
2° Eum ad professionem admittat legitimus Superior secundum constitutiones;	2. A legitimate Superior admit him to profession according to the constitutions.
3° Novitiatus validus ad normam can. 555 praecesserit;	3. A valid novitiate according to the norm of can. 555 have preceded.
4° Professio sine vi aut metu gravi aut dolo emittatur;	4. The profession be emitted without force, grave fear, or fraud.
5° Sit expressa;	5. It be express.
6° A legitimo Superiore secundum constitutiones per se vel per alium recipiatur.	6. It be received by a legitimate Superior according to the constitutions, personally or through another.
§ 2. Ad validitatem vero professionis perpetuae sive sollemnis sive simplicis, requiritur insuper ut praecesserit professio simplex temporaria ad normam can. 574.	Sec. 2. For the validity of perpetual profession, whether solemn or simple, it is furthermore required that temporary simple profession according to the norm of can. 574 have preceded.
Can. 573. Quilibet professionem religiosam emissurus oportet ut decimum sextum aetatis annum expleverit, si de temporaria professione agatur; vicesimum primum, si de perpetua sive sollemni, sive simplici.	Can. 573. Anyone about to emit religious profession must have completed the sixteenth year of age, if there is question of temporary profession; the twenty-first, if of perpetual profession, whether solemn or simple. *1983 Code correlation: 1983 CIC 656, 658*
Can. 574. § 1. In quolibet Ordine tam virorum quam mulierum et in qualibet Congregatione quae vota perpetua habeat, novitius post expletum novitiatum, in ipsa novitiatus domo debet votis perpetuis, sive sollemnibus sive simplicibus, praemittere, salvo praescripto can. 634, votorum simplicium professionem ad triennium valituram, vel ad longius tempus, si aetas ad perpetuam professionem requisita longius distet, nisi constitutiones exigant annuales professiones.	Can. 574. Sec. 1. In any Order, both of men and of women, and in any Congregation which has perpetual vows, after the completed novitiate the novice, in the novitiate house itself, must premise to perpetual vows, whether solemn or simple, with the prescription of can. 634 preserved, a profession of simple vows to last for a triennium, or for a longer time if the age required for perpetual profession lies farther away, unless the constitutions require annual professions. *1983 Code correlation: 1983 CIC 655, 657*

§ 2. Hoc tempus legitimus Superior potest, renovata a religioso temporaria professione, prorogare, non tamen ultra aliud triennium.	Sec. 2. A legitimate Superior can prolong this time, after temporary profession has been renewed by the religious, but not beyond another triennium.
Can. 575. § 1. Exacto professionis temporariae tempore, religiosus, ad normam can. 637, vel emittat perpetuam professionem, sollemnem vel simplicem secundum constitutiones, vel ad saeculum redeat; sed etiam, durante tempore professionis temporariae, potest, si dignus non habeatur qui vota perpetua nuncupet, dimitti a legitimo Superiore ad normam can. 647.	Can. 575. Sec. 1. When the time of temporary profession has been completed, the religious, according to the norm of can. 637, is either to emit perpetual profession, solemn or simple according to the constitutions, or to return to the world; but even during the time of temporary profession he can, if he is not considered worthy to pronounce perpetual vows, be dismissed by the legitimate Superior according to the norm of can. 647. *1983 Code correlation: 1983 CIC 656-58, 688*
§ 2. Suffragium Consilii seu Capituli pro prima professione temporaria est deliberativum; pro subsequente professione perpetua, sollemni vel simplici, est consultivum tantum.	Sec. 2. The vote of the Council or Chapter for the first temporary profession is deliberative; for the subsequent perpetual profession, solemn or simple, it is consultative only.
Can. 576. § 1. In emittenda professione religiosa servetur praescriptus in constitutionibus ritus.	Can. 576. Sec. 1. In emitting religious profession, the rite prescribed in the constitutions is to be observed. *1983 Code correlation: NA*
§ 2. Documentum emissae professionis, ab ipso professo et saltem ab eo coram quo professio emissa est, subscriptum, servetur in tabulario religionis; et insuper, si agatur de professione sollemni, Superior eam excipiens debet profitentis parochum baptismi de eadem certiorem reddere, ad normam can. 470, § 2.	Sec. 2. The document of emitted profession, signed by the professed himself and at least by the one before whom the profession was emitted, is to be preserved in the archive of the religion; and furthermore, if there is question of solemn profession, the Superior receiving it must make the professing person's pastor of baptism more certain concerning the same, according to the norm of can. 470, Sec. 2.
Can. 577. § 1. Elapso tempore ad quod vota sunt nuncupata, renovationi votorum nulla est interponenda mora.	Can. 577. Sec. 1. When the time for which the vows were pronounced has elapsed, no delay is to be interposed in renewing the vows. *1983 Code correlation: 1983 CIC 657*
§ 2. Superioribus tamen facultas est ex iusta causa permittendi ut renovatio votorum temporariorum per aliquod tempus, non tamen ultra mensem, anticipetur.	Sec. 2. Superiors, however, have the faculty, for a just cause, of permitting the renewal of temporary vows to be anticipated for some time, but not beyond a month.
Can. 578. Professi a votis temporariis, de quibus in can. 574:	Can. 578. Those professed with temporary vows, of whom in can. 574: *1983 Code correlation: NA*
1° Fruuntur iisdem indulgentiis, privilegiis et spiritualibus gratiis, quibus gaudent professi a votis sollemnibus aut professi a votis simplicibus perpetuis; et si morte praeveniantur, ad eadem suffragia ius habent;	1. Enjoy the same indulgences, privileges, and spiritual graces with which those professed with solemn vows or those professed with perpetual simple vows rejoice; and if they are anticipated by death, they have the right to the same suffrages.
2° Eadem obligatione tenentur observandi regulas et constitutiones, sed, ubi viget chori obligatio, divini officii privatim recitandi lege non obstringuntur, nisi sint in sacris constituti aut aliud constitutiones expresse praescribant;	2. They are held by the same obligation of observing the rules and constitutions, but, where the obligation of choir is in force, they are not bound by the law of privately reciting the divine office, unless they are constituted in sacred orders or the constitutions expressly prescribe something else.
3° Voce activa et passiva carent, nisi aliud in constitutionibus expresse caveatur; tempus autem praescriptum ad fruendum voce activa et passiva, silentibus constitutionibus, computetur a prima professione.	3. They lack active and passive voice, unless something else is expressly provided in the constitutions; but the time prescribed for enjoying active and passive voice, the constitutions being silent, is computed from first profession.
Can. 579. Simplex professio, temporaria sit vel perpetua, actus votis contrarios reddit illicitos, sed non invalidos, nisi aliud expresse cautum fuerit; professio autem sollemnis, si sint irritabiles, etiam invalidos.	Can. 579. Simple profession, whether temporary or perpetual, renders acts contrary to the vows illicit, but not invalid, unless something else has been expressly provided; solemn profession, however, if they are capable of being invalidated, renders them also invalid. *1983 Code correlation: 1983 CIC 1088*
Can. 580. § 1. Quilibet professus a votis simplicibus, sive perpetuis sive temporariis, nisi aliud in constitutionibus cautum sit, conservat proprietatem bonorum suorum et capacitatem alia bona acquirendi, salvis quae in can. 569 praescripta sunt.	Can. 580. Sec. 1. Anyone professed with simple vows, whether perpetual or temporary, unless something else is provided in the constitutions, preserves ownership of his goods and the capacity of acquiring other goods, with those things preserved which are prescribed in can. 569. *1983 Code correlation: NA*
§ 2. Quidquid autem industria sua vel intuitu religionis acquirit, religioni acquirit.	Sec. 2. Whatever, however, he acquires by his own industry or in view of the religion, he acquires for the religion.

§ 3. Cessionem vel dispositionem de qua in can. 569, § 2, professus mutare potest non quidem proprio arbitrio, nisi constitutiones id sinant, sed de supremi Moderatoris licentia, aut, si de monialibus agatur, de licentia Ordinarii loci et, si monasterium regularibus obnoxium sit, Superioris regularis, dummodo mutatio, saltem de notabili bonorum parte, non fiat in favorem religionis; per discessum autem a religione eiusmodi cessio ac dispositio habere vim desinit.	Sec. 3. The cession or disposition of which in can. 569, Sec. 2, the professed can change, not indeed by his own decision unless the constitutions allow it, but by permission of the supreme Moderator, or, if there is question of nuns, by permission of the local Ordinary and, if the monastery is subject to regulars, of the regular Superior, provided that the change, at least concerning a notable part of the goods, is not made in favor of the religion; but by departure from the religion such cession and disposition ceases to have force.
Can. 581. § 1. Professus a votis simplicibus antea nequit valide, sed intra sexaginta dies ante professionem sollemnem, salvis peculiaribus indultis a Sancta Sede concessis, debet omnibus bonis quae actu habet, cui maluerit, sub conditione secuturae professionis, renuntiare.	Can. 581. Sec. 1. One professed with simple vows cannot validly renounce earlier, but within sixty days before solemn profession, with peculiar indults granted by the Holy See preserved, he must renounce all goods which he actually has, to whomever he prefers, under the condition of the profession to follow. *1983 Code correlation: NA*
§ 2. Secuta professione, ea omnia statim fiant, quae necessaria sunt ut renuntiatio etiam iure civili effectum consequatur.	Sec. 2. Once profession has followed, all those things are immediately to be done which are necessary so that the renunciation may also obtain effect in civil law.
Can. 582. Post sollemnem professionem, salvis pariter peculiaribus Apostolicae Sedis indultis, omnia bona quae quovis modo obveniunt regulari:	Can. 582. After solemn profession, likewise with peculiar indults of the Apostolic See preserved, all goods which in any way come to a regular: *1983 Code correlation: NA*
1° In Ordine capaci possidendi, cedunt Ordini vel provinciae vel domui secundum constitutiones;	1. In an Order capable of possessing, pass to the Order or province or house according to the constitutions.
2° In Ordine incapaci, acquiruntur Sanctae Sedi in proprietatem.	2. In an incapable Order, are acquired by the Holy See in ownership.
Can. 583. Professis a votis simplicibus in Congregationibus religiosis non licet:	Can. 583. To those professed with simple vows in religious Congregations it is not lawful: *1983 Code correlation: NA*
1° Per actum inter vivos dominium bonorum suorum titulo gratioso abdicare;	1. By an act inter vivos to renounce the ownership of their goods by gratuitous title.
2° Testamentum conditum ad normam can. 569, § 3, mutare sine licentia Sanctae Sedis, vel, si res urgeat nec tempus suppetat ad eam recurrendi, sine licentia Superioris maioris aut, si nec ille adiri possit, localis.	2. To change the testament made according to the norm of can. 569, Sec. 3, without permission of the Holy See, or, if the matter is urgent and time is not available for having recourse to it, without permission of the major Superior or, if even he cannot be approached, of the local Superior.
Can. 584. Post annum ab emissa qualibet professione religiosa, vacant beneficia paroecialia; post triennium cetera.	Can. 584. After a year from any religious profession emitted, parochial benefices become vacant; after three years, the rest. *1983 Code correlation: NA*
Can. 585. Professus a votis perpetuis sive sollemnibus sive simplicibus amittit ipso iure propriam quam in saeculo habebat dioecesim.	Can. 585. One professed with perpetual vows, whether solemn or simple, loses by the law itself the proper diocese which he had in the world. *1983 Code correlation: NA*
Can. 586. § 1. Professio religiosa irrita ob impedimentum externum non convalescit per subsequentes actus, sed opus est ut a Sede Apostolica sanetur, vel denuo, cognita nullitate et impedimento sublato, legitime emittatur.	Can. 586. Sec. 1. Religious profession invalid because of an external impediment does not convalidate through subsequent acts, but it is necessary either that it be sanated by the Apostolic See or that, with the nullity known and the impediment removed, it be legitimately emitted anew. *1983 Code correlation: NA*
§ 2. Si autem irrita fuerit ob consensus defectum mere internum, hoc praestito, convalescit, dummodo ex parte religionis consensus non fuerit revocatus.	Sec. 2. But if it was invalid because of a merely internal defect of consent, once this has been supplied, it convalidates, provided that consent on the part of the religion has not been revoked.
§ 3. Si contra validitatem professionis religiosae gravia sint argumenta et religiosus renuat ad cautelam sive professionem renovare sive eiusdem sanationem petere, res ad Sedem Apostolicam deferatur.	Sec. 3. If there are grave arguments against the validity of religious profession and the religious refuses, for caution, either to renew the profession or to seek its sanation, the matter is to be referred to the Apostolic See.
TITULUS XII De ratione studiorum in religionibus clericalibus	TITLE XII: Of the Plan of Studies in Clerical Religions
Can. 587. § 1. Quaelibet clericalis religio habeat studiorum sedes a Capitulo generali vel a Superioribus approbatas, firmo praescripto can. 554, § 3.	Can. 587. Sec. 1. Every clerical religion is to have seats of studies approved by the general Chapter or by the Superiors, with the prescription of can. 554, Sec. 3 remaining firm. *1983 Code correlation: 1983 CIC 659*

§ 2. In studiorum domo vigeat perfecta vita communis; secus studentes ad ordines promoveri nequeunt.	Sec. 2. In the house of studies perfect common life is to flourish; otherwise the students cannot be promoted to orders.
§ 3. Si religio aut provincia studiorum domos rite instructas habere nequeat, aut si quas habet, adire, Superiorum iudicio, difficile sit, religiosi alumni mittantur vel ad recte ordinatam studiorum sedem alius provinciae aut religionis, vel ad scholas Seminarii episcopalis, vel ad publicum catholicum athenaeum.	Sec. 3. If the religion or province cannot have duly furnished houses of studies, or if those which it has are difficult to approach in the judgment of Superiors, religious students are to be sent either to a rightly ordered seat of studies of another province or religion, or to the schools of an episcopal Seminary, or to a public Catholic athenaeum.
§ 4. Religiosis, qui studiorum causa longe a propria domo mittuntur, non licet in privatis domibus habitare, sed opus est ut in aliquam suae religionis domum se recipiant, vel, si id fieri non possit, apud religiosum aliquod institutum virorum, vel Seminarium aliamve piam domum, cui sacri ordinis viri praesint, quaeque ab ecclesiastica auctoritate approbata sit.	Sec. 4. Religious who are sent far from their own house for the sake of studies are not permitted to dwell in private houses, but it is necessary that they betake themselves into some house of their religion, or, if this cannot be done, at some religious institute of men, or a Seminary or another pious house over which men of sacred order preside and which has been approved by ecclesiastical authority.
Can. 588. § 1. Toto studiorum curriculo religiosi committantur speciali curae Praefecti seu Magistri spiritus qui eorum animos ad vitam religiosam informet opportunis monitis, instructionibus atque exhortationibus.	Can. 588. Sec. 1. Throughout the whole course of studies, religious are to be committed to the special care of the Prefect or Master of spirit, who is to form their souls for religious life by opportune admonitions, instructions, and exhortations. *1983 Code correlation: 1983 CIC 659*
§ 2. Praefectus vel Magister spiritus iis qualitatibus praeditus sit oportet, quae in Magistro novitiorum requiruntur ad normam can. 559, §§ 2, 3.	Sec. 2. The Prefect or Master of spirit must be endowed with those qualities which are required in the Master of novices according to the norm of can. 559, Secs. 2, 3.
§ 3. Superiores vero sedulo invigilent ut ea quae can. 595 pro omnibus religiosis praescribuntur, in studiorum domo perfectissime observentur.	Sec. 3. Superiors, moreover, are to watch sedulously that those things which are prescribed in can. 595 for all religious are observed most perfectly in the house of studies.
Can. 589. § 1. Religiosi in inferioribus disciplinis rite instructi, in philosophiae studia saltem per biennium et sacrae theologiae saltem per quadriennium, doctrinae D. Thomae inhaerentes ad normam can. 1366, § 2, diligenter incumbant, secundum instructiones Apostolicae Sedis.	Can. 589. Sec. 1. Religious duly instructed in the lower disciplines are diligently to apply themselves to the studies of philosophy for at least a biennium and of sacred theology for at least a quadriennium, adhering to the doctrine of St. Thomas according to the norm of can. 1366, Sec. 2, according to the instructions of the Apostolic See. *1983 Code correlation: 1983 CIC 659*
§ 2. Studiorum tempore magistris et alumnis officia ne imponantur quae a studio eos avocent vel scholam quoquo modo impediant; supremus autem Moderator et in casibus particularibus alii quoque Superiores possunt pro sua prudentia eos a nonnullis communitatis actibus, etiam a choro, praesertim nocturnis horis, eximere, quoties id studiis excolendis necessarium videatur.	Sec. 2. During the time of studies, offices are not to be imposed on teachers and students which call them away from study or impede school in any way; but the supreme Moderator, and in particular cases other Superiors also, can according to their prudence exempt them from some acts of the community, even from choir, especially at night hours, whenever this seems necessary for cultivating studies.
Can. 590. Religiosi sacerdotes, iis tantum exceptis qui a Superioribus maioribus gravem ob causam fuerint exempti, aut qui vel sacram theologiam, vel ius canonicum, vel philosophiam scholasticam doceant, post absolutum studiorum curriculum, quotannis, saltem per quinquennium, a doctis gravibusque patribus examinentur in variis doctrinae sacrae disciplinis antea opportune designatis.	Can. 590. Religious priests, excepting only those who for a grave cause have been exempted by major Superiors, or who teach sacred theology, canon law, or scholastic philosophy, after the completed curriculum of studies are to be examined yearly, at least for a quinquennium, by learned and grave fathers in various disciplines of sacred doctrine previously and opportunely designated. *1983 Code correlation: 1983 CIC 659, 661*
Can. 591. In qualibet saltem formata domo, minimum semel in mense, habeatur solutio casus moralis et liturgici, cui, si Superior opportunum existimaverit, addi potest sermo de re dogmatica coniunctisve doctrinis; et omnes clerici professi qui studio sacrae theologiae operam navant aut illud expleverunt et in domo degunt, assistere tenentur, nisi aliud in constitutionibus caveatur.	Can. 591. In each at least formed house, at minimum once a month, there is to be held the solution of a moral and liturgical case, to which, if the Superior has judged it opportune, a discourse concerning a dogmatic matter and connected doctrines can be added; and all professed clerics who are devoting work to the study of sacred theology or have completed it and dwell in the house are held to be present, unless the constitutions provide otherwise. *1983 Code correlation: 1983 CIC 659, 661*
TITULUS XIII De obligationibus et privilegiis religiosorum	TITLE XIII: Of the Obligations and Privileges of Religious
CAPUT I De obligationibus	CHAPTER I: Of Obligations
Can. 592. Obligationibus communibus clericorum, de quibus in can. 124-142, etiam religiosi omnes tenentur, nisi ex contextu sermonis vel ex rei natura aliud constet.	Can. 592. All religious also are held by the common obligations of clerics of which in canons 124-142, unless from the context of speech or from the nature of the matter something else is clear. *1983 Code correlation: 1983 CIC 672, 699*

Can. 593. Omnes et singuli religiosi, Superiores aeque ac subditi, debent, non solum quae nuncuparunt vota fideliter integreque servare, sed etiam secundum regulas et constitutiones propriae religionis vitam componere atque ita ad perfectionem sui status contendere.	Can. 593. All and each religious, Superiors equally as subjects, must not only faithfully and integrally observe the vows which they have pronounced, but also compose their life according to the rules and constitutions of their own religion and thus strive toward the perfection of their state. *1983 Code correlation: 1983 CIC 662*
Can. 594. § 1. In quavis religione vita communis accurate ab omnibus servetur etiam in iis quae ad victum, ad vestitum et ad supellectilem pertinent.	Can. 594. Sec. 1. In any religion, common life is to be accurately observed by all even in those things which pertain to food, clothing, and furnishings. *1983 Code correlation: 1983 CIC 668*
§ 2. Quidquid a religiosis, etiam a Superioribus, acquiritur ad normam can. 580, § 2, et can. 582, n. 1, bonis domus, provinciae vel religionis admisceatur, et pecunia quaelibet omnesque tituli in capsa communi deponantur.	Sec. 2. Whatever is acquired by religious, even by Superiors, according to the norm of can. 580, Sec. 2, and can. 582, n. 1, is to be mixed with the goods of the house, province, or religion, and any money and all titles are to be deposited in the common chest.
§ 3. Religiosorum supellex paupertati conveniat quam professi sunt.	Sec. 3. The furnishings of religious are to befit the poverty which they have professed.
Can. 595. § 1. Curent Superiores ut omnes religiosi:	Can. 595. Sec. 1. Superiors are to take care that all religious: *1983 Code correlation: 1983 CIC 663*
1° Quotannis spiritualibus exercitiis vacent;	1. Each year devote themselves to spiritual exercises.
2° Legitime non impediti quotidie Sacro intersint, orationi mentali vacent, et in alia pietatis officia, quae a regulis et constitutionibus praescripta sint, sedulo incumbant;	2. If not legitimately impeded, daily attend the Sacred [liturgy], devote themselves to mental prayer, and sedulously apply themselves to the other offices of piety which have been prescribed by the rules and constitutions.
3° Ad poenitentiae sacramentum semel saltem in hebdomada accedant.	3. Approach the sacrament of penance at least once a week.
§ 2. Superiores suos inter subditos promoveant frequentem, etiam quotidianam, sanctissimi Corporis Christi receptionem; frequens autem, imo etiam quotidianus accessus ad sanctissimam Eucharistiam religiosis rite dispositis libere pateat.	Sec. 2. Superiors are to promote among their subjects frequent, even daily, reception of the most holy Body of Christ; moreover frequent, indeed even daily, access to the most holy Eucharist is to lie freely open to religious who are duly disposed.
§ 3. Si autem post ultimam sacramentalem confessionem religiosus communitati gravi scandalo fuerit aut gravem et externam culpam patraverit, donec ad poenitentiae sacramentum denuo accesserit, Superior potest eum, ne ad sacram communionem accedat, prohibere.	Sec. 3. But if after the last sacramental confession a religious has been a grave scandal to the community or has perpetrated a grave and external fault, until he has again approached the sacrament of penance, the Superior can prohibit him from approaching holy communion.
§ 4. Si quae sint religiones votorum sive sollemnium sive simplicium, quarum in regulis aut constitutionibus vel etiam calendariis communiones aliquibus diebus affixae aut iussae reperiantur, hae normae vim dumtaxat directivam habent.	Sec. 4. If there are any religions of vows, whether solemn or simple, in whose rules or constitutions or even calendars communions are found affixed or commanded on certain days, these norms have merely directive force.
Can. 596. Religiosi omnes proprium suae religionis habitum deferant tum intra tum extra domum, nisi gravis causa excuset, iudicio Superioris maioris aut, urgente necessitate, etiam localis.	Can. 596. All religious are to wear the proper habit of their religion both within and outside the house, unless a grave cause excuses, in the judgment of the major Superior or, when necessity urges, also of the local Superior. *1983 Code correlation: 1983 CIC 669*
Can. 597. § 1. In domibus regularium sive virorum sive mulierum canonice constitutis, etiam non formatis, servetur clausura papalis.	Can. 597. Sec. 1. In houses of regulars, whether of men or of women, canonically constituted, even not formed, papal enclosure is to be observed. *1983 Code correlation: 1983 CIC 667*
§ 2. Lege clausurae papalis afficitur tota domus quam communitas regularis inhabitat, cum hortis et viridariis accessui religiosorum reservatis; excluso, praeter publicum templum cum continente sacrario, etiam hospitio pro advenis, si adsit, et collocutorio, quod, quantum fieri potest, prope ianuam domus constitui debet.	Sec. 2. By the law of papal enclosure there is affected the whole house which the regular community inhabits, with the gardens and grounds reserved for the access of the religious; excluded, besides the public church with the adjoining sacristy, also are the guest lodging for strangers, if it is present, and the parlor, which, as far as can be done, ought to be established near the door of the house.
§ 3. Partes clausurae legi obnoxiae patenter indicentur; Superioris vero maioris vel Capituli generalis secundum constitutiones, aut, si agatur de monasterio monialium, Episcopi erit clausurae fines accurate praescribere aut legitimis de causis mutare.	Sec. 3. The parts subject to the law of enclosure are to be plainly indicated; moreover it will belong to the major Superior or to the general Chapter according to the constitutions, or, if there is question of a monastery of nuns, to the Bishop, accurately to prescribe the boundaries of enclosure or to change them for legitimate causes.
Can. 598. § 1. Intra regularium virorum clausuram ne admittantur mulieres cuiusvis aetatis, generis aut conditionis sub quovis praetextu.	Can. 598. Sec. 1. Within the enclosure of regular men, women of whatever age, kind, or condition are not to be admitted under any pretext. *1983 Code correlation: 1983 CIC 667*
§ 2. Eximuntur ab hac lege uxores eorum qui supremum actu tenent populorum principatum, cum comitatu.	Sec. 2. Exempted from this law are the wives, with retinue, of those who actually hold supreme rule of peoples.

Can. 599. § 1. Si domus regularium virorum adnexum habeat convictum pro alumnis internis vel alia opera religionis propria, separata saltem aedis pars, si fieri possit, religiosorum habitationi reservetur, clausurae legi subiecta.	Can. 599. Sec. 1. If a house of regular men has attached to it a boarding school for internal students or other works proper to the religion, at least a separated part of the building, if this can be done, is to be reserved to the habitation of the religious, subject to the law of enclosure. *1983 Code correlation: 1983 CIC 667*
§ 2. Etiam in loca extra clausuram alumnis externis aut internis vel operibus religionis propriis reservata, personae alterius sexus, nisi aequa de causa et de Superioris licentia, ne admittantur.	Sec. 2. Even into places outside enclosure reserved for external or internal students or for works proper to the religion, persons of the other sex are not to be admitted unless for an equitable cause and with permission of the Superior.
Can. 600. Intra monialium clausuram nemo, cuiusvis generis, conditionis, sexus, aetatis admittatur sine Sanctae Sedis licentia, exceptis personis quae sequuntur:	Can. 600. Within the enclosure of nuns no one, of whatever kind, condition, sex, or age, is to be admitted without permission of the Holy See, excepting the persons who follow: *1983 Code correlation: 1983 CIC 667*
1° Ordinario loci aut Superiori regulari, monasterium monialium visitantibus ad normam can. 512, vel aliis Visitatoribus ab ipsis delegatis licet clausuram ingredi dumtaxat inspectionis causa, cautoque ut unus saltem clericus vel religiosus vir maturae aetatis eos comitetur;	1. It is permitted to the local Ordinary or regular Superior, visiting a monastery of nuns according to the norm of can. 512, or to other Visitors delegated by them, to enter the enclosure only for the sake of inspection, with care taken that at least one cleric or religious man of mature age accompany them.
2° Confessarius vel qui eius vices gerit potest, cum debitis cautelis, ingredi clausuram ad ministranda Sacramenta infirmis aut ad assistendum morientibus;	2. The confessor or the one who takes his place can, with due precautions, enter the enclosure to administer the Sacraments to the sick or to assist the dying.
3° Possunt clausuram ingredi qui supremum actu tenent populorum principatum eorumque uxores cum comitatu; itemque S. R. E. Cardinales;	3. Those who actually hold supreme rule of peoples and their wives with retinue can enter the enclosure; likewise Cardinals of the Holy Roman Church.
4° Antistitae est, adhibitis debitis cautelis, ingressum permittere medicis, chirurgis, aliisque quorum opera sit necessaria, impetrata prius saltem habituali approbatione ab Ordinario loci; si vero necessitas urgeat nec tempus suppetat approbationem petendi, haec iure praesumitur.	4. It belongs to the Abbess, with due precautions employed, to permit entrance to physicians, surgeons, and others whose work is necessary, after at least habitual approval has first been obtained from the local Ordinary; but if necessity urges and time is not available for seeking approval, this is presumed by law.
Can. 601. § 1. Nemini monialium liceat post professionem exire e monasterio, etiam ad breve tempus, quovis praetextu, sine speciali Sanctae Sedis indulto, excepto casu imminentis periculi mortis vel alius gravissimi mali.	Can. 601. Sec. 1. To no nun is it lawful after profession to leave the monastery, even for a brief time, under any pretext, without a special indult of the Holy See, except in the case of imminent danger of death or of another most grave evil. *1983 Code correlation: 1983 CIC 667*
§ 2. Hoc periculum, si tempus suppetat, scripto recognoscendum est a loci Ordinario.	Sec. 2. This danger, if time is available, is to be recognized in writing by the local Ordinary.
Can. 602. Clausura monasterii monialium ita circumsepta esse debet ut, quoad fieri potest, nullus sit in eam vel ab ea prospectus externarum personarum.	Can. 602. The enclosure of a monastery of nuns must be so surrounded that, as far as can be done, there is no view into it or from it by external persons. *1983 Code correlation: 1983 CIC 667*
Can. 603. § 1. Clausura monialium, etsi regularibus subiectarum, sub vigilantia est Ordinarii loci, qui potest delinquentes, regularibus viris non exceptis, poenis quoque ac censuris corrigere et coercere.	Can. 603. Sec. 1. The enclosure of nuns, even of those subject to regulars, is under the vigilance of the local Ordinary, who can correct and coerce delinquents, regular men not excepted, also by penalties and censures. *1983 Code correlation: 1983 CIC 667*
§ 2. Etiam Superiori regulari custodia clausurae monialium sibi subiectarum commissa est, qui moniales aut alios suos subditos, si quid hac in re deliquerint, poenis quoque punire potest.	Sec. 2. The custody of the enclosure of nuns subject to him is also committed to the regular Superior, who can also punish by penalties the nuns or other subjects of his own, if they have offended in this matter.
Can. 604. § 1. In domibus etiam Congregationum religiosarum sive pontificii sive dioecesani iuris clausura servetur, in quam nemo alterius sexus admittatur, nisi ii de quibus in can. 598, § 2 et can. 600, aliique quos ex iustis ac rationabilibus causis Superiores admitti posse censuerint.	Can. 604. Sec. 1. Also in houses of religious Congregations, whether of pontifical or diocesan right, enclosure is to be observed, into which no one of the other sex is to be admitted, unless those of whom in can. 598, Sec. 2 and can. 600, and others whom Superiors shall have judged can be admitted for just and reasonable causes. *1983 Code correlation: 1983 CIC 667*
§ 2. Praescriptum can. 599 etiam domibus Congregationum religiosarum sive virorum sive mulierum applicetur.	Sec. 2. The prescription of can. 599 is also to be applied to houses of religious Congregations, whether of men or of women.

§ 3. Episcopus in adiunctis peculiaribus, gravibusque intercedentibus causis, potest hanc clausuram, nisi agatur de religione clericali exempta, censuris munire; semper autem curet ut eadem rite servetur et quidquid in eam irrepat vitii corrigatur.	Sec. 3. The Bishop, in peculiar circumstances and with grave causes intervening, can fortify this enclosure with censures, unless there is question of an exempt clerical religion; but he is always to take care that the same is duly observed and that whatever fault creeps into it is corrected.
Can. 605. Omnes quibus est clausurae custodia, sedulo advigilent ne, alienis invisentibus, inutili collocutione disciplina perturbetur et spiritus religiosus detrimentum patiatur.	Can. 605. All to whom custody of enclosure belongs are sedulously to watch lest, when outsiders visit, discipline be disturbed by useless conversation and the religious spirit suffer detriment. *1983 Code correlation: 1983 CIC 667*
Can. 606. § 1. Curent Superiores religiosi ut accurate observentur quae sive circa egressum subditorum e claustris, sive circa excipiendos vel adeundos extraneos, in propriis constitutionibus praescripta sunt.	Can. 606. Sec. 1. Religious Superiors are to take care that those things are accurately observed which are prescribed in their own constitutions, whether concerning the departure of subjects from cloisters or concerning strangers to be received or approached. *1983 Code correlation: NA*
§ 2. Superioribus fas non est, salvis praescriptis in can. 621-624, permittere ut subditi extra domum propriae religionis degant, nisi gravi et iusta de causa atque ad tempus quo fieri potest brevius secundum constitutiones; pro absentia vero quae sex menses excedat, nisi causa studiorum intercedat, semper Apostolicae Sedis venia requiritur.	Sec. 2. It is not lawful for Superiors, with the prescriptions in canons 621-624 preserved, to permit subjects to live outside the house of their own religion, unless for a grave and just cause and for as brief a time as can be done according to the constitutions; moreover for an absence which exceeds six months, unless the cause of studies intervenes, permission of the Apostolic See is always required.
Can. 607. Antistitae et Ordinarii locorum serio advigilent ne religiosae, citra casum necessitatis, singulae extra domum pergant.	Can. 607. Abbesses and local Ordinaries are seriously to watch lest religious women, apart from a case of necessity, go outside the house singly. *1983 Code correlation: 1983 CIC 665*
Can. 608. § 1. Curent Superiores ut religiosi subditi, a se designati, praesertim in dioecesi in qua degunt, cum a locorum Ordinariis vel parochis eorum ministerium requiritur ad consulendum populi necessitati, tum intra tum extra proprias ecclesias aut oratoria publica, illud, salva religiosa disciplina, libenter praestent.	Can. 608. Sec. 1. Superiors are to take care that religious subjects designated by them, especially in the diocese in which they live, when their ministry is required by local Ordinaries or pastors to provide for the necessity of the people, whether within or outside their own churches or public oratories, willingly furnish it, with religious discipline preserved. *1983 Code correlation: 1983 CIC 675*
§ 2. Vicissim locorum Ordinarii ac parochi libenter utantur opera religiosorum, praesertim in dioecesi degentium, in sacro ministerio et maxime in administrando sacramento poenitentiae.	Sec. 2. In turn, local Ordinaries and pastors are willingly to use the work of religious, especially of those living in the diocese, in sacred ministry and especially in administering the sacrament of penance.
Can. 609. § 1. Si ecclesia, apud quam residet communitas religiosa, sit simul paroecialis, servetur, congrua congruis referendo, praescriptum can. 415.	Can. 609. Sec. 1. If the church at which a religious community resides is at the same time parochial, the prescription of can. 415 is to be observed, congruent things being referred to congruent things. *1983 Code correlation: NA*
§ 2. In ecclesia religiosarum a votis sive sollemnibus sive simplicibus paroecia erigi nequit.	Sec. 2. In a church of religious women of vows, whether solemn or simple, a parish cannot be erected.
§ 3. Advigilent Superiores ne divinorum officiorum in propriis ecclesiis celebratio catecheticae instructioni aut Evangelii explanationi in ecclesia paroeciali tradendae nocumentum afferat; iudicium autem utrum nocumentum afferat, necne, ad loci Ordinarium pertinet.	Sec. 3. Superiors are to watch lest the celebration of divine offices in their own churches bring harm to catechetical instruction or to the explanation of the Gospel to be handed on in the parochial church; moreover the judgment whether it brings harm or not belongs to the local Ordinary.
Can. 610. § 1. In religionibus sive virorum sive mulierum, quibus est chori obligatio, in singulis domibus ubi quatuor saltem sint religiosi choro obligati et actu legitime non impediti, et etiam pauciores, si ita ferant constitutiones, debet ad normam constitutionum quotidie divinum officium communiter persolvi.	Can. 610. Sec. 1. In religions, whether of men or of women, which have the obligation of choir, in individual houses where there are at least four religious bound to choir and actually not legitimately impeded, and even fewer if the constitutions so provide, the divine office must daily be fulfilled in common according to the norm of the constitutions. *1983 Code correlation: 1983 CIC 663*
§ 2. Missa quoque officio diei respondens secundum rubricas quotidie celebrari debet in religionibus virorum et etiam, quoad fieri possit, in religionibus mulierum.	Sec. 2. A Mass also corresponding to the office of the day according to the rubrics must be celebrated daily in religions of men and also, as far as can be done, in religions of women.
§ 3. In eisdem religionibus sive virorum sive mulierum, sollemniter professi qui a choro abfuerunt, debent, exceptis conversis, horas canonicas privatim recitare.	Sec. 3. In the same religions, whether of men or of women, the solemnly professed who have been absent from choir must, conversi excepted, recite the canonical hours privately.

Can. 611. Omnes religiosi sive viri sive mulieres, libere possunt mittere litteras, nulli obnoxias inspectioni, ad Sanctam Sedem eiusque in natione Legatum, ad Cardinalem Protectorem, ad proprios Superiores maiores, ad Superiorem domus forte absentem, ad Ordinarium loci cui subiecti sint et, si agatur de monialibus quae sub regularium iurisdictione sunt, etiam ad Superiores maiores Ordinis; et ab istis omnibus praedicti religiosi, viri aut mulieres, litteras item nemini inspiciendas recipere.	Can. 611. All religious, whether men or women, can freely send letters, subject to inspection by no one, to the Holy See and its Legate in the nation, to the Cardinal Protector, to their own major Superiors, to the Superior of the house if perhaps absent, to the local Ordinary to whom they are subject and, if there is question of nuns who are under the jurisdiction of regulars, also to the major Superiors of the Order; and from all these the aforesaid religious, men or women, can likewise receive letters to be inspected by no one. *1983 Code correlation: NA*
Can. 612. Praeter praescriptum can. 1345, si loci Ordinarius ob causam publicam sonitum campanarum, preces aliquas vel sacra sollemnia indicat, religiosi omnes, etiam exempti, obedire debent, salvis constitutionibus et privilegiis suae cuiusque religionis.	Can. 612. Besides the prescription of can. 1345, if the local Ordinary, for a public cause, indicates the ringing of bells, certain prayers, or sacred solemnities, all religious, even exempt, must obey, with the constitutions and privileges of each one's religion preserved. *1983 Code correlation: 1983 CIC 678*
CAPUT II De privilegiis	CHAPTER II: Of Privileges
Can. 613. § 1. Quaelibet religio iis tantum privilegiis gaudet, quae vel hoc in Codice continentur, vel a Sede Apostolica directe eidem concessa fuerint, exclusa in posterum qualibet communicatione.	Can. 613. Sec. 1. Any religion enjoys only those privileges which either are contained in this Code or have been directly granted to it by the Apostolic See, any communication being excluded for the future. *1983 Code correlation: NA*
§ 2. Privilegia quibus gaudet Ordo regularis, competunt quoque monialibus eiusdem Ordinis, quatenus eorum sint capaces.	Sec. 2. The privileges by which a regular Order rejoices belong also to the nuns of the same Order, insofar as they are capable of them.
Can. 614. Religiosi, etiam laici ac novitii, fruuntur clericorum privilegiis de quibus in can. 119-123.	Can. 614. Religious, even lay religious and novices, enjoy the privileges of clerics of which in canons 119-123. *1983 Code correlation: NA*
Can. 615. Regulares, novitiis non exclusis, sive viri sive mulieres, cum eorum domibus et ecclesiis, exceptis iis monialibus quae Superioribus regularibus non subsunt, ab Ordinarii loci iurisdictione exempti sunt, praeterquam in casibus a iure expressis.	Can. 615. Regulars, novices not excluded, whether men or women, with their houses and churches, excepting those nuns who are not subject to regular Superiors, are exempt from the jurisdiction of the local Ordinary, except in cases expressed by law. *1983 Code correlation: 1983 CIC 591*
Can. 616. § 1. Regulares extra domum illegitime degentes, etiam sub praetextu accedendi ad Superiores, exemptionis privilegio non gaudent.	Can. 616. Sec. 1. Regulars living illegitimately outside the house, even under the pretext of going to Superiors, do not enjoy the privilege of exemption. *1983 Code correlation: NA*
§ 2. Si extra domum delictum commiserint nec a proprio Superiore praemonito puniantur, a loci Ordinario puniri possunt, etsi e domo legitime exierint et domum reversi fuerint.	Sec. 2. If they commit an offense outside the house and are not punished by their own Superior after he has been warned, they can be punished by the local Ordinary, even if they departed from the house legitimately and have returned to the house.
Can. 617. § 1. Si in regularium aliorumve religiosorum exemptorum domibus eorumve ecclesiis abusus irrepserint, et Superior monitus prospicere neglexerit, Ordinarius loci obligatione tenetur rem ad Sedem Apostolicam statim deferendi.	Can. 617. Sec. 1. If abuses have crept into the houses of regulars or of other exempt religious, or into their churches, and the Superior, after being warned, has neglected to provide, the local Ordinary is held by the obligation of immediately referring the matter to the Apostolic See. *1983 Code correlation: 1983 CIC 679, 683*
§ 2. Domus autem non formata manet sub peculiari vigilantia Ordinarii loci, qui, si abusus irrepserint et fidelibus scandalo fuerint, ipse per se potest interim providere.	Sec. 2. A house that is not formed remains under the peculiar vigilance of the local Ordinary, who, if abuses have crept in and have been a scandal to the faithful, can himself meanwhile provide by himself.
Can. 618. § 1. Religiones votorum simplicium exemptionis privilegio non gaudent, nisi specialiter eisdem fuerit concessum.	Can. 618. Sec. 1. Religions of simple vows do not enjoy the privilege of exemption, unless it has been specially granted to them. *1983 Code correlation: 1983 CIC 583, 586*
§ 2. In religionibus tamen iuris pontificii Ordinario loci non licet:	Sec. 2. Nevertheless, in religions of pontifical right, it is not lawful for the local Ordinary:
1° Constitutiones ullatenus immutare aut de re oeconomica cognoscere, salvo praescripto can. 533-535;	1. To change the constitutions in any way or to take cognizance of economic matters, with the prescription of canons 533-535 preserved.

2° Sese ingerere in regimen internum ac disciplinam, exceptis casibus in iure expressis; nihilominus in religionibus laicalibus ipse potest ac debet inquirere num disciplina ad constitutionum normam vigeat, num quid sana doctrina morumve probitas detrimenti ceperit, num contra clausuram peccatum sit, num Sacramenta aequa stataque frequentia suscipiantur; et, si Superiores de gravibus forte abusibus admoniti opportune non providerint, ipse per se consulat; si qua tamen maioris momenti occurrant, quae moram non patiantur, decernat statim; decretum vero ad Sanctam Sedem deferat.	2. To insert himself into internal governance and discipline, except in cases expressed in law; nevertheless in lay religions he can and must inquire whether discipline flourishes according to the norm of the constitutions, whether sound doctrine or probity of morals has suffered any detriment, whether there has been an offense against enclosure, whether the Sacraments are received with equitable and established frequency; and, if Superiors, warned perhaps about grave abuses, have not opportunely provided, he is to provide by himself; but if matters of greater importance occur which brook no delay, he is to decree at once, and refer the decree to the Holy See.
Can. 619. In omnibus in quibus religiosi subsunt Ordinario loci, possunt ab eodem etiam poenis coerceri.	Can. 619. In all matters in which religious are subject to the local Ordinary, they can also be coerced by him with penalties. *1983 Code correlation: 1983 CIC 1320*
Can. 620. Per indultum ab Ordinario loci legitime concessum, obligatio legis communis cessat quoque pro religiosis omnibus in dioecesi commorantibus, salvis votis et constitutionibus propriis cuiusvis religionis.	Can. 620. Through an indult legitimately granted by the local Ordinary, the obligation of common law ceases also for all religious dwelling in the diocese, with the vows and proper constitutions of any religion preserved. *1983 Code correlation: NA*
Can. 621. § 1. Regulares, qui ex instituto mendicantes vocantur et sunt, eleemosynas in dioecesi, ubi eorum religiosa domus est constituta, quaerere valent de sola Superiorum suorum licentia; extra dioecesim vero indigent praeterea licentia scripto data ab Ordinario loci in quo eleemosynas colligere cupiunt.	Can. 621. Sec. 1. Regulars who by institute are called and are mendicants are able to seek alms in the diocese where their religious house is constituted by permission of their own Superiors alone; outside the diocese, however, they need besides the permission given in writing by the local Ordinary in whose place they desire to collect alms. *1983 Code correlation: NA*
§ 2. Hanc licentiam Ordinarii locorum, praecipue dioecesium finitimarum, nisi gravibus et urgentibus de causis, ne denegent neve revocent, si religiosa domus ex mendicatione in sola dioecesi, in qua est constituta, vivere nullo modo possit.	Sec. 2. Local Ordinaries, especially of neighboring dioceses, are not to deny or revoke this permission except for grave and urgent causes, if the religious house can in no way live from begging in the diocese alone in which it is constituted.
Can. 622. § 1. Alii omnes religiosi Congregationum iuris pontificii, sine peculiari Sanctae Sedis privilegio, stipem petere prohibentur; quibus, si hoc privilegium impetraverint, opus erit praeterea licentia scripto data ab Ordinario loci, nisi aliter in ipso privilegio cautum fuerit.	Can. 622. Sec. 1. All other religious of Congregations of pontifical right, without a peculiar privilege of the Holy See, are prohibited from seeking alms; if they have obtained this privilege, they will besides need permission given in writing by the local Ordinary, unless it has been provided otherwise in the privilege itself. *1983 Code correlation: NA*
§ 2. Religiosi Congregationum iuris dioecesani stipem quaeritare nequaquam possunt sine licentia scripto data tum ab Ordinario loci in quo sita est eorum domus, tum ab Ordinario loci in quo stipem quaerere cupiunt.	Sec. 2. Religious of Congregations of diocesan right can in no way seek alms without permission given in writing both by the local Ordinary in whose place their house is situated and by the local Ordinary in whose place they desire to seek alms.
§ 3. Religiosis, de quibus in §§ 1 et 2 huius canonis, Ordinarii locorum licentiam quaeritandae stipis ne concedant, praesertim ubi sunt conventus regularium nomine et re mendicantium, nisi sibi constet de vera domus vel pii operis necessitate, cui alio modo occurri nequeat; quod si necessitati provideri possit stipe quaerenda intra locum seu districtum vel dioecesim in qua iidem commorantur, ampliorem licentiam ne largiantur.	Sec. 3. To the religious of whom in Secs. 1 and 2 of this canon, local Ordinaries are not to grant permission of seeking alms, especially where there are convents of regulars mendicant in name and in fact, unless it is clear to them concerning the true necessity of the house or pious work, which cannot be met in another way; but if the necessity can be provided for by alms to be sought within the place or district or diocese in which the same dwell, they are not to grant broader permission.
§ 4. Sine authentico et recenti rescripto Sacrae Congregationis pro Ecclesia Orientali, Ordinarii latini nec sinant orientalem ullum cuiusvis ordinis et dignitatis in proprio territorio pecuniam colligere, nec suum subditum in orientales dioeceses ad eundem finem mittant.	Sec. 4. Without an authentic and recent rescript of the Sacred Congregation for the Oriental Church, Latin Ordinaries are neither to permit any Oriental of whatever order and dignity to collect money in their own territory, nor to send their own subject into Oriental dioceses for the same end.
Can. 623. Non licet Superioribus stipem colligendam committere, nisi professis aetate animoque maturis, maxime si de mulieribus agatur, nunquam autem iis qui in studia adhuc incumbunt.	Can. 623. It is not lawful for Superiors to commit the collecting of alms except to professed religious mature in age and soul, especially if there is question of women, but never to those who are still applying themselves to studies. *1983 Code correlation: NA*
Can. 624. Quod vero attinet ad modum in quaeritanda stipe servandum et ad disciplinam a quaestuantibus custodiendam, religiosi utriusque sexus stare debent instructionibus a Sede Apostolica hac de re datis.	Can. 624. As regards the manner to be observed in seeking alms and the discipline to be kept by those questing, religious of either sex must stand by the instructions given by the Apostolic See concerning this matter. *1983 Code correlation: NA*

Can. 625. Abbates regulares de regimine, legitime electi, debent intra tres menses ab electione benedictionem accipere ab Episcopo dioecesis in qua monasterium situm est; postquam vero benedictionem receperint, praeterquam potestate conferendi ordines ad normam can. 964, n. 1, fruuntur privilegiis de quibus in can. 325, excepto pileolo violaceo.	Can. 625. Regular Abbots with governance, legitimately elected, must within three months from election receive blessing from the Bishop of the diocese in which the monastery is situated; after they have received the blessing, besides the power of conferring orders according to the norm of can. 964, n. 1, they enjoy the privileges of which in can. 325, excepting the violet skullcap. *1983 Code correlation: NA*
CAPUT III De obligationibus et privilegiis religiosi ad ecclesiasticam dignitatem promoti vel paroeciam regentis	CHAPTER III: Of the Obligations and Privileges of a Religious Promoted to Ecclesiastical Dignity or Governing a Parish
Can. 626. § 1. Religiosus nequit, sine Sedis Apostolicae auctoritate, ad dignitates, officia aut beneficia promoveri, quae cum statu religioso componi non possint.	Can. 626. Sec. 1. A religious cannot, without the authority of the Apostolic See, be promoted to dignities, offices, or benefices which cannot be reconciled with the religious state. *1983 Code correlation: 1983 CIC 671*
§ 2. Legitime ab aliquo collegio electus, nequit electioni assentiri sine licentia Superioris.	Sec. 2. Having been legitimately elected by some college, he cannot assent to the election without permission of the Superior.
§ 3. Si voto teneatur non acceptandi dignitates, specialis Romani Pontificis dispensatio est necessaria.	Sec. 3. If he is bound by a vow of not accepting dignities, a special dispensation of the Roman Pontiff is necessary.
Can. 627. § 1. Religiosus, renuntiatus Cardinalis aut Episcopus sive residentialis sive titularis, manet religiosus, particeps privilegiorum suae religionis, votis ceterisque suae professionis obligationibus adstrictus, exceptis iis quas cum sua dignitate ipse prudenter iudicet componi non posse, salvo praescripto can. 628.	Can. 627. Sec. 1. A religious, named Cardinal or Bishop, whether residential or titular, remains a religious, a participant in the privileges of his religion, bound by the vows and other obligations of his profession, excepting those which he himself prudently judges cannot be reconciled with his dignity, with the prescription of can. 628 preserved. *1983 Code correlation: 1983 CIC 705*
§ 2. Eximitur tamen a potestate Superiorum et, vi voti obedientiae, uni Romano Pontifici manet obnoxius.	Sec. 2. Nevertheless he is exempted from the power of Superiors and, by force of the vow of obedience, remains subject to the Roman Pontiff alone.
Can. 628. Religiosus ad dignitatem episcopalem vel aliam extra propriam religionem evectus:	Can. 628. A religious elevated to episcopal dignity or to another dignity outside his own religion: *1983 Code correlation: 1983 CIC 706*
1° Si per professionem dominium bonorum amiserit, bonorum quae ipsi obveniunt, habet usum, usumfructum et administrationem; proprietatem vero Episcopus residentialis, Vicarius Apostolicus, Praefectus Apostolicus, acquirit dioecesi, vicariatui, praefecturae; ceteri, Ordini regulari, ad normam can. 582, salvo praescripto can. 239, § 1, n. 19;	1. If through profession he has lost ownership of goods, he has the use, usufruct, and administration of the goods which come to him; but a residential Bishop, Vicar Apostolic, or Prefect Apostolic acquires ownership for the diocese, vicariate, or prefecture; the others, for the regular Order, according to the norm of can. 582, with the prescription of can. 239, Sec. 1, n. 19 preserved.
2° Si per professionem dominium bonorum non amiserit, bonorum quae habebat, recuperat usum, usumfructum et administrationem; quae postea ipsi obveniant, sibi plene acquirit;	2. If through profession he has not lost ownership of goods, he recovers the use, usufruct, and administration of the goods which he had; those which later come to him, he fully acquires for himself.
3° In utroque autem casu de bonis, quae ipsi obveniunt non intuitu personae, debet disponere secundum offerentium voluntatem.	3. In either case, however, concerning goods which come to him not in view of the person, he must dispose according to the will of those offering them.
Can. 629. § 1. Dimisso cardinalatu vel episcopatu vel expleto munere extra religionem sibi a Sede Apostolica commisso, religiosus ad religionem redire tenetur.	Can. 629. Sec. 1. Having laid aside the cardinalate or episcopate, or having completed a function outside the religion committed to him by the Apostolic See, a religious is held to return to the religion. *1983 Code correlation: 1983 CIC 707*
§ 2. Potest tamen Cardinalis et Episcopus religiosus quamlibet suae religionis domum eligere in qua degat; sed caret voce activa et passiva.	Sec. 2. Nevertheless a Cardinal and Bishop who is a religious can choose any house of his religion in which he may live; but he lacks active and passive voice.
Can. 630. § 1. Religiosus, qui paroeciam regit sive titulo parochi sive titulo vicarii, manet adstrictus ad observationem votorum et constitutionum, quatenus haec observatio potest cum muneris sui officiis consistere.	Can. 630. Sec. 1. A religious who governs a parish, whether by title of pastor or by title of vicar, remains bound to the observance of vows and constitutions, insofar as this observance can stand together with the offices of his function. *1983 Code correlation: NA*
§ 2. Quare, in iis quae ad religiosam disciplinam attinent, subest Superiori, cuius proinde est, et quidem privative respectu Ordinarii loci, in eius agendi rationem circa haec omnia inquirere eumque, si casus ferat, corrigere.	Sec. 2. Therefore, in those things which pertain to religious discipline, he is subject to the Superior; hence it belongs to that Superior, and indeed exclusively in relation to the local Ordinary, to inquire into his manner of acting concerning all these things and, if the case calls for it, to correct him.

§ 3. Bona quae ipsi obveniunt intuitu paroeciae cui praeficitur, ipsi paroeciae acquirit; cetera acquirit ad instar aliorum religiosorum.	Sec. 3. Goods which come to him in view of the parish over which he is placed, he acquires for the parish itself; the rest he acquires after the manner of other religious.
§ 4. Non obstante voto paupertatis, eidem licet eleemosynas in bonum paroecianorum, vel pro scholis catholicis aut locis piis paroeciae coniunctis, quovis modo oblatas accipere aut colligere, et acceptas sive collectas administrare, itemque, servata offerentium voluntate, pro prudenti suo arbitrio, erogare, salva semper vigilantia sui Superioris; sed eleemosynas pro ecclesia paroeciali aedificanda, conservanda, instauranda, exornanda accipere, apud se retinere, colligere aut administrare pertinet ad Superiores, si ecclesia sit communitatis religiosae; secus ad loci Ordinarium.	Sec. 4. Notwithstanding the vow of poverty, it is lawful for him to accept or collect alms offered in any way for the good of parishioners, or for Catholic schools or pious places joined to the parish, and to administer those accepted or collected, and likewise, with the will of those offering preserved, to distribute them according to his prudent judgment, with the vigilance of his Superior always preserved; but to accept, retain with himself, collect, or administer alms for building, preserving, restoring, or adorning the parochial church belongs to the Superiors, if the church is of the religious community; otherwise, to the local Ordinary.
Can. 631. § 1. Idem parochus vel vicarius religiosus, licet ministerium exerceat in domo seu loco ubi maiores Superiores religiosi ordinariam sedem habent, subest immediate omnimodae iurisdictioni, visitationi et correctioni Ordinarii loci, non secus ac parochi saeculares, regulari observantia unice excepta.	Can. 631. Sec. 1. The same religious pastor or vicar, although he exercises ministry in a house or place where the major religious Superiors have their ordinary seat, is immediately subject to the full jurisdiction, visitation, and correction of the local Ordinary, no otherwise than secular pastors, religious observance alone excepted. *1983 Code correlation: 1983 CIC 681-82*
§ 2. Ordinarius loci, ubi eum suo muneri defecisse compererit, opportuna decreta condere ac meritas in eum poenas statuere potest; in quo nihilominus Ordinarii facultates minime privativae sunt, sed Superior ius cumulativum cum ipso habet, ita tamen ut, si aliter a Superiore, aliter ab Ordinario decerni contingat, decretum Ordinarii praevalere debeat.	Sec. 2. The local Ordinary, when he has found that he has failed in his function, can establish opportune decrees and impose merited penalties upon him; in this, nevertheless, the faculties of the Ordinary are by no means privative, but the Superior has cumulative right with him, yet in such a way that, if one thing happens to be decreed by the Superior and another by the Ordinary, the decree of the Ordinary must prevail.
§ 3. Quod attinet ad parochi vel vicarii religiosi remotionem e paroecia, servetur praescriptum can. 454, § 5; et quod ad bona temporalia, praescriptum can. 533, § 1, n. 4 et can. 535, § 3, n. 2.	Sec. 3. As regards the removal of a religious pastor or vicar from a parish, the prescription of can. 454, Sec. 5 is to be observed; and as regards temporal goods, the prescription of can. 533, Sec. 1, n. 4, and can. 535, Sec. 3, n. 2.
TITULUS XIV De transitu ad aliam religionem	TITLE XIV: Of Transfer to Another Religion
Can. 632. Religiosus nequit ad aliam religionem, etiam strictiorem, vel e monasterio sui iuris ad aliud transire sine auctoritate Apostolicae Sedis.	Can. 632. A religious cannot transfer to another religion, even a stricter one, or from a monastery sui iuris to another, without the authority of the Apostolic See. *1983 Code correlation: 1983 CIC 684*
Can. 633. § 1. Transiens ad aliam religionem novitiatum peragere debet; quo durante, manentibus votis, iura et obligationes particulares, quas in religione derelicta habuit, suspensa manent, et ipse obligatione tenetur Superioribus novae religionis et ipsi novitiorum Magistro parendi etiam ratione voti obedientiae.	Can. 633. Sec. 1. One transferring to another religion must make a novitiate; during it, while the vows remain, the particular rights and obligations which he had in the religion left behind remain suspended, and he himself is held by the obligation of obeying the Superiors of the new religion and the Master of novices himself, also by reason of the vow of obedience. *1983 Code correlation: 1983 CIC 684-85*
§ 2. Si in religione ad quam transiit, professionem non edat, ad pristinam religionem redire debet, nisi interim votorum tempus exspiraverit.	Sec. 2. If in the religion to which he has transferred he does not emit profession, he must return to the former religion, unless meanwhile the time of the vows has expired.
§ 3. Transiens ad aliud monasterium eiusdem Ordinis nec novitiatum peragit nec novam emittit professionem.	Sec. 3. One transferring to another monastery of the same Order neither makes a novitiate nor emits a new profession.
Can. 634. Sollemniter professus aut professus a votis simplicibus perpetuis, si transierit ad aliam religionem cum votis sollemnibus vel simplicibus perpetuis, post novitiatum, praetermissa professione temporaria, de qua in can. 574, vel admittatur ad professionem sollemnem aut simplicem perpetuam, vel ad pristinam redeat religionem; ius tamen est Superiori eum probandi diutius, sed non ultra annum ab expleto novitiatu.	Can. 634. One solemnly professed or professed with perpetual simple vows, if he transfers to another religion with solemn or perpetual simple vows, after the novitiate, with the temporary profession of which in can. 574 omitted, is either to be admitted to solemn or perpetual simple profession, or to return to the former religion; nevertheless the Superior has the right of proving him longer, but not beyond a year from the completed novitiate. *1983 Code correlation: 1983 CIC 684*
Can. 635. Transeuntes ad aliud monasterium eiusdem religionis a die transitus, ad aliam vero religionem ab edita nova professione:	Can. 635. Those transferring to another monastery of the same religion, from the day of transfer, but to another religion, from the new profession emitted: *1983 Code correlation: 1983 CIC 684*
1° Amittunt omnia iura et obligationes prioris religionis vel monasterii et alterius iura et officia suscipiunt;	1. Lose all rights and obligations of the prior religion or monastery and take up the rights and offices of the other.

2° Religio vel monasterium a quo bona servat, quae ipsius religiosi ratione iam ei quaesita fuerunt; quod spectat ad dotem eiusve fructus et alia bona personalia, si qua habeat religiosus, servandum praescriptum can. 551, § 2; demum nova religio ius habet pro novitiatus tempore ad iustam retributionem, si eidem locus sit ad normam can. 570, § 1.	2. The religion or monastery from which they come keeps the goods which had already been acquired for it by reason of the religious himself; as regards his dowry or its fruits and other personal goods, if the religious has any, the prescription of can. 551, Sec. 2 is to be observed; finally the new religion has the right, for the time of the novitiate, to a just compensation, if there is place for it according to the norm of can. 570, Sec. 1.
Can. 636. Sollemnitas votorum in eo qui legitime secundum superiores canones vota simplicia in Congregatione religiosa nuncupat, eo ipso exstinguitur, nisi aliud in apostolico indulto expresse caveatur.	Can. 636. Solemnity of vows is extinguished by that very fact in one who legitimately pronounces simple vows in a religious Congregation according to the preceding canons, unless something else is expressly provided in the apostolic indult. *1983 Code correlation: 1983 CIC 685*
TITULUS XV De egressu e religione	TITLE XV: Of Departure from Religion
Can. 637. Professus a votis temporariis, expleto votorum tempore, libere potest religionem deserere; pariter religio ob iustas ac rationabiles causas eundem potest a renovandis votis temporariis vel ab emittenda professione perpetua excludere, non tamen ratione infirmitatis, nisi certo probetur eam ante professionem fuisse dolose reticitam aut dissimulatam.	Can. 637. One professed with temporary vows, when the time of vows has been completed, can freely leave the religion; likewise the religion, for just and reasonable causes, can exclude the same from renewing temporary vows or from emitting perpetual profession, not however by reason of illness, unless it is certainly proved that it had been deceitfully kept back or concealed before profession. *1983 Code correlation: 1983 CIC 688-89*
Can. 638. Indultum manendi extra claustra, sive temporarium, idest indultum exclaustrationis, sive perpetuum, idest indultum saecularizationis, sola Sedes Apostolica in religionibus iuris pontificii dare potest; in religionibus iuris dioecesani etiam loci Ordinarius.	Can. 638. An indult of remaining outside the cloisters, whether temporary, that is, an indult of exclaustration, or perpetual, that is, an indult of secularization, the Apostolic See alone can give in religions of pontifical right; in religions of diocesan right, also the local Ordinary. *1983 Code correlation: 1983 CIC 686, 691*
Can. 639. Qui indultum exclaustrationis ab Apostolica Sede impetravit, votis ceterisque suae professionis obligationibus, quae cum suo statu componi possunt, manet obstrictus; exteriorem tamen debet habitus religiosi formam deponere; perdurante tempore indulti caret voce activa et passiva, sed gaudet privilegiis mere spiritualibus suae religionis, et Ordinario territorii ubi commoratur, loco Superiorum propriae religionis, subditur etiam ratione voti obedientiae.	Can. 639. One who has obtained an indult of exclaustration from the Apostolic See remains bound by the vows and other obligations of his profession which can be reconciled with his state; nevertheless he must lay aside the external form of the religious habit; while the time of the indult endures he lacks active and passive voice, but enjoys the merely spiritual privileges of his religion, and is subject to the Ordinary of the territory where he dwells, in place of the Superiors of his own religion, also by reason of the vow of obedience. *1983 Code correlation: 1983 CIC 687*
Can. 640. § 1. Qui, impetrato saecularizationis indulto, religionem relinquit:	Can. 640. Sec. 1. One who, having obtained an indult of secularization, leaves the religion: *1983 Code correlation: 1983 CIC 690, 692-93*
1° A sua religione separatur, habitus eiusdem exteriorem formam debet deponere, et in Missa et horis canonicis, in usu et dispensatione Sacramentorum saecularibus assimilatur;	1. Is separated from his religion, must lay aside the external form of its habit, and in Mass and canonical hours, in the use and dispensation of the Sacraments, is assimilated to seculars.
2° A votis liberatus manet, firmis oneribus ordini maiori adnexis, si in sacris fuerit; non tenetur obligatione horas canonicas vi professionis recitandi nec aliis regulis et constitutionibus adstringitur.	2. Freed from vows, he remains, with the burdens attached to a major order remaining firm, if he has been in sacred orders; he is not held by the obligation of reciting canonical hours by force of profession, nor is he bound by other rules and constitutions.
§ 2. Si ex apostolico indulto in religionem rursus recipiatur, novitiatum ac professionem instaurat et locum inter professos obtinet a die novae professionis.	Sec. 2. If by apostolic indult he is again received into the religion, he renews the novitiate and profession and obtains a place among the professed from the day of the new profession.
Can. 641. § 1. Si religiosus in sacris constitutus propriam dioecesim ad normam can. 585 non amiserit, debet, non renovatis votis, vel obtento saecularizationis indulto, ad propriam redire dioecesim et a proprio Ordinario recipi; si amiserit, nequit extra religionem sacros ordines exercere, donec Episcopum benevolum receptorem invenerit, aut Sedes Apostolica aliter providerit.	Can. 641. Sec. 1. If a religious constituted in sacred orders has not lost his own diocese according to the norm of can. 585, he must, the vows not having been renewed or an indult of secularization having been obtained, return to his own diocese and be received by his own Ordinary; if he has lost it, he cannot exercise sacred orders outside the religion until he has found a Bishop who is a benevolent receiver, or the Apostolic See has provided otherwise. *1983 Code correlation: 1983 CIC 693*
§ 2. Episcopus religiosum recipere potest sive pure et simpliciter, sive pro experimento ad triennium: in priore casu religiosus eo ipso est dioecesi incardinatus; in altero, Episcopus potest probationis tempus prorogare, non ultra tamen aliud triennium; quo etiam transacto, religiosus, nisi antea dimissus fuerit, ipso facto dioecesi incardinatus manet.	Sec. 2. A Bishop can receive a religious either purely and simply or experimentally for a triennium: in the former case the religious is by that very fact incardinated in the diocese; in the latter, the Bishop can prolong the time of probation, yet not beyond another triennium; after this also has elapsed, the religious, unless he has earlier been dismissed, remains by that very fact incardinated in the diocese.

Can. 642. § 1. Quilibet professus, ad saeculum regressus, licet valeat, ad normam can. 641, sacros ordines exercere, prohibetur tamen sine novo et speciali Sanctae Sedis indulto:	Can. 642. Sec. 1. Any professed person who has returned to the world, although he is able, according to the norm of can. 641, to exercise sacred orders, is nevertheless prohibited without a new and special indult of the Holy See: *1983 Code correlation: NA*
1° Quolibet beneficio in basilicis maioribus vel minoribus, et in ecclesiis cathedralibus;	1. From any benefice in major or minor basilicas, and in cathedral churches.
2° Quolibet magisterio et officio in Seminariis maioribus et minoribus seu collegiis, in quibus clerici educantur, itemque in Universitatibus et Institutis, quae privilegio apostolico gaudent conferendi gradus academicos;	2. From any teaching office and office in major and minor Seminaries or colleges in which clerics are educated, and likewise in Universities and Institutes which enjoy the apostolic privilege of conferring academic degrees.
3° Quocunque officio vel munere in Curiis episcopalibus et in religiosis domibus sive virorum sive mulierum, etiamsi agatur de Congregationibus dioecesanis.	3. From any office or function in episcopal Curias and in religious houses, whether of men or of women, even if there is question of diocesan Congregations.
§ 2. Haec valent quoque de iis qui vota temporaria, vel iuramentum perseverantiae, vel peculiares quasdam promissiones ad normam suarum constitutionum ediderunt et ab eisdem dispensati fuerunt, si per sex integros annos eisdem ligati fuerint.	Sec. 2. These things hold also concerning those who emitted temporary vows, or an oath of perseverance, or certain peculiar promises according to the norm of their constitutions, and were dispensed from the same, if they had been bound by them for six full years.
Can. 643. § 1. Qui e religione, expleto votorum temporariorum tempore aut obtento saecularizationis indulto, egrediantur vel ex eadem fuerint dimissi, nihil possunt repetere ob quamlibet operam religioni praestitam.	Can. 643. Sec. 1. Those who depart from a religion, after the time of temporary vows has been completed or an indult of secularization obtained, or who have been dismissed from the same, can reclaim nothing on account of any work performed for the religion. *1983 Code correlation: 1983 CIC 702*
§ 2. Si tamen religiosa sine dote recepta fuerit nec ex propriis bonis sibimet providere valeat, religio ex caritate eidem dare debet ea quae requiruntur ut modo tuto ac convenienti domum redeat, ac providere ut, naturali aequitate servata, per aliquod tempus, mutuo consensu vel in casu dissensus ab Ordinario loci determinandum, honeste vivere possit.	Sec. 2. If, however, a religious woman was received without dowry and cannot provide for herself from her own goods, the religion must from charity give her those things which are required so that she may return home in a safe and suitable manner, and provide that, with natural equity preserved, she may be able to live honorably for some time, to be determined by mutual consent or, in case of disagreement, by the local Ordinary.
Can. 644. § 1. Apostata a religione dicitur professus a votis perpetuis sive sollemnibus sive simplicibus qui e domo religiosa illegitime egreditur cum animo non redeundi, vel qui, etsi legitime egressus, non redit eo animo ut religiosae obedientiae sese subtrahat.	Can. 644. Sec. 1. An apostate from religion is called one professed with perpetual vows, whether solemn or simple, who illegitimately goes out from a religious house with the intention of not returning, or who, although he went out legitimately, does not return with the intention that he may withdraw himself from religious obedience. *1983 Code correlation: NA*
§ 2. Malitiosus animus, de quo in § 1, iure praesumitur, si religiosus intra mensem nec reversus fuerit nec Superiori animum redeundi manifestaverit.	Sec. 2. The malicious intention of which in Sec. 1 is presumed by law if the religious has neither returned within a month nor manifested to the Superior an intention of returning.
§ 3. Fugitivus est qui, sine Superiorum licentia, domum religiosam deserit cum animo ad religionem redeundi.	Sec. 3. A fugitive is one who, without permission of Superiors, leaves a religious house with the intention of returning to the religion.
Can. 645. § 1. Apostata et fugitivus ab obligatione regulae et votorum minime solvuntur et debent sine mora ad religionem redire.	Can. 645. Sec. 1. An apostate and a fugitive are by no means released from the obligation of rule and vows and must return without delay to the religion. *1983 Code correlation: 1983 CIC 665*
§ 2. Superiores debent eos sollicite requirere, et ipsos, si vera poenitentia acti redeant, suscipere; reditum vero monialis apostatae vel fugitivae caute curet loci Ordinarius, et, si agatur de monasterio exempto, etiam Superior regularis.	Sec. 2. Superiors must solicitously seek them, and receive them if, moved by true repentance, they return; but the local Ordinary is cautiously to care for the return of an apostate or fugitive nun, and, if there is question of an exempt monastery, also the regular Superior.
TITULUS XVI De dimissione religiosorum	TITLE XVI: Of the Dismissal of Religious
Can. 646. § 1. Ipso facto habendi sunt tanquam legitime dimissi religiosi:	Can. 646. Sec. 1. By the fact itself the following religious are to be held as legitimately dismissed: *1983 Code correlation: 1983 CIC 694-95*
1° Publici apostatae a fide catholica;	1. Public apostates from the Catholic faith.
2° Religiosus, qui fugam arripuerit cum muliere; aut religiosa quae cum viro;	2. A religious man who has taken flight with a woman; or a religious woman who has taken flight with a man.

3° Attentantes aut contrahentes matrimonium aut etiam vinculum, ut aiunt, civile.	3. Those attempting or contracting marriage or even, as they say, a civil bond.
§ 2. In his casibus sufficit ut Superior maior cum suo Capitulo vel Consilio ad normam constitutionum emittat declarationem facti; curet autem probationes facti collectas in domus regestis asservare.	Sec. 2. In these cases it suffices that the major Superior with his Chapter or Council according to the norm of the constitutions emit a declaration of the fact; moreover he is to take care to preserve the collected proofs of the fact in the records of the house.
CAPUT I De dimissione religiosorum qui vota temporaria nuncuparunt	CHAPTER I: Of the Dismissal of Religious Who Have Pronounced Temporary Vows
Can. 647. § 1. Professum a votis temporariis sive in Ordinibus sive in Congregationibus iuris pontificii dimittere potest supremus religionis Moderator vel Abbas monasterii sui iuris cum consensu sui cuiusque Consilii per secreta suffragia manifestato, vel, si agatur de monialibus, Ordinarius loci et, si monasterium sit regularibus obnoxium, Superior regularis, postquam monasterii Antistita cum suo Consilio fidem de causis scripto fecerit; in Congregationibus vero iuris dioecesani, Ordinarius loci in quo religiosa domus sita est, qui tamen iure suo ne utatur Moderatoribus insciis vel iuste dissentientibus.	Can. 647. Sec. 1. A professed person with temporary vows, whether in Orders or in Congregations of pontifical right, can be dismissed by the supreme Moderator of the religion or the Abbot of a monastery sui iuris with the consent of each one's Council manifested by secret votes, or, if there is question of nuns, by the local Ordinary and, if the monastery is subject to regulars, the regular Superior, after the Abbess of the monastery with her Council has made attestation concerning the causes in writing; in Congregations of diocesan right, however, by the local Ordinary in whose place the religious house is situated, who nevertheless is not to use his right when Moderators are unaware or justly dissent. *1983 Code correlation: 1983 CIC 696, 698, 700, 702*
§ 2. Ii omnes, graviter eorum onerata conscientia, religiosum dimittere nequeunt, nisi servatis quae sequuntur:	Sec. 2. All these, their conscience being gravely burdened, cannot dismiss a religious unless those things which follow have been observed:
1° Causae dimissionis debent esse graves;	1. The causes of dismissal must be grave.
2° Possunt se habere sive ex parte religionis sive ex parte religiosi. Defectus spiritus religiosi qui aliis scandalo sit, est sufficiens dimissionis causa, si repetita monitio una cum salutari poenitentia incassum cesserit, non vero infirma valetudo, nisi certo constet eam ante professionem fuisse dolose reticitam aut dissimulatam;	2. They can lie either on the part of the religion or on the part of the religious. Defect of religious spirit which is a scandal to others is a sufficient cause of dismissal if repeated admonition together with salutary penance has come to nothing, but not poor health, unless it is certainly clear that it had been deceitfully kept back or concealed before profession.
3° Licet Superiori dimittenti certo innotescere debeant, non est tamen necesse ut formali iudicio comprobentur. At religioso semper manifestari debent, data eidem plena respondendi licentia; eiusque responsiones Superiori dimittenti fideliter subiiciantur;	3. Although they must be certainly known to the dismissing Superior, nevertheless it is not necessary that they be proved by a formal trial. But they must always be manifested to the religious, with full permission of responding given to the same; and his responses are to be faithfully submitted to the dismissing Superior.
4° Contra dimissionis decretum est religioso facultas recurrendi ad Sedem Apostolicam; et pendente recursu, dimissio nullum habet iuridicum effectum;	4. Against a decree of dismissal the religious has the faculty of recourse to the Apostolic See; and while recourse is pending, the dismissal has no juridic effect.
5° Si de mulieribus agatur, servari debet praescriptum can. 643, § 2.	5. If there is question of women, the prescription of can. 643, Sec. 2 must be observed.
Can. 648. Religiosus dimissus ad normam can. 647 ipso facto solvitur ab omnibus votis religiosis, salvis oneribus ordini maiori adnexis, si sit in sacris, et firmo praescripto can. 641, § 1, 642; clericus autem in minoribus ordinibus constitutus eo ipso redactus est in statum laicalem.	Can. 648. A religious dismissed according to the norm of can. 647 is by that very fact released from all religious vows, with the burdens attached to a major order preserved if he is in sacred orders, and with the prescription of can. 641, Sec. 1, 642 remaining firm; moreover a cleric constituted in minor orders is by that very fact reduced to the lay state. *1983 Code correlation: 1983 CIC 693, 701*
CAPUT II De dimissione religiosorum qui vota perpetua nuncuparunt in religione clericali non exempta vel in religione laicali	CHAPTER II: Of the Dismissal of Religious Who Have Pronounced Perpetual Vows in a Non-exempt Clerical Religion or in a Lay Religion
Can. 649. In virorum religionibus clericalibus non exemptis et laicalibus, ut professus a votis perpetuis dimitti possit, praecedant necesse est tria delicta cum duplici monitione ac defectu emendationis ad normam can. 656-662.	Can. 649. In clerical non-exempt and lay religions of men, in order that one professed with perpetual vows can be dismissed, it is necessary that three offenses have preceded, with a double warning and defect of amendment according to the norm of canons 656-662. *1983 Code correlation: 1983 CIC 696-97*
Can. 650. § 1. Haec si constiterint, supremus religionis Moderator cum suo Consilio, perpensis omnibus facti adiunctis, deliberet num locus sit dimissioni.	Can. 650. Sec. 1. If these things have been established, the supreme Moderator of the religion with his Council, all the circumstances of the fact having been weighed, is to deliberate whether there is place for dismissal. *1983 Code correlation: 1983 CIC 698-700*
§ 2. Si maior suffragiorum numerus pro dimissione steterit:	Sec. 2. If the greater number of votes has stood for dismissal:

1° In religione iuris dioecesani res tota deferatur ad Ordinarium loci in quo religiosa professi domus sita est, cuius est dimissionem pro suo prudenti arbitrio decernere ad normam can. 647;	1. In a religion of diocesan right, the whole matter is to be referred to the local Ordinary in whose place the religious house of the professed is situated; it belongs to him to decree dismissal according to his prudent judgment, according to the norm of can. 647.
2° In religione iuris pontificii ipse supremus religionis Moderator dimissionis decretum ferat; quod tamen ut suum sortiatur effectum, debet a Sede Apostolica confirmari.	2. In a religion of pontifical right, the supreme Moderator of the religion himself is to issue the decree of dismissal; nevertheless, in order that it obtain its effect, it must be confirmed by the Apostolic See.
§ 3. Religioso ius est suas rationes libere exponendi; eiusque responsiones in actis fideliter referendae sunt.	Sec. 3. The religious has the right of freely setting forth his reasons; and his responses are to be faithfully entered in the acts.
Can. 651. § 1. Etiam ad dimittendas religiosas professas a votis perpetuis sive sollemnibus sive simplicibus exiguntur graves causae exteriores una cum incorrigibilitate, experimento prius habito ita ut spes resipiscentiae evanuerit, iudicio Antistitae.	Can. 651. Sec. 1. Also for dismissing professed religious women with perpetual vows, whether solemn or simple, grave external causes are required together with incorrigibility, an experiment having first been had in such a way that hope of repentance has vanished, in the judgment of the Abbess. *1983 Code correlation: 1983 CIC 696, 698*
§ 2. Praescriptum can. 650, § 3 etiam in religiosarum dimissione servandum est.	Sec. 2. The prescription of can. 650, Sec. 3 must also be observed in the dismissal of religious women.
Can. 652. § 1. Si agatur de religiosis iuris dioecesani, Ordinarii loci in quo sita est sororis professae domus, est causas dimissionis expendere et decretum dimissionis ferre.	Can. 652. Sec. 1. If there is question of religious women of diocesan right, it belongs to the local Ordinary in whose place the house of the professed sister is situated to weigh the causes of dismissal and issue the decree of dismissal. *1983 Code correlation: 1983 CIC 699-700*
§ 2. Si de monialibus, Ordinarius loci omnia acta et documenta transmittat ad Sacram Congregationem cum suo et Superioris regularis voto, si monasterium regularibus sit subiectum.	Sec. 2. If of nuns, the local Ordinary is to transmit all the acts and documents to the Sacred Congregation with his own vote and that of the regular Superior, if the monastery is subject to regulars.
§ 3. Si de aliis religiosis iuris pontificii, suprema religionis Moderatrix rem totam ad Sacram Congregationem pariter deferat cum omnibus actis et documentis; Sacra autem Congregatio tum in hoc tum in praecedenti casu quod magis expedire censuerit, decernet, firmo praescripto can. 643, § 2.	Sec. 3. If of other religious women of pontifical right, the supreme Moderatrix of the religion is likewise to refer the whole matter to the Sacred Congregation with all the acts and documents; moreover the Sacred Congregation, both in this and in the preceding case, will decree what it has judged more expedient, with the prescription of can. 643, Sec. 2 remaining firm.
Can. 653. In casu gravis scandali exterioris vel gravissimi nocumenti communitati imminentis, religiosus statim potest a Superiore maiore cum consensu sui Consilii vel etiam, si periculum sit in mora et tempus non adsit adeundi Superiorem maiorem, a Superiore locali cum consensu sui Consilii et Ordinarii loci, ad saeculum remitti, habitu religioso illico deposito, ita tamen ut res per ipsum Ordinarium aut per Superiorem maiorem, si adsit, Sanctae Sedis iudicio sine mora subiiciatur.	Can. 653. In a case of grave external scandal or of most grave harm imminent to the community, a religious can immediately be sent back to the world by the major Superior with consent of his Council, or even, if there is danger in delay and time is not available for approaching the major Superior, by the local Superior with consent of his Council and of the local Ordinary, the religious habit being laid aside at once, yet in such a way that the matter is submitted without delay to judgment of the Holy See through the Ordinary himself or through the major Superior, if present. *1983 Code correlation: 1983 CIC 703*
CAPUT III De processu iudiciali in dimissione religiosorum qui vota perpetua sive sollemnia sive simplicia nuncuparunt in religione clericali exempta	CHAPTER III: Of the Judicial Process in the Dismissal of Religious Who Have Pronounced Perpetual Vows, Whether Solemn or Simple, in an Exempt Clerical Religion
Can. 654. Vir professus a votis sollemnibus aut a votis simplicibus perpetuis in religione clericali exempta ne dimittatur, nisi processu instituto, salvo praescripto can. 646, 668 et revocato quolibet contrario privilegio.	Can. 654. A man professed with solemn vows or with perpetual simple vows in an exempt clerical religion is not to be dismissed unless a process has been instituted, with the prescription of canons 646 and 668 preserved and any contrary privilege revoked. *1983 Code correlation: NA*
Can. 655. § 1. Ad sententiam dimissionis ferendam competens est supremus religionis vel monasticae Congregationis Moderator cum suo Consilio seu Capitulo, quod quatuor saltem religiosis constet; si qui deficiant, eorum loco totidem religiosos eligat praeses de consensu aliorum qui cum ipso tribunal collegiale constituunt.	Can. 655. Sec. 1. For rendering the sentence of dismissal, competent is the supreme Moderator of the religion or monastic Congregation with his Council or Chapter, which must consist of at least four religious; if any are lacking, in their place the president is to choose as many religious with the consent of the others who with him constitute the collegiate tribunal. *1983 Code correlation: 1983 CIC 699*
§ 2. Praeses de aliorum consensu promotorem iustitiae nominet ad normam can. 1589, § 2.	Sec. 2. The president, with the consent of the others, is to name a promoter of justice according to the norm of can. 1589, Sec. 2.
Can. 656. Ad processum instruendum deveniri nequit nisi praecesserint:	Can. 656. To come to the instructing of the process is not possible unless there have preceded: *1983 Code correlation: NA*

1° Gravia delicta externa sive contra ius commune sive contra speciale religiosorum ius;	1. Grave external offenses, whether against common law or against the special law of religious.
2° Monitiones;	2. Warnings.
3° Defectus emendationis.	3. Defect of amendment.
Can. 657. Delicta debent esse saltem tria eiusdem speciei, vel, si diversae, talia ut simul sumpta manifestent perversam voluntatem in malo pervicacem, aut unum tantum permanens, quod ex repetitis monitionibus virtualiter triplex fiat.	Can. 657. The offenses must be at least three of the same species, or, if of different species, such that taken together they manifest a perverse will obstinate in evil, or one only permanent offense which from repeated warnings becomes virtually threefold. *1983 Code correlation: NA*
Can. 658. § 1. Ad monitionem faciendam necesse est ut aut delictum sit notorium aut de eodem constet ex rei confessione extraiudiciali vel ex aliis sufficientibus probationibus quas praevia inquisitio suppeditaverit.	Can. 658. Sec. 1. For making a warning it is necessary either that the offense be notorious or that it is clear concerning the same from the extrajudicial confession of the accused or from other sufficient proofs which the preliminary inquiry has supplied. *1983 Code correlation: NA*
§ 2. In inquisitione peragenda serventur, congrua congruis referendo, praescripta can. 1939 seqq.	Sec. 2. In carrying out the inquiry, the prescriptions of canons 1939 and following are to be observed, congruent things being referred to congruent things.
Can. 659. Monitio fieri debet ab immediato Superiore maiore per se vel per alium de eius mandato; sed Superior mandatum ne det, nisi praevia informatione facti ad normam can. 658, § 1; datum vero mandatum pro prima monitione valeat etiam pro altera.	Can. 659. The warning must be made by the immediate major Superior himself or through another by his mandate; but the Superior is not to give the mandate unless after previous information of the fact according to the norm of can. 658, Sec. 1; moreover the mandate given for the first warning is valid also for the other. *1983 Code correlation: 1983 CIC 697*
Can. 660. Duae debent esse monitiones, scilicet singulae pro singulis duobus primis delictis; in delictis autem continuatis seu permanentibus intercedat necesse est inter primam et alteram monitionem saltem trium dierum integrum spatium.	Can. 660. There must be two warnings, namely individual warnings for each of the first two offenses; but in continued or permanent offenses it is necessary that an entire space of at least three days intervene between the first and the other warning. *1983 Code correlation: 1983 CIC 697*
Can. 661. § 1. Monitionibus Superior addat opportunas exhortationes et correctiones, praescriptis insuper poenitentiis aliisque remediis poenalibus, quae apta censeantur ad emendationem rei et scandali reparationem.	Can. 661. Sec. 1. To the warnings the Superior is to add opportune exhortations and corrections, with penances and other penal remedies also prescribed, which are judged apt for the amendment of the accused and the reparation of scandal. *1983 Code correlation: 1983 CIC 697*
§ 2. Praeterea tenetur Superior reum ab occasionibus relabendi removere etiam per translationem, si opus fuerit, ad aliam domum, ubi facilior sit vigilantia et remotior delinquendi occasio.	Sec. 2. Furthermore, the Superior is held to remove the accused from occasions of relapse, even by transfer, if necessary, to another house, where vigilance may be easier and the occasion of offending more remote.
§ 3. Singulis monitionibus adiiciatur dimissionis comminatio.	Sec. 3. To each warning the threat of dismissal is to be added.
Can. 662. Religiosus censetur se non emendasse, si post secundam monitionem novum delictum commiserit vel in eodem permanenter perstiterit; post ultimam monitionem sex saltem dies erit exspectandum, antequam ad ulteriora progressus fiat.	Can. 662. A religious is considered not to have amended himself if after the second warning he has committed a new offense or has permanently persisted in the same one; after the last warning at least six days must be awaited before progress is made to further steps. *1983 Code correlation: 1983 CIC 697*
Can. 663. Immediatus Superior maior, postquam monitiones et correctiones incassum cesserint, omnia acta et documenta diligenter colligat et ad supremum Moderatorem transmittat; hic autem ea tradere debet promotori iustitiae, qui ea examinet et suas conclusiones proponat.	Can. 663. The immediate major Superior, after the warnings and corrections have come to nothing, is diligently to collect all the acts and documents and transmit them to the supreme Moderator; this latter, moreover, must hand them to the promoter of justice, who is to examine them and propose his conclusions. *1983 Code correlation: 1983 CIC 697*
Can. 664. § 1. Si promotor iustitiae, cui fas est etiam ulteriores inquisitiones quas opportunas iudicaverit peragere, accusationem proponat, instruatur processus, servatis praescriptis canonum in Parte Prima Libri Quarti, congrua congruis referendo.	Can. 664. Sec. 1. If the promoter of justice, to whom it is lawful also to carry out further inquiries which he has judged opportune, proposes an accusation, the process is to be instructed, with the prescriptions of the canons in Part One of Book Four observed, congruent things being referred to congruent things. *1983 Code correlation: NA*
§ 2. Ex processu constare debet de delictis patratis, de praemissa duplici monitione et de defectu emendationis.	Sec. 2. From the process it must be clear concerning the offenses perpetrated, concerning the prior double warning, and concerning the defect of amendment.

Can. 665. Tribunal, diligenter perpensis allegationibus tum promotoris iustitiae tum rei, si quidem iudicaverit satis probata esse ea de quibus in can. 664, § 2, sententiam dimissionis pronuntiet.	Can. 665. The tribunal, having diligently weighed the allegations both of the promoter of justice and of the accused, if indeed it has judged that those things of which in can. 664, Sec. 2 are sufficiently proved, is to pronounce the sentence of dismissal. *1983 Code correlation: NA*
Can. 666. Sententia exsecutioni mandari nequit, nisi fuerit a Sacra Congregatione confirmata; ad quam tribunalis praeses et sententiam et omnia acta processus quamprimum transmittere curabit.	Can. 666. The sentence cannot be committed to execution unless it has been confirmed by the Sacred Congregation; to it the president of the tribunal will take care to transmit both the sentence and all the acts of the process as soon as possible. *1983 Code correlation: 1983 CIC 700*
Can. 667. Pro dissitis regionibus etiam in casibus ordinariis supremi Moderatores cum consensu sui Consilii seu Capituli possunt dimittendi facultatem demandare probis ac prudentibus religiosis, qui saltem tres esse debent, firmo praescripto can. 663-666.	Can. 667. For distant regions, even in ordinary cases, supreme Moderators with the consent of their Council or Chapter can entrust the faculty of dismissing to upright and prudent religious, who must be at least three, with the prescription of canons 663-666 remaining firm. *1983 Code correlation: NA*
Can. 668. In casu, de quo in can. 653, religiosus statim potest a Superiore maiore, vel si periculum sit in mora et tempus non adsit recurrendi ad Superiorem maiorem, a Superiore quoque locali, cum consensu sui Consilii, ad saeculum remitti, habitu religioso illico deposito; religioso autem dimisso, statim processus, si nondum fuerit institutus, instituatur ad normam canonum qui praecedunt.	Can. 668. In the case of which in can. 653, a religious can immediately be sent back to the world by the major Superior, or, if there is danger in delay and time is not available for having recourse to the major Superior, also by the local Superior, with the consent of his Council, the religious habit being laid aside at once; but after the religious has been dismissed, immediately the process, if it has not yet been instituted, is to be instituted according to the norm of the preceding canons. *1983 Code correlation: 1983 CIC 703*
CAPUT IV De religiosis dimissis qui vota perpetua nuncuparunt	CHAPTER IV: Of Dismissed Religious Who Have Pronounced Perpetual Vows
Can. 669. § 1. Professus qui vota perpetua emisit, a religione dimissus, votis religiosis manet adstrictus, salvis constitutionibus aut Sedis Apostolicae indultis quae aliud ferant.	Can. 669. Sec. 1. A professed person who has emitted perpetual vows, having been dismissed from a religion, remains bound by religious vows, with constitutions or indults of the Apostolic See which provide otherwise preserved. *1983 Code correlation: 1983 CIC 701*
§ 2. Si clericus est in minoribus ordinibus constitutus, eo ipso reducitur ad statum laicalem.	Sec. 2. If he is a cleric constituted in minor orders, by that very fact he is reduced to the lay state.
Can. 670. Clericus in sacris qui aliquid delictum commisit de quo in can. 646, aut dimissus est ob delictum quod iure communi punitur infamia iuris vel depositione vel degradatione, perpetuo prohibetur deferre habitum ecclesiasticum.	Can. 670. A cleric in sacred orders who has committed some offense of which in can. 646, or has been dismissed on account of an offense which by common law is punished by infamy of law or by deposition or degradation, is perpetually prohibited from wearing ecclesiastical habit. *1983 Code correlation: NA*
Can. 671. Si vero dimittatur ob delicta minora iis de quibus in can. 670:	Can. 671. But if he is dismissed on account of offenses lesser than those of which in can. 670: *1983 Code correlation: NA*
1° Ipso facto suspensus manet, donec a Sancta Sede absolutionem obtinuerit;	1. By that very fact he remains suspended, until he has obtained absolution from the Holy See.
2° Sacra Congregatio, si id expedire iudicaverit, dimisso praecipiat ut, habitu cleri saecularis indutus, commoretur in certa dioecesi, indicatis Ordinario causis ob quas dimissus fuit;	2. The Sacred Congregation, if it has judged this expedient, is to command the dismissed person that, clothed in the habit of the secular clergy, he dwell in a certain diocese, the causes for which he was dismissed having been indicated to the Ordinary.
3° Si dimissus praecepto de quo n. 2 non paruerit, religio ad nihil tenetur, et dimissus eo ipso privatus est iure deferendi habitum ecclesiasticum;	3. If the dismissed person has not obeyed the precept of which in n. 2, the religion is held to nothing, and the dismissed person is by that very fact deprived of the right of wearing ecclesiastical habit.
4° Ordinarius dioecesis pro eius commoratione designatae, religiosum in domum poenitentiae mittat, vel eum committat curae et vigilantiae pii ac prudentis sacerdotis; et si religiosus non paruerit, servetur praescriptum n. 3;	4. The Ordinary of the diocese designated for his residence is to send the religious into a house of penance, or to commit him to the care and vigilance of a pious and prudent priest; and if the religious does not obey, the prescription of n. 3 is to be observed.
5° Religio, per manus Ordinarii loci commorationis, caritativum subsidium dimisso suppeditet pro necessariis ad vitae sustentationem, nisi ipse aliunde sibimet providere valeat;	5. The religion, through the hands of the Ordinary of the place of residence, is to supply a charitable subsidy to the dismissed person for the necessities for the sustenance of life, unless he can provide for himself from elsewhere.

6° Si dimissus vitae rationem ecclesiastico viro dignam non agat, transacto anno aut etiam prius, iudicio Ordinarii, privetur caritativo subsidio, eiiciatur e domo poenitentiae eique auferatur ius deferendi habitum ecclesiasticum ab ipso Ordinario, qui statim mittere curet opportunam relationem tum ad Sedem Apostolicam tum ad religionem;	6. If the dismissed person does not conduct a manner of life worthy of an ecclesiastical man, after a year has passed or even earlier, in the judgment of the Ordinary, he is to be deprived of the charitable subsidy, cast out from the house of penance, and the right of wearing ecclesiastical habit is to be taken from him by the Ordinary himself, who is immediately to take care to send an opportune report both to the Apostolic See and to the religion.
7° Si vero dimissus praedicto tempore tam laudabiliter se gesserit ut merito haberi possit vere emendatus, Ordinarius eius preces apud Sanctam Sedem commendabit pro absolutione a censura suspensionis, et, ea obtenta, eidem in sua dioecesi permittat, adhibitis opportunis cautelis et limitationibus, Missae celebrationem et etiam, pro suo arbitrio et prudentia, aliud sacrum ministerium, unde honeste vivere queat; quo in casu religio caritativum subsidium intermittere potest. Quod si agatur de diacono aut subdiacono, res ad Sanctam Sedem deferatur.	7. But if the dismissed person during the aforesaid time has conducted himself so laudably that he can deservedly be held truly amended, the Ordinary will commend his prayers to the Holy See for absolution from the censure of suspension, and, after it has been obtained, is to permit him in his diocese, with opportune cautions and limitations employed, the celebration of Mass and also, according to his own judgment and prudence, another sacred ministry from which he may be able to live honorably; in which case the religion can interrupt the charitable subsidy. But if there is question of a deacon or subdeacon, the matter is to be referred to the Holy See.
Can. 672. § 1. Dimissus, votis in religione emissis non solutus, tenetur ad claustra redire; et si argumenta plenae emendationis per triennium dederit, religio tenetur eum recipere; quod si graves obstent rationes sive ex parte religionis sive ex parte religiosi, res iudicio Sedis Apostolicae subiiciatur.	Can. 672. Sec. 1. A dismissed person, not released from vows emitted in religion, is bound to return to the cloisters; and if for a triennium he has given proofs of full amendment, the religion is bound to receive him; but if grave reasons obstruct, whether on the part of the religion or on the part of the religious, the matter is to be submitted to the judgment of the Apostolic See. *1983 Code correlation: 1983 CIC 701*
§ 2. Quoties vero vota in religione emissa cessaverint, si dimissus Episcopum benevolum receptorem invenerit, sub eius iurisdictione et speciali vigilantia maneat, servato praescripto can. 642; secus res ad Sanctam Sedem deferatur.	Sec. 2. Whenever, however, the vows emitted in religion have ceased, if the dismissed person has found a Bishop who is a benevolent receiver, he is to remain under his jurisdiction and special vigilance, with the prescription of can. 642 preserved; otherwise the matter is to be referred to the Holy See.
TITULUS XVII De societatibus sive virorum sive mulierum in communi viventium sine votis	TITLE XVII: Of Societies, Whether of Men or of Women, Living in Common Without Vows
Can. 673. § 1. Societas sive virorum sive mulierum, in qua sodales vivendi rationem religiosorum imitantur in communi degentes sub regimine Superiorum secundum probatas constitutiones, sed tribus consuetis votis publicis non obstringuntur, non est proprie religio, nec eius sodales nomine religiosorum proprie designantur.	Can. 673. Sec. 1. A society, whether of men or of women, in which the members imitate the manner of life of religious, dwelling in common under the governance of Superiors according to approved constitutions, but are not bound by the three customary public vows, is not properly a religion, nor are its members properly designated by the name of religious. *1983 Code correlation: 1983 CIC 731-32, 740, 588*
§ 2. Huiusmodi societas est clericalis vel laicalis, iuris pontificii vel dioecesani ad normam can. 488, nn. 3, 4.	Sec. 2. A society of this sort is clerical or lay, of pontifical or diocesan right according to the norm of can. 488, nn. 3, 4.
Can. 674. Circa erectionem et suppressionem societatis eiusque provinciarum vel domorum, eadem valent quae de Congregationibus religiosis constituta sunt.	Can. 674. Concerning the erection and suppression of a society and of its provinces or houses, the same things are valid which have been established concerning religious Congregations. *1983 Code correlation: 1983 CIC 579, 584-85, 732-33*
Can. 675. Regimen determinatur in uniuscuiusque societatis constitutionibus; sed in omnibus serventur, congrua congruis referendo, can. 499-530.	Can. 675. Governance is determined in the constitutions of each society; but in all things canons 499-530 are to be observed, congruent things being referred to congruent things. *1983 Code correlation: 1983 CIC 734, 738*
Can. 676. § 1. Societas eiusque provinciae et domus capaces sunt acquirendi et possidendi bona temporalia.	Can. 676. Sec. 1. A society and its provinces and houses are capable of acquiring and possessing temporal goods. *1983 Code correlation: 1983 CIC 741*
§ 2. Administratio bonorum regitur praescripto can. 532-537.	Sec. 2. The administration of goods is governed by the prescription of canons 532-537.
§ 3. Quidquid sodalibus obvenit intuitu societatis, eidem acquiritur; cetera bona sodales secundum constitutiones retinent, acquirunt et administrant.	Sec. 3. Whatever comes to the members in view of the society is acquired for the same; other goods the members retain, acquire, and administer according to the constitutions.
Can. 677. In admittendis candidatis serventur constitutiones, salvo praescripto can. 542.	Can. 677. In admitting candidates the constitutions are to be observed, with the prescription of can. 542 preserved. *1983 Code correlation: 1983 CIC 735*

Can. 678. In iis quae ad studiorum rationem et ad suscipiendos ordines pertinent, sodales iisdem legibus tenentur ac saeculares clerici, salvis peculiaribus praescriptionibus a Sancta Sede datis.	Can. 678. In those things which pertain to the plan of studies and to orders to be received, members are held by the same laws as secular clerics, with peculiar prescriptions given by the Holy See preserved. *1983 Code correlation: 1983 CIC 735-36*
Can. 679. § 1. Sodales societatis, praeter obligationes quibus, uti sodales, obnoxii sunt secundum constitutiones, tenentur communibus clericorum obligationibus, nisi ex natura rei vel ex sermonis contextu aliud constet, pariterque stare debent praescriptis can. 595-612, nisi constitutiones aliud ferant.	Can. 679. Sec. 1. Members of a society, besides the obligations to which, as members, they are bound according to the constitutions, are held by the common obligations of clerics, unless from the nature of the matter or from the context of the language something else is clear, and likewise they must stand by the prescriptions of canons 595-612, unless the constitutions provide otherwise. *1983 Code correlation: 1983 CIC 737, 739*
§ 2. Clausuram servent ad normam constitutionum sub Ordinarii loci vigilantia.	Sec. 2. They are to observe enclosure according to the norm of the constitutions under the vigilance of the local Ordinary.
Can. 680. Iidem, etiam laici, gaudent clericorum privilegiis, de quibus in can. 119-123, aliisque societati directe concessis, non autem privilegiis religiosorum sine speciali indulto.	Can. 680. The same members, even lay members, enjoy the privileges of clerics, of which in canons 119-123, and others directly granted to the society, but not the privileges of religious without a special indult. *1983 Code correlation: 1983 CIC 737*
Can. 681. Praeter proprias cuiusque societatis constitutiones, circa transitum ad aliam societatem vel ad aliquam religionem aut circa sodalium exitum a societate etiam iuris pontificii, serventur, congrua congruis referendo, praescripta can. 632-635, 645; circa eorum dimissionem, praescripta can. 646-672.	Can. 681. Besides the constitutions proper to each society, concerning transfer to another society or to some religion, or concerning the departure of members from a society even of pontifical right, the prescriptions of canons 632-635, 645 are to be observed, congruent things being referred to congruent things; concerning their dismissal, the prescriptions of canons 646-672. *1983 Code correlation: 1983 CIC 742-46*
PARS TERTIA DE LAICIS	PART THREE: Of the Laity
Can. 682. Laici ius habent recipiendi a clero, ad normam ecclesiasticae disciplinae, spiritualia bona et potissimum adiumenta ad salutem necessaria.	Can. 682. The laity have the right of receiving from the clergy, according to the norm of ecclesiastical discipline, spiritual goods and above all the helps necessary for salvation. *1983 Code correlation: 1983 CIC 213*
Can. 683. Non licet laicis habitum clericalem deferre, nisi agatur vel de Seminariorum alumnis aliisque adspirantibus ad ordines de quibus in can. 972, § 2, vel de laicis, servitio ecclesiae legitime addictis, dum intra eandem ecclesiam sunt aut extra ipsam in aliquo ministerio ecclesiastico partem habent.	Can. 683. It is not lawful for lay persons to wear clerical habit, unless there is question either of students of Seminaries and other aspirants to orders of whom in can. 972, Sec. 2, or of lay persons legitimately assigned to the service of the church, while they are within the same church or outside it have a part in some ecclesiastical ministry. *1983 Code correlation: NA*
TITULUS XVIII De fidelium associationibus in genere	TITLE XVIII: Of Associations of the Faithful in General
Can. 684. Fideles laude digni sunt, si sua dent nomina associationibus ab Ecclesia erectis vel saltem commendatis; caveant autem ab associationibus secretis, damnatis, seditiosis, suspectis aut quae studeant sese a legitima Ecclesiae vigilantia subducere.	Can. 684. The faithful are worthy of praise if they give their names to associations erected by the Church or at least commended by it; but they are to beware of associations that are secret, condemned, seditious, suspect, or that strive to withdraw themselves from the legitimate vigilance of the Church. *1983 Code correlation: 1983 CIC 298*
Can. 685. Associationes distinctae a religionibus vel societatibus de quibus in can. 487-681, ab Ecclesia constitui possunt vel ad perfectiorem vitam christianam inter socios promovendam, vel ad aliqua pietatis aut caritatis opera exercenda, vel denique ad incrementum publici cultus.	Can. 685. Associations distinct from religions or societies of which in canons 487-681 can be constituted by the Church either for promoting a more perfect Christian life among the members, or for exercising some works of piety or charity, or finally for the increase of public worship. *1983 Code correlation: 1983 CIC 298*
Can. 686. § 1. Nulla in Ecclesia recognoscitur associatio quae a legitima auctoritate ecclesiastica erecta vel saltem approbata non fuerit.	Can. 686. Sec. 1. No association is recognized in the Church which has not been erected or at least approved by legitimate ecclesiastical authority. *1983 Code correlation: 1983 CIC 299, 312*
§ 2. Associationes erigere vel approbare pertinet, praeter Romanum Pontificem, ad loci Ordinarium, exceptis illis quarum instituendarum ius, apostolico ex privilegio, aliis reservatum est.	Sec. 2. To erect or approve associations belongs, besides the Roman Pontiff, to the local Ordinary, excepting those for whose institution the right has been reserved to others by apostolic privilege.

§ 3. Licet privilegium concessum probetur, semper tamen, nisi aliud in ipso privilegio cautum sit, requiritur ad validitatem erectionis consensus Ordinarii loci scripto datus; consensus tamen ab Ordinario praestitus pro erectione domus religiosae valet etiam pro erigenda in eadem domo vel ecclesia ei adnexa associatione, quae non sit constituta ad modum organici corporis et illius religionis sit propria.	Sec. 3. Although a granted privilege is proved, nevertheless always, unless something else has been provided in the privilege itself, the consent of the local Ordinary given in writing is required for the validity of erection; moreover consent furnished by the Ordinary for the erection of a religious house is valid also for erecting in the same house or in a church attached to it an association which is not constituted after the manner of an organic body and is proper to that religion.
§ 4. Vicarius Generalis ex solo mandato generali, et Vicarius Capitularis nequeunt associationes erigere aut consensum praebere pro earum erectione aut aggregatione.	Sec. 4. A Vicar General by a general mandate alone, and a Capitular Vicar, cannot erect associations or furnish consent for their erection or aggregation.
§ 5. Erectionis litterae ab iis qui ex privilegio apostolico associationem erigunt, gratis concedantur sola excepta taxa pro expensis necessariis.	Sec. 5. Letters of erection are to be granted gratis by those who erect an association by apostolic privilege, with only the tax for necessary expenses excepted.
Can. 687. Ad normam can. 100, tunc tantum fidelium associationes iuridicam in Ecclesia personam acquirunt, cum a legitimo Superiore ecclesiastico formale obtinuerunt erectionis decretum.	Can. 687. According to the norm of can. 100, associations of the faithful acquire juridic personhood in the Church only when they have obtained a formal decree of erection from a legitimate ecclesiastical Superior. *1983 Code correlation: 1983 CIC 313*
Can. 688. Associatio titulum seu nomen ne assumat quod levitatem aut absonam novitatem sapiat, vel speciem devotionis a Sede Apostolica non probatam exprimat.	Can. 688. An association is not to assume a title or name which savors of levity or absurd novelty, or expresses a form of devotion not approved by the Apostolic See. *1983 Code correlation: 1983 CIC 300*
Can. 689. § 1. Quaelibet associatio sua statuta habeat, a Sede Apostolica vel ab Ordinario loci examinata et approbata.	Can. 689. Sec. 1. Each association is to have its own statutes, examined and approved by the Apostolic See or by the local Ordinary. *1983 Code correlation: 1983 CIC 304, 314*
§ 2. Statuta quae non sint confirmata a Sede Apostolica, moderationi et correctioni Ordinarii loci semper subiecta manent.	Sec. 2. Statutes which have not been confirmed by the Apostolic See always remain subject to the direction and correction of the local Ordinary.
Can. 690. § 1. Omnes associationes, etiam ab Apostolica Sede erectae, nisi speciale obstet privilegium, iurisdictioni subsunt et vigilantiae Ordinarii loci, qui ad normas sacrorum canonum eas invisendi ius habet et munus.	Can. 690. Sec. 1. All associations, even those erected by the Apostolic See, unless a special privilege obstructs, are subject to the jurisdiction and vigilance of the local Ordinary, who has the right and duty of visiting them according to the norms of the sacred canons. *1983 Code correlation: 1983 CIC 305*
§ 2. Associationes tamen, quae vi privilegii apostolici a religiosis exemptis in suis ecclesiis institutae sunt, Ordinariis locorum fas non est visitare quod attinet ad ea quae internam disciplinam seu spiritualem associationis directionem spectant.	Sec. 2. Nevertheless associations which by force of apostolic privilege have been established by exempt religious in their own churches, local Ordinaries are not permitted to visit as regards those things which concern the internal discipline or spiritual direction of the association.
Can. 691. § 1. Associatio legitime erecta, nisi aliud expresse cautum sit, bona temporalia possidere et administrare potest sub auctoritate Ordinarii loci, cui rationem administrationis saltem quotannis reddere debet, ad normam can. 1525, minime vero parochi, licet in eius territorio erecta sit, nisi aliud Ordinarius ipse statuerit.	Can. 691. Sec. 1. A legitimately erected association, unless something else has expressly been provided, can possess and administer temporal goods under the authority of the local Ordinary, to whom it must render an account of administration at least each year, according to the norm of can. 1525, but by no means to the pastor, although it has been erected in his territory, unless the Ordinary himself has established otherwise. *1983 Code correlation: 1983 CIC 319*
§ 2. Potest, ad normam statutorum, oblationes recipere, et receptas erogare ad pios ipsius associationis usus, salva semper offerentium voluntate.	Sec. 2. It can, according to the norm of the statutes, receive offerings and spend those received for the pious uses of the association itself, with the will of those offering always preserved.
§ 3. Nulli associationi eleemosynas colligere licet, nisi id aut statuta permittant, aut necessitas postulet, et loci Ordinarii consensus accedat ac servetur forma ab eodem praescripta.	Sec. 3. It is lawful for no association to collect alms unless either the statutes permit this or necessity demands it, and the consent of the local Ordinary is added and the form prescribed by the same is observed.
§ 4. Ad eleemosynas extra territorium colligendas uniuscuiusque Ordinarii venia, scripto data, requiritur.	Sec. 4. For collecting alms outside the territory, permission of each Ordinary, given in writing, is required.
§ 5. Oblationum quoque ac eleemosynarum fidelis erogationis rationem associatio reddat Ordinario loci.	Sec. 5. An association is also to render an account to the local Ordinary of the faithful spending of offerings and alms.
Can. 692. Ad fruendum associationis iuribus, privilegiis, indulgentiis, aliisque gratiis spiritualibus, necesse est et sufficit ut quis in eam valide receptus sit, secundum propria associationis statuta et ab ea legitime non expulsus.	Can. 692. To enjoy the rights, privileges, indulgences, and other spiritual graces of an association, it is necessary and sufficient that someone has been validly received into it according to the association's own statutes and has not been legitimately expelled from it. *1983 Code correlation: 1983 CIC 306*

Can. 693. § 1. Acatholici et damnatae sectae adscripti aut censura notorie irretiti et in genere publici peccatores valide recipi nequeunt.	Can. 693. Sec. 1. Non-Catholics and those enrolled in a condemned sect, or those notoriously bound by censure, and in general public sinners, cannot be validly received. *1983 Code correlation: 1983 CIC 307, 316*
§ 2. Eadem persona potest adscribi pluribus associationibus, salvo praescripto can. 705.	Sec. 2. The same person can be enrolled in several associations, with the prescription of can. 705 preserved.
§ 3. Absentes ne adscribantur associationibus ad modum organici corporis constitutis; praesentes autem, nonnisi scientes ac volentes adscribi possunt.	Sec. 3. Absent persons are not to be enrolled in associations constituted after the manner of an organic body; those present, however, can be enrolled only knowingly and willingly.
§ 4. Salvo praescripto can. 704, religiosi possunt piis associationibus nomen dare, exceptis iis quarum leges, Superiorum iudicio, cum observantia regulae et constitutionum conciliari nequeant.	Sec. 4. With the prescription of can. 704 preserved, religious can give their names to pious associations, excepting those whose laws, in the judgment of the Superiors, cannot be reconciled with observance of the rule and constitutions.
Can. 694. § 1. Receptio fiat ad normam iuris ac statutorum uniuscuiusque associationis.	Can. 694. Sec. 1. Reception is to be done according to the norm of law and of the statutes of each association. *1983 Code correlation: 1983 CIC 307*
§ 2. Ut autem de receptione constet, inscriptio in albo associationis fieri omnino debet; imo haec inscriptio, si associatio in personam moralem erecta fuerit, est ad validitatem necessaria.	Sec. 2. But so that reception may be clear, inscription in the register of the association must absolutely be made; indeed this inscription, if the association has been erected as a moral person, is necessary for validity.
Can. 695. Occasione receptionis in associationem nihil directe vel indirecte exigatur, praeter id quod in statutis legitime approbatis designatum sit, aut ab Ordinario loci, ratione specialium circumstantiarum expresse permissum in associationis favorem.	Can. 695. On the occasion of reception into an association, nothing is to be exacted directly or indirectly, except that which has been designated in legitimately approved statutes, or expressly permitted by the local Ordinary, by reason of special circumstances, in favor of the association. *1983 Code correlation: NA*
Can. 696. § 1. Nemo, legitime adscriptus, ab associatione dimittatur, nisi iusta de causa ad normam statutorum.	Can. 696. Sec. 1. No one legitimately enrolled is to be dismissed from an association except for a just cause according to the norm of the statutes. *1983 Code correlation: 1983 CIC 308, 316*
§ 2. Qui in casum inciderint, de quo in can. 693, § 1, expungantur, praemissa monitione, servatis propriis statutis et salvo iure recursus ad Ordinarium.	Sec. 2. Those who have fallen into the case of which in can. 693, Sec. 1 are to be removed, after a warning has been given, with the proper statutes observed and with the right of recourse to the Ordinary preserved.
§ 3. Etiamsi in statutis nihil expresse caveatur etiam loci Ordinarius quod ad omnes associationes, et Superior religiosus quod ad associationes ex apostolico indulto a religiosis erectas attinet, possunt socios dimittere.	Sec. 3. Even if nothing is expressly provided in the statutes, both the local Ordinary, as regards all associations, and the religious Superior, as regards associations erected by religious from an apostolic indult, can dismiss members.
Can. 697. § 1. Associationes legitime erectae ius habent, ad normam statutorum et sacrorum canonum, celebrandi comitia, edendi peculiares normas quae ipsum sodalitium respiciant, eligendi administratores bonorum, officiales et ministros, firmo praescripto can. 715.	Can. 697. Sec. 1. Legitimately erected associations have the right, according to the norm of the statutes and of the sacred canons, of holding assemblies, of issuing particular norms which concern the sodality itself, and of electing administrators of goods, officials, and ministers, with the prescription of can. 715 remaining firm. *1983 Code correlation: 1983 CIC 309*
§ 2. In iis quae convocationem ad comitia et electiones respiciunt, serventur ius commune, quod prostat in can. 161-182 et statuta iuri communi non contraria.	Sec. 2. In those things which concern convocation to assemblies and elections, the common law, which is set forth in canons 161-182, and statutes not contrary to common law are to be observed.
Can. 698. § 1. Nisi privilegium apostolicum aliud expresse caveat, nominatio moderatoris et cappellani pertinet ad loci Ordinarium in associationibus ab ipso vel ab Apostolica Sede erectis aut approbatis, et in associationibus a religiosis vi apostolici privilegii erectis extra proprias ecclesias; in associationibus vero erectis a religiosis in propriis ecclesiis requiritur tantum Ordinarii loci consensus, si a Superiore moderator et cappellanus e clero saeculari eligantur.	Can. 698. Sec. 1. Unless an apostolic privilege expressly provides otherwise, the nomination of the moderator and chaplain belongs to the local Ordinary in associations erected or approved by him or by the Apostolic See, and in associations erected by religious by force of apostolic privilege outside their own churches; but in associations erected by religious in their own churches only the consent of the local Ordinary is required, if the moderator and chaplain are chosen by the Superior from the secular clergy. *1983 Code correlation: 1983 CIC 317-18*
§ 2. Moderator et cappellanus possunt, durante munere, benedicere associationis habitum seu insignia, scapularia, etc., eaque adscribendis imponere; quod vero ad conciones attinet, serventur praescripta can. 1337-1342.	Sec. 2. The moderator and chaplain can, during their office, bless the habit or insignia of the association, scapulars, etc., and impose them on those being enrolled; but as regards sermons, the prescriptions of canons 1337-1342 are to be observed.
§ 3. Moderatorem et cappellanum revocare ex iusta causa possunt qui illos nominaverunt eorumque successores vel Superiores.	Sec. 3. Those who nominated the moderator and chaplain, and their successors or Superiors, can revoke them for a just cause.

§ 4. Idem potest esse moderator et cappellanus.	Sec. 4. The same person can be moderator and chaplain.
Can. 699. § 1. Ob graves causas et salvo iure recursus ad Apostolicam Sedem, potest loci Ordinarius supprimere non solum associationem a se vel a decessoribus suis erectam, sed etiam associationem ex apostolico indulto a religiosis erectam de consensu Ordinarii loci.	Can. 699. Sec. 1. For grave causes and with the right of recourse to the Apostolic See preserved, the local Ordinary can suppress not only an association erected by himself or by his predecessors, but also an association erected by religious from an apostolic indult with the consent of the local Ordinary. *1983 Code correlation: 1983 CIC 320*
§ 2. Associationes vero ab ipsa Apostolica Sede erectae nonnisi ab eadem supprimi possunt.	Sec. 2. Associations erected by the Apostolic See itself, however, can be suppressed only by the same.
TITULUS XIX De fidelium associationibus in specie	TITLE XIX: Of Associations of the Faithful in Particular
Can. 700. Triplex distinguitur in Ecclesia associationum species: tertii Ordines saeculares, confraternitates, piae uniones.	Can. 700. A threefold species of associations is distinguished in the Church: secular Third Orders, confraternities, and pious unions. *1983 Code correlation: NA*
Can. 701. § 1. Inter pias laicorum associationes, ordo praecedentiae est qui sequitur, firmo praescripto can. 106, nn. 5, 6:	Can. 701. Sec. 1. Among pious associations of lay persons, the order of precedence is that which follows, with the prescription of can. 106, nn. 5, 6 remaining firm: *1983 Code correlation: NA*
1° Tertii Ordines;	1. Third Orders.
2° Archiconfraternitates;	2. Archconfraternities.
3° Confraternitates;	3. Confraternities.
4° Piae uniones primariae;	4. Primary pious unions.
5° Aliae piae uniones.	5. Other pious unions.
§ 2. Confraternitas sanctissimi Sacramenti, si agatur de processione in qua defertur sanctissimum Sacramentum, praecedit ipsis archiconfraternitatibus.	Sec. 2. The confraternity of the Most Holy Sacrament, if there is question of a procession in which the Most Holy Sacrament is carried, precedes the archconfraternities themselves.
§ 3. Omnes autem tunc solummodo ius praecedentiae habent, cum collegialiter incedunt sub propria cruce vel vexillo et cum habitu seu insignibus associationis.	Sec. 3. All, however, have the right of precedence only when they advance collegially under their own cross or banner and with the habit or insignia of the association.
CAPUT I De tertiis Ordinibus saecularibus	CHAPTER I: Of Secular Third Orders
Can. 702. § 1. Tertiarii saeculares sunt qui in saeculo, sub moderatione alicuius Ordinis, secundum eiusdem spiritum, ad christianam perfectionem contendere nituntur, modo saeculari vitae consentaneo, secundum regulas ab Apostolica Sede pro ipsis approbatas.	Can. 702. Sec. 1. Secular tertiaries are those who, in the world, under the direction of some Order, according to the spirit of the same, strive to contend toward Christian perfection in a manner suited to secular life, according to rules approved for them by the Apostolic See. *1983 Code correlation: NA*
§ 2. Si tertius saecularis Ordo in plures associationes dividatur, harum quaelibet legitime constituta dicitur sodalitas tertiariorum.	Sec. 2. If a secular Third Order is divided into several associations, each of these legitimately constituted is called a sodality of tertiaries.
Can. 703. § 1. Firmo privilegio nonnullis Ordinibus concesso, nulla religio potest tertium Ordinem sibi adiungere.	Can. 703. Sec. 1. With the privilege granted to some Orders remaining firm, no religion can join a Third Order to itself. *1983 Code correlation: NA*
§ 2. Dato etiam apostolico privilegio, Superiores religiosi possunt quidem personas particulares tertio Ordini adscribere, sed nequeunt sodalitatem tertiariorum valide erigere sine consensu Ordinarii loci ad normam can. 686, § 3.	Sec. 2. Even with an apostolic privilege granted, religious Superiors can indeed enroll particular persons in a Third Order, but they cannot validly erect a sodality of tertiaries without the consent of the local Ordinary according to the norm of can. 686, Sec. 3.
§ 3. Nec sodalitatibus a se erectis possunt concedere usum particularium vestium, in publicis sacris functionibus deferendarum, sine speciali eiusdem Ordinarii licentia.	Sec. 3. Nor can they grant to sodalities erected by themselves the use of particular garments, to be worn in public sacred functions, without the special permission of the same Ordinary.
Can. 704. § 1. Qui vota nuncupavit vel in perpetuum vel ad tempus in aliqua religione, nequit simul ad ullum tertium Ordinem pertinere, etsi eidem antea fuerit adscriptus.	Can. 704. Sec. 1. One who has pronounced vows either in perpetuity or for a time in some religion cannot at the same time belong to any Third Order, even if he had been enrolled in the same previously. *1983 Code correlation: NA*
§ 2. Si solutus a votis ad saeculum redierit, antiqua adscriptio reviviscit.	Sec. 2. If, released from vows, he has returned to the world, the former enrollment revives.

Can. 705. Nulla tertiariorum sodalitas, sine apostolico indulto, adscribere potest sodales alius tertii Ordinis in eodem remanentes; singulis tamen sodalibus licet iusta de causa transire sive ab alio ad alium tertium Ordinem, sive ab alia ad aliam sodalitatem eiusdem tertii Ordinis.	Can. 705. No sodality of tertiaries, without an apostolic indult, can enroll members of another Third Order who remain in the same; nevertheless it is lawful for individual members, for a just cause, to transfer either from one Third Order to another, or from one sodality to another sodality of the same Third Order. *1983 Code correlation: NA*
Can. 706. Publicis processionibus, funeribus aliisque ecclesiasticis functionibus tertiarii possunt, sed non tenentur collegialiter interesse; at si intersint, cum suis insignibus sub cruce propria incedant necesse est.	Can. 706. Tertiaries can, but are not bound to, be present collegially at public processions, funerals, and other ecclesiastical functions; but if they are present, it is necessary that they advance with their insignia under their own cross. *1983 Code correlation: NA*
CAPUT II De confraternitatibus et piis unionibus	CHAPTER II: Of Confraternities and Pious Unions
Can. 707. § 1. Associationes fidelium quae ad exercitium alicuius operis pietatis aut caritatis erectae sunt, nomine veniunt piarum unionum; quae, si ad modum organici corporis sint constitutae, sodalitia audiunt.	Can. 707. Sec. 1. Associations of the faithful which have been erected for the exercise of some work of piety or charity come under the name of pious unions; and if they are constituted after the manner of an organic body, they are called sodalities. *1983 Code correlation: NA*
§ 2. Sodalitia vero in incrementum quoque publici cultus erecta, speciali nomine confraternitates appellantur.	Sec. 2. Sodalities erected also for the increase of public worship are called by the special name confraternities.
Can. 708. Confraternitates nonnisi per formale erectionis decretum constitui possunt; pro piis autem unionibus sufficit Ordinarii approbatio, qua obtenta, ipsae, licet morales personae non sint, capaces tamen sunt obtinendi gratias spirituales ac praesertim indulgentias.	Can. 708. Confraternities can be constituted only by a formal decree of erection; but for pious unions the approval of the Ordinary suffices, by which, once obtained, they, although they are not moral persons, are nevertheless capable of obtaining spiritual graces and especially indulgences. *1983 Code correlation: NA*
Can. 709. § 1. Confratres nequeunt sacris functionibus operam praestare, nisi confraternitatis habitum seu insignia deferant.	Can. 709. Sec. 1. Confreres cannot perform service at sacred functions unless they wear the habit or insignia of the confraternity. *1983 Code correlation: NA*
§ 2. Mulieres confraternitatibus adscribi tantum possunt ad lucrandas indulgentias et gratias spirituales confratribus concessas.	Sec. 2. Women can be enrolled in confraternities only for gaining the indulgences and spiritual graces granted to the confreres.
Can. 710. Titulus seu nomen confraternitatis vel piae unionis desumatur vel a Dei attributis, vel a christianae religionis mysteriis, vel a festis Domini et Beatae Virginis Mariae, vel a Sanctis, vel a pio opere ipsius sodalitii.	Can. 710. The title or name of a confraternity or pious union is to be taken either from the attributes of God, or from the mysteries of the Christian religion, or from feasts of the Lord and of the Blessed Virgin Mary, or from the Saints, or from the pious work of the sodality itself. *1983 Code correlation: NA*
Can. 711. § 1. Plures confraternitates vel piae uniones eiusdem tituli ac instituti, nisi id eis specialiter concessum sit aut iure cautum, ne erigantur neve approbentur in eodem loco; si vero agatur de magnis civitatibus, id licet, dummodo inter ipsas intercedat conveniens, iudicio Ordinarii loci, distantia.	Can. 711. Sec. 1. Several confraternities or pious unions of the same title and purpose are not to be erected or approved in the same place, unless this has been specially granted to them or provided by law; but if there is question of large cities, this is lawful, provided that there intervenes between them a suitable distance, in the judgment of the local Ordinary. *1983 Code correlation: NA*
§ 2. Curent locorum Ordinarii ut in qualibet paroecia instituantur confraternitates sanctissimi Sacramenti, ac doctrinae christianae; quae, legitime erectae, ipso iure aggregatae sunt eisdem Archiconfraternitatibus in Urbe a Cardinali Urbis Vicario erectis.	Sec. 2. Local Ordinaries are to take care that in each parish confraternities of the Most Holy Sacrament and of Christian doctrine are established; these, legitimately erected, are by the law itself aggregated to the same Archconfraternities erected in Rome by the Cardinal Vicar of the City.
Can. 712. § 1. Confraternitates vel piae uniones ne erigantur, nisi in ecclesia aut oratorio publico vel saltem semi-publico.	Can. 712. Sec. 1. Confraternities or pious unions are not to be erected except in a church or public or at least semi-public oratory. *1983 Code correlation: NA*
§ 2. Ne instituantur, sine Capituli consensu, in ecclesia cathedrali aut collegiali.	Sec. 2. They are not to be instituted in a cathedral or collegiate church without the consent of the Chapter.
§ 3. In ecclesiis vel oratoriis religiosarum Ordinarius loci permittere potest erectionem associationis mulierum tantum, aut piae unionis quae nonnisi precationibus incumbat et gratiarum dumtaxat spiritualium communicatione gaudeat.	Sec. 3. In churches or oratories of religious women, the local Ordinary can permit the erection of an association of women only, or of a pious union which is devoted only to prayers and enjoys only the communication of spiritual graces.

Can. 713. § 1. Religiosi cum confraternitatibus piisve unionibus a se erectis possunt et debent communicare omnes et solas gratias spirituales, quae in facultatibus a Sede Apostolica receptis specifice et nominatim communicabiles declarentur, eaeque in actu erectionis manifestandae sunt singulis, servato praescripto can. 919.	Can. 713. Sec. 1. Religious, with confraternities or pious unions erected by themselves, can and must communicate all and only those spiritual graces which in the faculties received from the Apostolic See are specifically and by name declared communicable, and these must be manifested to individuals in the act of erection, with the prescription of can. 919 preserved. *1983 Code correlation: NA*
§ 2. Confraternitatibus, ab iisdem erectis, non licet vestem propriam seu insignia, quae in publicis processionibus aliisque sacris functionibus deferenda sunt, assumere sine speciali Ordinarii loci licentia.	Sec. 2. Confraternities erected by the same are not permitted to assume a proper garment or insignia, which are to be worn in public processions and other sacred functions, without the special permission of the local Ordinary.
Can. 714. Confraternitas proprium habitum vel insignia, sine licentia Ordinarii loci, ne dimittat neve immutet.	Can. 714. A confraternity is not to lay aside or change its proper habit or insignia without permission of the local Ordinary. *1983 Code correlation: NA*
Can. 715. § 1. Comitiis confraternitatum, etsi in regularium ecclesiis et oratoriis celebrandis, per se vel per delegatum praeesse sine iure tamen suffragii, dignos et idoneos officiales et ministros electos confirmare, indignos vel non idoneos respuere aut removere, statuta aliasve ordinationes, nisi a Sede Apostolica approbatae fuerint, corrigere et approbare, pertinet ad loci Ordinarium.	Can. 715. Sec. 1. To preside over assemblies of confraternities, even those to be celebrated in churches and oratories of regulars, either personally or through a delegate, yet without the right of vote; to confirm worthy and suitable elected officials and ministers; to reject or remove the unworthy or unsuitable; and to correct and approve statutes or other ordinances, unless they have been approved by the Apostolic See, belongs to the local Ordinary. *1983 Code correlation: NA*
§ 2. De comitiorum extraordinariorum celebratione confraternitas Ordinarium loci eiusve delegatum tempestive praemoneat; secus Ordinario ius est comitia impediendi vel eorum decreta penitus infirmandi.	Sec. 2. Concerning the celebration of extraordinary assemblies, a confraternity is to give timely notice to the local Ordinary or his delegate; otherwise the Ordinary has the right of preventing the assemblies or of wholly invalidating their decrees.
Can. 716. § 1. Confraternitates et piae uniones, in propriis ecclesiis erectae, functiones non paroeciales, servatis servandis, independenter a parocho exercere possunt, dummodo ministerio paroeciali in paroeciali ecclesia non noceant.	Can. 716. Sec. 1. Confraternities and pious unions erected in their own churches can exercise non-parochial functions, with the things to be observed having been observed, independently of the pastor, provided they do not harm parochial ministry in the parochial church. *1983 Code correlation: NA*
§ 2. Idem servetur etiam in casu quo paroecia erecta sit in ipsa confraternitatis ecclesia.	Sec. 2. The same is to be observed also in the case in which the parish has been erected in the church itself of the confraternity.
§ 3. In dubio utrum functiones confraternitatis vel piae unionis noceant, necne, ministerio paroeciali, ad Ordinarium loci spectat ius decidendi, itemque statuendi practicas normas servandas.	Sec. 3. In doubt whether the functions of a confraternity or pious union harm parochial ministry or not, the right of deciding belongs to the local Ordinary, and likewise that of establishing practical norms to be observed.
Can. 717. § 1. Si in ecclesiis non suis erectae sint, proprias functiones ecclesiasticas in sacello tantum vel altari, in quo sunt erectae, peragere possunt ad normam can. 716 et peculiarium statutorum.	Can. 717. Sec. 1. If they have been erected in churches not their own, they can perform their proper ecclesiastical functions only in the chapel or altar in which they have been erected, according to the norm of can. 716 and of particular statutes. *1983 Code correlation: NA*
§ 2. Patrimonium confraternitatis et piae unionis, quae erecta sit in ecclesia non sua, aut cuius ecclesia sit simul ecclesia paroecialis, debet esse separatum a bonis fabricae vel communitatis.	Sec. 2. The patrimony of a confraternity or pious union which has been erected in a church not its own, or whose church is at the same time a parochial church, must be separated from the goods of the fabric or community.
Can. 718. Confraternitates processionibus consuetis et aliis, quas Ordinarius loci indixerit, tenentur collegialiter cum propriis insignibus et sub proprio vexillo interesse, nisi Ordinarius aliud praescripserit.	Can. 718. Confraternities are held to be present collegially with their own insignia and under their own banner at customary processions and at others which the local Ordinary has proclaimed, unless the Ordinary has prescribed otherwise. *1983 Code correlation: NA*
Can. 719. § 1. De Ordinarii loci consensu confraternitas vel pia unio de alia ad aliam sedem transferri potest, nisi iure aut statutis a Sede Apostolica probatis translatio prohibeatur.	Can. 719. Sec. 1. With the consent of the local Ordinary, a confraternity or pious union can be transferred from one seat to another, unless transfer is prohibited by law or by statutes approved by the Apostolic See. *1983 Code correlation: NA*
§ 2. Quoties agatur de transferenda confraternitate vel pia unione alicui religioni reservata, Superioris consensus est requirendus.	Sec. 2. Whenever there is question of transferring a confraternity or pious union reserved to some religion, the consent of the Superior is to be required.
CAPUT III De archiconfraternitatibus et primariis unionibus	CHAPTER III: Of Archconfraternities and Primary Unions

Can. 720. Sodalitia quae iure pollent alias eiusdem speciei associationes sibi aggregandi, archisodalitia, vel archiconfraternitates, vel piae uniones, congregationes, societates primariae appellantur.	Can. 720. Sodalities which possess the right of aggregating to themselves other associations of the same species are called archsodalities, or archconfraternities, or primary pious unions, congregations, or societies. *1983 Code correlation: NA*
Can. 721. § 1. Nulla associatio potest sine apostolico indulto alias sibi valide aggregare.	Can. 721. Sec. 1. No association can validly aggregate others to itself without an apostolic indult. *1983 Code correlation: NA*
§ 2. Archiconfraternitas vel primaria unio eas tantum potest confraternitates vel pias uniones sibi aggregare, quae sint eiusdem tituli ac finis, nisi indultum apostolicum aliud ferat.	Sec. 2. An archconfraternity or primary union can aggregate to itself only those confraternities or pious unions which are of the same title and end, unless the apostolic indult provides otherwise.
Can. 722. § 1. Per aggregationem communicantur omnes indulgentiae, privilegia et aliae gratiae spirituales communicabiles quae associationi aggreganti directe et nominatim a Sede Apostolica concessae fuerint vel in posterum concedantur, nisi aliud in indulto apostolico caveatur.	Can. 722. Sec. 1. Through aggregation are communicated all communicable indulgences, privileges, and other spiritual graces which have been granted directly and by name by the Apostolic See to the aggregating association or may be granted in the future, unless something else is provided in the apostolic indult. *1983 Code correlation: NA*
§ 2. Ex hac communicatione nullum ius associatio aggregans acquirit supra aggregatam.	Sec. 2. From this communication the aggregating association acquires no right over the aggregated association.
Can. 723. Ad aggregationis validitatem requiritur ut:	Can. 723. For the validity of aggregation it is required that: *1983 Code correlation: NA*
1° Associatio iam fuerit canonice erecta nec alii archiconfraternitati vel primariae unioni aggregata;	1. The association has already been canonically erected and has not been aggregated to another archconfraternity or primary union.
2° Fiat de consensu Ordinarii loci scriptis dato una cum eius litteris testimonialibus;	2. It is done with the consent of the local Ordinary given in writing together with his testimonial letters.
3° Indulgentiae, privilegia et aliae gratiae spirituales quae per aggregationem communicantur, enumerentur in elencho, ab Ordinario loci in quo archiconfraternitas sita est, recognito et societati aggregatae tradendo;	3. The indulgences, privileges, and other spiritual graces which are communicated through aggregation are enumerated in a list, recognized by the Ordinary of the place in which the archconfraternity is situated and to be handed over to the aggregated society.
4° Aggregatio fiat formula in statutis praescripta et in perpetuum;	4. The aggregation is made according to the formula prescribed in the statutes and in perpetuity.
5° Litterae aggregationis expediantur gratis omnino et nulla prorsus mercede etiam sponte oblata, exceptis necessariis expensis.	5. The letters of aggregation are issued entirely gratis and for no payment at all, even one spontaneously offered, excepting necessary expenses.
Can. 724. Archiconfraternitas vel primaria unio de alia ad aliam sedem nonnisi ab Apostolica Sede transferri potest.	Can. 724. An archconfraternity or primary union can be transferred from one seat to another only by the Apostolic See. *1983 Code correlation: NA*
Can. 725. Titulus archisodalitii vel archiconfraternitatis vel unionis primariae, etiam honoris tantum causa, potest associationi ab una Sede Apostolica concedi.	Can. 725. The title of archsodality or archconfraternity or primary union, even only for the sake of honor, can be granted to an association by the Apostolic See alone. *1983 Code correlation: NA*

Liber III: Of Things

Corrected Latin	Literal English
LIBER TERTIUS DE REBUS	BOOK THREE: Of Things
Can. 726. Res de quibus in hoc libro agitur quaeque totidem media sunt ad Ecclesiae finem consequendum, aliae sunt spirituales, aliae temporales, aliae mixtae.	Can. 726. The things which are treated in this book, and which are so many means for attaining the end of the Church, are some spiritual, some temporal, and some mixed. *1983 Code correlation: NA*
Can. 727. § 1. Studiosa voluntas emendi vel vendendi pro pretio temporali rem intrinsece spiritualem, ex. gr., Sacramenta, ecclesiasticam iurisdictionem, consecrationem, indulgentias, etc., vel rem temporalem rei spirituali adnexam ita ut res temporalis sine spirituali nullo modo esse possit, ex. gr., beneficium ecclesiasticum, etc., aut res spiritualis sit obiectum, etsi partiale, contractus, ex. gr., consecratio in calicis consecrati venditione, est simonia iuris divini.	Can. 727. Sec. 1. The deliberate will of buying or selling for a temporal price a thing intrinsically spiritual, for example, Sacraments, ecclesiastical jurisdiction, consecration, indulgences, etc., or a temporal thing joined to a spiritual thing in such a way that the temporal thing cannot in any way exist without the spiritual, for example, an ecclesiastical benefice, etc., or that the spiritual thing is the object, even partially, of the contract, for example, consecration in the sale of a consecrated chalice, is simony of divine law. *1983 Code correlation: NA*
§ 2. Dare vero res temporales spirituali adnexas pro temporalibus spirituali adnexis, vel res spirituales pro spiritualibus, vel etiam temporales pro temporalibus, si id ob periculum irreverentiae erga res spirituales ab Ecclesia prohibeatur, est simonia iuris ecclesiastici.	Sec. 2. But to give temporal things joined to spiritual things for temporal things joined to spiritual things, or spiritual things for spiritual things, or even temporal things for temporal things, if this is prohibited by the Church on account of the danger of irreverence toward spiritual things, is simony of ecclesiastical law.
Can. 728. Cum de simonia agitur, emptio-venditio, permutatio, etc., late accipiendae sunt pro qualibet conventione, licet ad effectum non deducta, etiam tacita, in qua scilicet animus simoniacus expresse non manifestetur, sed ex circumstantiis colligatur.	Can. 728. When there is question of simony, buying-selling, exchange, etc., are to be understood broadly for any agreement, even one not brought to effect, even tacit, in which namely the simoniacal intention is not expressly manifested, but is gathered from the circumstances. *1983 Code correlation: NA*
Can. 729. Firmis poenis in simoniacos iure statutis, contractus ipse simoniacus et, si simonia committatur circa beneficia, officia, dignitates, subsequens provisio omni vi caret, licet simonia a tertia persona commissa fuerit, etiam inscio proviso, dummodo hoc non fiat in fraudem eiusdem provisi aut eo contradicente. Quare:	Can. 729. With the penalties established by law against simoniacs remaining firm, the simoniacal contract itself and, if simony is committed concerning benefices, offices, or dignities, the subsequent provision lack all force, even if the simony was committed by a third person, even without the knowledge of the person provided, provided that this is not done in fraud of the same person provided or while he is contradicting it. Wherefore: *1983 Code correlation: NA*
1° Ante quamlibet iudicis sententiam res simoniace data et accepta, si restitutionis sit capax nec obstet reverentia rei spirituali debita, restitui debet, et beneficium, officium, dignitas dimitti;	1. Before any sentence of a judge, the thing simoniacally given and accepted, if it is capable of restitution and the reverence due to a spiritual thing does not obstruct, must be restored, and the benefice, office, or dignity resigned.
2° Simoniace provisus non facit fructus suos; quod si eos bona fide perceperit, prudentiae iudicis vel Ordinarii permittitur fructus perceptos ex toto vel ex parte eidem condonare.	2. One simoniacally provided does not make the fruits his own; but if he has received them in good faith, it is permitted to the prudence of the judge or Ordinary to remit to him the fruits received wholly or in part.
Can. 730. Non habetur simonia, cum temporale datur non pro re spirituali, sed eius occasione ex iusto titulo a sacris canonibus vel a legitima consuetudine recognito; item cum datur res temporalis pro re temporali, quae tanquam subiectum habeat adnexum aliquid spirituale, ex. gr., calix consecratus, dummodo pretium non augeatur propter adnexam rem spiritualem.	Can. 730. Simony is not had when a temporal thing is given not for a spiritual thing, but on its occasion from a just title recognized by the sacred canons or by legitimate custom; likewise when a temporal thing is given for a temporal thing which as a subject has something spiritual joined to it, for example, a consecrated chalice, provided that the price is not increased on account of the joined spiritual thing. *1983 Code correlation: NA*
PARS PRIMA DE SACRAMENTIS	PART ONE: Of the Sacraments
Can. 731. § 1. Cum omnia Sacramenta Novae Legis, a Christo Domino nostro instituta, sint praecipua sanctificationis et salutis media, summa in iis opportune riteque administrandis ac suscipiendis diligentia et reverentia adhibenda est.	Can. 731. Sec. 1. Since all the Sacraments of the New Law, instituted by Christ Our Lord, are the chief means of sanctification and salvation, the greatest diligence and reverence must be applied in administering and receiving them opportunely and rightly. *1983 Code correlation: 1983 CIC 840, 844*
§ 2. Vetitum est Sacramenta Ecclesiae ministrare haereticis aut schismaticis, etiam bona fide errantibus eaque petentibus, nisi prius, erroribus reiectis, Ecclesiae reconciliati fuerint.	Sec. 2. It is forbidden to administer the Sacraments of the Church to heretics or schismatics, even those erring in good faith and asking for them, unless first, having rejected their errors, they have been reconciled to the Church.

Can. 732. § 1. Sacramenta baptismi, confirmationis et ordinis, quae characterem imprimunt, iterari nequeunt.	Can. 732. Sec. 1. The Sacraments of baptism, confirmation, and order, which imprint a character, cannot be repeated. *1983 Code correlation: 1983 CIC 845*
§ 2. Si vero prudens dubium exsistat num revera vel num valide collata fuerint, sub conditione iterum conferantur.	Sec. 2. But if a prudent doubt exists whether they were in fact conferred or whether they were validly conferred, they are to be conferred again under condition.
Can. 733. § 1. In Sacramentis conficiendis, administrandis ac suscipiendis accurate serventur ritus et caeremoniae quae in libris ritualibus ab Ecclesia probatis praecipiuntur.	Can. 733. Sec. 1. In confecting, administering, and receiving the Sacraments, the rites and ceremonies which are prescribed in the ritual books approved by the Church are to be observed accurately. *1983 Code correlation: 1983 CIC 845*
§ 2. Unusquisque autem ritum suum sequatur, salvo praescripto can. 851, § 2, 866.	Sec. 2. Each person, moreover, is to follow his own rite, with the prescription of can. 851, Sec. 2, 866 preserved.
Can. 734. § 1. Sacra olea quae quibusdam Sacramentis administrandis inserviunt, debent esse ab Episcopo benedicta feria V in Coena Domini proxime superiore; neque adhibeantur vetera, nisi necessitas urgeat.	Can. 734. Sec. 1. The sacred oils which serve for administering certain Sacraments must have been blessed by the Bishop on the Thursday in the Supper of the Lord immediately preceding; nor are old oils to be used unless necessity urges. *1983 Code correlation: 1983 CIC 847*
§ 2. Mox deficienti oleo benedicto aliud oleum de olivis non benedictum adiiciatur, etiam iterato, minore tamen copia.	Sec. 2. When the blessed oil is nearly failing, other unblessed olive oil is to be added, even repeatedly, yet in a smaller quantity.
Can. 735. Parochus olea sacra a suo Ordinario petere debet et in ecclesia in tuta ac decenti custodia sub clave diligenter asservare; nec ea domi retineat, nisi propter necessitatem aliamve rationabilem causam, accedente Ordinarii licentia.	Can. 735. The pastor must seek the sacred oils from his own Ordinary and carefully preserve them in the church in safe and decent custody under key; nor is he to keep them at home, unless because of necessity or another reasonable cause, with the permission of the Ordinary added. *1983 Code correlation: 1983 CIC 847, 1003*
Can. 736. Pro administratione Sacramentorum minister nihil quavis de causa vel occasione sive directe sive indirecte exigat aut petat, praeter oblationes de quibus in can. 1507, § 1.	Can. 736. For the administration of the Sacraments the minister is to exact or seek nothing for any cause or occasion, either directly or indirectly, except the offerings of which in can. 1507, Sec. 1. *1983 Code correlation: 1983 CIC 848*
TITULUS I De baptismo	TITLE I: Of Baptism
Can. 737. § 1. Baptismus, Sacramentorum ianua ac fundamentum, omnibus in re vel saltem in voto necessarius ad salutem, valide non confertur, nisi per ablutionem aquae verae et naturalis cum praescripta verborum forma.	Can. 737. Sec. 1. Baptism, the gate and foundation of the Sacraments, necessary for all for salvation in fact or at least in desire, is not validly conferred except through washing with true and natural water together with the prescribed form of words. *1983 Code correlation: 1983 CIC 849*
§ 2. Cum ministratur servatis omnibus ritibus et caeremoniis quae in ritualibus libris praecipiuntur, appellatur sollemnis; secus, non sollemnis seu privatus.	Sec. 2. When it is administered with all the rites and ceremonies which are prescribed in the ritual books observed, it is called solemn; otherwise, non-solemn or private.
CAPUT I De ministro baptismi	CHAPTER I: Of the Minister of Baptism
Can. 738. § 1. Minister ordinarius baptismi sollemnis est sacerdos; sed eius collatio reservatur parocho vel alii sacerdoti de eiusdem parochi vel Ordinarii loci licentia, quae in casu necessitatis legitime praesumitur.	Can. 738. Sec. 1. The ordinary minister of solemn baptism is a priest; but its conferral is reserved to the pastor or to another priest with the permission of that pastor or of the local Ordinary, which permission is legitimately presumed in a case of necessity. *1983 Code correlation: 1983 CIC 857, 861*
§ 2. Etiam peregrinus a parocho proprio in sua paroecia sollemniter baptizetur, si id facile et sine mora fieri potest; secus peregrinum quilibet parochus in suo territorio potest sollemniter baptizare.	Sec. 2. Even a traveler is to be solemnly baptized by his own pastor in his own parish, if this can be done easily and without delay; otherwise any pastor can solemnly baptize the traveler in his own territory.
Can. 739. In alieno territorio nemini licet, sine debita licentia, baptismum sollemnem conferre ne sui quidem loci incolis.	Can. 739. In another territory it is lawful for no one, without due permission, to confer solemn baptism, not even upon inhabitants of his own place. *1983 Code correlation: 1983 CIC 862*
Can. 740. Ubi paroeciae aut quasi-paroeciae nondum sunt constitutae, statutorum peculiarium et receptarum consuetudinum ratio habenda est, ut constet cuinam sacerdoti, praeter Ordinarium, in universo territorio vel in eius parte ius insit baptizandi.	Can. 740. Where parishes or quasi-parishes have not yet been constituted, account must be taken of particular statutes and received customs, so that it may be clear to which priest, besides the Ordinary, the right of baptizing belongs in the whole territory or in part of it. *1983 Code correlation: NA*

Can. 741. Extraordinarius baptismi sollemnis minister est diaconus; qui tamen sua potestate ne utatur sine loci Ordinarii vel parochi licentia, iusta de causa concedenda, quae, ubi necessitas urgeat, legitime praesumitur.	Can. 741. The extraordinary minister of solemn baptism is a deacon; nevertheless he is not to use his power without the permission of the local Ordinary or pastor, to be granted for a just cause, which, where necessity urges, is legitimately presumed. *1983 Code correlation: 1983 CIC 61*
Can. 742. § 1. Baptismus non sollemnis, de quo in can. 759, § 1, potest a quovis ministrari, servata debita materia, forma et intentione; quatenus vero fieri potest, adhibeantur duo testes vel saltem unus quibus baptismi collatio probari possit.	Can. 742. Sec. 1. Non-solemn baptism, of which in can. 759, Sec. 1, can be administered by anyone, with due matter, form, and intention preserved; insofar as it can be done, however, two witnesses or at least one are to be used, by whom the conferral of baptism can be proved. *1983 Code correlation: 1983 CIC 861*
§ 2. Si tamen adsit sacerdos, diacono praeferatur, diaconus subdiacono, clericus laico et vir feminae, nisi pudoris gratia deceat feminam potius quam virum baptizare, vel nisi femina noverit melius formam et modum baptizandi.	Sec. 2. If, however, a priest is present, he is to be preferred to a deacon, a deacon to a subdeacon, a cleric to a lay person, and a man to a woman, unless for the sake of modesty it is fitting that a woman rather than a man baptize, or unless the woman knows better the form and manner of baptizing.
§ 3. Patri aut matri suam prolem baptizare non licet, praeterquam in mortis periculo, quando alius praesto non est, qui baptizet.	Sec. 3. It is not lawful for a father or mother to baptize their own offspring, except in danger of death, when another who may baptize is not at hand.
Can. 743. Curet parochus ut fideles, praesertim obstetrices, medici et chirurgi, rectum baptizandi modum pro casu necessitatis probe ediscant.	Can. 743. The pastor is to take care that the faithful, especially midwives, physicians, and surgeons, thoroughly learn the correct manner of baptizing for a case of necessity. *1983 Code correlation: 1983 CIC 861*
Can. 744. Adultorum baptismus, ubi commode fieri possit, ad loci Ordinarium deferatur, ut, si voluerit, ab eo vel ab eius delegato sollemnius conferatur.	Can. 744. The baptism of adults, where it can conveniently be done, is to be referred to the local Ordinary, so that, if he wishes, it may be conferred more solemnly by him or by his delegate. *1983 Code correlation: 1983 CIC 863*
CAPUT II De baptismi subiecto	CHAPTER II: Of the Subject of Baptism
Can. 745. § 1. Subiectum capax baptismi est omnis et solus homo viator, nondum baptizatus.	Can. 745. Sec. 1. The subject capable of baptism is every and only wayfaring human being, not yet baptized. *1983 Code correlation: 1983 CIC 852, 864*
§ 2. Cum agitur de baptismo:	Sec. 2. When there is question of baptism:
1° Parvulorum seu infantium nomine veniunt, ad normam can. 88, § 3, qui nondum rationis usum adepti sunt, eisdemque accensentur amentes ab infantia, in quavis aetate constituti;	1. By the name of little ones or infants, according to the norm of can. 88, Sec. 3, come those who have not yet attained the use of reason; and to these are also counted those insane from infancy, constituted in any age.
2° Adulti autem censentur, qui rationis usu fruuntur; idque satis est ut suo quisque animi motu baptismum petat et ad illum admittatur.	2. Adults, moreover, are reckoned those who enjoy the use of reason; and this is sufficient that each person by his own movement of soul may seek baptism and be admitted to it.
Can. 746. § 1. Nemo in utero matris clausus baptizetur, donec probabilis spes sit ut rite editus baptizari possit.	Can. 746. Sec. 1. No one enclosed in the womb of the mother is to be baptized until there is probable hope that, having been duly brought forth, he can be baptized. *1983 Code correlation: NA*
§ 2. Si infans caput emiserit et periculum mortis immineat, baptizetur in capite; nec postea, si vivus evaserit, est iterum sub conditione baptizandus.	Sec. 2. If the infant has put forth the head and danger of death is imminent, he is to be baptized on the head; nor afterward, if he survives alive, is he to be baptized again under condition.
§ 3. Si aliud membrum emiserit, in illo, si periculum immineat, baptizetur sub conditione; at tunc, si natus vixerit, est rursus sub conditione baptizandus.	Sec. 3. If he has put forth another member, he is to be baptized on it under condition, if danger is imminent; but then, if once born he lives, he is again to be baptized under condition.
§ 4. Si mater praegnans mortua fuerit, fetus ab iis ad quos spectat extractus, si certo vivat, baptizetur absolute; si dubie, sub conditione.	Sec. 4. If a pregnant mother has died, the fetus, extracted by those to whom it pertains, if it certainly lives, is to be baptized absolutely; if doubtfully, under condition.
§ 5. Fetus, in utero baptizatus, post ortum denuo sub conditione baptizari debet.	Sec. 5. A fetus baptized in the womb must after birth be baptized again under condition.
Can. 747. Curandum ut omnes fetus abortivi, quovis tempore editi, si certo vivant, baptizentur absolute; si dubie, sub conditione.	Can. 747. Care is to be taken that all aborted fetuses, brought forth at whatever time, if they certainly live, are baptized absolutely; if doubtfully, under condition. *1983 Code correlation: 1983 CIC 871*

Can. 748. Monstra et ostenta semper baptizentur saltem sub conditione; in dubio autem unusne an plures sint homines, unus absolute baptizetur, ceteri sub conditione.	Can. 748. Monsters and prodigies are always to be baptized at least under condition; but in doubt whether they are one human being or several, one is to be baptized absolutely, the others under condition. *1983 Code correlation: NA*
Can. 749. Infantes expositi et inventi nisi, re diligenter investigata, de eorum baptismo constet, sub conditione baptizentur.	Can. 749. Exposed and found infants, unless, after the matter has been diligently investigated, their baptism is clear, are to be baptized under condition. *1983 Code correlation: 1983 CIC 870*
Can. 750. § 1. Infans infidelium, etiam invitis parentibus, licite baptizatur, cum in eo versatur vitae discrimine, ut prudenter praevideatur moriturus, antequam usum rationis attingat.	Can. 750. Sec. 1. The infant of unbelievers, even against the will of the parents, is licitly baptized when he is in such danger of life that it is prudently foreseen that he will die before he attains the use of reason. *1983 Code correlation: 1983 CIC 868*
§ 2. Extra mortis periculum, dummodo catholicae eius educationi cautum sit, licite baptizatur:	Sec. 2. Outside danger of death, provided that provision has been made for his Catholic education, he is licitly baptized:
1° Si parentes vel tutores, aut saltem unus eorum, consentiant;	1. If the parents or guardians, or at least one of them, consent.
2° Si parentes, idest pater, mater, avus, avia, vel tutores desint, aut ius in eum amiserint, vel illud exercere nullo pacto queant.	2. If the parents, that is, father, mother, grandfather, grandmother, or guardians, are lacking, or have lost the right over him, or can in no way exercise it.
Can. 751. Circa baptismum infantium duorum haereticorum aut schismaticorum, aut duorum catholicorum qui in apostasiam vel haeresim vel schisma prolapsi sint, generatim serventur normae in superiore canone constitutae.	Can. 751. Concerning the baptism of infants of two heretics or schismatics, or of two Catholics who have fallen into apostasy or heresy or schism, generally the norms established in the preceding canon are to be observed. *1983 Code correlation: 1983 CIC 868*
Can. 752. § 1. Adultus, nisi sciens et volens probeque instructus, ne baptizetur; insuper admonendus ut de peccatis suis doleat.	Can. 752. Sec. 1. An adult is not to be baptized unless he is knowing and willing and well instructed; moreover, he is to be admonished that he grieve for his sins. *1983 Code correlation: 1983 CIC 851, 865*
§ 2. In mortis autem periculo, si nequeat in praecipuis fidei mysteriis diligentius instrui, satis est, ad baptismum conferendum, ut aliquo modo ostendat se eisdem assentire serioque promittat se christianae religionis mandata servaturum.	Sec. 2. But in danger of death, if he cannot be instructed more diligently in the chief mysteries of the faith, it is sufficient, for conferring baptism, that in some way he show that he assents to the same and seriously promise that he will observe the commandments of the Christian religion.
§ 3. Quod si baptismum ne petere quidem queat, sed vel antea vel in praesenti statu manifestaverit aliquo probabili modo intentionem illum suscipiendi, baptizandus est sub conditione; si deinde convaluerit et dubium de valore baptismi collati permaneat, sub conditione baptismus rursus conferatur.	Sec. 3. But if he cannot even seek baptism, yet either before or in the present state has manifested in some probable way the intention of receiving it, he is to be baptized under condition; if afterward he recovers and doubt concerning the value of the conferred baptism remains, baptism is again to be conferred under condition.
Can. 753. § 1. Tam sacerdotem qui adultos baptizaturus est, quam ipsos adultos qui sani sint, decet esse ieiunos.	Can. 753. Sec. 1. It is fitting that both the priest who is about to baptize adults, and the adults themselves who are healthy, be fasting. *1983 Code correlation: 1983 CIC 866*
§ 2. Nisi graves urgentesque causae obsint, adultus baptizatus statim Missae sacrificio assistat et sacram communionem percipiat.	Sec. 2. Unless grave and urgent causes obstruct, a baptized adult is immediately to assist at the Sacrifice of the Mass and receive sacred communion.
Can. 754. § 1. Amentes et furiosi ne baptizentur, nisi tales a nativitate vel ante adeptum rationis usum fuerint; et tunc baptizandi sunt ut infantes.	Can. 754. Sec. 1. The insane and the furious are not to be baptized, unless they have been such from birth or before attaining the use of reason; and then they are to be baptized as infants. *1983 Code correlation: 1983 CIC 852*
§ 2. Si autem dilucida habeant intervalla, dum mentis compotes sunt, baptizentur, si velint.	Sec. 2. But if they have lucid intervals, while they are in possession of mind, they are to be baptized if they wish.
§ 3. Baptizentur quoque, imminente periculo mortis, si, antequam insanirent, suscipiendi baptismi desiderium ostenderint.	Sec. 3. They are also to be baptized, when danger of death is imminent, if, before they became insane, they showed a desire of receiving baptism.
§ 4. Qui lethargo aut phrenesi laborat, vigilans tantum et volens baptizetur; at si periculum mortis impendeat, servetur praescriptum § 3.	Sec. 4. One who suffers from lethargy or frenzy is to be baptized only while awake and willing; but if danger of death threatens, the prescription of Sec. 3 is to be observed.
CAPUT III De ritibus et caeremoniis baptismi	CHAPTER III: Of the Rites and Ceremonies of Baptism
Can. 755. § 1. Baptismus sollemniter conferatur, salvo praescripto can. 759.	Can. 755. Sec. 1. Baptism is to be conferred solemnly, with the prescription of can. 759 preserved. *1983 Code correlation: NA*

§ 2. Loci Ordinarius potest gravi et rationabili de causa indulgere ut caeremoniae praescriptae pro baptismo infantium adhibeantur in baptismo adultorum.	Sec. 2. The local Ordinary can, for a grave and reasonable cause, grant that the ceremonies prescribed for the baptism of infants be used in the baptism of adults.
Can. 756. § 1. Proles ritu parentum baptizari debet.	Can. 756. Sec. 1. Offspring must be baptized in the rite of the parents. *1983 Code correlation: 1983 CIC 111*
§ 2. Si alter parentum pertineat ad ritum latinum, alter ad orientalem, proles ritu patris baptizetur, nisi aliud iure speciali cautum sit.	Sec. 2. If one parent belongs to the Latin rite, the other to an Eastern rite, the offspring is to be baptized in the rite of the father, unless something else has been provided by special law.
§ 3. Si unus tantum sit catholicus, proles huius ritu baptizanda est.	Sec. 3. If only one parent is Catholic, the offspring is to be baptized in the rite of that one.
Can. 757. § 1. In baptismo sollemni adhibenda est aqua ad hoc benedicta.	Can. 757. Sec. 1. In solemn baptism water blessed for this purpose is to be used. *1983 Code correlation: 1983 CIC 853*
§ 2. Si aqua benedicta in baptisterio adeo sit imminuta, ut minus videatur sufficere, alia non benedicta admisceatur, etiam iterato, minore tamen copia.	Sec. 2. If the blessed water in the baptistery has been so diminished that it seems less than sufficient, other unblessed water is to be mixed in, even repeatedly, yet in a smaller quantity.
§ 3. Si vero corrupta fuerit, aut effluxerit, aut quovis modo defecerit, parochus in fontem, bene mundatum ac nitidum, recentem aquam infundat ac proprio ritu in suis liturgicis libris praescripto benedicat.	Sec. 3. But if it has been corrupted, or has flowed out, or has failed in any way, the pastor is to pour fresh water into the font, well cleansed and polished, and bless it according to the proper rite prescribed in his liturgical books.
Can. 758. Licet baptismus conferri valide possit aut per infusionem, aut per immersionem, aut per aspersionem, primus tamen vel secundus modus, aut mixtus ex utroque, qui magis sit in usu, retineatur, secundum probatos diversarum Ecclesiarum rituales libros.	Can. 758. Although baptism can validly be conferred either by infusion, or by immersion, or by sprinkling, nevertheless the first or the second mode, or a mixed mode from both, whichever is more in use, is to be retained, according to the approved ritual books of the different Churches. *1983 Code correlation: 1983 CIC 854*
Can. 759. § 1. In mortis periculo baptismum privatim conferre licet; et, si conferatur a ministro qui nec sacerdos sit nec diaconus, ea tantum ponantur, quae sunt ad baptismi validitatem necessaria; si a sacerdote vel diacono, serventur quoque, si tempus adsit, caeremoniae quae baptismum sequuntur.	Can. 759. Sec. 1. In danger of death it is lawful to confer baptism privately; and, if it is conferred by a minister who is neither priest nor deacon, only those things are to be placed which are necessary for the validity of baptism; if by a priest or deacon, the ceremonies which follow baptism are also to be observed, if time is available. *1983 Code correlation: NA*
§ 2. Extra mortis periculum baptismum privatum loci Ordinarius permittere nequit, nisi agatur de haereticis qui in adulta aetate sub conditione baptizentur.	Sec. 2. Outside danger of death the local Ordinary cannot permit private baptism, unless there is question of heretics who in adult age are baptized under condition.
§ 3. Caeremoniae autem quae in baptismi collatione praetermissae quavis ratione fuerint, quamprimum in ecclesia suppleantur, nisi in casu de quo in § 2.	Sec. 3. The ceremonies, moreover, which for any reason have been omitted in the conferral of baptism, are to be supplied as soon as possible in a church, unless in the case of which in Sec. 2.
Can. 760. Cum baptismus sub conditione iteratur, caeremoniae, si quidem in priore baptismo omissae fuerunt, suppleantur, salvo praescripto can. 759, § 3; sin autem in priore baptismo adhibitae sunt, repeti in altero aut omitti possunt.	Can. 760. When baptism is repeated under condition, the ceremonies, if indeed they were omitted in the prior baptism, are to be supplied, with the prescription of can. 759, Sec. 3 preserved; but if they were used in the prior baptism, they can be repeated in the other or omitted. *1983 Code correlation: NA*
Can. 761. Curent parochi ut ei qui baptizatur, christianum imponatur nomen; quod si id consequi non poterunt, nomini a parentibus imposito addant nomen alicuius Sancti et in libro baptizatorum utrumque nomen perscribant.	Can. 761. Pastors are to take care that a Christian name is imposed on the one who is baptized; but if they cannot attain this, they are to add the name of some Saint to the name imposed by the parents, and enter both names in the book of the baptized. *1983 Code correlation: 1983 CIC 855*
CAPUT IV De patrinis	CHAPTER IV: Of Sponsors
Can. 762. § 1. Ex vetustissimo Ecclesiae more nemo sollemniter baptizetur, nisi suum habeat, quatenus fieri possit, patrinum.	Can. 762. Sec. 1. From the most ancient custom of the Church, no one is to be baptized solemnly unless he has, insofar as it can be done, his own sponsor. *1983 Code correlation: 1983 CIC 872*
§ 2. Etiam in baptismo privato patrinus, si facile haberi queat, adhibeatur, si non interfuerit, adhibeatur in supplendis baptismi caeremoniis, sed hoc in casu nullam contrahit spiritualem cognationem.	Sec. 2. Even in private baptism a sponsor is to be used, if one can easily be had; if he was not present, he is to be used in supplying the ceremonies of baptism, but in this case he contracts no spiritual relationship.

Can. 763. § 1. Cum baptismus iteratur sub conditione, idem patrinus, quatenus fieri possit, adhibeatur, qui in priore baptismo forte adfuit; extra hunc casum in baptismo conditionato patrinus non est necessarius.	Can. 763. Sec. 1. When baptism is repeated under condition, the same sponsor, insofar as it can be done, is to be used who perhaps was present in the prior baptism; outside this case in conditional baptism a sponsor is not necessary. *1983 Code correlation: NA*
§ 2. Iterato baptismo sub conditione, neque patrinus qui priori baptismo adfuit, neque qui posteriori, cognationem spiritualem contrahit, nisi idem patrinus in utroque baptismo adhibitus fuerit.	Sec. 2. When baptism has been repeated under condition, neither the sponsor who was present at the prior baptism, nor the one who was present at the later, contracts spiritual relationship, unless the same sponsor was used in both baptisms.
Can. 764. Patrinus unus tantum, licet diversi sexus a baptizando, vel ad summum unus et una adhibeantur.	Can. 764. Only one sponsor is to be used, even of a sex different from the person to be baptized, or at most one male and one female. *1983 Code correlation: 1983 CIC 873*
Can. 765. Ut quis sit patrinus, oportet:	Can. 765. In order that someone be a sponsor, it is required: *1983 Code correlation: 1983 CIC 874*
1° Sit baptizatus, rationis usum assecutus et intentionem habeat id munus gerendi;	1. That he be baptized, have attained the use of reason, and have the intention of carrying out this function.
2° Ad nullam pertineat haereticam aut schismaticam sectam, nec sententia condemnatoria vel declaratoria sit excommunicatus aut infamis infamia iuris aut exclusus ab actibus legitimis, nec sit clericus depositus vel degradatus;	2. That he belong to no heretical or schismatic sect, nor be excommunicated by condemnatory or declaratory sentence, or infamous with infamy of law, or excluded from legitimate acts, nor be a cleric deposed or degraded.
3° Nec sit pater vel mater vel coniux baptizandi;	3. That he be neither the father nor mother nor spouse of the person to be baptized.
4° Ab ipso baptizando eiusve parentibus vel tutoribus aut, his deficientibus, a ministro sit designatus;	4. That he be designated by the person to be baptized himself or by his parents or guardians, or, if these are lacking, by the minister.
5° Baptizandum in actu baptismi per se vel per procuratorem physice teneat aut tangat vel statim levet seu suscipiat de sacro fonte aut de manibus baptizantis.	5. That in the act of baptism he physically hold or touch the person to be baptized by himself or through a proxy, or immediately lift or receive him from the sacred font or from the hands of the one baptizing.
Can. 766. Ut autem quis licite patrinus admittatur, oportet:	Can. 766. But in order that someone be licitly admitted as sponsor, it is required: *1983 Code correlation: 1983 CIC 874*
1° Decimum quartum suae aetatis annum attigerit, nisi aliud iusta de causa ministro videatur;	1. That he has reached the fourteenth year of his age, unless something else seems good to the minister for a just cause.
2° Non sit propter notorium delictum excommunicatus vel exclusus ab actibus legitimis vel infamis infamia iuris, quin tamen sententia intercesserit, nec sit interdictus aut alias publice criminosus vel infamis infamia facti;	2. That he not be excommunicated on account of a notorious delict, or excluded from legitimate acts, or infamous with infamy of law, without however a sentence having intervened, nor be interdicted or otherwise publicly criminal or infamous with infamy of fact.
3° Fidei rudimenta noverit;	3. That he know the rudiments of the faith.
4° In nulla religione sit novitius vel professus, nisi necessitas urgeat et expressa habeatur venia Superioris saltem localis;	4. That he be a novice or professed member in no religion, unless necessity urges and the express permission of at least the local Superior is had.
5° In sacris ordinibus non sit constitutus, nisi accedat expressa Ordinarii proprii licentia.	5. That he not be constituted in sacred orders, unless the express permission of his own Ordinary is added.
Can. 767. In dubio utrum quis valide vel licite admitti possit, necne, ad patrini munus, parochus, si tempus suppetat, consulat Ordinarium.	Can. 767. In doubt whether someone can validly or licitly be admitted to the function of sponsor or not, the pastor, if time is available, is to consult the Ordinary. *1983 Code correlation: NA*
Can. 768. Ex baptismo spiritualem cognationem contrahunt tantum cum baptizato baptizans et patrinus.	Can. 768. From baptism only the one baptizing and the sponsor contract spiritual relationship with the baptized person. *1983 Code correlation: NA*
Can. 769. Patrinorum est, ex suscepto munere, spiritualem filium perpetuo sibi commendatum habere atque in iis quae ad christianae vitae institutionem spectant, curare diligenter ut ille talem in tota vita se praebeat, qualem futurum esse sollemni caeremonia spoponderunt.	Can. 769. It belongs to sponsors, from the function undertaken, to have their spiritual child perpetually commended to themselves, and in those things which pertain to instruction in the Christian life, to take diligent care that he show himself throughout his whole life such as they promised in the solemn ceremony that he would be. *1983 Code correlation: 1983 CIC 872*
CAPUT V De tempore et loco baptismi conferendi	CHAPTER V: Of the Time and Place of Conferring Baptism

Can. 770. Infantes quamprimum baptizentur; et parochi ac concionatores frequenter fideles de hac gravi eorum obligatione commoneant.	Can. 770. Infants are to be baptized as soon as possible; and pastors and preachers are frequently to remind the faithful concerning this grave obligation of theirs. *1983 Code correlation: 1983 CIC 867*
Can. 771. Baptismus privatus, urgente necessitate, quovis tempore et loco administrandus est.	Can. 771. Private baptism, when necessity urges, is to be administered at any time and place. *1983 Code correlation: NA*
Can. 772. Etiam sollemnis baptismus qualibet die administrari potest; decet tamen adultorum baptismum, secundum antiquissimum Ecclesiae ritum, conferri, si fieri commode queat, in pervigilio Paschatis et Pentecostes, praecipue in metropolitanis aut cathedralibus ecclesiis.	Can. 772. Even solemn baptism can be administered on any day; nevertheless it is fitting that the baptism of adults, according to the most ancient rite of the Church, be conferred, if it can conveniently be done, on the vigil of Easter and of Pentecost, especially in metropolitan or cathedral churches. *1983 Code correlation: 1983 CIC 856*
Can. 773. Proprius baptismi sollemnis administrandi locus est baptisterium in ecclesia vel oratorio publico.	Can. 773. The proper place for administering solemn baptism is the baptistery in a church or public oratory. *1983 Code correlation: 1983 CIC 857*
Can. 774. § 1. Quaelibet paroecialis ecclesia, revocato ac reprobato quovis contrario statuto vel privilegio vel consuetudine, baptismalem habeat fontem, salvo legitimo iure cumulativo aliis ecclesiis iam quaesito.	Can. 774. Sec. 1. Every parochial church, any contrary statute, privilege, or custom being revoked and reprobated, is to have a baptismal font, with the legitimate cumulative right already acquired by other churches preserved. *1983 Code correlation: 1983 CIC 858*
§ 2. Loci Ordinarius potest pro fidelium commoditate permittere vel iubere ut fons baptismalis ponatur etiam in alia ecclesia vel publico oratorio intra paroeciae fines.	Sec. 2. The local Ordinary can, for the convenience of the faithful, permit or command that a baptismal font be placed also in another church or public oratory within the boundaries of the parish.
Can. 775. Si ad ecclesiam paroecialem, aut ad aliam quae iure fontis gaudeat, baptizandus, propter locorum distantiam aliave adiuncta, sine gravi incommodo aut periculo, accedere aut transferri nequeat, baptismus sollemnis a parocho conferri potest et debet in proxima ecclesia aut oratorio publico intra paroeciae fines, licet haec baptismali fonte careant.	Can. 775. If the person to be baptized cannot, on account of the distance of places or other circumstances, without grave inconvenience or danger, approach or be transferred to the parochial church or to another which enjoys the right of font, solemn baptism can and must be conferred by the pastor in the nearest church or public oratory within the boundaries of the parish, although these lack a baptismal font. *1983 Code correlation: 1983 CIC 859*
Can. 776. § 1. In domibus autem privatis baptismus sollemnis administrari non debet, nisi hisce in adiunctis:	Can. 776. Sec. 1. In private homes, however, solemn baptism must not be administered except in these circumstances: *1983 Code correlation: 1983 CIC 860*
1° Si baptizandi sint filii aut nepotes eorum qui supremum actu tenent populorum principatum vel ius habent succedendi in thronum, quoties isti id rite poposcerint;	1. If those to be baptized are children or grandchildren of those who actually hold supreme rule of peoples or have the right of succeeding to the throne, whenever they have duly requested it.
2° Si loci Ordinarius, pro suo prudenti arbitrio et conscientia, iusta ac rationabili de causa, in casu aliquo extraordinario id concedendum censuerit.	2. If the local Ordinary, according to his prudent judgment and conscience, has judged for a just and reasonable cause that this is to be granted in some extraordinary case.
§ 2. In memoratis casibus baptismus conferendus est in sacello domus aut saltem in alio decenti loco, et aqua baptismali de more benedicta.	Sec. 2. In the aforementioned cases baptism is to be conferred in the chapel of the house or at least in another decent place, and with baptismal water blessed in the customary manner.
CAPUT VI De collati baptismi adnotatione et probatione	CHAPTER VI: Of the Notation and Proof of Baptism Conferred
Can. 777. § 1. Parochi debent nomina baptizatorum, mentione facta de ministro, parentibus ac patrinis, de loco ac die collati baptismi, in baptismali libro sedulo et sine ulla mora referre.	Can. 777. Sec. 1. Pastors must carefully and without any delay enter the names of those baptized in the baptismal book, with mention made of the minister, the parents and sponsors, and the place and day of the baptism conferred. *1983 Code correlation: 1983 CIC 877*
§ 2. Ubi vero de illegitimis filiis agatur, matris nomen est inserendum, si publice eius maternitas constet, vel ipsa sponte sua scripto vel coram duobus testibus id petat; item nomen patris, dummodo ipse sponte sua a parocho vel scripto vel coram duobus testibus id requirat, vel ex publico authentico documento sit notus; in ceteris casibus inscribatur natus tanquam filius patris ignoti vel ignotorum parentum.	Sec. 2. But where there is question of illegitimate children, the name of the mother is to be inserted if her maternity is publicly clear, or she herself seeks this of her own accord in writing or before two witnesses; likewise the name of the father, provided that he himself of his own accord requests this from the pastor either in writing or before two witnesses, or is known from a public authentic document; in other cases the one born is to be inscribed as the child of an unknown father or of unknown parents.

Can. 778. Si baptismus nec a proprio parocho nec eo praesente administratus fuerit, minister de ipso collato quamprimum proprium ratione domicilii parochum baptizati certiorem reddat.	Can. 778. If baptism was administered neither by the proper pastor nor in his presence, the minister is to inform as soon as possible the proper pastor of the baptized person by reason of domicile concerning the baptism conferred. *1983 Code correlation: 1983 CIC 878*
Can. 779. Ad collatum baptismum comprobandum, si nemini fiat praeiudicium, satis est unus testis omni exceptione maior, vel ipsius baptizati iusiurandum, si ipse in adulta aetate baptismum receperit.	Can. 779. To prove the baptism conferred, if prejudice is done to no one, one witness beyond every exception is sufficient, or the oath of the baptized person himself, if he received baptism in adult age. *1983 Code correlation: 1983 CIC 876*
TITULUS II De confirmatione	TITLE II: Of Confirmation
Can. 780. Sacramentum confirmationis conferri debet per manus impositionem cum unctione chrismatis in fronte et per verba in pontificalibus libris ab Ecclesia probatis praescripta.	Can. 780. The Sacrament of confirmation must be conferred through the imposition of the hand with anointing of chrism on the forehead and through the words prescribed in the pontifical books approved by the Church. *1983 Code correlation: 1983 CIC 880*
Can. 781. § 1. Chrisma, in sacramento confirmationis adhibendum, debet esse ab Episcopo consecratum, etiamsi sacramentum a presbytero, ex iure vel ex apostolico indulto, ministretur.	Can. 781. Sec. 1. The chrism to be used in the Sacrament of confirmation must be consecrated by a Bishop, even if the sacrament is administered by a presbyter by law or by apostolic indult. *1983 Code correlation: 1983 CIC 880*
§ 2. Unctio autem ne fiat aliquo instrumento, sed ipsa ministri manu capiti confirmandi rite imposita.	Sec. 2. The anointing, moreover, is not to be done by some instrument, but by the minister's own hand duly imposed upon the head of the one to be confirmed.
CAPUT I De ministro confirmationis	CHAPTER I: Of the Minister of Confirmation
Can. 782. § 1. Ordinarius confirmationis minister est solus Episcopus.	Can. 782. Sec. 1. The ordinary minister of confirmation is only a Bishop. *1983 Code correlation: 1983 CIC 882-83*
§ 2. Extraordinarius minister est presbyter, cui vel iure communi vel peculiari Sedis Apostolicae indulto ea facultas concessa sit.	Sec. 2. The extraordinary minister is a presbyter to whom this faculty has been granted either by common law or by a peculiar indult of the Apostolic See.
§ 3. Hac facultate ipso iure gaudent, praeter S. R. E. Cardinales ad normam can. 239, § 1, n. 23, Abbas vel Praelatus nullius, Vicarius et Praefectus Apostolicus, qui tamen ea valide uti nequeunt, nisi intra fines sui territorii et durante munere tantum.	Sec. 3. Besides Cardinals of the Holy Roman Church according to the norm of can. 239, Sec. 1, n. 23, an Abbot or Prelate nullius, Vicar and Prefect Apostolic enjoy this faculty by the law itself; nevertheless they cannot validly use it except within the boundaries of their territory and only while their office endures.
§ 4. Presbyter latini ritus cui, vi indulti, haec facultas competat, confirmationem valide confert solis fidelibus sui ritus, nisi in indulto aliud expresse cautum fuerit.	Sec. 4. A presbyter of the Latin rite to whom, by force of indult, this faculty belongs validly confers confirmation only on faithful of his own rite, unless something else has expressly been provided in the indult.
§ 5. Nefas est presbyteris ritus orientalis, qui facultate vel privilegio gaudent confirmationem una cum baptismo infantibus sui ritus conferendi, eandem ministrare infantibus latini ritus.	Sec. 5. It is unlawful for presbyters of an Eastern rite, who enjoy the faculty or privilege of conferring confirmation together with baptism on infants of their own rite, to administer the same to infants of the Latin rite.
Can. 783. § 1. Episcopus in sua dioecesi hoc sacramentum etiam extraneis legitime ministrat, nisi obstet expressa proprii eorum Ordinarii prohibitio.	Can. 783. Sec. 1. A Bishop legitimately administers this sacrament in his own diocese even to outsiders, unless the express prohibition of their own Ordinary obstructs. *1983 Code correlation: 1983 CIC 886*
§ 2. In aliena dioecesi indiget licentia Ordinarii loci saltem rationabiliter praesumpta, nisi agatur de propriis subditis quibus confirmationem conferat privatim ac sine baculo et mitra.	Sec. 2. In another diocese he needs the permission of the local Ordinary, at least reasonably presumed, unless there is question of his own subjects to whom he confers confirmation privately and without crozier and miter.
Can. 784. Presbytero quoque licet, si apostolico locali privilegio sit munitus, in designato sibi territorio confirmare etiam extraneos, nisi id ipsorum Ordinarii expresse vetuerint.	Can. 784. It is also lawful for a presbyter, if he is fortified by an apostolic local privilege, to confirm in the territory designated to him even outsiders, unless their Ordinaries have expressly forbidden this. *1983 Code correlation: 1983 CIC 887*
Can. 785. § 1. Episcopus obligatione tenetur sacramentum hoc subditis rite et rationabiliter petentibus conferendi, praesertim tempore visitationis dioecesis.	Can. 785. Sec. 1. A Bishop is bound by the obligation of conferring this sacrament on subjects duly and reasonably seeking it, especially at the time of visitation of the diocese. *1983 Code correlation: 1983 CIC 885*
§ 2. Eadem obligatione tenetur presbyter, privilegio apostolico donatus, erga illos quorum in favorem est concessa facultas.	Sec. 2. A presbyter given an apostolic privilege is held by the same obligation toward those in whose favor the faculty has been granted.

§ 3. Ordinarius, legitima causa impeditus aut potestate confirmandi carens, debet, quoad fieri possit, saltem intra quodlibet quinquennium providere ut suis subditis hoc sacramentum administretur.	Sec. 3. An Ordinary, impeded by a legitimate cause or lacking the power of confirming, must, insofar as it can be done, provide at least within each five-year period that this sacrament be administered to his subjects.
§ 4. Si graviter neglexerit sacramentum confirmationis suis subditis per se vel per alium ministrare, servetur praescriptum can. 274, n. 4.	Sec. 4. If he has gravely neglected to administer the Sacrament of confirmation to his subjects by himself or through another, the prescription of can. 274, n. 4 is to be observed.
CAPUT II De subiecto confirmationis	CHAPTER II: Of the Subject of Confirmation
Can. 786. Aquis baptismi non ablutus valide confirmari nequit; praeterea, ut quis licite et fructuose confirmetur, debet esse in statu gratiae constitutus et, si usu rationis polleat, sufficienter instructus.	Can. 786. One not washed with the waters of baptism cannot validly be confirmed; moreover, in order that someone be confirmed licitly and fruitfully, he must be constituted in the state of grace and, if he has the use of reason, be sufficiently instructed. *1983 Code correlation: 1983 CIC 889*
Can. 787. Quanquam hoc sacramentum non est de necessitate medii ad salutem, nemini tamen licet, oblata occasione, illud negligere; imo parochi curent ut fideles ad illud opportuno tempore accedant.	Can. 787. Although this sacrament is not of the necessity of means for salvation, nevertheless it is lawful for no one, when the occasion has been offered, to neglect it; indeed pastors are to take care that the faithful approach it at the opportune time. *1983 Code correlation: 1983 CIC 890*
Can. 788. Licet sacramenti confirmationis administratio convenienter in Ecclesia Latina differatur ad septimum circiter aetatis annum, nihilominus etiam antea conferri potest, si infans in mortis periculo sit constitutus, vel ministro id expedire ob iustas et graves causas videatur.	Can. 788. Although in the Latin Church the administration of the sacrament of confirmation is fittingly deferred to about the seventh year of age, nevertheless it can be conferred even earlier, if the infant is constituted in danger of death, or if it seems expedient to the minister for just and grave causes. *1983 Code correlation: 1983 CIC 891*
Can. 789. Confirmandi, si plures sint, adsint primae manuum impositioni seu extensioni, nec nisi expleto ritu discedant.	Can. 789. Those to be confirmed, if there are several, are to be present at the first imposition or extension of hands, nor are they to depart except when the rite has been completed. *1983 Code correlation: NA*
CAPUT III De tempore et loco confirmationis conferendae	CHAPTER III: Of the Time and Place of Conferring Confirmation
Can. 790. Hoc sacramentum quovis tempore conferri potest; maxime autem decet illud administrari in hebdomada Pentecostes.	Can. 790. This sacrament can be conferred at any time; but it is especially fitting that it be administered in the week of Pentecost. *1983 Code correlation: 1983 CIC 881*
Can. 791. Licet proprius confirmationis administrandae locus ecclesia sit, ex causa tamen quam minister iustam ac rationabilem iudicaverit, potest hoc sacramentum in quolibet alio decenti loco conferri.	Can. 791. Although the proper place for administering confirmation is a church, nevertheless for a cause which the minister judges just and reasonable, this sacrament can be conferred in any other decent place. *1983 Code correlation: 1983 CIC 881*
Can. 792. Episcopo ius est intra fines suae dioecesis confirmationem administrandi in locis quoque exemptis.	Can. 792. A Bishop has the right, within the boundaries of his diocese, of administering confirmation also in exempt places. *1983 Code correlation: 1983 CIC 888*
CAPUT IV De patrinis	CHAPTER IV: Of Sponsors
Can. 793. Ex vetustissimo Ecclesiae more, ut in baptismo, ita etiam in confirmatione adhibendus est patrinus, si haberi possit.	Can. 793. From the most ancient custom of the Church, as in baptism, so also in confirmation, a sponsor is to be used, if one can be had. *1983 Code correlation: 1983 CIC 892*
Can. 794. § 1. Patrinus unum tantum confirmandum aut duos praesentet, nisi aliud iusta de causa ministro videatur.	Can. 794. Sec. 1. Let a sponsor present only one person to be confirmed, or two, unless something else seems good to the minister for a just cause. *1983 Code correlation: NA*
§ 2. Unus quoque pro singulis confirmandis sit patrinus.	Sec. 2. Let there also be one sponsor for each person to be confirmed.
Can. 795. Ut quis sit patrinus, oportet:	Can. 795. In order that someone be a sponsor, it is necessary: *1983 Code correlation: 1983 CIC 893*
1° Sit ipse quoque confirmatus, rationis usum assecutus et intentionem habeat id munus gerendi;	1. That he himself also be confirmed, have attained the use of reason, and have the intention of carrying out this function.
2° Nulli haereticae aut schismaticae sectae sit adscriptus, nec ulla ex poenis de quibus in can. 765, n. 2 per sententiam declaratoriam aut condemnatoriam notatus;	2. That he be enrolled in no heretical or schismatic sect, nor marked by any of the penalties of which in can. 765, n. 2, through a declaratory or condemnatory sentence.
3° Non sit pater, mater, coniux confirmandi;	3. That he not be the father, mother, or spouse of the person to be confirmed.

4° A confirmando eiusve parentibus vel tutoribus vel, hi si desint aut renuant, a ministro vel a parocho sit designatus;	4. That he be designated by the person to be confirmed or by his parents or guardians, or, if these are lacking or refuse, by the minister or by the pastor.
5° Confirmandum in ipso confirmationis actu per se vel per procuratorem physice tangat.	5. That in the very act of confirmation he physically touch the person to be confirmed by himself or through a proxy.
Can. 796. Ut quis licite ad patrini munus admittatur, oportet:	Can. 796. In order that someone be licitly admitted to the function of sponsor, it is necessary: *1983 Code correlation: 1983 CIC 893*
1° Sit alius a patrino baptismi, nisi rationabilis causa, iudicio ministri, aliud suadeat, aut statim post baptismum legitime confirmatio conferatur;	1. That he be other than the baptismal sponsor, unless a reasonable cause, in the judgment of the minister, advises otherwise, or confirmation is legitimately conferred immediately after baptism.
2° Sit eiusdem sexus ac confirmandus, nisi aliud ministro in casibus particularibus ex rationabili causa videatur;	2. That he be of the same sex as the person to be confirmed, unless something else seems good to the minister in particular cases for a reasonable cause.
3° Serventur praeterea praescripta can. 766.	3. That, in addition, the prescriptions of can. 766 be observed.
Can. 797. Etiam ex valida confirmatione oritur inter confirmatum et patrinum cognatio spiritualis, ex qua patrinus obligatione tenetur confirmatum perpetuo sibi commendatum habendi eiusque christianam educationem curandi.	Can. 797. Also from valid confirmation there arises between the confirmed person and the sponsor a spiritual relationship, from which the sponsor is held by the obligation of having the confirmed person perpetually commended to himself and of caring for his Christian education. *1983 Code correlation: 1983 CIC 892*
CAPUT V De collatae confirmationis adnotatione et probatione	CHAPTER V: Of the Notation and Proof of Confirmation Conferred
Can. 798. Nomina ministri, confirmatorum, parentum et patrinorum, diem ac locum confirmationis parochus inscribat in peculiari libro, praeter adnotationem in libro baptizatorum de qua in can. 470, § 2.	Can. 798. The pastor is to inscribe the names of the minister, of those confirmed, of the parents and sponsors, and the day and place of confirmation in a special book, besides the notation in the book of the baptized of which in can. 470, Sec. 2. *1983 Code correlation: 1983 CIC 895*
Can. 799. Si proprius confirmati parochus praesens non fuerit, de collata confirmatione minister vel per se ipse vel per alium quamprimum eundem certiorem faciat.	Can. 799. If the proper pastor of the confirmed person was not present, the minister, either personally or through another, is to make him certain as soon as possible concerning the confirmation conferred. *1983 Code correlation: 1983 CIC 896*
Can. 800. Ad collatam confirmationem probandam, modo nemini fiat praeiudicium, satis est unus testis omni exceptione maior, vel ipsius confirmati iusiurandum, nisi confirmatus fuerit in infantili aetate.	Can. 800. To prove confirmation conferred, provided that prejudice is done to no one, one witness beyond every exception is sufficient, or the oath of the confirmed person himself, unless the confirmed person was confirmed in infant age. *1983 Code correlation: 1983 CIC 894*
TITULUS III De sanctissima Eucharistia	TITLE III: Of the Most Holy Eucharist
Can. 801. In sanctissima Eucharistia sub speciebus panis et vini ipsemet Christus Dominus continetur, offertur, sumitur.	Can. 801. In the most holy Eucharist, under the species of bread and wine, Christ the Lord Himself is contained, offered, and received. *1983 Code correlation: 1983 CIC 897-99*
CAPUT I De sacrosancto Missae sacrificio	CHAPTER I: Of the Most Sacred Sacrifice of the Mass
ART. I De sacerdote Missae sacrificium celebrante	ARTICLE I: Of the Priest Celebrating the Sacrifice of the Mass
Can. 802. Potestatem offerendi Missae sacrificium habent soli sacerdotes.	Can. 802. The power of offering the sacrifice of the Mass belongs only to priests. *1983 Code correlation: 1983 CIC 900*
Can. 803. Non licet pluribus sacerdotibus concelebrare, praeterquam in Missa ordinationis presbyterorum et in Missa consecrationis Episcoporum secundum Pontificale Romanum.	Can. 803. It is not lawful for several priests to concelebrate, except in the Mass of the ordination of presbyters and in the Mass of the consecration of Bishops according to the Roman Pontifical. *1983 Code correlation: 1983 CIC 902*
Can. 804. § 1. Sacerdos extraneus ecclesiae in qua celebrare postulat, exhibens authenticas et adhuc validas litteras commendatitias sui Ordinarii, si sit saecularis, vel sui Superioris, si religiosus, vel Sacrae Congregationis pro Ecclesia Orientali, si sit ritus orientalis, ad Missae celebrationem admittatur, nisi interim aliquid eum commisisse constet, cur a Missae celebratione repelli debeat.	Can. 804. Sec. 1. A priest foreign to the church in which he asks to celebrate, presenting authentic and still valid commendatory letters of his Ordinary, if he is secular, or of his Superior, if religious, or of the Sacred Congregation for the Eastern Church, if he is of an Eastern rite, is to be admitted to the celebration of Mass, unless in the meantime it is established that he has committed something because of which he ought to be repelled from the celebration of Mass. *1983 Code correlation: 1983 CIC 903*

§ 2. Si iis litteris careat, sed rectori ecclesiae de eius probitate apprime constet, poterit admitti; si vero rectori sit ignotus, admitti adhuc potest semel vel bis, dummodo, ecclesiastica veste indutus, nihil ex celebratione ab ecclesia in qua litat, quovis titulo, percipiat, et nomen, officium suamque dioecesim in peculiari libro signet.	Sec. 2. If he lacks these letters, but his probity is especially clear to the rector of the church, he can be admitted; but if he is unknown to the rector, he can still be admitted once or twice, provided that, vested in ecclesiastical dress, he receives nothing by any title from the celebration from the church in which he offers, and signs his name, office, and diocese in a special book.
§ 3. Peculiares hac de re normae, salvis huius canonis praescriptis, ab Ordinario loci datae, servandae sunt ab omnibus, etiam religiosis exemptis, nisi agatur de admittendis ad celebrandum religiosis in ecclesia suae religionis.	Sec. 3. Particular norms concerning this matter, given by the local Ordinary, with the prescriptions of this canon preserved, are to be observed by all, even exempt religious, unless there is question of admitting religious to celebrate in a church of their own religious institute.
Can. 805. Sacerdotes omnes obligatione tenentur Sacrum litandi pluries per annum; curet autem Episcopus vel Superior religiosus ut iidem saltem singulis diebus dominicis aliisque festis de praecepto divinis operentur.	Can. 805. All priests are held by the obligation of offering the Holy Sacrifice several times a year; moreover, the Bishop or religious Superior is to take care that the same at least on each Sunday and on other feasts of precept perform divine functions. *1983 Code correlation: 1983 CIC 904*
Can. 806. § 1. Excepto die Nativitatis Domini et die Commemorationis omnium fidelium defunctorum, quibus facultas est ter offerendi Eucharisticum Sacrificium, non licet sacerdoti plures in die celebrare Missas, nisi ex apostolico indulto aut potestate facta a loci Ordinario.	Can. 806. Sec. 1. Except on the day of the Nativity of the Lord and the day of the Commemoration of all the faithful departed, on which there is the faculty of offering the Eucharistic Sacrifice three times, it is not lawful for a priest to celebrate several Masses in a day, unless by apostolic indult or by faculty granted by the local Ordinary. *1983 Code correlation: 1983 CIC 905*
§ 2. Hanc tamen facultatem impertiri nequit Ordinarius, nisi cum, prudenti ipsius iudicio, propter penuriam sacerdotum die festo de praecepto notabilis fidelium pars Missae adstare non possit; non est autem in eius potestate plures quam duas Missas eidem sacerdoti permittere.	Sec. 2. Nevertheless the Ordinary cannot impart this faculty unless, in his prudent judgment, because of a scarcity of priests on a feast day of precept, a notable part of the faithful cannot assist at Mass; nor is it in his power to permit more than two Masses to the same priest.
Can. 807. Sacerdos sibi conscius peccati mortalis, quantumvis se contritum existimet, sine praemissa sacramentali confessione Missam celebrare ne audeat; quod si, deficiente copia confessarii et urgente necessitate, elicito tamen perfectae contritionis actu, celebraverit, quamprimum confiteatur.	Can. 807. A priest conscious to himself of mortal sin, however much he may judge himself contrite, is not to dare to celebrate Mass without prior sacramental confession; but if, with availability of a confessor lacking and necessity urging, nevertheless having elicited an act of perfect contrition, he has celebrated, he is to confess as soon as possible. *1983 Code correlation: 1983 CIC 916*
Can. 808. Sacerdoti celebrare ne liceat, nisi ieiunio naturali a media nocte servato.	Can. 808. It is not lawful for a priest to celebrate unless the natural fast from midnight has been observed. *1983 Code correlation: 1983 CIC 919*
Can. 809. Integrum est Missam applicare pro quibusvis tum vivis, tum etiam defunctis purgatorio igne admissa expiantibus, salvo praescripto can. 2262, § 2, n. 2.	Can. 809. It is permitted to apply Mass for any persons whatever, both living and also the deceased expiating their sins in the fire of purgatory, with the prescription of can. 2262, Sec. 2, n. 2 preserved. *1983 Code correlation: 1983 CIC 901*
Can. 810. Sacerdos ne omittat ad Eucharistici Sacrificii oblationem sese piis precibus disponere, eoque expleto, gratias Deo pro tanto beneficio agere.	Can. 810. A priest is not to omit to dispose himself by pious prayers for the oblation of the Eucharistic Sacrifice, and, when it has been completed, to give thanks to God for so great a benefit. *1983 Code correlation: 1983 CIC 909*
Can. 811. § 1. Sacerdos, Missam celebraturus, deferat vestem convenientem quae ad talos pertingat et sacra ornamenta a rubricis sui ritus praescripta.	Can. 811. Sec. 1. A priest about to celebrate Mass is to wear suitable clothing which reaches to the ankles and the sacred vestments prescribed by the rubrics of his rite. *1983 Code correlation: 1983 CIC 929*
§ 2. Abstineat autem a pileolo et annulo, nisi sit S. R. E. Cardinalis, Episcopus vel Abbas benedictus, aut nisi apostolicum indultum eorundem usum in Missa celebranda eidem permittat.	Sec. 2. Moreover, let him abstain from skullcap and ring, unless he is a Cardinal of the Holy Roman Church, a Bishop, or a blessed Abbot, or unless an apostolic indult permits him the use of them in celebrating Mass.
Can. 812. Nulli sacerdoti celebranti, praeter Episcopos aliosque praelatos usu pontificalium fruentes, licet, sola honoris aut sollemnitatis causa, habere presbyterum assistentem.	Can. 812. To no priest celebrating, except Bishops and other prelates enjoying the use of pontificals, is it lawful, by the sole cause of honor or solemnity, to have an assisting presbyter. *1983 Code correlation: NA*
Can. 813. § 1. Sacerdos Missam ne celebret sine ministro qui eidem inserviat et respondeat.	Can. 813. Sec. 1. A priest is not to celebrate Mass without a server who serves him and responds. *1983 Code correlation: 1983 CIC 906*
§ 2. Minister Missae inserviens ne sit mulier, nisi, deficiente viro, iusta de causa, eaque lege ut mulier ex longinquo respondeat nec ullo pacto ad altare accedat.	Sec. 2. The server serving Mass is not to be a woman, unless, with a man lacking, for a just cause, and under this law: that the woman respond from a distance and in no way approach the altar.

ART II De Missae ritibus et caeremoniis	ARTICLE II: Of the Rites and Ceremonies of the Mass
Can. 814. Sacrosanctum Missae sacrificium offerri debet ex pane et vino, cui modicissima aqua miscenda est.	Can. 814. The most sacred sacrifice of the Mass must be offered from bread and wine, with which a very small quantity of water is to be mixed. *1983 Code correlation: 1983 CIC 924*
Can. 815. § 1. Panis debet esse mere triticeus et recenter confectus ita ut nullum sit periculum corruptionis.	Can. 815. Sec. 1. The bread must be purely wheaten and recently made, so that there is no danger of corruption. *1983 Code correlation: 1983 CIC 924*
§ 2. Vinum debet esse naturale de genimine vitis et non corruptum.	Sec. 2. The wine must be natural, from the fruit of the vine, and not corrupted.
Can. 816. In Missae celebratione sacerdos, secundum proprium ritum, debet panem azymum vel fermentatum adhibere ubicunque Sacrum litet.	Can. 816. In the celebration of Mass, a priest, according to his own rite, must use unleavened or leavened bread wherever he offers the Holy Sacrifice. *1983 Code correlation: 1983 CIC 926*
Can. 817. Nefas est, urgente etiam extrema necessitate, alteram materiam sine altera aut etiam utramque, extra Missae celebrationem, consecrare.	Can. 817. It is a grave wrong, even when extreme necessity urges, to consecrate one matter without the other, or even both outside the celebration of Mass. *1983 Code correlation: 1983 CIC 927*
Can. 818. Reprobata quavis contraria consuetudine, sacerdos celebrans accurate ac devote servet rubricas suorum ritualium librorum, caveatque ne alias caeremonias aut preces proprio arbitrio adiungat.	Can. 818. Any contrary custom being reprobated, the celebrating priest is to observe accurately and devoutly the rubrics of his ritual books, and to beware lest he add other ceremonies or prayers by his own judgment. *1983 Code correlation: 1983 CIC 846*
Can. 819. Missae sacrificium celebrandum est lingua liturgica sui cuiusque ritus ab Ecclesia probati.	Can. 819. The sacrifice of the Mass is to be celebrated in the liturgical language of each person's rite approved by the Church. *1983 Code correlation: 1983 CIC 928*
ART. III De tempore et loco Missae celebrandae	ARTICLE III: Of the Time and Place of Celebrating Mass
Can. 820. Missae sacrificium omnibus diebus celebrari potest, exceptis iis qui proprio sacerdotis ritu excluduntur.	Can. 820. The sacrifice of the Mass can be celebrated on all days, except those which are excluded by the priest's own rite. *1983 Code correlation: 1983 CIC 931*
Can. 821. § 1. Missae celebrandae initium ne fiat citius quam una hora ante auroram vel serius quam una hora post meridiem.	Can. 821. Sec. 1. The beginning of the celebration of Mass is not to occur earlier than one hour before dawn or later than one hour after noon. *1983 Code correlation: 1983 CIC 931*
§ 2. In nocte Nativitatis Domini inchoari media nocte potest sola Missa conventualis vel paroecialis, non autem alia sine apostolico indulto.	Sec. 2. On the night of the Nativity of the Lord, only the conventual or parochial Mass can be begun at midnight, but not another without apostolic indult.
§ 3. In omnibus tamen religiosis seu piis domibus oratorium habentibus cum facultate sanctissimam Eucharistiam habitualiter asservandi, nocte Nativitatis Domini, unus sacerdos tres rituales Missas vel, servatis servandis, unam tantum quae adstantibus omnibus ad praecepti quoque satisfactionem valeat, celebrare potest et sacram communionem petentibus ministrare.	Sec. 3. Nevertheless in all religious or pious houses having an oratory with the faculty of habitually reserving the most holy Eucharist, on the night of the Nativity of the Lord, one priest can celebrate three ritual Masses or, with what must be observed having been observed, only one Mass which may avail for all those present also for satisfaction of the precept, and can minister sacred communion to those asking.
Can. 822. § 1. Missa celebranda est super altare consecratum et in ecclesia vel oratorio consecrato aut benedicto ad normam iuris, salvo praescripto can. 1196.	Can. 822. Sec. 1. Mass is to be celebrated upon a consecrated altar and in a church or oratory consecrated or blessed according to the norm of law, with the prescription of can. 1196 preserved. *1983 Code correlation: 1983 CIC 932*
§ 2. Privilegium altaris portatilis vel iure vel indulto Sedis tantum Apostolicae conceditur.	Sec. 2. The privilege of a portable altar is granted only either by law or by indult of the Apostolic See.
§ 3. Hoc privilegium ita intelligendum est, ut secumferat facultatem ubique celebrandi, honesto tamen ac decenti loco et super petram sacram, non autem in mari.	Sec. 3. This privilege is to be understood in such a way that it carries with itself the faculty of celebrating anywhere, yet in an honorable and decent place and upon a sacred stone, but not at sea.
§ 4. Loci Ordinarius aut, si agatur de domo religionis exemptae, Superior maior, licentiam celebrandi extra ecclesiam et oratorium super petram sacram et decenti loco, nunquam autem in cubiculo, concedere potest iusta tantum ac rationabili de causa, in aliquo extraordinario casu et per modum actus.	Sec. 4. The local Ordinary or, if there is question of a house of an exempt religious institute, the major Superior, can grant permission of celebrating outside a church and oratory upon a sacred stone and in a decent place, but never in a bedroom, only for a just and reasonable cause, in some extraordinary case and by way of an act.

Can. 823. § 1. Non licet Missam celebrare in templo haereticorum vel schismaticorum, etsi olim rite consecrato aut benedicto.	Can. 823. Sec. 1. It is not lawful to celebrate Mass in a temple of heretics or schismatics, even if formerly duly consecrated or blessed. *1983 Code correlation: 1983 CIC 933*
§ 2. Deficiente altari proprii ritus, sacerdoti fas est ritu proprio celebrare in altari consecrato alius ritus catholici, non autem super Graecorum antimensiis.	Sec. 2. When an altar of his own rite is lacking, it is lawful for a priest to celebrate in his own rite on a consecrated altar of another Catholic rite, but not upon the antimensia of the Greeks.
§ 3. In altaribus papalibus nemo celebret sine apostolico indulto.	Sec. 3. On papal altars no one is to celebrate without apostolic indult.
ART. IV De Missarum eleemosynis seu stipendiis	ARTICLE IV: Of Alms or Stipends of Masses
Can. 824. § 1. Secundum receptum et probatum Ecclesiae morem atque institutum, sacerdoti cuilibet Missam celebranti et applicanti licet eleemosynam seu stipendium recipere.	Can. 824. Sec. 1. According to the received and approved custom and institution of the Church, it is lawful for any priest celebrating and applying Mass to receive an alms-offering or stipend. *1983 Code correlation: 1983 CIC 945, 951*
§ 2. Quoties autem pluries in die celebrat, si unam Missam ex titulo iustitiae applicet, sacerdos, praeterquam in die Nativitatis Domini, pro alia eleemosynam recipere nequit, excepta aliqua retributione ex titulo extrinseco.	Sec. 2. But as often as he celebrates several times in a day, if he applies one Mass by a title of justice, the priest cannot, except on the day of the Nativity of the Lord, receive an alms-offering for another, except some remuneration by an extrinsic title.
Can. 825. Nunquam licet:	Can. 825. It is never lawful: *1983 Code correlation: NA*
1° Missam applicare ad intentionem illius qui applicationem, oblata eleemosyna, petiturus est, sed nondum petiit, et eleemosynam postea datam retinere pro Missa antea applicata;	1. To apply Mass to the intention of him who is going to ask the application, an alms-offering having been offered, but has not yet asked, and to retain the alms-offering afterward given for a Mass previously applied.
2° Eleemosynam recipere pro Missa quae alio titulo debetur et applicatur;	2. To receive an alms-offering for a Mass which is owed and applied by another title.
3° Duplicem eleemosynam pro eiusdem Missae applicatione accipere;	3. To accept a double alms-offering for the application of the same Mass.
4° Alteram recipere eleemosynam pro sola celebratione, alteram pro applicatione eiusdem Missae, nisi certo constet unam stipem oblatam esse pro celebratione sine applicatione.	4. To receive one alms-offering for the celebration alone, another for the application of the same Mass, unless it is certain that one stipend was offered for the celebration without application.
Can. 826. § 1. Stipendia quae a fidelibus pro Missis offeruntur sive ex propria devotione, veluti ad manum, sive ex obligatione etiam perpetua a testatore propriis heredibus facta, manualia dicuntur.	Can. 826. Sec. 1. Stipends which are offered by the faithful for Masses, whether from their own devotion, as it were by hand, or from an obligation even perpetual made by a testator upon his own heirs, are called manual stipends. *1983 Code correlation: NA*
§ 2. Ad instar manualium vocantur stipendia Missarum fundatarum, quae applicari non possunt in proprio loco, aut ab iis qui eas applicare deberent secundum tabulas fundationis, et ideo de iure aut Sanctae Sedis indulto aliis sacerdotibus tradendae sunt ut iisdem satisfiat.	Sec. 2. Stipends of founded Masses are called after the manner of manual stipends when they cannot be applied in their proper place, or by those who ought to apply them according to the tables of foundation, and therefore by law or by indult of the Holy See they must be handed over to other priests so that satisfaction may be made for them.
§ 3. Alia stipendia quae ex fundationum reditibus percipiuntur, appellantur fundata seu Missae fundatae.	Sec. 3. Other stipends which are received from the revenues of foundations are called founded stipends or founded Masses.
Can. 827. A stipe Missarum quaelibet etiam species negotiationis vel mercaturae omnino arceatur.	Can. 827. Every kind whatsoever of business-dealing or trade is to be entirely kept away from the Mass stipend. *1983 Code correlation: 1983 CIC 947*
Can. 828. Tot celebrandae et applicandae sunt Missae, quot stipendia etiam exigua data et accepta fuerint.	Can. 828. As many Masses are to be celebrated and applied as stipends, even small ones, have been given and accepted. *1983 Code correlation: 1983 CIC 948*
Can. 829. Licet sine culpa illius qui onere celebrandi gravatur, Missarum eleemosynae iam perceptae perierint, obligatio non cessat.	Can. 829. Although without fault of the one who is burdened by the obligation of celebrating, the alms-offerings of Masses already received have perished, the obligation does not cease. *1983 Code correlation: 1983 CIC 949*
Can. 830. Si quis pecuniae summam obtulerit pro Missarum applicatione, non indicans earundem numerum, hic supputetur secundum eleemosynam loci in quo oblator morabatur, nisi aliam fuisse eius intentionem legitime praesumi debeat.	Can. 830. If someone has offered a sum of money for the application of Masses, not indicating their number, this number is to be reckoned according to the alms-offering of the place in which the offeror was residing, unless another intention of his must legitimately be presumed. *1983 Code correlation: 1983 CIC 950*

Can. 831. § 1. Ordinarii loci est manualem Missarum stipem in sua dioecesi definire per decretum, quantum fieri potest, in dioecesana Synodo latum; nec sacerdoti licet ea maiorem exigere.	Can. 831. Sec. 1. It belongs to the local Ordinary to define the manual stipend of Masses in his diocese by decree, issued, insofar as it can be done, in the diocesan Synod; nor is it lawful for a priest to demand a larger one. *1983 Code correlation: 1983 CIC 952*
§ 2. Ubi desit Ordinarii decretum, servetur consuetudo dioecesis.	Sec. 2. Where a decree of the Ordinary is lacking, the custom of the diocese is to be observed.
§ 3. Etiam religiosi, licet exempti, circa stipem manualem stare debent decreto Ordinarii loci aut dioecesis consuetudini.	Sec. 3. Even religious, although exempt, must stand, concerning the manual stipend, by the decree of the local Ordinary or the custom of the diocese.
Can. 832. Sacerdoti fas est oblatam ultro maiorem stipem pro Missae applicatione accipere; et, nisi loci Ordinarius prohibuerit, etiam minorem.	Can. 832. It is lawful for a priest to accept a stipend spontaneously offered in a greater amount for the application of Mass; and, unless the local Ordinary has prohibited it, even a lesser one. *1983 Code correlation: 1983 CIC 952*
Can. 833. Praesumitur oblatorem petiisse solam Missae applicationem; si tamen oblator expresse aliquas circumstantias in Missae celebratione servandas determinaverit, sacerdos, eleemosynam acceptans, eius voluntati stare debet.	Can. 833. The offeror is presumed to have sought only the application of Mass; but if the offeror has expressly determined some circumstances to be observed in the celebration of Mass, the priest, accepting the alms-offering, must stand by his will. *1983 Code correlation: NA*
Can. 834. § 1. Missae pro quibus celebrandis tempus ab oblatore expresse praescriptum est, eo omnino tempore sunt celebrandae.	Can. 834. Sec. 1. Masses for the celebrating of which a time has been expressly prescribed by the offeror are to be celebrated entirely at that time. *1983 Code correlation: NA*
§ 2. Si oblator nullum tempus pro Missarum manualium celebratione expresse praescripserit:	Sec. 2. If the offeror has expressly prescribed no time for the celebration of manual Masses:
1° Missae pro urgenti causa oblatae quamprimum tempore utili sunt celebrandae;	1. Masses offered for an urgent cause are to be celebrated as soon as possible within useful time.
2° In aliis casibus Missae sunt celebrandae intra modicum tempus pro maiore vel minore Missarum numero.	2. In other cases Masses are to be celebrated within a moderate time, according to the greater or lesser number of Masses.
§ 3. Quod si oblator arbitrio sacerdotis tempus celebrationis expresse reliquerit, sacerdos poterit tempore quo sibi magis placuerit, eas celebrare, firmo praescripto can. 835.	Sec. 3. But if the offeror has expressly left the time of celebration to the discretion of the priest, the priest can celebrate them at the time which is more pleasing to himself, with the prescription of can. 835 remaining firm.
Can. 835. Nemini licet tot Missarum onera per se celebrandarum recipere quibus intra annum satisfacere nequeat.	Can. 835. It is lawful for no one to receive so many burdens of Masses to be celebrated by himself that he cannot satisfy them within a year. *1983 Code correlation: 1983 CIC 953*
Can. 836. In ecclesiis in quibus ob fidelium peculiarem devotionem Missarum eleemosynae ita affluunt, ut omnes Missae celebrari ibidem debito tempore nequeant, moneantur fideles, per tabellam in loco patenti et obvio positam, Missas oblatas celebratum iri vel ibidem, cum commode poterit, vel alibi.	Can. 836. In churches in which, because of the particular devotion of the faithful, alms-offerings of Masses flow in such a way that all the Masses cannot be celebrated there in due time, the faithful are to be admonished, by a notice placed in an open and visible place, that the Masses offered will be celebrated either there, when it can conveniently be done, or elsewhere. *1983 Code correlation: 1983 CIC 954*
Can. 837. Qui Missas per alios celebrandas habet, eas quamprimum distribuat, firmo praescripto can. 841; sed tempus legitimum pro earundem celebratione incipit a die quo sacerdos celebraturus easdem receperit, nisi aliud constet.	Can. 837. One who has Masses to be celebrated by others is to distribute them as soon as possible, with the prescription of can. 841 remaining firm; but the legitimate time for celebrating them begins from the day on which the priest who is to celebrate received them, unless something else is established. *1983 Code correlation: 1983 CIC 955*
Can. 838. Qui habent Missarum numerum de quibus sibi liceat libere disponere, possunt eas tribuere sacerdotibus sibi acceptis, dummodo probe sibi constet eos esse omni exceptione maiores vel testimonio proprii Ordinarii commendatos.	Can. 838. Those who have a number of Masses concerning which it is lawful for them to dispose freely can assign them to priests acceptable to themselves, provided that it is well established to them that those priests are beyond every exception or commended by the testimony of their own Ordinary. *1983 Code correlation: 1983 CIC 955*
Can. 839. Qui Missas a fidelibus receptas aut quoquo modo suae fidei commissas aliis celebrandas tradiderint, obligatione tenentur usque dum acceptatae ab eisdem obligationis et recepti stipendii testimonium obtinuerint.	Can. 839. Those who hand over to others to be celebrated Masses received from the faithful or in any way entrusted to their fidelity are held by the obligation until they have obtained testimony from the same persons of the obligation accepted and of the stipend received. *1983 Code correlation: 1983 CIC 955*

Can. 840. § 1. Qui Missarum stipes manuales ad alios transmittit, debet acceptas integre transmittere, nisi aut oblator expresse permittat aliquid retinere, aut certo constet excessum supra taxam dioecesanam datum fuisse intuitu personae.	Can. 840. Sec. 1. One who transmits manual Mass stipends to others must transmit the accepted stipends in full, unless either the offeror expressly permits something to be retained, or it is certain that the excess above the diocesan tax was given in view of the person. *1983 Code correlation: 1983 CIC 955*
§ 2. In Missis ad instar manualium, nisi obstet mens fundatoris, legitime retinetur excessus et satis est remittere solam eleemosynam manualem dioecesis in qua Missa celebratur, si pinguis eleemosyna locum pro parte teneat dotis beneficii aut causae piae.	Sec. 2. In Masses after the manner of manual stipends, unless the mind of the founder stands in the way, the excess is legitimately retained and it is sufficient to remit only the manual alms-offering of the diocese in which the Mass is celebrated, if a rich alms-offering takes the place in part of the endowment of the benefice or pious cause.
Can. 841. § 1. Omnes et singuli administratores causarum piarum aut quoquo modo ad Missarum onera implenda obligati, sive ecclesiastici sive laici, sub exitum cuiuslibet anni, Missarum onera quibus nondum fuerit satisfactum, suis Ordinariis tradant secundum modum ab his definiendum.	Can. 841. Sec. 1. All and each administrators of pious causes, or those obligated in any way to fulfill Mass burdens, whether ecclesiastics or lay persons, toward the end of each year, are to hand over to their Ordinaries, according to the manner to be defined by them, the Mass burdens for which satisfaction has not yet been made. *1983 Code correlation: 1983 CIC 956*
§ 2. Hoc autem tempus ita est accipiendum ut in Missis ad instar manualium obligatio eas deponendi decurrat a fine illius anni intra quem onera impleri debuissent; in manualibus vero, post annum a die suscepti oneris, salva diversa offerentium voluntate.	Sec. 2. This time, moreover, is to be understood in such a way that, in Masses after the manner of manual stipends, the obligation of depositing them runs from the end of that year within which the burdens ought to have been fulfilled; but in manual Masses, after a year from the day of the burden undertaken, with a different will of the offerors preserved.
Can. 842. Ius et officium advigilandi ut onera Missarum adimpleantur, in ecclesiis saecularium pertinet ad loci Ordinarium; in religiosorum ecclesiis, ad eorum Superiores.	Can. 842. The right and office of watching that Mass burdens are fulfilled belongs, in churches of seculars, to the local Ordinary; in churches of religious, to their Superiors. *1983 Code correlation: 1983 CIC 957*
Can. 843. § 1. Rectores ecclesiarum aliorumque piorum locorum sive saecularium sive religiosorum in quibus eleemosynae Missarum recipi solent, peculiarem habeant librum in quo accurate notent Missarum receptarum numerum, intentionem, eleemosynam, celebrationem.	Can. 843. Sec. 1. Rectors of churches and of other pious places, whether secular or religious, in which alms-offerings of Masses are customarily received, are to have a special book in which they accurately note the number, intention, alms-offering, and celebration of Masses received. *1983 Code correlation: 1983 CIC 958*
§ 2. Ordinarii tenentur obligatione singulis saltem annis huiusmodi libros sive per se ipsi sive per alios recognoscendi.	Sec. 2. Ordinaries are held by the obligation of inspecting books of this kind at least every year, either personally or through others.
Can. 844. § 1. Ordinarii quoque locorum et Superiores religiosi qui propriis subditis aliisve Missas celebrandas committunt, quas acceperint Missas cum suis eleemosynis cito in librum per ordinem referant curentque pro viribus ut quamprimum celebrentur.	Can. 844. Sec. 1. Local Ordinaries also and religious Superiors who commit Masses to be celebrated to their own subjects or to others are quickly to enter in order in a book the Masses which they have accepted with their alms-offerings, and are to take care according to their powers that they are celebrated as soon as possible. *1983 Code correlation: 1983 CIC 955*
§ 2. Imo omnes sacerdotes sive saeculares sive religiosi debent accurate adnotare quas quisque Missarum intentiones receperit, quibusve satisfecerit.	Sec. 2. Indeed all priests, whether secular or religious, must accurately note which Mass intentions each has received and to which he has made satisfaction.
CAPUT II De sanctissimo Eucharistiae sacramento	CHAPTER II: Of the Most Holy Sacrament of the Eucharist
ART. I De ministro sacrae communionis	ARTICLE I: Of the Minister of Sacred Communion
Can. 845. § 1. Minister ordinarius sacrae communionis est solus sacerdos.	Can. 845. Sec. 1. The ordinary minister of sacred communion is only a priest. *1983 Code correlation: 1983 CIC 910*
§ 2. Extraordinarius est diaconus, de Ordinarii loci vel parochi licentia, gravi de causa concedenda, quae in casu necessitatis legitime praesumitur.	Sec. 2. The extraordinary minister is a deacon, with the permission of the local Ordinary or pastor, to be granted for a grave cause, which in a case of necessity is legitimately presumed.
Can. 846. § 1. Quilibet sacerdos intra Missam et, si privatim celebrat, etiam proxime ante et statim post, sacram communionem ministrare potest, salvo praescripto can. 869.	Can. 846. Sec. 1. Any priest can minister sacred communion within Mass and, if he celebrates privately, also immediately before and immediately after, with the prescription of can. 869 preserved. *1983 Code correlation: NA*
§ 2. Etiam extra Missam quilibet sacerdos eadem facultate pollet ex licentia saltem praesumpta rectoris ecclesiae, si sit extraneus.	Sec. 2. Even outside Mass any priest has the same faculty from at least the presumed permission of the rector of the church, if he is an outsider.
Can. 847. Ad infirmos publice sacra communio deferatur, nisi iusta et rationabilis causa aliud suadeat.	Can. 847. Sacred communion is to be carried publicly to the sick, unless a just and reasonable cause advises otherwise. *1983 Code correlation: NA*

Can. 848. § 1. Ius et officium sacram communionem publice ad infirmos etiam non paroecianos extra ecclesiam deferendi, pertinet ad parochum intra suum territorium.	Can. 848. Sec. 1. The right and office of carrying sacred communion publicly to the sick, even non-parishioners, outside the church, belongs to the pastor within his own territory. *1983 Code correlation: NA*
§ 2. Ceteri sacerdotes id possunt in casu tantum necessitatis aut de licentia saltem praesumpta eiusdem parochi vel Ordinarii.	Sec. 2. Other priests can do this only in a case of necessity or with at least the presumed permission of the same pastor or Ordinary.
Can. 849. § 1. Communionem privatim ad infirmos quilibet sacerdos deferre potest, de venia saltem praesumpta sacerdotis, cui custodia sanctissimi Sacramenti commissa est.	Can. 849. Sec. 1. Any priest can carry communion privately to the sick, with at least the presumed permission of the priest to whom custody of the Most Holy Sacrament has been committed. *1983 Code correlation: NA*
§ 2. Quando privatim sacra communio infirmis ministratur, reverentiae ac decentiae tanto sacramento debitae sedulo consulatur, servatis a Sede Apostolica praescriptis normis.	Sec. 2. When sacred communion is ministered privately to the sick, the reverence and decency due to so great a sacrament are to be diligently provided for, with the norms prescribed by the Apostolic See observed.
Can. 850. Sacram communionem per modum Viatici sive publice sive privatim ad infirmos deferre, pertinet ad parochum ad normam can. 848, salvo praescripto can. 397, n. 3 et can. 514, §§ 1-3.	Can. 850. To carry sacred communion by way of Viaticum, whether publicly or privately, to the sick belongs to the pastor according to the norm of can. 848, with the prescription of can. 397, n. 3 and can. 514, Secs. 1-3 preserved. *1983 Code correlation: 1983 CIC 911*
Can. 851. § 1. Sacerdos sacram communionem distribuat azymo pane vel fermentato, secundum proprium ritum.	Can. 851. Sec. 1. A priest is to distribute sacred communion with unleavened bread or leavened bread, according to his own rite. *1983 Code correlation: 1983 CIC 926*
§ 2. Ubi vero necessitas urgeat nec sacerdos diversi ritus adsit, licet sacerdoti orientali qui fermentato utitur, ministrare Eucharistiam in azymo, vicissim latino aut orientali qui utitur azymo, ministrare in fermentato; at suum quisque ritum ministrandi servare debet.	Sec. 2. But where necessity urges and no priest of a different rite is present, it is lawful for an Eastern priest who uses leavened bread to minister the Eucharist in unleavened bread, and conversely for a Latin or Eastern priest who uses unleavened bread to minister in leavened bread; yet each must observe his own rite of ministering.
Can. 852. Sanctissima Eucharistia sub sola specie panis praebeatur.	Can. 852. The Most Holy Eucharist is to be offered under the species of bread alone. *1983 Code correlation: 1983 CIC 925*
ART. II De subiecto sacrae communionis	ARTICLE II: Of the Subject of Sacred Communion
Can. 853. Quilibet baptizatus qui iure non prohibetur, admitti potest et debet ad sacram communionem.	Can. 853. Any baptized person who is not prohibited by law can and must be admitted to sacred communion. *1983 Code correlation: 1983 CIC 912*
Can. 854. § 1. Pueris, qui propter aetatis imbecillitatem nondum huius sacramenti cognitionem et gustum habent, Eucharistia ne ministretur.	Can. 854. Sec. 1. To children who, because of the weakness of age, do not yet have knowledge and taste of this sacrament, the Eucharist is not to be ministered. *1983 Code correlation: 1983 CIC 913-14*
§ 2. In periculo mortis, ut sanctissima Eucharistia pueris ministrari possit ac debeat, satis est ut sciant Corpus Christi a communi cibo discernere illudque reverenter adorare.	Sec. 2. In danger of death, in order that the Most Holy Eucharist can and must be ministered to children, it is sufficient that they know how to distinguish the Body of Christ from common food and reverently adore it.
§ 3. Extra mortis periculum plenior cognitio doctrinae christianae et accuratior praeparatio merito exigitur, ea scilicet, qua ipsi fidei saltem mysteria necessaria necessitate medii ad salutem pro suo captu percipiant, et devote pro suae aetatis modulo ad sanctissimam Eucharistiam accedant.	Sec. 3. Outside danger of death, a fuller knowledge of Christian doctrine and a more accurate preparation are deservedly required, namely that by which they, according to their capacity, understand at least the mysteries of faith necessary by necessity of means for salvation, and approach the Most Holy Eucharist devoutly according to the measure of their age.
§ 4. De sufficienti puerorum dispositione ad primam communionem iudicium esto sacerdoti a confessionibus eorumque parentibus aut iis qui loco parentum sunt.	Sec. 4. Concerning the sufficient disposition of children for first communion, let the judgment belong to their confessor and to their parents or those who are in the place of parents.
§ 5. Parocho autem est officium advigilandi etiam per examen, si opportunum prudenter iudicaverit, ne pueri ad sacram Synaxim accedant ante adeptum usum rationis vel sine sufficienti dispositione; itemque curandi ut usum rationis assecuti et sufficienter dispositi quamprimum hoc divino cibo reficiantur.	Sec. 5. Moreover it is the office of the pastor to watch, even by examination if he has prudently judged it opportune, lest children approach the sacred Synaxis before they have attained the use of reason or without sufficient disposition; and likewise to take care that those who have attained the use of reason and are sufficiently disposed be refreshed as soon as possible by this divine food.

Can. 855. § 1. Arcendi sunt ab Eucharistia publice indigni, quales sunt excommunicati, interdicti manifestoque infames, nisi de eorum poenitentia et emendatione constet et publico scandalo prius satisfecerint.	Can. 855. Sec. 1. The publicly unworthy are to be kept away from the Eucharist, such as the excommunicated, the interdicted, and those manifestly infamous, unless their repentance and amendment are established and they have first made satisfaction for public scandal. *1983 Code correlation: 1983 CIC 915*
§ 2. Occultos vero peccatores, si occulte petant et eos non emendatos agnoverit, minister repellat; non autem, si publice petant et sine scandalo ipsos praeterire nequeat.	Sec. 2. But occult sinners, if they seek secretly and he has recognized that they are not amended, the minister is to repel; not however if they seek publicly and he cannot pass them by without scandal.
Can. 856. Nemo quem conscientia peccati mortalis gravat, quantumcumque etiam se contritum existimet, sine praemissa sacramentali confessione ad sacram communionem accedat; quod si urgeat necessitas ac copia confessarii illi desit, actum perfectae contritionis prius eliciat.	Can. 856. No one whom consciousness of mortal sin burdens, however much he may judge himself contrite, is to approach sacred communion without prior sacramental confession; but if necessity urges and availability of a confessor is lacking to him, he is first to elicit an act of perfect contrition. *1983 Code correlation: 1983 CIC 916*
Can. 857. Nemini liceat sanctissimam Eucharistiam recipere, qui eam eadem die iam receperit, nisi in casibus de quibus in can. 858, § 1.	Can. 857. It is lawful for no one to receive the Most Holy Eucharist who has already received it on the same day, except in the cases of which in can. 858, Sec. 1. *1983 Code correlation: 1983 CIC 917*
Can. 858. § 1. Qui a media nocte ieiunium naturale non servaverit, nequit ad sanctissimam Eucharistiam admitti, nisi mortis urgeat periculum, aut necessitas impediendi irreverentiam in sacramentum.	Can. 858. Sec. 1. One who has not observed the natural fast from midnight cannot be admitted to the Most Holy Eucharist, unless danger of death urges, or necessity of preventing irreverence toward the sacrament. *1983 Code correlation: 1983 CIC 919*
§ 2. Infirmi tamen qui iam a mense decumbunt sine certa spe ut cito convalescant, de prudenti confessarii consilio sanctissimam Eucharistiam sumere possunt semel aut bis in hebdomada, etsi aliquam medicinam vel aliquid per modum potus antea sumpserint.	Sec. 2. Nevertheless the sick who have already been confined to bed for a month without certain hope that they will recover quickly can, by the prudent counsel of the confessor, receive the Most Holy Eucharist once or twice in the week, even if they have previously taken some medicine or something by way of drink.
Can. 859. § 1. Omnis utriusque sexus fidelis, postquam ad annos discretionis, idest ad rationis usum, pervenerit, debet semel in anno, saltem in Paschate, Eucharistiae sacramentum recipere, nisi forte de consilio proprii sacerdotis, ob aliquam rationabilem causam, ad tempus ab eius perceptione duxerit abstinendum.	Can. 859. Sec. 1. Every faithful person of either sex, after he has arrived at the years of discretion, that is, at the use of reason, must receive the Sacrament of the Eucharist once a year, at least at Easter, unless perhaps, by the counsel of his own priest, for some reasonable cause, he has judged that he should abstain from receiving it for a time. *1983 Code correlation: 1983 CIC 920*
§ 2. Paschalis communio fiat a dominica Palmarum ad dominicam in albis; sed locorum Ordinariis fas est, si ita personarum ac locorum adiuncta exigant, hoc tempus etiam pro omnibus suis fidelibus anticipare, non tamen ante quartam diem dominicam Quadragesimae, vel prorogare, non tamen ultra festum sanctissimae Trinitatis.	Sec. 2. Easter communion is to be made from Palm Sunday to Low Sunday; but it is lawful for local Ordinaries, if the circumstances of persons and places so demand, to anticipate this time even for all their faithful, yet not before the fourth Sunday of Lent, or to extend it, yet not beyond the feast of the Most Holy Trinity.
§ 3. Suadendum fidelibus ut huic praecepto satisfaciant in sua quisque paroecia; et qui in aliena paroecia satisfecerint, curent proprium parochum de adimpleto praecepto certiorem facere.	Sec. 3. It is to be recommended to the faithful that each satisfy this precept in his own parish; and those who have satisfied it in another parish are to take care to make their own pastor certain concerning the fulfilled precept.
§ 4. Praeceptum paschalis communionis adhuc urget, si quis illud praescripto tempore, quavis de causa, non impleverit.	Sec. 4. The precept of Easter communion still urges if someone, for any cause whatever, has not fulfilled it at the prescribed time.
Can. 860. Obligatio praecepti communionis sumendae, quae impuberes gravat, in eos quoque ac praecipue recidit, qui ipsorum curam habere debent, idest in parentes, tutores, confessarium, institutores et parochum.	Can. 860. The obligation of the precept of communion to be received, which burdens the prepubescent, also and especially falls back upon those who ought to have care of them, that is, upon parents, guardians, confessor, teachers, and pastor. *1983 Code correlation: NA*
Can. 861. Praecepto communionis recipiendae non satisfit per sacrilegam communionem.	Can. 861. The precept of receiving communion is not satisfied by sacrilegious communion. *1983 Code correlation: NA*
Can. 862. Expedit ut feria V maioris hebdomadae omnes clerici, etiam sacerdotes qui ea die a Sacro litando abstinent, sanctissimo Christi Corpore in Missa sollemni seu conventuali reficiantur.	Can. 862. It is expedient that on Thursday of Holy Week all clerics, even priests who on that day abstain from offering the Holy Sacrifice, be refreshed by the Most Holy Body of Christ in the solemn or conventual Mass. *1983 Code correlation: NA*

Can. 863. Excitentur fideles ut frequenter, etiam quotidie, pane Eucharistico reficiantur ad normas in decretis Apostolicae Sedis traditas; utque Missae adstantes non solum spirituali affectu, sed sacramentali etiam sanctissimae Eucharistiae perceptione, rite dispositi, communicent.	Can. 863. The faithful are to be encouraged that they be refreshed frequently, even daily, by Eucharistic bread according to the norms handed down in the decrees of the Apostolic See; and that those assisting at Mass, rightly disposed, communicate not only by spiritual affection, but also by sacramental reception of the Most Holy Eucharist. *1983 Code correlation: NA*
Can. 864. § 1. In periculo mortis, quavis ex causa procedat, fideles sacrae communionis recipiendae praecepto tenentur.	Can. 864. Sec. 1. In danger of death, from whatever cause it proceeds, the faithful are held by the precept of receiving sacred communion. *1983 Code correlation: 1983 CIC 921*
§ 2. Etiamsi eadem die sacra communione fuerint refecti, valde tamen suadendum, ut in vitae discrimen adducti denuo communicent.	Sec. 2. Even if they have been refreshed by sacred communion on the same day, it is nevertheless strongly to be recommended that, when brought into danger of life, they communicate again.
§ 3. Perdurante mortis periculo, sanctum Viaticum, secundum prudens confessarii consilium, pluries, distinctis diebus, administrari et licet et decet.	Sec. 3. While danger of death continues, Holy Viaticum, according to the prudent counsel of the confessor, may and fittingly should be administered several times, on distinct days.
Can. 865. Sanctum Viaticum infirmis ne nimium differatur; et qui animarum curam gerunt, sedulo advigilent ut eo infirmi plene sui compotes reficiantur.	Can. 865. Holy Viaticum is not to be deferred too long for the sick; and those who have the care of souls are to watch diligently that the sick are refreshed by it while fully in possession of themselves. *1983 Code correlation: 1983 CIC 922*
Can. 866. § 1. Omnibus fidelibus cuiusvis ritus datur facultas ut, pietatis causa, sacramentum Eucharisticum quolibet ritu confectum suscipiant.	Can. 866. Sec. 1. To all the faithful of whatever rite the faculty is given that, for the sake of piety, they may receive the Eucharistic Sacrament confected in any rite. *1983 Code correlation: 1983 CIC 923*
§ 2. Suadendum tamen ut suo quisque ritu fideles praecepto communionis paschalis satisfaciant.	Sec. 2. Nevertheless it is to be recommended that the faithful satisfy the precept of Easter communion each in his own rite.
§ 3. Sanctum Viaticum moribundis ritu proprio accipiendum est; sed, urgente necessitate, fas esto quolibet ritu illud accipere.	Sec. 3. Holy Viaticum is to be received by the dying in their own rite; but, when necessity urges, it is lawful to receive it in any rite.
ART. III De tempore et loco quo sacra communio distribui potest	ARTICLE III: Of the Time and Place in Which Sacred Communion Can Be Distributed
Can. 867. § 1. Omnibus diebus licet sanctissimam Eucharistiam distribuere.	Can. 867. Sec. 1. It is lawful to distribute the Most Holy Eucharist on all days. *1983 Code correlation: 1983 CIC 918, 931*
§ 2. Feria tamen VI maioris hebdomadae solum licet sacrum Viaticum ad infirmos deferre.	Sec. 2. On Friday of Holy Week, however, it is lawful only to carry sacred Viaticum to the sick.
§ 3. In Sabbato Sancto sacra communio nequit fidelibus ministrari nisi inter Missarum sollemnia vel continuo ac statim ab iis expletis.	Sec. 3. On Holy Saturday sacred communion cannot be ministered to the faithful except during the solemnities of Masses, or continuously and immediately after these have been completed.
§ 4. Sacra communio iis tantum horis distribuatur, quibus Missae sacrificium offerri potest, nisi aliud rationabilis causa suadeat.	Sec. 4. Sacred communion is to be distributed only at those hours in which the sacrifice of the Mass can be offered, unless a reasonable cause advises otherwise.
§ 5. Sacrum tamen Viaticum quacunque diei aut noctis hora ministrari potest.	Sec. 5. Sacred Viaticum, however, can be ministered at any hour of the day or night.
Can. 868. Sacerdoti celebranti non licet Eucharistiam intra Missam distribuere fidelibus adeo distantibus ut ipse altare e conspectu amittat.	Can. 868. It is not lawful for a celebrating priest to distribute the Eucharist within Mass to the faithful so distant that he himself loses the altar from sight. *1983 Code correlation: 1983 CIC 932*
Can. 869. Sacra communio distribui potest ubicunque Missam celebrare licet, etiam in oratorio privato, nisi loci Ordinarius, iustis de causis, in casibus particularibus id prohibuerit.	Can. 869. Sacred communion can be distributed wherever it is lawful to celebrate Mass, even in a private oratory, unless the local Ordinary has prohibited this in particular cases for just causes. *1983 Code correlation: 1983 CIC 932*
TITULUS IV De poenitentia	TITLE IV: Of Penance
Can. 870. In poenitentiae sacramento, per iudicialem absolutionem a legitimo ministro impertitam, fideli rite disposito remittuntur peccata post baptismum commissa.	Can. 870. In the sacrament of penance, through judicial absolution imparted by a legitimate minister, sins committed after baptism are remitted for the faithful person rightly disposed. *1983 Code correlation: 1983 CIC 959*

CAPUT I De ministro sacramenti poenitentiae	CHAPTER I: Of the Minister of the Sacrament of Penance
Can. 871. Minister huius sacramenti est solus sacerdos.	Can. 871. The minister of this sacrament is only a priest. *1983 Code correlation: 1983 CIC 965*
Can. 872. Praeter potestatem ordinis, ad validam peccatorum absolutionem requiritur in ministro potestas iurisdictionis, sive ordinaria sive delegata, in poenitentem.	Can. 872. Besides the power of order, for the valid absolution of sins there is required in the minister the power of jurisdiction, whether ordinary or delegated, over the penitent. *1983 Code correlation: 1983 CIC 966*
Can. 873. § 1. Ordinaria iurisdictione ad confessiones excipiendas pro universa Ecclesia, praeter Romanum Pontificem, potiuntur S. R. E. Cardinales; pro suo quisque territorio Ordinarius loci, et parochus aliique qui loco parochi sunt.	Can. 873. Sec. 1. Besides the Roman Pontiff, Cardinals of the Holy Roman Church possess ordinary jurisdiction for hearing confessions for the whole Church; for his own territory, each local Ordinary, and the pastor and others who are in the place of the pastor. *1983 Code correlation: 1983 CIC 967-68*
§ 2. Hac eadem iurisdictione gaudent etiam canonicus poenitentiarius ecclesiae quoque collegiatae, ad normam can. 401, § 1, et Superiores religiosi exempti pro suis subditis, ad normam constitutionum.	Sec. 2. The canon penitentiary, also of a collegiate church, according to the norm of can. 401, Sec. 1, and exempt religious Superiors for their subjects, according to the norm of the constitutions, also enjoy this same jurisdiction.
§ 3. Haec iurisdictio cessat amissione officii, ad normam can. 183, § 1, et, post sententiam condemnatoriam vel declaratoriam, excommunicatione, suspensione ab officio, interdicto.	Sec. 3. This jurisdiction ceases by loss of office, according to the norm of can. 183, Sec. 1, and, after a condemnatory or declaratory sentence, by excommunication, suspension from office, and interdict.
Can. 874. § 1. Iurisdictionem delegatam ad recipiendas confessiones quorumlibet sive saecularium sive religiosorum confert sacerdotibus tum saecularibus tum religiosis etiam exemptis Ordinarius loci in quo confessiones excipiuntur; sacerdotes autem religiosi eadem ne utantur sine licentia saltem praesumpta sui Superioris, firmo tamen praescripto can. 519.	Can. 874. Sec. 1. The local Ordinary in whose territory confessions are heard confers delegated jurisdiction for receiving the confessions of any persons, whether seculars or religious, upon priests both secular and religious, even exempt; religious priests, however, are not to use the same without at least the presumed permission of their Superior, with the prescription of can. 519 nevertheless remaining firm. *1983 Code correlation: 1983 CIC 969*
§ 2. Locorum Ordinarii iurisdictionem ad audiendas confessiones habitualiter ne concedant religiosis qui a proprio Superiore non praesentantur; iis vero qui a proprio Superiore praesentantur, sine gravi causa eam ne denegent, firmo tamen praescripto can. 877.	Sec. 2. Local Ordinaries are not habitually to grant jurisdiction for hearing confessions to religious who are not presented by their own Superior; but they are not to deny it without grave cause to those who are presented by their own Superior, with the prescription of can. 877 nevertheless remaining firm.
Can. 875. § 1. In religione clericali exempta ad recipiendas confessiones professorum, novitiorum aliorumve de quibus in can. 514, § 1, iurisdictionem delegatam confert quoque proprius eorundem Superior, ad normam constitutionum; cui fas est eam concedere etiam sacerdotibus e clero saeculari aut alius religionis.	Can. 875. Sec. 1. In an exempt clerical religious institute, for receiving the confessions of professed members, novices, or others of whom in can. 514, Sec. 1, their own Superior also confers delegated jurisdiction according to the norm of the constitutions; it is lawful for him to grant it even to priests from the secular clergy or from another religious institute. *1983 Code correlation: 1983 CIC 969*
§ 2. In religione laicali exempta, Superior proponit confessarium, qui tamen iurisdictionem obtinere debet ab Ordinario loci, in quo religiosa domus reperitur.	Sec. 2. In an exempt lay religious institute, the Superior proposes a confessor, who nevertheless must obtain jurisdiction from the local Ordinary in whose territory the religious house is found.
Can. 876. § 1. Revocata qualibet contraria particulari lege seu privilegio, sacerdotes tum saeculares tum religiosi, cuiusvis gradus aut officii, ad confessiones quarumcunque religiosarum ac novitiarum valide et licite recipiendas peculiari iurisdictione indigent, salvo praescripto can. 239, § 1, n. 1, 522, 523.	Can. 876. Sec. 1. Any contrary particular law or privilege being revoked, priests, both secular and religious, of whatever grade or office, need peculiar jurisdiction for validly and licitly receiving the confessions of any religious women and novices, with the prescription of can. 239, Sec. 1, n. 1, 522, 523 preserved. *1983 Code correlation: NA*
§ 2. Hanc iurisdictionem confert loci Ordinarius, ubi religiosarum domus sita est, ad normam can. 525.	Sec. 2. The local Ordinary where the house of the religious women is situated confers this jurisdiction, according to the norm of can. 525.
Can. 877. § 1. Tum locorum Ordinarii iurisdictionem, tum Superiores religiosi iurisdictionem aut licentiam audiendarum confessionum ne concedant, nisi iis qui idonei per examen reperti fuerint, nisi agatur de sacerdote cuius theologicam doctrinam aliunde compertam habeant.	Can. 877. Sec. 1. Neither local Ordinaries with respect to jurisdiction, nor religious Superiors with respect to jurisdiction or permission for hearing confessions, are to grant these except to those who have been found suitable by examination, unless there is question of a priest whose theological doctrine they have ascertained from elsewhere. *1983 Code correlation: 1983 CIC 970*
§ 2. Si post concessam iurisdictionem aut licentiam prudenter dubitent num probatus a se antea sacerdos pergat adhuc idoneus esse, eum ad novum doctrinae periculum adigant, etsi agatur de parocho aut canonico poenitentiario.	Sec. 2. If, after jurisdiction or permission has been granted, they prudently doubt whether a priest previously approved by them still continues to be suitable, they are to compel him to a new test of doctrine, even if there is question of a pastor or canon penitentiary.

Can. 878. § 1. Iurisdictio delegata aut licentia audiendarum confessionum concedi potest certis quibusdam circumscripta finibus.	Can. 878. Sec. 1. Delegated jurisdiction or permission for hearing confessions can be granted circumscribed by certain definite limits. *1983 Code correlation: 1983 CIC 972*
§ 2. Caveant tamen locorum Ordinarii ac religiosi Superiores ne iurisdictionem aut licentiam sine rationabili causa nimis coarctent.	Sec. 2. Nevertheless local Ordinaries and religious Superiors are to beware lest, without a reasonable cause, they too greatly restrict jurisdiction or permission.
Can. 879. § 1. Ad confessiones valide audiendas opus est iurisdictione scripto vel verbis expresse concessa.	Can. 879. Sec. 1. For hearing confessions validly there is need of jurisdiction expressly granted in writing or by words. *1983 Code correlation: 1983 CIC 973*
§ 2. Pro concessione iurisdictionis nihil exigi potest.	Sec. 2. Nothing can be exacted for the granting of jurisdiction.
Can. 880. § 1. Loci Ordinarius vel Superior religiosus iurisdictionem vel licentiam ad audiendas confessiones ne revocent aut suspendant, nisi gravem ob causam.	Can. 880. Sec. 1. The local Ordinary or religious Superior is not to revoke or suspend jurisdiction or permission for hearing confessions except for a grave cause. *1983 Code correlation: 1983 CIC 974*
§ 2. At graves ob causas Ordinarius potest etiam parocho aut poenitentiario confessarii munus interdicere, salvo recursu in devolutivo ad Sedem Apostolicam.	Sec. 2. But for grave causes the Ordinary can also forbid to a pastor or penitentiary the function of confessor, with recourse in devolutive effect to the Apostolic See preserved.
§ 3. Non tamen licet Episcopo, inconsulta Sede Apostolica, si de domo formata agatur, omnibus alicuius religiosae domus confessariis una simul iurisdictionem adimere.	Sec. 3. Nevertheless it is not lawful for a Bishop, without the Apostolic See having been consulted, if there is question of a formed house, to take away jurisdiction all at once from all confessors of some religious house.
Can. 881. § 1. Omnes utriusque cleri sacerdotes ad audiendas confessiones approbati in aliquo loco, sive ordinaria sive delegata iurisdictione instructi, possunt etiam vagos ac peregrinos ex alia dioecesi vel paroecia ad sese accedentes, itemque catholicos cuiusque ritus orientalis, valide et licite absolvere.	Can. 881. Sec. 1. All priests of either clergy approved for hearing confessions in some place, furnished with either ordinary or delegated jurisdiction, can also validly and licitly absolve wanderers and travelers from another diocese or parish who come to them, and likewise Catholics of any Eastern rite. *1983 Code correlation: NA*
§ 2. Qui ordinariam habent absolvendi potestatem, possunt subditos absolvere ubique terrarum.	Sec. 2. Those who have ordinary power of absolving can absolve subjects everywhere on earth.
Can. 882. In periculo mortis omnes sacerdotes, licet ad confessiones non approbati, valide et licite absolvunt quoslibet poenitentes a quibusvis peccatis aut censuris, quantumvis reservatis et notoriis, etiamsi praesens sit sacerdos approbatus, salvo praescripto can. 884, 2252.	Can. 882. In danger of death all priests, although not approved for confessions, validly and licitly absolve any penitents whatever from any sins or censures whatever, however reserved and notorious, even if an approved priest is present, with the prescription of can. 884, 2252 preserved. *1983 Code correlation: 1983 CIC 976*
Can. 883. § 1. Sacerdotes omnes maritimum iter arripientes, dummodo vel a proprio Ordinario, vel ab Ordinario portus in quo navim conscendunt, vel etiam ab Ordinario cuiusvis portus interiecti per quem in itinere transeunt, facultatem rite acceperint confessiones audiendi, possunt, toto itinere, quorumlibet fidelium secum navigantium confessiones in navi excipere, quamvis navis in itinere transeat vel etiam aliquandiu consistat variis in locis diversorum Ordinariorum iurisdictioni subiectis.	Can. 883. Sec. 1. All priests undertaking a sea journey, provided that they have duly received the faculty of hearing confessions either from their own Ordinary, or from the Ordinary of the port in which they board the ship, or even from the Ordinary of any intermediate port through which they pass on the journey, can, throughout the whole journey, receive on the ship the confessions of any faithful sailing with them, although the ship in the journey passes through or even stops for some time in various places subject to the jurisdiction of different Ordinaries. *1983 Code correlation: NA*
§ 2. Quoties vero navis in itinere consistat, possunt confessiones excipere tum fidelium qui quavis de causa ad navim accedant, tum eorum qui ipsis ad terram obiter appellentibus confiteri petant eosque valide ac licite absolvere etiam a casibus Ordinario loci reservatis.	Sec. 2. As often as the ship stops in the journey, they can receive the confessions both of the faithful who for any cause come to the ship, and of those who, when they themselves call briefly at land, ask to confess to them, and can validly and licitly absolve them even from cases reserved to the local Ordinary.
Can. 884. Absolutio complicis in peccato turpi invalida est, praeterquam in mortis periculo; et etiam in periculo mortis, extra casum necessitatis, est ex parte confessarii illicita ad normam constitutionum apostolicarum et nominatim constitutionis Benedicti XIV Sacramentum Poenitentiae, 1 Iun. 1741.	Can. 884. The absolution of an accomplice in a base sin is invalid, except in danger of death; and even in danger of death, outside a case of necessity, it is illicit on the part of the confessor according to the norm of the apostolic constitutions and especially of the constitution of Benedict XIV Sacramentum Poenitentiae, June 1, 1741. *1983 Code correlation: 1983 CIC 977*
Can. 885. Etsi preces, ab Ecclesia formulae absolutoriae adiunctae, ad ipsam absolutionem obtinendam non sint necessariae, nihilominus, nisi iusta de causa, ne omittantur.	Can. 885. Although the prayers joined by the Church to the formula of absolution are not necessary for obtaining the absolution itself, nevertheless, unless there is a just cause, they are not to be omitted. *1983 Code correlation: NA*

Can. 886. Si confessarius dubitare nequeat de poenitentis dispositionibus et hic absolutionem petat, absolutio nec deneganda, nec differenda est.	Can. 886. If the confessor cannot doubt concerning the dispositions of the penitent and the latter seeks absolution, absolution is neither to be denied nor deferred. *1983 Code correlation: 1983 CIC 980*
Can. 887. Pro qualitate et numero peccatorum et conditione poenitentis salutares et convenientes satisfactiones confessarius iniungat; quas poenitens volenti animo excipere atque ipse per se debet implere.	Can. 887. According to the quality and number of sins and the condition of the penitent, the confessor is to impose salutary and suitable satisfactions; these the penitent must accept with a willing soul and fulfill personally by himself. *1983 Code correlation: 1983 CIC 981*
Can. 888. § 1. Meminerit sacerdos in audiendis confessionibus se iudicis pariter et medici personam sustinere ac divinae iustitiae simul et misericordiae ministrum a Deo constitutum esse ut honori divino et animarum saluti consulat.	Can. 888. Sec. 1. Let the priest remember that in hearing confessions he equally sustains the person of judge and physician, and has been constituted by God at once the minister of divine justice and mercy, so that he may provide for the divine honor and the salvation of souls. *1983 Code correlation: 1983 CIC 978-79*
§ 2. Caveat omnino ne complicis nomen inquirat, ne curiosis aut inutilibus quaestionibus, maxime circa sextum Decalogi praeceptum, quemquam detineat, et praesertim ne iuniores de iis quae ignorant imprudenter interroget.	Sec. 2. Let him beware entirely lest he inquire the name of an accomplice, lest he detain anyone with curious or useless questions, especially concerning the sixth precept of the Decalogue, and above all lest he imprudently question younger persons concerning things which they do not know.
Can. 889. § 1. Sacramentale sigillum inviolabile est; quare caveat diligenter confessarius ne verbo aut signo aut alio quovis modo et quavis de causa prodat aliquatenus peccatorem.	Can. 889. Sec. 1. The sacramental seal is inviolable; wherefore the confessor is diligently to beware lest by word or sign or in any other way and for any cause he betray the sinner in any respect. *1983 Code correlation: 1983 CIC 983*
§ 2. Obligatione servandi sacramentale sigillum tenentur quoque interpres aliique omnes ad quos notitia confessionis quoquo modo pervenerit.	Sec. 2. The interpreter also and all others to whom knowledge of the confession has come in any way are likewise held by the obligation of preserving the sacramental seal.
Can. 890. § 1. Omnino prohibitus est confessario usus scientiae ex confessione acquisitae cum gravamine poenitentis, excluso etiam quovis revelationis periculo.	Can. 890. Sec. 1. Use by the confessor of knowledge acquired from confession, with burden to the penitent, is entirely prohibited, even with any danger of revelation excluded. *1983 Code correlation: 1983 CIC 984*
§ 2. Tam Superiores pro tempore exsistentes, quam confessarii qui postea Superiores fuerint renuntiati, notitia quam de peccatis in confessione habuerint, ad exteriorem gubernationem nullo modo uti possunt.	Sec. 2. Both Superiors existing at the time, and confessors who later have been appointed Superiors, can in no way use for external governance the knowledge which they have had concerning sins in confession.
Can. 891. Magister novitiorum eiusque socius, Superior Seminarii collegiive sacramentales confessiones suorum alumnorum secum in eadem domo commorantium ne audiant, nisi alumni ex gravi et urgenti causa in casibus particularibus sponte id petant.	Can. 891. The master of novices and his associate, and the Superior of a Seminary or college, are not to hear the sacramental confessions of their pupils dwelling with them in the same house, unless the pupils spontaneously seek this in particular cases for a grave and urgent cause. *1983 Code correlation: 1983 CIC 985*
Can. 892. § 1. Parochi aliique quibus cura animarum vi muneris est demandata, gravi iustitiae obligatione tenentur audiendi sive per se sive per alium confessiones fidelium sibi commissorum, quoties ii audiri rationabiliter petant.	Can. 892. Sec. 1. Pastors and others to whom the care of souls has been entrusted by force of office are held by a grave obligation of justice of hearing, either by themselves or through another, the confessions of the faithful committed to them, as often as these reasonably seek to be heard. *1983 Code correlation: 1983 CIC 986*
§ 2. Urgente necessitate, omnes confessarii obligatione tenentur ex caritate confessiones fidelium audiendi, et in mortis periculo omnes sacerdotes.	Sec. 2. When necessity urges, all confessors are held by the obligation from charity of hearing the confessions of the faithful, and in danger of death all priests.
CAPUT II De reservatione peccatorum	CHAPTER II: Of the Reservation of Sins
Can. 893. § 1. Qui ordinario iure possunt audiendi confessiones potestatem concedere aut ferre censuras, possunt quoque, excepto Vicario Capitulari et Vicario Generali sine mandato speciali, nonnullos casus ad suum avocare iudicium, inferioribus absolvendi potestatem limitantes.	Can. 893. Sec. 1. Those who by ordinary law can grant the power of hearing confessions or impose censures can also, except the Vicar Capitular and the Vicar General without a special mandate, call back some cases to their own judgment, limiting the power of absolving for inferiors. *1983 Code correlation: NA*
§ 2. Haec avocatio dicitur reservatio casuum.	Sec. 2. This calling back is called reservation of cases.
§ 3. Quod attinet ad reservationem censurarum, servetur praescriptum can. 2246, 2247.	Sec. 3. As regards the reservation of censures, the prescription of can. 2246, 2247 is to be observed.

Can. 894. Unicum peccatum ratione sui reservatum Sanctae Sedi est falsa delatio, qua sacerdos innocens accusatur de crimine sollicitationis apud iudices ecclesiasticos.	Can. 894. The only sin reserved to the Holy See by reason of itself is false denunciation, by which an innocent priest is accused of the crime of solicitation before ecclesiastical judges. *1983 Code correlation: 1983 CIC 982*
Can. 895. Locorum Ordinarii peccata ne reservent, nisi, re in Synodo dioecesana discussa, vel extra Synodum auditis Capitulo cathedrali et aliquot ex prudentioribus ac probatioribus suae dioecesis animarum curatoribus, vera reservationis necessitas aut utilitas comprobata fuerit.	Can. 895. Local Ordinaries are not to reserve sins unless, the matter having been discussed in the diocesan Synod, or outside the Synod after the cathedral Chapter and some of the more prudent and more approved curators of souls of their diocese have been heard, the true necessity or utility of the reservation has been proved. *1983 Code correlation: NA*
Can. 896. Inter Superiores religionis clericalis exemptae unus Superior generalis, et in monasteriis sui iuris Abbas, cum proprio cuiusque Consilio, peccata, ut supra, subditorum reservare possunt, firmo praescripto can. 518, § 1, 519.	Can. 896. Among Superiors of an exempt clerical religious institute, one Superior general, and in monasteries sui iuris the Abbot, with the proper Council of each, can reserve sins of subjects as above, with the prescription of can. 518, Sec. 1, 519 remaining firm. *1983 Code correlation: NA*
Can. 897. Casus reservandi sint pauci omnino, tres scilicet vel, ad summum, quatuor ex gravioribus tantum et atrocioribus criminibus externis specifice determinatis; ipsa vero reservatio ne ultra in vigore maneat, quam necesse sit ad publicum aliquod inolitum vitium exstirpandum et collapsam forte christianam disciplinam instaurandam.	Can. 897. Cases to be reserved are to be altogether few, namely three or, at most, four, only from the graver and more atrocious external crimes specifically determined; and the reservation itself is not to remain in force longer than is necessary for rooting out some public ingrained vice and perhaps restoring collapsed Christian discipline. *1983 Code correlation: NA*
Can. 898. Prorsus ab iis peccatis sibi reservandis omnes abstineant quae iam sint Sedi Apostolicae etiam ratione censurae reservata, et regulariter ab iis quoque quibus censura, etsi nemini reservata, a iure imposita sit.	Can. 898. Let all abstain entirely from reserving to themselves those sins which already are reserved to the Apostolic See even by reason of censure, and regularly also those to which a censure has been imposed by law, even if reserved to no one. *1983 Code correlation: NA*
Can. 899. § 1. Statutis semel reservationibus quas vere necessarias aut utiles iudicaverint, curent locorum Ordinarii ut ad subditorum notitiam, quo meliore eis videatur modo, eaedem deducantur, nec facultatem a reservatis absolvendi cuivis et passim impertiant.	Can. 899. Sec. 1. Once reservations have been established which they have judged truly necessary or useful, local Ordinaries are to take care that these be brought to the knowledge of subjects in the manner which seems better to them, and they are not to impart to anyone whatever and indiscriminately the faculty of absolving from reserved cases. *1983 Code correlation: NA*
§ 2. At huiusmodi absolvendi facultas ipso iure competit canonico poenitentiario ad normam can. 401, § 1, et habitualiter impertiatur saltem vicariis foraneis, addita, praesertim in locis dioecesis a sede episcopali remotioribus, facultate subdelegandi toties quoties confessarios sui districtus, si et quando pro urgentiore aliquo determinato casu ad eos recurrant.	Sec. 2. But a faculty of absolving of this kind belongs by the law itself to the canon penitentiary according to the norm of can. 401, Sec. 1, and is to be imparted habitually at least to vicars forane, with added, especially in places of the diocese more remote from the episcopal see, the faculty of subdelegating, as often as necessary, the confessors of their district, if and when for some more urgent determined case they have recourse to them.
§ 3. Ipso iure a casibus, quos quoquo modo sibi Ordinarii reservaverint, absolvere possunt tum parochi, aliive qui parochorum nomine in iure censentur, toto tempore ad praeceptum paschale adimplendum utili, tum singuli missionarii quo tempore missiones ad populum haberi contingat.	Sec. 3. By the law itself pastors, and others who in law are considered under the name of pastors, can absolve from cases which the Ordinaries have reserved to themselves in any way whatever, during the whole time useful for fulfilling the paschal precept; so also can individual missionaries at the time when missions to the people happen to be held.
Can. 900. Quaevis reservatio omni vi caret:	Can. 900. Any reservation lacks all force: *1983 Code correlation: NA*
1° Cum confessionem peragunt sive aegroti qui domo egredi non valent, sive sponsi matrimonii ineundi causa;	1. When a confession is made either by the sick who cannot leave home, or by those betrothed for the sake of entering marriage.
2° Quoties vel legitimus Superior petitam pro aliquo determinato casu absolvendi facultatem denegaverit, vel, prudenti confessarii iudicio, absolvendi facultas a legitimo Superiore peti nequeat sine gravi poenitentis incommodo aut sine periculo violationis sigilli sacramentalis;	2. As often as either the legitimate Superior has denied the faculty of absolving sought for some determined case, or, in the prudent judgment of the confessor, the faculty of absolving cannot be sought from the legitimate Superior without grave inconvenience of the penitent or without danger of violation of the sacramental seal.
3° Extra territorium reservantis, etiamsi dumtaxat ad absolutionem obtinendam poenitens ex eo discesserit.	3. Outside the territory of the one reserving, even if the penitent has departed from it only for the purpose of obtaining absolution.
CAPUT III De subiecto sacramenti poenitentiae	CHAPTER III: Of the Subject of the Sacrament of Penance

Can. 901. Qui post baptismum mortalia perpetravit, quae nondum per claves Ecclesiae directe remissa sunt, debet omnia quorum post diligentem sui discussionem conscientiam habeat, confiteri et circumstantias in confessione explicare, quae speciem peccati mutent.	Can. 901. One who after baptism has perpetrated mortal sins which have not yet been directly remitted through the keys of the Church must confess all of which, after diligent examination of himself, he has consciousness, and explain in confession the circumstances which change the species of the sin. *1983 Code correlation: 1983 CIC 988*
Can. 902. Peccata post baptismum commissa, sive mortalia directe potestate clavium iam remissa, sive venialia, sunt materia sufficiens, sed non necessaria, sacramenti poenitentiae.	Can. 902. Sins committed after baptism, whether mortal sins already directly remitted by the power of the keys, or venial sins, are sufficient, but not necessary, matter of the sacrament of penance. *1983 Code correlation: 1983 CIC 988*
Can. 903. Qui aliter confiteri non possunt, non prohibentur, si velint, per interpretem confiteri, praecavendo abusus et scandala, firmo praescripto can. 889, § 2.	Can. 903. Those who cannot confess otherwise are not prohibited, if they wish, from confessing through an interpreter, abuses and scandals being guarded against, with the prescription of can. 889, Sec. 2 remaining firm. *1983 Code correlation: 1983 CIC 990*
Can. 904. Ad normam constitutionum apostolicarum et nominatim constitutionis Benedicti XIV Sacramentum Poenitentiae, 1 Iun. 1741, debet poenitens sacerdotem, reum delicti sollicitationis in confessione, intra mensem denuntiare loci Ordinario, vel Sacrae Congregationi S. Officii; et confessarius debet, graviter onerata eius conscientia, de hoc onere poenitentem monere.	Can. 904. According to the norm of the apostolic constitutions and especially of the constitution of Benedict XIV Sacramentum Poenitentiae, June 1, 1741, the penitent must denounce within a month to the local Ordinary, or to the Sacred Congregation of the Holy Office, a priest guilty of the delict of solicitation in confession; and the confessor must, his conscience being gravely burdened, warn the penitent concerning this burden. *1983 Code correlation: NA*
Can. 905. Cuivis fideli integrum est confessario legitime approbato etiam alius ritus, cui maluerit, peccata sua confiteri.	Can. 905. It is open to any faithful person to confess his sins to a legitimately approved confessor, even of another rite, whom he has preferred. *1983 Code correlation: 1983 CIC 991*
Can. 906. Omnis utriusque sexus fidelis, postquam ad annos discretionis, idest ad usum rationis, pervenerit, tenetur omnia peccata sua saltem semel in anno fideliter confiteri.	Can. 906. Every faithful person of either sex, after he has reached the years of discretion, that is, the use of reason, is bound faithfully to confess all his sins at least once a year. *1983 Code correlation: 1983 CIC 989*
Can. 907. Praecepto confitendi peccata non satisfacit, qui confessionem facit sacrilegam vel voluntarie nullam.	Can. 907. One who makes a sacrilegious or voluntarily null confession does not satisfy the precept of confessing sins. *1983 Code correlation: NA*
CAPUT IV De loco ad confessiones excipiendas	CHAPTER IV: Of the Place for Receiving Confessions
Can. 908. Sacramentalis confessionis proprius locus est ecclesia vel oratorium publicum aut semipublicum.	Can. 908. The proper place of sacramental confession is a church or public or semipublic oratory. *1983 Code correlation: 1983 CIC 964*
Can. 909. § 1. Sedes confessionalis ad audiendas mulierum confessiones semper collocetur in loco patenti et conspicuo, et generatim in ecclesia vel oratorio publico aut semi-publico mulieribus destinato.	Can. 909. Sec. 1. The confessional seat for hearing the confessions of women is always to be placed in an open and conspicuous place, and generally in a church or public or semipublic oratory destined for women. *1983 Code correlation: 1983 CIC 964*
§ 2. Sedes confessionalis crate fixa ac tenuiter perforata inter poenitentem et confessarium sit instructa.	Sec. 2. The confessional seat is to be furnished with a fixed and thinly perforated grate between the penitent and the confessor.
Can. 910. § 1. Feminarum confessiones extra sedem confessionalem ne audiantur, nisi ex causa infirmitatis aliave verae necessitatis et adhibitis cautelis quas Ordinarius loci opportunas iudicaverit.	Can. 910. Sec. 1. The confessions of women are not to be heard outside the confessional seat, except from a cause of infirmity or another true necessity, and with the precautions which the local Ordinary has judged opportune applied. *1983 Code correlation: 1983 CIC 964*
§ 2. Confessiones virorum etiam in aedibus privatis excipere licet.	Sec. 2. It is lawful to receive the confessions of men even in private buildings.
CAPUT V De indulgentiis	CHAPTER V: Of Indulgences
ART. I De indulgentiarum concessione	ARTICLE I: Of the Granting of Indulgences
Can. 911. Omnes magni faciant indulgentias seu remissionem coram Deo poenae temporalis debitae pro peccatis, ad culpam quod attinet iam deletis, quam ecclesiastica auctoritas ex thesauro Ecclesiae concedit pro vivis per modum absolutionis, pro defunctis per modum suffragii.	Can. 911. Let all greatly esteem indulgences, that is, the remission before God of temporal punishment due for sins, already deleted as regards guilt, which ecclesiastical authority grants from the treasury of the Church for the living by way of absolution, for the dead by way of suffrage. *1983 Code correlation: 1983 CIC 992, 994*

Can. 912. Praeter Romanum Pontificem, cui totius spiritualis Ecclesiae thesauri a Christo Domino commissa est dispensatio, ii tantum possunt potestate ordinaria indulgentias elargiri, quibus id expresse a iure concessum est.	Can. 912. Besides the Roman Pontiff, to whom the dispensation of the whole spiritual treasury of the Church has been committed by Christ the Lord, only those can lavish indulgences by ordinary power to whom this has been expressly granted by law. *1983 Code correlation: 1983 CIC 995*
Can. 913. Inferiores Romano Pontifice nequeunt:	Can. 913. Those inferior to the Roman Pontiff cannot: *1983 Code correlation: 1983 CIC 995*
1° Facultatem concedendi indulgentias aliis committere, nisi id eis a Sede Apostolica expresse fuerit indultum;	1. Commit to others the faculty of granting indulgences, unless this has expressly been granted to them by the Apostolic See by indult.
2° Indulgentias concedere defunctis applicabiles;	2. Grant indulgences applicable to the dead.
3° Eidem rei seu actui pietatis vel sodalitio, cui iam a Sede Apostolica vel ab alio indulgentiae concessae sint, alias adiungere, nisi novae conditiones adimplendae praescribantur.	3. Add other indulgences to the same thing or act of piety or sodality to which indulgences have already been granted by the Apostolic See or by another, unless new conditions to be fulfilled are prescribed.
Can. 914. Benedictionem papalem cum indulgentia plenaria, secundum praescriptam formulam, impertiri possunt Episcopi in sua quisque dioecesi bis in anno, hoc est die sollemni Paschatis Resurrectionis et alio die festo sollemni ab ipsis designando, etiamsi iidem Missae sollemni astiterint tantum; Abbates autem vel Praelati nullius, Vicarii et Praefecti Apostolici, etsi episcopali dignitate careant, id possunt in suis territoriis uno tantum ex sollemnioribus per annum diebus.	Can. 914. Bishops can impart the papal blessing with a plenary indulgence, according to the prescribed formula, each in his own diocese twice in the year, that is, on the solemn day of the Paschal Resurrection and on another solemn feast day to be designated by them, even if they have only assisted at the solemn Mass; Abbots or Prelates nullius, Vicars and Prefects Apostolic, even if they lack episcopal dignity, can do this in their territories on only one of the more solemn days in the year. *1983 Code correlation: NA*
Can. 915. Regulares, qui privilegium habent impertiendi benedictionem papalem, non solum obligatione tenentur servandi formulam praescriptam, sed hoc privilegio uti nequeunt, nisi in suis ecclesiis et in ecclesiis monialium vel tertiariorum suo Ordini legitime aggregatorum; non autem eodem die et loco quo Episcopus eam impertiat.	Can. 915. Regulars who have the privilege of imparting the papal blessing are held not only by the obligation of observing the prescribed formula, but cannot use this privilege except in their own churches and in the churches of nuns or tertiaries legitimately aggregated to their Order; not, however, on the same day and place on which the Bishop imparts it. *1983 Code correlation: NA*
Can. 916. Episcopi, Abbates vel Praelati nullius, Vicarii ac Praefecti Apostolici et Superiores maiores religionis clericalis exemptae, possunt designare et declarare unum altare privilegiatum quotidianum perpetuum, dummodo aliud non habeatur, in suis ecclesiis cathedralibus, abbatialibus, collegiatis, conventualibus, paroecialibus, quasi-paroecialibus, non autem in oratoriis publicis vel semi-publicis, nisi sint ecclesiae paroeciali unita seu eiusdem subsidiaria.	Can. 916. Bishops, Abbots or Prelates nullius, Vicars and Prefects Apostolic, and major Superiors of an exempt clerical religious institute can designate and declare one privileged daily perpetual altar, provided that another is not had, in their cathedral, abbatial, collegiate, conventual, parochial, and quasi-parochial churches, but not in public or semipublic oratories, unless they are united to a parochial church or subsidiary to the same. *1983 Code correlation: NA*
Can. 917. § 1. Die Commemorationis omnium fidelium defunctorum, omnes Missae gaudent privilegio ac si essent ad altare privilegiatum celebratae.	Can. 917. Sec. 1. On the day of the Commemoration of all the faithful departed, all Masses enjoy the privilege as if they were celebrated at a privileged altar. *1983 Code correlation: NA*
§ 2. Omnia altaria ecclesiae per eos dies quibus in ea peragitur supplicatio Quadraginta Horarum sunt privilegiata.	Sec. 2. All altars of a church are privileged during those days on which the supplication of the Forty Hours is carried out in it.
Can. 918. § 1. Ut indicetur altare esse privilegiatum, nihil aliud inscribatur, nisi: altare privilegiatum, perpetuum vel ad tempus, quotidianum vel non, secundum concessionis verba.	Can. 918. Sec. 1. In order that an altar be indicated as privileged, nothing else is to be inscribed except: privileged altar, perpetual or for a time, daily or not, according to the words of the grant. *1983 Code correlation: NA*
§ 2. Pro Missis celebrandis in altari privilegiato nequit, sub obtentu privilegii, maior exigi Missae eleemosyna.	Sec. 2. For Masses to be celebrated on a privileged altar, a greater alms-offering for the Mass cannot be exacted under pretext of the privilege.
Can. 919. § 1. Novae indulgentiae, ecclesiis etiam regularium concessae, quae Romae promulgatae non sint, ne pervulgentur, inconsulto Ordinario loci.	Can. 919. Sec. 1. New indulgences, even those granted to churches of regulars, which have not been promulgated at Rome, are not to be published without the local Ordinary having been consulted. *1983 Code correlation: NA*
§ 2. In edendis libris, libellis, etc., quibus concessiones indulgentiarum pro variis precibus aut piis operibus recensentur, servetur praescriptum can. 1388.	Sec. 2. In publishing books, booklets, etc., in which grants of indulgences for various prayers or pious works are reviewed, the prescription of can. 1388 is to be observed.

Can. 920. Qui a Summo Pontifice impetraverint indulgentiarum concessiones pro omnibus fidelibus, obligatione tenentur, sub poena nullitatis gratiae obtentae, authentica exemplaria earundem concessionum ad Sacram Poenitentiariam deferendi.	Can. 920. Those who have obtained from the Supreme Pontiff grants of indulgences for all the faithful are held by the obligation, under penalty of nullity of the grace obtained, of bringing authentic copies of those grants to the Sacred Penitentiary. *1983 Code correlation: NA*
Can. 921. § 1. Indulgentia plenaria concessa pro festis Domini Nostri Iesu Christi vel pro festis Beatae Mariae Virginis, intelligitur concessa dumtaxat pro festis quae in calendario universali reperiuntur.	Can. 921. Sec. 1. A plenary indulgence granted for feasts of Our Lord Jesus Christ or for feasts of the Blessed Virgin Mary is understood to be granted only for feasts which are found in the universal calendar. *1983 Code correlation: NA*
§ 2. Concessa indulgentia plenaria vel partialis pro festis Apostolorum, intelligitur concessa dumtaxat pro eorum festo natali.	Sec. 2. A plenary or partial indulgence granted for feasts of the Apostles is understood to be granted only for their natal feast.
§ 3. Indulgentia plenaria concessa ut quotidiana perpetua vel ad tempus visitantibus aliquam ecclesiam vel publicum oratorium ita intelligenda est ut quacunque die, sed semel tantum in anno, ab unoquoque fideli acquiri possit, nisi aliud in decreto expresse dicatur.	Sec. 3. A plenary indulgence granted as daily, perpetual, or for a time to those visiting some church or public oratory is to be understood in such a way that it can be acquired by any faithful person on any day, but only once in a year, unless something else is expressly said in the decree.
Can. 922. Indulgentiae adnexae festis vel sacris supplicationibus vel precibus novendialibus, septenariis, triduanis, quae ante aut post festum vel etiam eius octavario perdurante peraguntur, translatae intelliguntur in eum diem, quo festa huiusmodi legitime transferantur, si festum translatum habeat officium cum Missa sine sollemnitate et externa celebratione ac translatio fiat in perpetuum, vel si transferatur sive ad tempus sive in perpetuum sollemnitas et externa celebratio.	Can. 922. Indulgences attached to feasts or sacred supplications, or to novena, seven-day, or three-day prayers which are carried out before or after the feast or even while its octave continues, are understood to be transferred to that day to which feasts of this kind are legitimately transferred, if the transferred feast has an office with Mass without solemnity and external celebration and the transfer is made perpetually, or if the solemnity and external celebration are transferred either for a time or perpetually. *1983 Code correlation: NA*
Can. 923. Ad lucrandam indulgentiam alicui diei affixam, si visitatio ecclesiae vel oratorii requiratur, haec fieri potest a meridie diei praecedentis usque ad mediam noctem quae statutum diem claudit.	Can. 923. To gain an indulgence fixed to some day, if a visit to a church or oratory is required, this can be done from noon of the preceding day up to midnight which closes the appointed day. *1983 Code correlation: NA*
Can. 924. § 1. Ad normam can. 75, indulgentiae adnexae alicui ecclesiae non cessant, si ecclesia funditus evertatur rursusque intra quinquaginta annos aedificetur in eodem vel fere eodem loco et sub eodem titulo.	Can. 924. Sec. 1. According to the norm of can. 75, indulgences attached to some church do not cease if the church is utterly destroyed and is again built within fifty years in the same or almost the same place and under the same title. *1983 Code correlation: NA*
§ 2. Indulgentiae coronis aliisve rebus adnexae tunc tantum cessant, cum coronae aliaeve res prorsus desinant esse vel vendantur.	Sec. 2. Indulgences attached to rosaries or other things cease only when the rosaries or other things completely cease to be or are sold.
ART. II De indulgentiis acquirendis	ARTICLE II: Of Acquiring Indulgences
Can. 925. § 1. Ut quis capax sit sibi lucrandi indulgentias, debet esse baptizatus, non excommunicatus, in statu gratiae saltem in fine operum praescriptorum, subditus concedentis.	Can. 925. Sec. 1. In order that someone be capable of gaining indulgences for himself, he must be baptized, not excommunicated, in the state of grace at least at the end of the prescribed works, and a subject of the one granting. *1983 Code correlation: 1983 CIC 996*
§ 2. Ut vero subiectum capax eas revera lucretur debet habere intentionem saltem generalem eas acquirendi et opera iniuncta implere statuto tempore ac debito modo secundum concessionis tenorem.	Sec. 2. But in order that a capable subject truly gain them, he must have at least the general intention of acquiring them and fulfill the enjoined works at the appointed time and in the due manner according to the tenor of the grant.
Can. 926. Plenaria indulgentia ita concessa intelligitur ut si quis eam plenarie lucrari non possit, eam tamen partialiter lucretur pro dispositione quam habet.	Can. 926. A plenary indulgence is understood to be granted in such a way that if someone cannot gain it fully, he nevertheless gains it partially according to the disposition which he has. *1983 Code correlation: NA*
Can. 927. Nisi aliud ex concessionis tenore appareat, indulgentias ab Episcopo concessas lucrari possunt tum subditi extra territorium, tum peregrini, vagi, omnesque exempti in territorio degentes.	Can. 927. Unless something else appears from the tenor of the grant, indulgences granted by a Bishop can be gained both by subjects outside the territory and by travelers, wanderers, and all exempt persons dwelling in the territory. *1983 Code correlation: NA*
Can. 928. § 1. Indulgentia plenaria, nisi aliud expresse cautum sit, acquiri potest semel tantum in die, etsi idem opus praescriptum pluries ponatur.	Can. 928. Sec. 1. A plenary indulgence, unless something else has been expressly provided, can be acquired only once in a day, even if the same prescribed work is performed several times. *1983 Code correlation: NA*

§ 2. Partialis indulgentia, nisi contrarium expresse notetur, saepius per diem, eodem opere repetito, potest lucrifieri.	Sec. 2. A partial indulgence, unless the contrary is expressly noted, can be gained several times in a day, the same work being repeated.
Can. 929. Fideles utriusque sexus qui, perfectionis studio vel institutionis seu educationis aut etiam valetudinis causa in domibus ecclesia vel publico sacello carentibus, de consensu Ordinariorum constitutis, vitam communem agunt, itemque personae omnes ad illis ministrandum ibidem commorantes, quoties ad lucrandas indulgentias praescribatur visitatio alicuius ecclesiae non determinatae, vel indeterminati alicuius publici oratorii, visitare queunt propriae domus sacellum in quo obligationi audiendi Sacrum iure satisfacere possunt, dummodo cetera opera iniuncta rite praestiterint.	Can. 929. The faithful of either sex who, for the pursuit of perfection or for instruction or education or even for health, live a common life in houses lacking a church or public chapel, established with the consent of the Ordinaries, and likewise all persons dwelling there to minister to them, whenever for gaining indulgences a visit to some undetermined church or some undetermined public oratory is prescribed, can visit the chapel of their own house in which they can by law satisfy the obligation of hearing Mass, provided that they have duly performed the other enjoined works. *1983 Code correlation: NA*
Can. 930. Nemo indulgentias acquirens potest eas aliis in vita degentibus applicare; animabus autem in purgatorio detentis indulgentiae omnes a Romano Pontifice concessae, nisi aliud constet, applicabiles sunt.	Can. 930. No one acquiring indulgences can apply them to others living in life; but all indulgences granted by the Roman Pontiff are applicable to souls detained in purgatory, unless something else is established. *1983 Code correlation: 1983 CIC 994*
Can. 931. § 1. Ad quaslibet indulgentias lucrandas confessio forte requisita peragi potest intra octo dies qui immediate praecedunt diem cui indulgentia fuit affixa; communio autem in pervigilio eiusdem diei; utraque vero etiam intra subsequentem totam octavam.	Can. 931. Sec. 1. For gaining any indulgences whatever, confession perhaps required can be made within the eight days which immediately precede the day to which the indulgence was fixed; communion, moreover, on the vigil of the same day; and both also within the whole following octave. *1983 Code correlation: NA*
§ 2. Pariter ad lucrandas indulgentias pro piis exercitiis in triduum, hebdomadam, etc., ductis concessas, confessio et communio fieri etiam potest intra octavam quae immediate sequitur exercitium expletum.	Sec. 2. Likewise, for gaining indulgences granted for pious exercises extended over three days, a week, etc., confession and communion can also be made within the octave which immediately follows the completed exercise.
§ 3. Christifideles qui solent, nisi legitime impediantur, saltem bis in mense ad poenitentiae sacramentum accedere, aut sanctam communionem in statu gratiae et cum recta piaque mente recipere quotidie, quamvis semel aut iterum per hebdomadam ab eadem abstineant, possunt omnes indulgentias consequi, etiam sine actuali confessione quae ceteroquin ad eas lucrandas necessaria foret, exceptis indulgentiis sive iubilaei ordinarii et extraordinarii sive ad instar iubilaei.	Sec. 3. The Christian faithful who are accustomed, unless legitimately impeded, either to approach the sacrament of penance at least twice in the month, or to receive holy communion daily in the state of grace and with a right and pious mind, although they abstain from it once or twice during the week, can obtain all indulgences, even without actual confession which otherwise would be necessary for gaining them, except indulgences either of an ordinary and extraordinary jubilee or after the manner of a jubilee.
Can. 932. Opere, cui praestando quis lege aut praecepto obligatur, nequit indulgentia lucrifieri, nisi in eiusdem concessione aliud expresse dicatur; qui tamen praestat opus sibi in sacramentalem poenitentiam iniunctum et indulgentiis forte ditatum, potest simul et poenitentiae satisfacere et indulgentias lucrari.	Can. 932. By a work which one is obligated by law or precept to perform, an indulgence cannot be gained, unless something else is expressly said in its grant; nevertheless one who performs a work enjoined upon him as sacramental penance and perhaps enriched with indulgences can at the same time both satisfy the penance and gain the indulgences. *1983 Code correlation: NA*
Can. 933. Uni eidemque rei vel loco plures ex variis titulis adnecti possunt indulgentiae; sed uno eodemque opere, cui ex variis titulis indulgentiae adnexae sint, non possunt plures acquiri indulgentiae, nisi opus requisitum sit confessio vel communio, aut nisi aliud expresse cautum fuerit.	Can. 933. To one and the same thing or place several indulgences can be attached from various titles; but by one and the same work, to which indulgences are attached from various titles, several indulgences cannot be acquired, unless the required work is confession or communion, or unless something else has expressly been provided. *1983 Code correlation: NA*
Can. 934. § 1. Si ad lucrandas indulgentias oratio in genere ad mentem Summi Pontificis praescribatur, mentalis tantum oratio non sufficit; oratio autem vocalis poterit arbitrio fidelium deligi, nisi peculiaris aliqua assignetur.	Can. 934. Sec. 1. If, for gaining indulgences, prayer in general for the intention of the Supreme Pontiff is prescribed, merely mental prayer does not suffice; but vocal prayer can be chosen at the judgment of the faithful, unless some particular prayer is assigned. *1983 Code correlation: NA*
§ 2. Si peculiaris oratio assignata fuerit, indulgentiae acquiri possunt quocunque idiomate oratio recitetur, dummodo de fidelitate versionis constet ex declaratione vel Sacrae Poenitentiariae vel unius ex Ordinariis loci ubi vulgaris est lingua in quam vertitur oratio; sed indulgentiae penitus cessant ob quamlibet additionem, detractionem, vel interpolationem.	Sec. 2. If a particular prayer has been assigned, indulgences can be acquired in whatever language the prayer is recited, provided that the faithfulness of the version is established from a declaration either of the Sacred Penitentiary or of one of the local Ordinaries where the language into which the prayer is translated is common; but the indulgences cease entirely because of any addition, subtraction, or interpolation.
§ 3. Ad indulgentiarum acquisitionem satis est orationem alternis cum socio recitare, aut mente eam prosequi, dum ab alio recitatur.	Sec. 3. For the acquisition of indulgences it is sufficient to recite the prayer alternately with a companion, or to follow it mentally while it is recited by another.

Can. 935. Pia opera ad lucrandas indulgentias iniuncta, confessarii possunt in alia commutare pro iis qui, legitimo detenti impedimento, eadem praestare nequeant.	Can. 935. Confessors can commute into other works the pious works enjoined for gaining indulgences for those who, detained by a legitimate impediment, cannot perform the same. *1983 Code correlation: NA*
Can. 936. Muti lucrari possunt indulgentias adnexas publicis precibus, si una cum ceteris fidelibus in eodem loco orantibus mentem ac pios sensus ad Deum attollant; et si agatur de privatis orationibus, satis est ut eas mente recolant signisve effundant vel tantummodo oculis percurrant.	Can. 936. Mute persons can gain indulgences attached to public prayers if, together with the other faithful praying in the same place, they raise their mind and pious sentiments to God; and if there is question of private prayers, it is sufficient that they recall them mentally, or pour them forth by signs, or merely run through them with their eyes. *1983 Code correlation: NA*
TITULUS V De extrema unctione	TITLE V: Of Extreme Unction
Can. 937. Extremae unctionis sacramentum conferri debet per sacras unctiones, adhibito oleo olivarum rite benedicto, et per verba in ritualibus libris ab Ecclesia probatis praescripta.	Can. 937. The sacrament of extreme unction must be conferred through sacred anointings, with olive oil duly blessed being used, and through the words prescribed in the ritual books approved by the Church. *1983 Code correlation: 1983 CIC 998*
CAPUT I De ministro extremae unctionis	CHAPTER I: Of the Minister of Extreme Unction
Can. 938. § 1. Hoc sacramentum valide administrat omnis et solus sacerdos.	Can. 938. Sec. 1. Every priest and only a priest validly administers this sacrament. *1983 Code correlation: 1983 CIC 1003*
§ 2. Salvo praescripto can. 397, n. 3, 514, §§ 1-3, minister ordinarius est parochus loci, in quo degit infirmus; in casu autem necessitatis, vel de licentia saltem rationabiliter praesumpta eiusdem parochi vel Ordinarii loci, alius quilibet sacerdos hoc sacramentum ministrare potest.	Sec. 2. With the prescription of can. 397, n. 3, 514, Secs. 1-3 preserved, the ordinary minister is the pastor of the place in which the sick person dwells; but in a case of necessity, or with at least the reasonably presumed permission of the same pastor or local Ordinary, any other priest can minister this sacrament.
Can. 939. Minister ordinarius ex iustitia tenetur hoc sacramentum per se ipse vel per alium administrare, et in casu necessitatis ex caritate quilibet sacerdos.	Can. 939. The ordinary minister is held by justice to administer this sacrament by himself personally or through another, and in a case of necessity any priest is so held by charity. *1983 Code correlation: NA*
CAPUT II De subiecto extremae unctionis	CHAPTER II: Of the Subject of Extreme Unction
Can. 940. § 1. Extrema unctio praeberi non potest nisi fideli, qui post adeptum usum rationis ob infirmitatem vel senium in periculo mortis versetur.	Can. 940. Sec. 1. Extreme unction cannot be given except to a faithful person who, after having attained the use of reason, is in danger of death because of infirmity or old age. *1983 Code correlation: 1983 CIC 1004*
§ 2. In eadem infirmitate hoc sacramentum iterari non potest, nisi infirmus post susceptam unctionem convaluerit et in aliud vitae discrimen inciderit.	Sec. 2. In the same infirmity this sacrament cannot be repeated, unless the sick person after receiving the anointing recovered and fell into another danger of life.
Can. 941. Quando dubitatur num infirmus usum rationis attigerit, num in periculo mortis reipsa versetur vel num mortuus sit, hoc sacramentum ministretur sub conditione.	Can. 941. When it is doubted whether the sick person has attained the use of reason, whether he is in fact in danger of death, or whether he is dead, this sacrament is to be ministered under condition. *1983 Code correlation: 1983 CIC 1005*
Can. 942. Hoc sacramentum non est conferendum illis qui impoenitentes in manifesto peccato mortali contumaciter perseverant; quod si hoc dubium fuerit, conferatur sub conditione.	Can. 942. This sacrament is not to be conferred on those who, impenitent, contumaciously persevere in manifest mortal sin; but if this is doubtful, it is to be conferred under condition. *1983 Code correlation: 1983 CIC 1007*
Can. 943. Infirmis autem qui, cum suae mentis compotes essent, illud saltem implicite petierunt aut verisimiliter petiissent, etiamsi deinde sensus vel usum rationis amiserint, nihilominus absolute praebeatur.	Can. 943. Nevertheless it is to be given absolutely to sick persons who, when they were in possession of their mind, at least implicitly asked for it or would probably have asked for it, even if afterward they have lost sensation or the use of reason. *1983 Code correlation: 1983 CIC 1006*
Can. 944. Quamvis hoc sacramentum per se non sit de necessitate medii ad salutem, nemini tamen licet illud negligere; et omni studio et diligentia curandum ut infirmi, dum sui plene compotes sunt, illud recipiant.	Can. 944. Although this sacrament of itself is not of the necessity of means for salvation, nevertheless it is lawful for no one to neglect it; and care must be taken with every zeal and diligence that the sick receive it while they are fully in possession of themselves. *1983 Code correlation: 1983 CIC 1001*
CAPUT III De ritibus et caeremoniis extremae unctionis	CHAPTER III: Of the Rites and Ceremonies of Extreme Unction

Can. 945. Oleum olivarum, in sacramento extremae unctionis adhibendum, debet esse ad hoc benedictum ab Episcopo, vel a presbytero qui facultatem illud benedicendi a Sede Apostolica obtinuerit.	Can. 945. The olive oil to be used in the sacrament of extreme unction must have been blessed for this purpose by a Bishop, or by a presbyter who has obtained from the Apostolic See the faculty of blessing it. *1983 Code correlation: 1983 CIC 999*
Can. 946. Oleum infirmorum parochus loco nitido et decenter ornato in vase argenteo vel stamneo diligenter custodiat, nec domi retineat nisi ad normam can. 735.	Can. 946. The pastor is to keep the oil of the sick diligently in a silver or tin vessel, in a clean and decently adorned place, nor is he to retain it at home except according to the norm of can. 735. *1983 Code correlation: NA*
Can. 947. § 1. Unctiones verbis, ordine et modo in libris ritualibus praescripto, accurate peragantur; in casu autem necessitatis sufficit unica unctio in uno sensu seu rectius in fronte cum praescripta Forma breviore, salva obligatione singulas unctiones supplendi, cessante periculo.	Can. 947. Sec. 1. The anointings are to be performed accurately with the words, order, and manner prescribed in the ritual books; but in a case of necessity one anointing in one sense, or more exactly on the forehead, with the prescribed shorter form is sufficient, with the obligation preserved of supplying the individual anointings when the danger has ceased. *1983 Code correlation: 1983 CIC 1000*
§ 2. Unctio renum semper omittatur.	Sec. 2. The anointing of the loins is always to be omitted.
§ 3. Unctio pedum ex qualibet rationabili causa omitti potest.	Sec. 3. The anointing of the feet can be omitted for any reasonable cause.
§ 4. Extra casum gravis necessitatis, unctiones ipsa ministri manu nulloque adhibito instrumento fiant.	Sec. 4. Outside a case of grave necessity, the anointings are to be made by the very hand of the minister and with no instrument employed.
TITULUS VI De ordine	TITLE VI: Of Order
Can. 948. Ordo ex Christi institutione clericos a laicis in Ecclesia distinguit ad fidelium regimen et cultus divini ministerium.	Can. 948. Order, from the institution of Christ, distinguishes clerics from lay persons in the Church for the governance of the faithful and the ministry of divine worship. *1983 Code correlation: 1983 CIC 1008*
Can. 949. In canonibus qui sequuntur, nomine ordinum maiorum vel sacrorum intelliguntur presbyteratus, diaconatus, subdiaconatus; minorum vero acolythatus, exorcistatus, lectoratus, ostiariatus.	Can. 949. In the canons which follow, by the name of major or sacred orders are understood the presbyterate, diaconate, and subdiaconate; by the name of minor orders, however, the acolythate, exorcistate, lectorate, and ostiariate. *1983 Code correlation: 1983 CIC 1009*
Can. 950. In iure verba: ordinare, ordo, ordinatio, sacra ordinatio, comprehendunt, praeter consecrationem episcopalem, ordines enumeratos in can. 949 et ipsam primam tonsuram, nisi aliud ex natura rei vel ex contextu verborum eruatur.	Can. 950. In law the words: to ordain, order, ordination, sacred ordination, comprise, besides episcopal consecration, the orders enumerated in can. 949 and first tonsure itself, unless something else is drawn out from the nature of the thing or from the context of the words. *1983 Code correlation: NA*
CAPUT I De ministro sacrae ordinationis	CHAPTER I: Of the Minister of Sacred Ordination
Can. 951. Sacrae ordinationis minister ordinarius est Episcopus consecratus; extraordinarius, qui, licet charactere episcopali careat, a iure vel a Sede Apostolica per peculiare indultum potestatem acceperit aliquos ordines conferendi.	Can. 951. The ordinary minister of sacred ordination is a consecrated Bishop; the extraordinary minister is one who, although he lacks episcopal character, has received from law or from the Apostolic See by a peculiar indult the power of conferring certain orders. *1983 Code correlation: 1983 CIC 1012*
Can. 952. Nemini licet ordinatum a Romano Pontifice ad altiorem ordinem promovere sine Sedis Apostolicae facultate.	Can. 952. It is lawful for no one to promote to a higher order one ordained by the Roman Pontiff without the faculty of the Apostolic See. *1983 Code correlation: NA*
Can. 953. Consecratio episcopalis reservatur Romano Pontifici ita ut nulli Episcopo liceat quemquam consecrare in Episcopum, nisi prius constet de pontificio mandato.	Can. 953. Episcopal consecration is reserved to the Roman Pontiff, so that it is lawful for no Bishop to consecrate anyone as Bishop unless first there is certainty concerning the pontifical mandate. *1983 Code correlation: 1983 CIC 1013*
Can. 954. Episcopus consecrator debet alios duos Episcopos adhibere, qui sibi in consecratione assistant, nisi hac super re a Sede Apostolica dispensatum fuerit.	Can. 954. The consecrating Bishop must employ two other Bishops, who assist him in the consecration, unless a dispensation has been given by the Apostolic See concerning this matter. *1983 Code correlation: 1983 CIC 1014*
Can. 955. § 1. Unusquisque a proprio Episcopo ordinetur aut cum legitimis eiusdem litteris dimissoriis.	Can. 955. Sec. 1. Each one is to be ordained by his own Bishop or with the legitimate dimissorial letters of the same. *1983 Code correlation: 1983 CIC 1015*
§ 2. Episcopus proprius, iusta causa non impeditus, per se ipse suos subditos ordinet; sed subditum orientalis ritus, sine apostolico indulto, licite ordinare non potest.	Sec. 2. The proper Bishop, not impeded by a just cause, is to ordain his subjects personally by himself; but he cannot licitly ordain a subject of an Eastern rite without an apostolic indult.

Can. 956. Episcopus proprius, quod attinet ad ordinationem saecularium, est tantum Episcopus dioecesis in qua promovendus habeat domicilium una cum origine aut simplex domicilium sine origine; sed in hoc altero casu promovendus debet animum in dioecesi perpetuo manendi iureiurando firmare, nisi agatur de promovendo ad ordines clerico qui dioecesi per primam tonsuram iam incardinatus est, vel de promovendo alumno, qui servitio alius dioecesis destinatur ad normam can. 969, § 2, vel de promovendo religioso professo de quo in can. 964, n. 4.	Can. 956. The proper Bishop, in what pertains to the ordination of seculars, is only the Bishop of the diocese in which the one to be promoted has domicile together with origin, or simple domicile without origin; but in this second case the one to be promoted must confirm by oath the intention of remaining perpetually in the diocese, unless there is question of promoting to orders a cleric who is already incardinated in the diocese through first tonsure, or of promoting a student who is destined to the service of another diocese according to the norm of can. 969, Sec. 2, or of promoting a professed religious of whom in can. 964, n. 4. *1983 Code correlation: 1983 CIC 1016*
Can. 957. § 1. Vicarius ac Praefectus Apostolicus, Abbas vel Praelatus nullius, si charactere episcopali polleant, Episcopo dioecesano aequiparantur quod pertinet ad ordinationem.	Can. 957. Sec. 1. A Vicar and Prefect Apostolic, an Abbot or Prelate nullius, if they possess episcopal character, are equated with a diocesan Bishop in what pertains to ordination. *1983 Code correlation: NA*
§ 2. Si episcopali charactere careant, possunt nihilominus in proprio territorio et durante tantum munere, conferre primam tonsuram et ordines minores tum propriis subditis saecularibus ad normam can. 956, tum aliis qui litteras dimissorias iure requisitas exhibeant; ordinatio extra hos fines ab eisdem peracta irrita est.	Sec. 2. If they lack episcopal character, they can nevertheless, in their own territory and only while the office endures, confer first tonsure and minor orders both on their own secular subjects according to the norm of can. 956, and on others who exhibit the dimissorial letters required by law; an ordination performed by them outside these limits is invalid.
Can. 958. § 1. Litteras dimissorias pro saecularibus dare possunt, quandiu iurisdictionem in territorio retinent:	Can. 958. Sec. 1. Dimissorial letters for seculars can be given, so long as they retain jurisdiction in the territory, by: *1983 Code correlation: 1983 CIC 1018*
1° Episcopus proprius, postquam possessionem suae dioecesis legitime ceperit ad normam can. 334, § 3, licet nondum consecratus;	1. The proper Bishop, after he has legitimately taken possession of his diocese according to the norm of can. 334, Sec. 3, although not yet consecrated.
2° Vicarius Generalis, ex speciali tamen Episcopi mandato;	2. The Vicar General, yet by special mandate of the Bishop.
3° De Capituli consensu Vicarius Capitularis post annum a sede vacante; intra annum vero solis arctatis ratione beneficii recepti vel recipiendi, aut ratione certi alicuius officii, cui propter necessitatem dioecesis sine dilatione sit providendum;	3. With the consent of the Chapter, the Vicar Capitular after a year from the vacancy of the see; but within the year only to those constrained by reason of a benefice received or to be received, or by reason of some certain office for which, because of the necessity of the diocese, provision must be made without delay.
4° Vicarius ac Praefectus Apostolicus, Abbas vel Praelatus nullius, licet episcopali charactere careant, etiam ad ordines maiores.	4. The Vicar and Prefect Apostolic, Abbot or Prelate nullius, although they lack episcopal character, even for major orders.
§ 2. Vicarius Capitularis litteras dimissorias ne concedat iis qui ab Episcopo reiecti fuerunt.	Sec. 2. The Vicar Capitular is not to grant dimissorial letters to those who were rejected by the Bishop.
Can. 959. Qui potest litteras dimissorias ad ordines recipiendos dare, potest quoque eosdem ordines conferre per se ipse, si necessariam ordinis potestatem habeat.	Can. 959. One who can give dimissorial letters for receiving orders can also confer the same orders personally by himself, if he has the necessary power of order. *1983 Code correlation: 1983 CIC 1015*
Can. 960. § 1. Litterae dimissoriae ne concedantur, nisi habitis antea omnibus testimoniis, quae iure exiguntur ad normam can. 993-1000.	Can. 960. Sec. 1. Dimissorial letters are not to be granted unless all the testimonials which are required by law according to the norm of canons 993-1000 have first been had. *1983 Code correlation: 1983 CIC 1020*
§ 2. Si post datas ab Ordinario litteras dimissorias nova testimonia necessaria sint ad normam can. 994, § 3, Episcopus alienus ne ordinet, antequam eadem receperit.	Sec. 2. If after dimissorial letters have been given by the Ordinary new testimonials are necessary according to the norm of can. 994, Sec. 3, the outside Bishop is not to ordain before he has received them.
§ 3. Quod si promovendus tempus sufficiens ad contrahendum impedimentum ad normam mem. can. 994 transegerit in ipsa dioecesi Episcopi ordinantis, hic testimonia directe colligat.	Sec. 3. But if the one to be promoted has spent in the very diocese of the ordaining Bishop time sufficient for contracting an impediment according to the norm of the aforesaid can. 994, this Bishop is to collect the testimonials directly.
Can. 961. Litterae dimissoriae mitti possunt ab Episcopo proprio, etiam Cardinali Episcopo suburbicario, ad quemlibet Episcopum, communionem cum Sede Apostolica habentem, excepto tantum, citra apostolicum indultum, Episcopo ritus diversi a ritu promovendi.	Can. 961. Dimissorial letters can be sent by the proper Bishop, even by a suburbicarian Cardinal Bishop, to any Bishop having communion with the Apostolic See, except only, apart from apostolic indult, to a Bishop of a rite different from the rite of the one to be promoted. *1983 Code correlation: 1983 CIC 1021*

Can. 962. Quilibet Episcopus, acceptis legitimis litteris dimissoriis, alienum subditum licite ordinat, dummodo ipse de germana litterarum fide dubitare nullatenus possit, salvo praescripto can. 994, § 3.	Can. 962. Any Bishop, having accepted legitimate dimissorial letters, licitly ordains another's subject, provided that he himself can in no way doubt the genuine authenticity of the letters, with the prescription of can. 994, Sec. 3 preserved. *1983 Code correlation: 1983 CIC 1022*
Can. 963. Litterae dimissoriae possunt ab ipso concedente vel ab eius successore limitari aut revocari, sed semel concessae non exstinguuntur resoluto iure dantis.	Can. 963. Dimissorial letters can be limited or revoked by the one granting them himself or by his successor, but once granted they are not extinguished when the right of the giver has been dissolved. *1983 Code correlation: 1983 CIC 1023*
Can. 964. Quod attinet ad ordinationem religiosorum:	Can. 964. In what pertains to the ordination of religious: *1983 Code correlation: 1983 CIC 1019*
1° Abbas regularis de regimine, etsi sine territorio nullius, potest conferre primam tonsuram et ordines minores, dummodo promovendus sit ipsi subditus vi professionis saltem simplicis, ipse vero sit presbyter et benedictionem abbatialem legitime acceperit. Extra hos fines, ordinatio, ab eodem collata, revocato quolibet contrario privilegio, est irrita, nisi ordinans charactere episcopali polleat;	1. A regular Abbot of governance, even without nullius territory, can confer first tonsure and minor orders, provided that the one to be promoted is subject to him by force of at least simple profession, and he himself is a presbyter and has legitimately received the abbatial blessing. Outside these limits, an ordination conferred by the same, any contrary privilege being revoked, is invalid, unless the one ordaining possesses episcopal character.
2° Religiosi exempti a nullo Episcopo ordinari licite possunt sine litteris dimissoriis proprii Superioris maioris;	2. Exempt religious can licitly be ordained by no Bishop without the dimissorial letters of their own major Superior.
3° Superiores professis votorum simplicium, de quibus in can. 574, litteras dimissorias concedere possunt dumtaxat ad primam tonsuram et ordines minores;	3. Superiors can grant dimissorial letters to professed members of simple vows, of whom in can. 574, only for first tonsure and minor orders.
4° Ordinatio ceterorum omnium alumnorum cuiusvis religionis regitur iure saecularium, revocato quolibet indulto Superioribus concesso dandi professis a votis temporariis litteras dimissorias ad ordines maiores.	4. The ordination of all other students of any religious institute is governed by the law of seculars, any indult granted to Superiors of giving dimissorial letters to those professed in temporary vows for major orders being revoked.
Can. 965. Episcopus ad quem Superior religiosus litteras dimissorias mittere debet, est Episcopus dioecesis, in qua sita est domus religiosa, ad cuius familiam pertinet ordinandus.	Can. 965. The Bishop to whom the religious Superior must send dimissorial letters is the Bishop of the diocese in which the religious house is situated, to whose family the one to be ordained belongs. *1983 Code correlation: NA*
Can. 966. § 1. Tunc tantum Superior religiosus ad alium Episcopum litteras dimissorias mittere potest, cum Episcopus dioecesanus licentiam dederit, aut sit diversi ritus, aut sit absens, aut non sit ordinationem habiturus proximo legitimo tempore ad normam can. 1006, § 2, vel denique cum dioecesis vacet nec eam regat qui charactere episcopali polleat.	Can. 966. Sec. 1. Only then can a religious Superior send dimissorial letters to another Bishop, when the diocesan Bishop has given permission, or is of a different rite, or is absent, or is not going to have an ordination at the next legitimate time according to the norm of can. 1006, Sec. 2, or finally when the diocese is vacant and it is not governed by one who possesses episcopal character. *1983 Code correlation: NA*
§ 2. Necesse est ut singulis in casibus id Episcopo ordinaturo constet ex authentico Curiae episcopalis testimonio.	Sec. 2. It is necessary that in each case this be clear to the Bishop who is to ordain from an authentic testimonial of the episcopal Curia.
Can. 967. Caveant Superiores religiosi ne in fraudem Episcopi dioecesani subditum ordinandum ad aliam religiosam domum mittant, aut concessionem litterarum dimissoriarum de industria in id tempus differant, quo Episcopus vel abfuturus, vel nullas habiturus sit ordinationes.	Can. 967. Religious Superiors are to take care that they do not send a subject to be ordained to another religious house in fraud of the diocesan Bishop, or deliberately defer the granting of dimissorial letters to that time when the Bishop will be absent or will have no ordinations. *1983 Code correlation: NA*
CAPUT II De subiecto sacrae ordinationis	CHAPTER II: Of the Subject of Sacred Ordination
Can. 968. § 1. Sacram ordinationem valide recipit solus vir baptizatus; licite autem, qui ad normam sacrorum canonum debitis qualitatibus, iudicio proprii Ordinarii, praeditus sit, neque ulla detineatur irregularitate aliove impedimento.	Can. 968. Sec. 1. Only a baptized male validly receives sacred ordination; licitly, however, he receives it who, according to the norm of the sacred canons, in the judgment of his proper Ordinary, is furnished with the due qualities and is detained by no irregularity or other impediment. *1983 Code correlation: 1983 CIC 1024*
§ 2. Qui irregularitate aliove impedimento detinentur, licet post ordinationem etiam sine propria culpa exorto, prohibentur receptos ordines exercere.	Sec. 2. Those who are detained by an irregularity or other impediment, although it arises after ordination even without their own fault, are prohibited from exercising the orders received.
Can. 969. § 1. Nemo ex saecularibus ordinetur, qui iudicio proprii Episcopi non sit necessarius vel utilis ecclesiis dioecesis.	Can. 969. Sec. 1. No one from the seculars is to be ordained who, in the judgment of his proper Bishop, is not necessary or useful to the churches of the diocese. *1983 Code correlation: 1983 CIC 1025*

§ 2. Non prohibetur tamen Episcopus proprium promovere subditum, qui in futurum, praevia legitima excardinatione et incardinatione, servitio alius dioecesis destinetur.	Sec. 2. Nevertheless a Bishop is not prohibited from promoting his own subject who in the future, with legitimate excardination and incardination having preceded, is destined to the service of another diocese.
Can. 970. Proprius Episcopus vel Superior religiosus maior potest suis clericis ex quavis canonica causa, occulta quoque, etiam extraiudicialiter, ascensum ad ordines interdicere, salvo iure recursus ad Sanctam Sedem, vel etiam ad Moderatorem generalem, si agatur de religiosis quibus ascensum interdixerit Superior provincialis.	Can. 970. The proper Bishop or major religious Superior can, for any canonical cause, even occult, also extrajudicially, forbid his clerics ascent to orders, with the right of recourse to the Holy See preserved, or even to the Moderator general if there is question of religious whose ascent a provincial Superior has forbidden. *1983 Code correlation: 1983 CIC 1030*
Can. 971. Nefas est quemquam, quovis modo, ob quamlibet rationem, ad statum clericalem cogere, vel canonice idoneum ab eodem avertere.	Can. 971. It is a grave wrong to compel anyone in any way, for any reason whatever, to the clerical state, or to turn away from the same one who is canonically suitable. *1983 Code correlation: 1983 CIC 1026*
Can. 972. § 1. Curandum ut ad sacros ordines adspirantes inde a teneris annis in Seminario recipiantur; sed omnes ibidem commorari tenentur saltem per integrum sacrae theologiae curriculum, nisi Ordinarius in casibus peculiaribus, gravi de causa, onerata eius conscientia, dispensaverit.	Can. 972. Sec. 1. Care is to be taken that those aspiring to sacred orders be received in a Seminary from tender years; but all are bound to dwell there at least through the whole course of sacred theology, unless the Ordinary in particular cases, for a grave cause and with his conscience burdened, has dispensed. *1983 Code correlation: 1983 CIC 235*
§ 2. Qui ad ordines adspirant et extra Seminarium legitime morantur, commendentur pio et idoneo sacerdoti, qui eis invigilet eosque ad pietatem informet.	Sec. 2. Those who aspire to orders and legitimately dwell outside the Seminary are to be commended to a pious and suitable priest, who is to watch over them and form them to piety.
ART. I De requisitis in subiecto sacrae ordinationis	ARTICLE I: Of the Requirements in the Subject of Sacred Ordination
Can. 973. § 1. Prima tonsura et ordines illis tantum conferendi sunt, qui propositum habeant ascendendi ad presbyteratum et quos merito coniicere liceat aliquando dignos futuros esse presbyteros.	Can. 973. Sec. 1. First tonsure and orders are to be conferred only on those who have the intention of ascending to the presbyterate and whom it is lawful deservedly to conjecture will one day be worthy presbyters. *1983 Code correlation: 1983 CIC 1038*
§ 2. Ordinatus tamen qui superiores ordines recipere recuset, nec potest ab Episcopo ad eos recipiendos cogi, nec prohiberi a receptorum ordinum exercitio, nisi impedimento canonico detineatur aliave gravis, iudicio Episcopi, obsit causa.	Sec. 2. Nevertheless an ordained man who refuses to receive higher orders can neither be compelled by the Bishop to receive them nor prohibited from the exercise of the orders received, unless he is detained by a canonical impediment or another grave cause, in the judgment of the Bishop, obstructs.
§ 3. Episcopus sacros ordines nemini conferat quin ex positivis argumentis moraliter certus sit de eius canonica idoneitate; secus non solum gravissime peccat, sed etiam periculo sese committit alienis communicandi peccatis.	Sec. 3. A Bishop is to confer sacred orders on no one unless from positive arguments he is morally certain of his canonical suitability; otherwise he not only sins most gravely, but also commits himself to the danger of communicating in another's sins.
Can. 974. § 1. Ut quis licite ordinari possit, requiruntur:	Can. 974. Sec. 1. In order that someone can be licitly ordained, there are required: *1983 Code correlation: 1983 CIC 1029, 1033*
1° Recepta sacra confirmatio;	1. Sacred confirmation received.
2° Mores ordini recipiendo congruentes;	2. Morals congruent with the order to be received.
3° Aetas canonica;	3. Canonical age.
4° Debita scientia;	4. Due knowledge.
5° Ordinum inferiorum susceptio;	5. Reception of the lower orders.
6° Interstitiorum observatio;	6. Observation of the interstices.
7° Titulus canonicus, si agatur de ordinibus maioribus.	7. A canonical title, if there is question of major orders.
§ 2. Quod pertinet ad consecrationem episcopalem, servetur praescriptum can. 331.	Sec. 2. As regards episcopal consecration, the prescription of can. 331 is to be observed.
Can. 975. Subdiaconatus ne conferatur ante annum vicesimum primum completum; diaconatus ante vicesimum secundum completum; presbyteratus ante vicesimum quartum completum.	Can. 975. The subdiaconate is not to be conferred before the completed twenty-first year; the diaconate before the completed twenty-second year; the presbyterate before the completed twenty-fourth year. *1983 Code correlation: 1983 CIC 1031*

Can. 976. § 1. Nemo sive saecularis sive religiosus ad primam tonsuram promoveatur ante inceptum cursum theologicum.	Can. 976. Sec. 1. No one, whether secular or religious, is to be promoted to first tonsure before the theological course has been begun. *1983 Code correlation: 1983 CIC 1032*
§ 2. Firmo praescripto can. 975, subdiaconatus ne conferatur, nisi exeunte tertio cursus theologici anno; diaconatus, nisi incepto quarto anno; presbyteratus, nisi post medietatem eiusdem quarti anni.	Sec. 2. With the prescription of can. 975 remaining firm, the subdiaconate is not to be conferred unless the third year of the theological course is ending; the diaconate, unless the fourth year has been begun; the presbyterate, unless after the middle of the same fourth year.
§ 3. Cursus theologicus peractus esse debet non privatim, sed in scholis ad id institutis secundum studiorum rationem can. 1365 determinatam.	Sec. 3. The theological course must have been completed not privately, but in schools established for this purpose according to the plan of studies determined by can. 1365.
Can. 977. Ordines gradatim conferendi sunt ita ut ordinationes per saltum omnino prohibeantur.	Can. 977. Orders are to be conferred step by step, so that ordinations by a leap are altogether prohibited. *1983 Code correlation: NA*
Can. 978. § 1. In ordinationibus serventur temporum interstitia quibus promoti in receptis ordinibus, secundum Episcopi praescriptum, sese exerceant.	Can. 978. Sec. 1. In ordinations the interstices of time are to be observed, during which those promoted exercise themselves in the orders received, according to the prescription of the Bishop. *1983 Code correlation: NA*
§ 2. Interstitia primam tonsuram inter et ostiariatum vel inter singulos ordines minores prudenti Episcopi iudicio committuntur; acolythus vero ad subdiaconatum, subdiaconus ad diaconatum, diaconus ad presbyteratum ne antea promoveantur, quam acolythus unum saltem annum, subdiaconus et diaconus tres saltem menses in suo quisque ordine fuerint versati, nisi necessitas aut utilitas Ecclesiae, iudicio Episcopi, aliud exposcat.	Sec. 2. The interstices between first tonsure and ostiariate, or between the individual minor orders, are committed to the prudent judgment of the Bishop; but an acolyte is not to be promoted to the subdiaconate, a subdeacon to the diaconate, or a deacon to the presbyterate, before the acolyte has spent at least one year, and the subdeacon and deacon at least three months, each in his own order, unless necessity or the utility of the Church, in the judgment of the Bishop, demands something else.
§ 3. Nunquam tamen, nisi de peculiari licentia Romani Pontificis, minores ordines cum subdiaconatu duove sacri ordines uno eodemque die, reprobata quavis contraria consuetudine, conferantur; imo nec primam tonsuram conferre licet una cum aliquo ex ordinibus minoribus, neque omnes ordines minores una simul.	Sec. 3. Nevertheless never, unless by peculiar permission of the Roman Pontiff, are minor orders to be conferred with the subdiaconate, or two sacred orders on one and the same day, any contrary custom being reprobated; indeed it is not lawful to confer first tonsure together with any one of the minor orders, nor all the minor orders together at one time.
Can. 979. § 1. Pro clericis saecularibus titulus canonicus est titulus beneficii, eoque deficiente, patrimonii aut pensionis.	Can. 979. Sec. 1. For secular clerics the canonical title is the title of benefice, and, if this is lacking, of patrimony or pension. *1983 Code correlation: NA*
§ 2. Hic titulus debet esse et vere securus pro tota ordinati vita et vere sufficiens ad congruam eiusdem sustentationem, secundum normas ab Ordinariis pro diversis locorum et temporum necessitatibus et adiunctis dandas.	Sec. 2. This title must be both truly secure for the whole life of the ordained man and truly sufficient for his fitting sustenance, according to norms to be given by the Ordinaries for the different necessities and circumstances of places and times.
Can. 980. § 1. Ordinatus in sacris, si titulum amittat, alium sibi provideat, nisi, iudicio Episcopi, eius congruae sustentationi aliter cautum sit.	Can. 980. Sec. 1. One ordained in sacred orders, if he loses the title, is to provide another for himself, unless, in the judgment of the Bishop, provision has otherwise been made for his fitting sustenance. *1983 Code correlation: NA*
§ 2. Qui, citra apostolicum indultum, suum subditum in sacris sine titulo canonico scienter ordinaverint aut ordinari permiserint, debent ipsi eorumque successores eidem egenti alimenta necessaria praebere, donec congruae eiusdem sustentationi aliter provisum fuerit.	Sec. 2. Those who, without apostolic indult, knowingly ordain their subject in sacred orders without a canonical title, or permit him to be ordained, must themselves and their successors provide the necessary support to the same needy person, until provision has otherwise been made for his fitting sustenance.
§ 3. Si Episcopus aliquem ordinaverit sine titulo canonico cum pacto ut ordinatus non petat ab ipso alimenta, hoc pactum omni vi caret.	Sec. 3. If a Bishop has ordained someone without a canonical title with an agreement that the ordained man is not to seek support from him, this agreement lacks all force.
Can. 981. § 1. Si ne unus quidem ex titulis de quibus in can. 979, § 1, praesto sit, suppleri potest titulo servitii dioecesis, et, in locis sacrae Congregationi de Prop. Fide subiectis, titulo missionis, ita tamen ut ordinandus, iureiurando interposito, se devoveat perpetuo dioecesis aut missionis servitio sub Ordinarii loci pro tempore auctoritate.	Can. 981. Sec. 1. If not even one of the titles of which in can. 979, Sec. 1 is available, it can be supplied by the title of service of the diocese, and, in places subject to the Sacred Congregation of Propaganda Fide, by the title of mission, yet in such a way that the one to be ordained, with an oath interposed, devotes himself perpetually to the service of the diocese or mission under the authority of the local Ordinary for the time being. *1983 Code correlation: NA*
§ 2. Ordinarius presbytero, quem promoverit titulo servitii ecclesiae vel missionis, debet beneficium vel officium vel subsidium, ad congruam eiusdem sustentationem sufficiens, conferre.	Sec. 2. The Ordinary must confer on the presbyter whom he has promoted by the title of service of the church or mission a benefice, or office, or subsidy sufficient for his fitting sustenance.

Can. 982. § 1. Pro regularibus titulus canonicus est sollemnis religiosa professio seu titulus, ut dicitur, paupertatis.	Can. 982. Sec. 1. For regulars the canonical title is solemn religious profession, or the title, as it is called, of poverty. *1983 Code correlation: NA*
§ 2. Pro religiosis votorum simplicium perpetuorum est titulus mensae communis, Congregationis aliusve similis, ad normam constitutionum.	Sec. 2. For religious of perpetual simple vows it is the title of common table, of the Congregation, or another similar title, according to the norm of the constitutions.
§ 3. Ceteri religiosi, etiam ad ordinationis titulum quod attinet, iure saecularium reguntur.	Sec. 3. Other religious, even as regards the title of ordination, are governed by the law of seculars.
ART. II De irregularitatibus aliisque impedimentis	ARTICLE II: Of Irregularities and Other Impediments
Can. 983. Nullum impedimentum perpetuum quod venit nomine irregularitatis, sive ex defectu sit sive ex delicto, contrahitur, nisi quod fuerit in canonibus qui sequuntur expressum.	Can. 983. No perpetual impediment which comes under the name of irregularity, whether from defect or from delict, is contracted except that which has been expressed in the canons which follow. *1983 Code correlation: 1983 CIC 1040*
Can. 984. Sunt irregulares ex defectu:	Can. 984. The following are irregular from defect: *1983 Code correlation: 1983 CIC 1041*
1° Illegitimi, sive illegitimitas sit publica sive occulta, nisi fuerint legitimati vel vota sollemnia professi;	1. The illegitimate, whether the illegitimacy is public or occult, unless they have been legitimated or have professed solemn vows.
2° Corpore vitiati qui secure propter debilitatem, vel decenter propter deformitatem, altaris ministerio defungi non valeant. Ad impediendum tamen exercitium ordinis legitime recepti, gravior requiritur defectus, neque ob hunc defectum prohibentur actus qui rite poni possunt;	2. Those defective in body who, because of weakness, cannot safely, or because of deformity, cannot decently, perform the ministry of the altar. Nevertheless, for impeding the exercise of an order legitimately received, a graver defect is required, nor on account of this defect are acts prohibited which can rightly be placed.
3° Qui epileptici vel amentes vel a daemone possessi sunt vel fuerunt; quod si post receptos ordines tales evaserint et iam liberos esse certo constet, Ordinarius potest suis subditis receptorum ordinum exercitium rursus permittere;	3. Those who are or have been epileptic, insane, or possessed by a demon; but if after orders received they have become such and it is certainly established that they are now free, the Ordinary can again permit his subjects the exercise of the orders received.
4° Bigami, qui nempe duo vel plura matrimonia valida successive contraxerunt;	4. Bigamists, namely those who have contracted two or more valid marriages successively.
5° Qui infamia iuris notantur;	5. Those who are marked by infamy of law.
6° Iudex qui mortis sententiam tulit;	6. A judge who has passed a sentence of death.
7° Qui munus carnificis susceperint eorumque voluntarii ac immediati ministri in exsecutione capitalis sententiae.	7. Those who have taken up the office of executioner and their voluntary and immediate ministers in the execution of a capital sentence.
Can. 985. Sunt irregulares ex delicto:	Can. 985. The following are irregular from delict: *1983 Code correlation: 1983 CIC 1041*
1° Apostatae a fide, haeretici, schismatici;	1. Apostates from the faith, heretics, schismatics.
2° Qui, praeterquam in casu extremae necessitatis, baptismum ab acatholicis quovis modo sibi conferri siverunt;	2. Those who, except in a case of extreme necessity, have allowed baptism to be conferred on themselves in any way by non-Catholics.
3° Qui matrimonium attentare aut civilem tantum actum ponere ausi sunt, vel ipsimet vinculo matrimoniali aut ordine sacro aut votis religiosis etiam simplicibus ac temporariis ligati, vel cum muliere iisdem votis adstricta aut matrimonio valido coniuncta;	3. Those who have dared to attempt marriage or to place only the civil act, either while they themselves were bound by a matrimonial bond or sacred order or religious vows, even simple and temporary, or with a woman bound by the same vows or joined in a valid marriage.
4° Qui voluntarium homicidium perpetrarunt aut fetus humani abortum procuraverunt, effectu secuto, omnesque cooperantes;	4. Those who have perpetrated voluntary homicide or procured the abortion of a human fetus, the effect having followed, and all cooperators.
5° Qui seipsos vel alios mutilaverunt vel sibi vitam adimere tentaverunt;	5. Those who have mutilated themselves or others, or have attempted to take their own life.
6° Clerici medicam vel chirurgicam artem sibi vetitam exercentes, si exinde mors sequatur;	6. Clerics exercising the medical or surgical art forbidden to them, if death follows from it.
7° Qui actum ordinis, clericis in ordine sacro constitutis reservatum, ponunt, vel eo ordine carentes, vel ab eius exercitio poena canonica sive personali, medicinali aut vindicativa, sive locali prohibiti.	7. Those who place an act of order reserved to clerics constituted in sacred order, either lacking that order, or prohibited from its exercise by a canonical penalty, whether personal, medicinal or vindicative, or local.

Can. 986. Haec delicta irregularitatem non pariunt, nisi fuerint gravia peccata, post baptismum perpetrata, salvo praescripto can. 985, n. 2, itemque externa, sive publica sive occulta.	Can. 986. These delicts do not produce irregularity unless they were grave sins, perpetrated after baptism, with the prescription of can. 985, n. 2 preserved, and likewise external, whether public or occult. *1983 Code correlation: NA*
Can. 987. Sunt simpliciter impediti:	Can. 987. The following are simply impeded: *1983 Code correlation: 1983 CIC 1042*
1° Filii acatholicorum, quandiu parentes in suo errore permanent;	1. Children of non-Catholics, so long as the parents remain in their error.
2° Viri uxorem habentes;	2. Men having a wife.
3° Qui officium vel administrationem gerunt clericis vetitam cuius rationes reddere debeant, donec, deposito officio et administratione atque rationibus redditis, liberi facti sint;	3. Those who hold an office or administration forbidden to clerics, of which they must render accounts, until, the office and administration having been laid down and the accounts rendered, they have been made free.
4° Servi servitute proprie dicta ante acceptam libertatem;	4. Slaves in servitude properly so called, before liberty has been received.
5° Qui ad ordinarium militare servitium civili lege adstringuntur antequam illud expleverint;	5. Those who are bound by civil law to ordinary military service before they have completed it.
6° Neophyti, donec, iudicio Ordinarii, sufficienter probati fuerint;	6. Neophytes, until, in the judgment of the Ordinary, they have been sufficiently tested.
7° Qui infamia facti laborant, dum ipsa, iudicio Ordinarii, perdurat.	7. Those who labor under infamy of fact, while it endures, in the judgment of the Ordinary.
Can. 988. Ignorantia irregularitatum sive ex delicto sive ex defectu atque impedimentorum ab eisdem non excusat.	Can. 988. Ignorance of irregularities, whether from delict or from defect, and of impediments does not excuse from the same. *1983 Code correlation: 1983 CIC 1045*
Can. 989. Irregularitates et impedimenta multiplicantur ex diversis eorundem causis, non autem ex repetitione eiusdem causae, nisi agatur de irregularitate ex homicidio voluntario.	Can. 989. Irregularities and impediments are multiplied from diverse causes of the same, but not from repetition of the same cause, unless there is question of irregularity from voluntary homicide. *1983 Code correlation: 1983 CIC 1046*
Can. 990. § 1. Licet Ordinariis per se vel per alium suos subditos dispensare ab irregularitatibus omnibus ex delicto occulto provenientibus, ea excepta de qua in can. 985, n. 4 aliave deducta ad forum iudiciale.	Can. 990. Sec. 1. It is permitted to Ordinaries, by themselves or through another, to dispense their subjects from all irregularities arising from occult delict, except that of which in can. 985, n. 4, or another brought to the judicial forum. *1983 Code correlation: 1983 CIC 1047-48*
§ 2. Eadem facultas competit cuilibet confessario in casibus occultis urgentioribus in quibus Ordinarius adiri nequeat et periculum immineat gravis damni vel infamiae, sed ad hoc dumtaxat ut poenitens ordines iam susceptos exercere licite valeat.	Sec. 2. The same faculty belongs to any confessor in more urgent occult cases in which the Ordinary cannot be approached and danger of grave harm or infamy threatens, but only for this: that the penitent may licitly exercise orders already received.
Can. 991. § 1. In precibus pro irregularitatum ac impedimentorum dispensatione, omnes irregularitates ac impedimenta indicanda sunt; secus dispensatio generalis valebit quidem etiam pro reticitis bona fide, iis exceptis quae in can. 990, § 1 excipiuntur, non autem pro reticitis in mala fide.	Can. 991. Sec. 1. In petitions for dispensation from irregularities and impediments, all irregularities and impediments are to be indicated; otherwise a general dispensation will indeed be valid even for those withheld in good faith, except those which are excepted in can. 990, Sec. 1, but not for those withheld in bad faith. *1983 Code correlation: 1983 CIC 1049*
§ 2. Si agatur de irregularitate ex homicidio voluntario, etiam numerus delictorum exprimendus est sub poena nullitatis concedendae dispensationis.	Sec. 2. If there is question of irregularity from voluntary homicide, the number of delicts also must be expressed under penalty of nullity of the dispensation to be granted.
§ 3. Dispensatio generalis ad ordines valet pro ordinibus quoque maioribus; et dispensatus potest obtinere beneficia non consistorialia etiam curata, sed renuntiari nequit S. R. E. Cardinalis, Episcopus, Abbas vel Praelatus nullius, Superior maior in religione clericali exempta.	Sec. 3. A general dispensation for orders is valid also for major orders; and the person dispensed can obtain non-consistorial benefices, even those with care of souls, but he cannot be named a Cardinal of the Holy Roman Church, Bishop, Abbot or Prelate nullius, or major Superior in an exempt clerical religious institute.
§ 4. Dispensatio in foro interno non sacramentali concessa, scripto consignetur; et de ea in secreto Curiae libro constare debet.	Sec. 4. A dispensation granted in the non-sacramental internal forum is to be put in writing; and it must be recorded in the secret book of the Curia.
CAPUT III De iis quae sacrae ordinationi praeire debent	CHAPTER III: Of Those Things Which Must Precede Sacred Ordination

Can. 992. Omnes tum saeculares tum religiosi ad ordines promovendi per se ipsi vel per alios Episcopo aliive qui Episcopi hac in re vices gerat, suum propositum ante ordinationem opportuno tempore aperiant.	Can. 992. All, both seculars and religious, who are to be promoted to orders, by themselves personally or through others, are to disclose their intention at an opportune time before ordination to the Bishop or to another who acts in the Bishop's place in this matter. *1983 Code correlation: 1983 CIC 1036*
Can. 993. Promovendi saeculares aut religiosi qui, quod pertinet ad ordinationem, saecularium iure reguntur, afferant:	Can. 993. Seculars, or religious who, as regards ordination, are governed by the law of seculars, who are to be promoted, are to bring: *1983 Code correlation: 1983 CIC 1050-51*
1° Testimonium ultimae ordinationis aut si de prima tonsura agatur, recepti baptismatis et confirmationis;	1. A testimonial of the last ordination, or, if there is question of first tonsure, of baptism and confirmation received.
2° Testimonium de peractis studiis, pro singulis ordinibus, ad normam can. 976, requisitis;	2. A testimonial concerning studies completed, required for the individual orders according to the norm of can. 976.
3° Testimonium rectoris Seminarii, aut sacerdotis cui candidatus extra Seminarium commendatus fuerit, de bonis eiusdem candidati moribus;	3. A testimonial of the rector of the Seminary, or of the priest to whom the candidate was commended outside the Seminary, concerning the good morals of the same candidate.
4° Testimoniales litteras Ordinarii loci in quo promovendus tantum temporis moratus est ut canonicum impedimentum contrahere ibi potuerit;	4. Testimonial letters of the Ordinary of the place in which the one to be promoted has dwelt for such time that he could have contracted a canonical impediment there.
5° Testimoniales Superioris maioris religiosi, si cui religioni promovendus adscriptus sit.	5. Testimonials of the religious major Superior, if the one to be promoted is enrolled in some religious institute.
Can. 994. § 1. Tempus quo promovendus potuit canonicum impedimentum contrahere est, regulariter, pro militibus trimestre, pro aliis semestre post pubertatem; sed Episcopus ordinans pro sua prudentia exigere potest litteras testimoniales etiam ob brevius commorationis tempus, et ob tempus quoque quod pubertatem antecessit.	Can. 994. Sec. 1. The time during which the one to be promoted could have contracted a canonical impediment is, regularly, for soldiers three months, for others six months after puberty; but the ordaining Bishop, according to his prudence, can require testimonial letters even on account of a shorter time of residence, and also on account of the time which preceded puberty. *1983 Code correlation: NA*
§ 2. Si loci Ordinarius neque per se neque per alios promovendum satis noverit, ut testari possit eum, tempore quo in suo territorio moratus est, nullum canonicum impedimentum contraxisse, aut si promovendus per tot dioeceses vagatus sit ut impossibile vel nimis difficile evadat omnes litteras testimoniales exquirere, provideat Ordinarius saltem per iuramentum suppletorium a promovendo praestandum.	Sec. 2. If the local Ordinary, neither by himself nor through others, has sufficiently known the one to be promoted so that he can testify that, during the time in which he dwelt in his territory, he contracted no canonical impediment, or if the one to be promoted has wandered through so many dioceses that it becomes impossible or too difficult to seek all the testimonial letters, the Ordinary is to provide at least through a supplementary oath to be furnished by the one to be promoted.
§ 3. Si post obtentas litteras testimoniales et ante peractam ordinationem, promovendus praedicto temporis spatio in eodem territorio rursus moratus sit, novae litterae testimoniales Ordinarii loci necessariae sunt.	Sec. 3. If, after testimonial letters have been obtained and before ordination has been completed, the one to be promoted has again dwelt in the same territory for the aforesaid space of time, new testimonial letters of the local Ordinary are necessary.
Can. 995. § 1. Etiam Superior religiosus suis litteris dimissoriis non solum testari debet promovendum professionem religiosam emisisse et esse de familia domus religiosae sibi subditae, sed etiam de studiis peractis, deque aliis iure requisitis.	Can. 995. Sec. 1. A religious Superior also in his dimissorial letters must testify not only that the one to be promoted has emitted religious profession and is of the family of the religious house subject to him, but also concerning studies completed and concerning the other things required by law. *1983 Code correlation: 1983 CIC 1052*
§ 2. Episcopus, acceptis iis litteris dimissoriis, aliis testimonialibus litteris non indiget.	Sec. 2. The Bishop, having accepted these dimissorial letters, does not need other testimonial letters.
Can. 996. § 1. Quilibet promovendus sive saecularis sive religiosus debet praevium ac diligens examen subire circa ipsum ordinem suscipiendum.	Can. 996. Sec. 1. Each one to be promoted, whether secular or religious, must undergo a prior and diligent examination concerning the order itself to be received. *1983 Code correlation: 1983 CIC 1028*
§ 2. Promovendi vero ad sacros ordines in aliis quoque de sacra theologia tractationibus periculum faciant.	Sec. 2. Those to be promoted to sacred orders, moreover, are also to make trial in other treatises of sacred theology.
§ 3. Episcoporum est statuere qua methodo, coram quibus examinatoribus et quibus in tractationibus sacrae theologiae promovendi periculum facere debeant.	Sec. 3. It belongs to Bishops to determine by what method, before which examiners, and in which treatises of sacred theology those to be promoted must make trial.

Can. 997. § 1. Hoc examen sive pro clericis saecularibus sive pro religiosis recipit loci Ordinarius qui iure proprio ordinat, aut dat dimissorias litteras; qui tamen potest quoque, ex iusta causa, illud Episcopo ordinaturo committere, qui id oneris suscipere velit.	Can. 997. Sec. 1. This examination, whether for secular clerics or for religious, is received by the local Ordinary who ordains by proper right or gives dimissorial letters; nevertheless, for a just cause, he can also commit it to the Bishop who is to ordain, if that Bishop is willing to take up this burden. *1983 Code correlation: 1983 CIC 1052*
§ 2. Episcopus alienum subditum sive saecularem sive religiosum ordinans cum legitimis litteris dimissoriis, quibus asseritur candidatum examinatum fuisse ad normam § 1, et idoneum repertum, potest huic attestationi acquiescere, sed non tenetur; et si pro sua conscientia censeat candidatum non esse idoneum, eum ne promoveat.	Sec. 2. A Bishop ordaining another's subject, whether secular or religious, with legitimate dimissorial letters by which it is asserted that the candidate has been examined according to the norm of Sec. 1 and found suitable, can acquiesce in this attestation, but is not bound to do so; and if according to his conscience he judges that the candidate is not suitable, let him not promote him.
Can. 998. § 1. Nomina promovendorum ad singulos sacros ordines, exceptis religiosis a votis perpetuis sive sollemnibus sive simplicibus, publice denuntientur in paroeciali cuiusque candidati ecclesia; sed Ordinarius pro sua prudentia potest tum ab hac publicatione dispensare ex iusta causa, tum praecipere ut in aliis quoque ecclesiis peragatur, tum publicationi substituere publicam ad valvas ecclesiae affixionem per aliquot dies, in quibus unus saltem dies festus comprehendatur.	Can. 998. Sec. 1. The names of those to be promoted to the individual sacred orders, except religious of perpetual vows, whether solemn or simple, are to be publicly announced in the parochial church of each candidate; but the Ordinary, according to his prudence, can both dispense from this publication for a just cause, command that it be carried out also in other churches, and substitute for the publication a public affixing at the doors of the church for some days, in which at least one feast day is included. *1983 Code correlation: NA*
§ 2. Publicatio fiat die festo de praecepto in ecclesia inter Missarum sollemnia aut alia die et hora quibus maior populi frequentia in ecclesia habeatur.	Sec. 2. The publication is to be made on a feast day of precept in church during the solemnities of Masses, or on another day and hour in which a greater attendance of the people is had in the church.
§ 3. Si sex intra menses candidatus promotus non fuerit, repetatur publicatio, nisi aliud Ordinario videatur.	Sec. 3. If within six months the candidate has not been promoted, the publication is to be repeated, unless something else seems good to the Ordinary.
Can. 999. Omnes fideles obligatione tenentur impedimenta ad sacros ordines, si qua norint, Ordinario vel parocho ante sacram ordinationem revelandi.	Can. 999. All the faithful are held by the obligation of revealing to the Ordinary or pastor impediments to sacred orders, if they know any, before sacred ordination. *1983 Code correlation: 1983 CIC 1043*
Can. 1000. § 1. Parocho qui publicationem peragit, et etiam alii, si id expedire videatur, Ordinarius committat ut de ordinandorum moribus et vita a fide dignis diligenter exquirat, et litteras testimoniales, ipsam investigationem et publicationem referentes, ad Curiam transmittat.	Can. 1000. Sec. 1. To the pastor who carries out the publication, and also to another if it seems expedient, the Ordinary is to commit that he diligently inquire from persons worthy of trust concerning the morals and life of those to be ordained, and transmit to the Curia testimonial letters referring to the investigation itself and the publication. *1983 Code correlation: NA*
§ 2. Idem Ordinarius alias percontationes etiam privatas, si id necessarium aut opportunum iudicaverit, facere ne omittat.	Sec. 2. The same Ordinary is not to omit making other inquiries, even private ones, if he has judged this necessary or opportune.
Can. 1001. § 1. Qui ad primam tonsuram et ordines minores promovendi sunt, spiritualibus exercitiis per tres saltem integros dies; qui vero ad ordines sacros, saltem per sex integros dies vacent; sed si qui, intra semestre, ad plures ordines maiores promovendi sint, Ordinarius potest exercitiorum tempus pro ordinatione ad diaconatum reducere, non tamen infra tres integros dies.	Can. 1001. Sec. 1. Those who are to be promoted to first tonsure and minor orders are to be free for spiritual exercises for at least three full days; those, however, who are to be promoted to sacred orders, for at least six full days; but if some, within six months, are to be promoted to several major orders, the Ordinary can reduce the time of exercises for ordination to the diaconate, yet not below three full days. *1983 Code correlation: 1983 CIC 1039*
§ 2. Si, expletis exercitiis, sacra ordinatio qualibet de causa ultra semestre differatur, exercitia iterentur; secus iudicet Ordinarius utrum iteranda sint, necne.	Sec. 2. If, after the exercises have been completed, sacred ordination is deferred for any cause beyond six months, the exercises are to be repeated; otherwise the Ordinary is to judge whether they are to be repeated or not.
§ 3. Haec spiritualia exercitia religiosi peragant in propria domo vel in alia de prudenti Superioris arbitrio; saeculares vero in Seminario, aut in alia pia vel religiosa domo ab Episcopo designata.	Sec. 3. Religious are to perform these spiritual exercises in their own house or in another according to the prudent judgment of the Superior; seculars, however, in the Seminary, or in another pious or religious house designated by the Bishop.
§ 4. De peractis spiritualibus exercitiis Episcopus certior fiat testimonio Superioris domus, in qua peracta fuerint; vel, si de religiosis agatur, attestatione proprii Superioris maioris.	Sec. 4. The Bishop is to be made certain concerning the completed spiritual exercises by a testimonial of the Superior of the house in which they were completed; or, if there is question of religious, by the attestation of their own major Superior.
CAPUT IV De ritibus et caeremoniis sacrae ordinationis	CHAPTER IV: Of the Rites and Ceremonies of Sacred Ordination

Can. 1002. In quovis conferendo ordine, minister proprios ritus in Pontificali Romano aliisve ritualibus libris ab Ecclesia probatis descriptos, adamussim servet, quos nulla ratione licet praeterire vel invertere.	Can. 1002. In conferring any order, the minister is to observe exactly his own rites described in the Roman Pontifical or in other ritual books approved by the Church; for no reason is it lawful to omit or invert them. *1983 Code correlation: 1983 CIC 1009*
Can. 1003. Missa ordinationis vel consecrationis episcopalis semper debet ab ipsomet ordinationis vel consecrationis ministro celebrari.	Can. 1003. The Mass of ordination or of episcopal consecration must always be celebrated by the minister himself of the ordination or consecration. *1983 Code correlation: NA*
Can. 1004. Si quis, ritu orientali ad aliquos ordines iam promotus, a Sede Apostolica indultum obtinuerit superiores ordines suscipiendi ritu latino, debet prius ritu latino recipere ordines quos ritu orientali non receperit.	Can. 1004. If someone, already promoted to certain orders in an Eastern rite, has obtained from the Apostolic See an indult of receiving higher orders in the Latin rite, he must first receive in the Latin rite the orders which he did not receive in the Eastern rite. *1983 Code correlation: NA*
Can. 1005. Omnes ad maiores ordines promoti obligatione tenentur sacrae communionis in ipsa ordinationis Missa recipiendae.	Can. 1005. All those promoted to major orders are held by the obligation of receiving holy communion in the Mass itself of ordination. *1983 Code correlation: NA*
CAPUT V De tempore et loco sacrae ordinationis	CHAPTER V: Of the Time and Place of Sacred Ordination
Can. 1006. § 1. Consecratio episcopalis conferri debet intra Missarum sollemnia, die dominico vel natalitio Apostolorum.	Can. 1006. Sec. 1. Episcopal consecration must be conferred within the solemnities of Masses, on a Sunday or on the natal day of the Apostles. *1983 Code correlation: 1983 CIC 1010*
§ 2. Ordinationes in sacris celebrentur intra Missarum sollemnia sabbatis Quatuor Temporum, sabbato ante dominicam Passionis, et Sabbato Sancto.	Sec. 2. Ordinations in sacred orders are to be celebrated within the solemnities of Masses on the Saturdays of the Four Times, on the Saturday before Passion Sunday, and on Holy Saturday.
§ 3. Gravi tamen causa interveniente, Episcopus potest eas habere etiam quolibet die dominico aut festo de praecepto.	Sec. 3. Nevertheless, with a grave cause intervening, the Bishop can have them also on any Sunday or feast day of precept.
§ 4. Prima tonsura quolibet die et hora conferri potest; ordines minores singulis diebus dominicis et festis duplicibus, mane tamen.	Sec. 4. First tonsure can be conferred on any day and hour; minor orders on individual Sundays and double feasts, yet in the morning.
§ 5. Reprobatur consuetudo contra ordinationum tempora praecedentibus paragraphis praescripta; quae servanda quoque sunt, cum Episcopus latini ritus ordinat ex apostolico indulto clericum ritus orientalis aut contra.	Sec. 5. A custom contrary to the times of ordination prescribed in the preceding paragraphs is reprobated; these are also to be observed when a Bishop of the Latin rite, by apostolic indult, ordains a cleric of the Eastern rite, or the reverse.
Can. 1007. Quoties ordinatio iteranda sit vel aliquis ritus supplendus, sive absolute sive sub conditione, id fieri potest etiam extra tempora ac secreto.	Can. 1007. As often as ordination is to be repeated or some rite supplied, whether absolutely or under condition, this can be done even outside the times and secretly. *1983 Code correlation: NA*
Can. 1008. Episcopus extra proprium territorium, sine Ordinarii loci licentia, nequit ordines conferre, in quorum collatione pontificalia exercentur, salvo praescripto can. 239, § 1, n. 15.	Can. 1008. A Bishop outside his own territory, without the permission of the local Ordinary, cannot confer orders in the conferral of which pontificals are exercised, with the prescription of can. 239, Sec. 1, n. 15 preserved. *1983 Code correlation: 1983 CIC 1017*
Can. 1009. § 1. Ordinationes generales in cathedrali ecclesia, vocatis praesentibusque ecclesiae canonicis, publice celebrentur; si autem in alio dioecesis loco, praesente clero loci, dignior, quantum fieri poterit, ecclesia adeatur.	Can. 1009. Sec. 1. General ordinations are to be celebrated publicly in the cathedral church, the canons of the church having been called and being present; but if in another place of the diocese, the clergy of the place being present, the more worthy church, insofar as it can be done, is to be approached. *1983 Code correlation: 1983 CIC 1011*
§ 2. Non prohibetur autem Episcopus, iusta suadente causa, ordinationes particulares habere in aliis etiam ecclesiis itemque in oratorio domus episcopalis aut Seminarii aut religiosae domus.	Sec. 2. But the Bishop is not prohibited, when a just cause persuades, from having particular ordinations also in other churches and likewise in the oratory of the episcopal house, or of the Seminary, or of a religious house.
§ 3. Prima tonsura et ordines minores conferri possunt etiam in privatis oratoriis.	Sec. 3. First tonsure and minor orders can be conferred even in private oratories.
CAPUT VI De adnotatione ac testimonio peractae ordinationis	CHAPTER VI: Of the Notation and Testimonial of Completed Ordination

Can. 1010. § 1. Expleta ordinatione, nomina singulorum ordinatorum ac ministri ordinantis, locus et dies ordinationis notentur in peculiari libro in Curia loci ordinationis diligenter custodiendo, et omnia singularum ordinationum documenta accurate serventur.	Can. 1010. Sec. 1. When ordination has been completed, the names of each of the ordained and of the ordaining minister, and the place and day of ordination, are to be noted in a special book diligently kept in the Curia of the place of ordination, and all documents of the individual ordinations are to be preserved accurately. *1983 Code correlation: 1983 CIC 1053*
§ 2. Singulis ordinatis detur authenticum ordinationis receptae testimonium; qui, si ab Episcopo extraneo cum litteris dimissoriis promoti fuerint, illud proprio Ordinario exhibeant pro ordinationis adnotatione in speciali libro in archivo servando.	Sec. 2. To each ordained person there is to be given an authentic testimonial of the ordination received; and if they have been promoted by an outside Bishop with dimissorial letters, they are to exhibit it to their own Ordinary for the notation of the ordination in a special book to be preserved in the archive.
Can. 1011. Praeterea loci Ordinarius, si agatur de ordinatis e clero saeculari, aut Superior maior, si de religiosis ordinatis cum suis litteris dimissoriis, notitiam celebratae ordinationis uniuscuiusque subdiaconi transmittat ad parochum baptismi, qui id adnotet in suo baptizatorum libro ad normam can. 470, § 2.	Can. 1011. Moreover, the local Ordinary, if there is question of those ordained from the secular clergy, or the major Superior, if of religious ordained with his dimissorial letters, is to transmit notice of the celebrated ordination of each subdeacon to the pastor of baptism, who is to note this in his book of the baptized according to the norm of can. 470, Sec. 2. *1983 Code correlation: 1983 CIC 1054*
TITULUS VII De matrimonio	TITLE VII: Of Marriage
Can. 1012. § 1. Christus Dominus ad sacramenti dignitatem evexit ipsum contractum matrimonialem inter baptizatos.	Can. 1012. Sec. 1. Christ the Lord raised the matrimonial contract itself among the baptized to the dignity of a sacrament. *1983 Code correlation: 1983 CIC 1055*
§ 2. Quare inter baptizatos nequit matrimonialis contractus validus consistere, quin sit eo ipso sacramentum.	Sec. 2. Therefore among the baptized a valid matrimonial contract cannot stand without being by that very fact a sacrament.
Can. 1013. § 1. Matrimonii finis primarius est procreatio atque educatio prolis; secundarius mutuum adiutorium et remedium concupiscentiae.	Can. 1013. Sec. 1. The primary end of marriage is the procreation and education of offspring; the secondary end is mutual help and a remedy of concupiscence. *1983 Code correlation: 1983 CIC 1056*
§ 2. Essentiales matrimonii proprietates sunt unitas ac indissolubilitas, quae in matrimonio christiano peculiarem obtinent firmitatem ratione sacramenti.	Sec. 2. The essential properties of marriage are unity and indissolubility, which in Christian marriage obtain a peculiar firmness by reason of the sacrament.
Can. 1014. Matrimonium gaudet favore iuris; quare in dubio standum est pro valore matrimonii, donec contrarium probetur, salvo praescripto can. 1127.	Can. 1014. Marriage enjoys the favor of law; wherefore in doubt one must stand for the validity of marriage until the contrary is proved, with the prescription of can. 1127 preserved. *1983 Code correlation: 1983 CIC 1060*
Can. 1015. § 1. Matrimonium baptizatorum validum dicitur ratum, si nondum consummatione completum est; ratum et consummatum, si inter coniuges locum habuerit coniugalis actus, ad quem natura sua ordinatur contractus matrimonialis et quo coniuges fiunt una caro.	Can. 1015. Sec. 1. A valid marriage of the baptized is called ratified if it has not yet been completed by consummation; ratified and consummated, if between the spouses there has taken place the conjugal act to which by its nature the matrimonial contract is ordered and by which the spouses become one flesh. *1983 Code correlation: 1983 CIC 1061*
§ 2. Celebrato matrimonio, si coniuges simul cohabitaverint, praesumitur consummatio, donec contrarium probetur.	Sec. 2. Once marriage has been celebrated, if the spouses have cohabited together, consummation is presumed until the contrary is proved.
§ 3. Matrimonium inter non baptizatos valide celebratum, dicitur legitimum.	Sec. 3. A marriage validly celebrated between non-baptized persons is called legitimate.
§ 4. Matrimonium invalidum dicitur putativum, si in bona fide ab una saltem parte celebratum fuerit, donec utraque pars de eiusdem nullitate certa evadat.	Sec. 4. An invalid marriage is called putative if it was celebrated in good faith by at least one party, until each party becomes certain of its nullity.
Can. 1016. Baptizatorum matrimonium regitur iure non solum divino, sed etiam canonico, salva competentia civilis potestatis circa mere civiles eiusdem matrimonii effectus.	Can. 1016. The marriage of baptized persons is governed not only by divine law, but also by canon law, with the competence of the civil power concerning the merely civil effects of the same marriage preserved. *1983 Code correlation: 1983 CIC 1059*
Can. 1017. § 1. Matrimonii promissio sive unilateralis, sive bilateralis seu sponsalitia, irrita est pro utroque foro, nisi facta fuerit per scripturam subsignatam a partibus et vel a parocho aut loci Ordinario, vel a duobus saltem testibus.	Can. 1017. Sec. 1. A promise of marriage, whether unilateral or bilateral, that is, betrothal, is invalid for both forums unless it has been made through a writing signed by the parties and either by the pastor or local Ordinary, or by at least two witnesses. *1983 Code correlation: 1983 CIC 1062*

§ 2. Si utraque vel alterutra pars scribere nesciat vel nequeat, ad validitatem id in ipsa scriptura adnotetur et alius testis addatur qui cum parocho aut loci Ordinario vel duobus testibus, de quibus in § 1, scripturam subsignet.	Sec. 2. If both parties or either party does not know how or is unable to write, for validity this is to be noted in the writing itself and another witness is to be added, who with the pastor or local Ordinary or the two witnesses of whom in Sec. 1 signs the writing.
§ 3. At ex matrimonii promissione, licet valida sit nec ulla iusta causa ab eadem implenda excuset, non datur actio ad petendam matrimonii celebrationem; datur tamen ad reparationem damnorum, si qua debeatur.	Sec. 3. But from a promise of marriage, although it is valid and no just cause excuses from fulfilling it, no action is given for seeking the celebration of marriage; nevertheless one is given for reparation of damages, if any is owed.
Can. 1018. Parochus ne omittat populum prudenter erudire de matrimonii sacramento eiusque impedimentis.	Can. 1018. The pastor is not to omit prudently instructing the people concerning the sacrament of marriage and its impediments. *1983 Code correlation: 1983 CIC 1063*
CAPUT I De iis quae matrimonii celebrationi praemitti debent et praesertim de publicationibus matrimonialibus	CHAPTER I: Of Those Things Which Must Precede the Celebration of Marriage, and Especially of Matrimonial Publications
Can. 1019. § 1. Antequam matrimonium celebretur, constare debet nihil eius validae ac licitae celebrationi obsistere.	Can. 1019. Sec. 1. Before marriage is celebrated, it must be clear that nothing stands in the way of its valid and licit celebration. *1983 Code correlation: 1983 CIC 1066, 1068*
§ 2. In periculo mortis, si aliae probationes haberi nequeant, sufficit, nisi contraria adsint indicia, affirmatio iurata contrahentium, se baptizatos fuisse et nullo detineri impedimento.	Sec. 2. In danger of death, if other proofs cannot be had, the sworn affirmation of the contracting parties that they have been baptized and are detained by no impediment is sufficient, unless contrary indications are present.
Can. 1020. § 1. Parochus cui ius est assistendi matrimonio, opportuno antea tempore, diligenter investiget num matrimonio contrahendo aliquid obstet.	Can. 1020. Sec. 1. The pastor who has the right of assisting at marriage is, at an opportune time beforehand, to investigate diligently whether anything stands in the way of contracting the marriage. *1983 Code correlation: 1983 CIC 1064, 1067*
§ 2. Tum sponsum tum sponsam etiam seorsum et caute interroget num aliquo detineantur impedimento, an consensum libere, praesertim mulier, praestent, et an in doctrina christiana sufficienter instructi sint, nisi ob personarum qualitatem haec ultima interrogatio inutilis appareat.	Sec. 2. He is also to question both the groom and the bride separately and cautiously, whether they are detained by any impediment, whether they freely give consent, especially the woman, and whether they are sufficiently instructed in Christian doctrine, unless this last questioning appears useless on account of the quality of the persons.
§ 3. Ordinarii loci est peculiares normas pro huiusmodi parochi investigatione dare.	Sec. 3. It belongs to the local Ordinary to give particular norms for an investigation of this kind by the pastor.
Can. 1021. § 1. Nisi baptismus collatus fuerit in ipso suo territorio, parochus exigat baptismi testimonium ab utraque parte, vel a parte tantum catholica, si agatur de matrimonio contrahendo cum dispensatione ab impedimento disparitatis cultus.	Can. 1021. Sec. 1. Unless baptism was conferred in his own territory, the pastor is to require a testimonial of baptism from each party, or only from the Catholic party if there is question of a marriage to be contracted with a dispensation from the impediment of disparity of cult. *1983 Code correlation: 1983 CIC 1065*
§ 2. Catholici qui sacramentum confirmationis nondum receperunt, illud, antequam ad matrimonium admittantur, recipiant, si id possint sine gravi incommodo.	Sec. 2. Catholics who have not yet received the sacrament of confirmation are to receive it before they are admitted to marriage, if they can do this without grave inconvenience.
Can. 1022. Publice a parocho denuntietur inter quosnam matrimonium sit contrahendum.	Can. 1022. It is to be announced publicly by the pastor between whom marriage is to be contracted. *1983 Code correlation: NA*
Can. 1023. § 1. Matrimoniorum publicationes fieri debent a parocho proprio.	Can. 1023. Sec. 1. Publications of marriages must be made by the proper pastor. *1983 Code correlation: 1983 CIC 1067*
§ 2. Si pars alio in loco per sex menses commorata sit post adeptam pubertatem, parochus rem exponat Ordinario, qui pro sua prudentia vel publicationes inibi faciendas exigat, vel alias probationes seu coniecturas super status libertate colligendas praescribat.	Sec. 2. If a party has dwelt in another place for six months after having attained puberty, the pastor is to explain the matter to the Ordinary, who according to his prudence is either to require publications to be made there, or to prescribe that other proofs or conjectures concerning freedom of status be collected.
§ 3. Si aliqua sit suspicio de contracto impedimento, parochus etiam pro breviore commoratione consulat Ordinarium, qui matrimonium ne permittat, nisi prius suspicio, ad normam § 2, removeatur.	Sec. 3. If there is any suspicion concerning a contracted impediment, the pastor, even for a shorter residence, is to consult the Ordinary, who is not to permit the marriage unless first the suspicion is removed according to the norm of Sec. 2.
Can. 1024. Publicationes fiant tribus continuis diebus dominicis aliisque festis de praecepto in ecclesia inter Missarum sollemnia, aut inter alia divina officia ad quae populus frequens accedat.	Can. 1024. Publications are to be made on three continuous Sundays and other feasts of precept in church during the solemnities of Masses, or during other divine offices to which the people come in frequency. *1983 Code correlation: 1983 CIC 1067*

Can. 1025. Potest loci Ordinarius pro suo territorio publicationibus substituere publicam, ad valvas ecclesiae paroecialis, aliusve ecclesiae, affixionem nominum contrahentium per spatium saltem octo dierum, ita tamen ut, hoc spatio, duo dies festi de praecepto comprehendantur.	Can. 1025. The local Ordinary can, for his territory, substitute for the publications a public affixing, at the doors of the parochial church or of another church, of the names of the contracting parties for the space of at least eight days, yet in such a way that, in this space, two feast days of precept are included. *1983 Code correlation: 1983 CIC 1067*
Can. 1026. Publicationes ne fiant pro matrimoniis quae contrahuntur cum dispensatione ab impedimento disparitatis cultus aut mixtae religionis, nisi loci Ordinarius pro sua prudentia, remoto scandalo, eas permittere opportunum duxerit, dummodo apostolica dispensatio praecesserit et mentio omittatur religionis partis non catholicae.	Can. 1026. Publications are not to be made for marriages which are contracted with a dispensation from the impediment of disparity of cult or of mixed religion, unless the local Ordinary, according to his prudence and scandal being removed, has judged it opportune to permit them, provided that apostolic dispensation has preceded and mention of the religion of the non-Catholic party is omitted. *1983 Code correlation: 1983 CIC 1067*
Can. 1027. Omnes fideles tenentur impedimenta, si qua norint, parocho aut loci Ordinario, ante matrimonii celebrationem, revelare.	Can. 1027. All the faithful are bound to reveal impediments, if they know any, to the pastor or local Ordinary before the celebration of marriage. *1983 Code correlation: 1983 CIC 1069*
Can. 1028. § 1. Loci Ordinarius proprius pro suo prudenti iudicio potest ex legitima causa a publicationibus etiam in aliena dioecesi faciendis dispensare.	Can. 1028. Sec. 1. The proper local Ordinary, according to his prudent judgment, can for a legitimate cause dispense from publications to be made even in another diocese. *1983 Code correlation: 1983 CIC 1067*
§ 2. Si plures sint Ordinarii proprii, ille ius habet dispensandi, in cuius dioecesi matrimonium celebratur; quod si matrimonium extra proprias ineatur dioeceses, quilibet Ordinarius proprius dispensare potest.	Sec. 2. If there are several proper Ordinaries, that one has the right of dispensing in whose diocese the marriage is celebrated; but if the marriage is entered into outside the proper dioceses, any proper Ordinary can dispense.
Can. 1029. Si alius parochus investigationem aut publicationes peregerit, de harum exitu statim per authenticum documentum certiorem reddat parochum, qui matrimonio assistere debet.	Can. 1029. If another pastor has carried out the investigation or publications, concerning their outcome he is immediately to make certain, by authentic document, the pastor who must assist at the marriage. *1983 Code correlation: 1983 CIC 1070*
Can. 1030. § 1. Peractis investigationibus et publicationibus, parochus matrimonio ne assistat, antequam omnia documenta necessaria receperit, et praeterea, nisi rationabilis causa aliud postulet, tres dies decurrerint ab ultima publicatione.	Can. 1030. Sec. 1. The investigations and publications having been completed, the pastor is not to assist at the marriage before he has received all necessary documents, and moreover before three days have run from the last publication, unless a reasonable cause asks otherwise. *1983 Code correlation: NA*
§ 2. Si intra sex menses matrimonium contractum non fuerit, publicationes repetantur, nisi aliud loci Ordinario videatur.	Sec. 2. If within six months the marriage has not been contracted, the publications are to be repeated, unless something else seems good to the local Ordinary.
Can. 1031. § 1. Exorto dubio de exsistentia alicuius impedimenti:	Can. 1031. Sec. 1. When a doubt has arisen concerning the existence of some impediment: *1983 Code correlation: NA*
1° Parochus rem accuratius investiget, interrogando sub iuramento duos saltem testes fide dignos, dummodo ne agatur de impedimento ex cuius notitia infamia partibus oriatur, et, si necesse fuerit, ipsas quoque partes;	1. The pastor is to investigate the matter more accurately, by questioning under oath at least two witnesses worthy of faith, provided there is no question of an impediment from whose knowledge infamy would arise for the parties, and, if it is necessary, also the parties themselves.
2° Publicationes peragat vel perficiat, si dubium ortum sit ante inceptas vel expletas publicationes;	2. He is to carry out or complete the publications, if the doubt arose before the publications were begun or completed.
3° Matrimonio ne assistat inconsulto Ordinario, si dubium adhuc superesse prudenter iudicaverit.	3. He is not to assist at the marriage without consulting the Ordinary, if he has prudently judged that the doubt still remains.
§ 2. Detecto impedimento certo:	Sec. 2. When a certain impediment has been detected:
1° Si impedimentum sit occultum, parochus publicationes peragat vel absolvat, et rem deferat, reticens nomina, ad loci Ordinarium vel ad Sacram Poenitentiariam;	1. If the impediment is occult, the pastor is to carry out or finish the publications, and refer the matter, withholding the names, to the local Ordinary or to the Sacred Penitentiary.
2° Si sit publicum et detegatur ante inceptas publicationes, parochus ulterius ne procedat, donec impedimentum removeatur, etsi dispensationem pro foro conscientiae tantum obtentam norit; si detegatur post primam aut secundam publicationem, parochus publicationes perficiat, et rem ad Ordinarium deferat.	2. If it is public and is detected before the publications have been begun, the pastor is not to proceed further until the impediment is removed, even if he knows that a dispensation has been obtained only for the forum of conscience; if it is detected after the first or second publication, the pastor is to complete the publications and refer the matter to the Ordinary.

§ 3. Demum si nullum detectum fuerit impedimentum, nec dubium nec certum, parochus, expletis publicationibus, ad matrimonii celebrationem partes admittat.	Sec. 3. Finally, if no impediment has been detected, neither doubtful nor certain, the pastor, the publications having been completed, is to admit the parties to the celebration of marriage.
Can. 1032. Matrimonio vagorum de quibus in can. 91, parochus, excepto casu necessitatis, nunquam assistat, nisi, re ad loci Ordinarium vel ad sacerdotem ab eo delegatum delata, licentiam assistendi obtinuerit.	Can. 1032. Except in a case of necessity, the pastor is never to assist at the marriage of wanderers of whom in can. 91, unless, the matter having been referred to the local Ordinary or to a priest delegated by him, he has obtained permission to assist. *1983 Code correlation: 1983 CIC 1071*
Can. 1033. Ne omittat parochus, secundum diversam personarum conditionem, sponsos docere sanctitatem sacramenti matrimonii, mutuas coniugum obligationes et obligationes parentum erga prolem; eosdemque vehementer adhortetur ut ante matrimonii celebrationem sua peccata diligenter confiteantur, et sanctissimam Eucharistiam pie recipiant.	Can. 1033. The pastor is not to omit, according to the diverse condition of persons, teaching spouses the sanctity of the sacrament of marriage, the mutual obligations of spouses, and the obligations of parents toward offspring; and he is to exhort them vehemently that before the celebration of marriage they diligently confess their sins and piously receive the most holy Eucharist. *1983 Code correlation: 1983 CIC 1063*
Can. 1034. Parochus graviter filiosfamilias minores hortetur ne nuptias ineant, insciis aut rationabiliter invitis parentibus; quod si abnuerint, eorum matrimonio ne assistat, nisi consulto prius loci Ordinario.	Can. 1034. The pastor is gravely to exhort minor children under family authority not to enter marriage when the parents are unaware or reasonably unwilling; but if they refuse, he is not to assist at their marriage unless the local Ordinary has first been consulted. *1983 Code correlation: 1983 CIC 1072*
CAPUT II De impedimentis in genere	CHAPTER II: Of Impediments in General
Can. 1035. Omnes possunt matrimonium contrahere, qui iure non prohibentur.	Can. 1035. All can contract marriage who are not prohibited by law. *1983 Code correlation: 1983 CIC 1058*
Can. 1036. § 1. Impedimentum impediens continet gravem prohibitionem contrahendi matrimonium; quod tamen irritum non redditur si, non obstante impedimento, contrahatur.	Can. 1036. Sec. 1. An impeding impediment contains a grave prohibition of contracting marriage; nevertheless, if marriage is contracted notwithstanding the impediment, it is not rendered invalid. *1983 Code correlation: 1983 CIC 1073*
§ 2. Impedimentum dirimens et graviter prohibet matrimonium contrahendum, et impedit quominus valide contrahatur.	Sec. 2. A diriment impediment both gravely prohibits the marriage to be contracted, and prevents it from being contracted validly.
§ 3. Quanquam impedimentum ex una tantum parte se habet, matrimonium tamen reddit aut illicitum aut invalidum.	Sec. 3. Although the impediment exists on only one side, nevertheless it renders the marriage either illicit or invalid.
Can. 1037. Publicum censetur impedimentum quod probari in foro externo potest; secus est occultum.	Can. 1037. An impediment is considered public which can be proved in the external forum; otherwise it is occult. *1983 Code correlation: 1983 CIC 1074*
Can. 1038. § 1. Supremae tantum auctoritatis ecclesiasticae est authentice declarare quandonam ius divinum matrimonium impediat vel dirimat.	Can. 1038. Sec. 1. It belongs only to the supreme ecclesiastical authority to declare authentically when divine law impedes or invalidates marriage. *1983 Code correlation: 1983 CIC 1075*
§ 2. Eidem supremae auctoritati privative ius est alia impedimenta matrimonium impedientia vel dirimentia pro baptizatis constituendi per modum legis sive universalis, sive particularis.	Sec. 2. To the same supreme authority exclusively belongs the right of establishing for the baptized, by way of law, whether universal or particular, other impediments impeding or diriment for marriage.
Can. 1039. § 1. Ordinarii locorum omnibus in suo territorio actu commorantibus et suis subditis etiam extra fines sui territorii vetare possunt matrimonia in casu peculiari, sed ad tempus tantum, iusta de causa eaque perdurante.	Can. 1039. Sec. 1. Local Ordinaries can forbid marriages in a particular case to all actually dwelling in their territory and to their subjects even outside the limits of their territory, but only for a time, for a just cause and while it endures. *1983 Code correlation: 1983 CIC 1077*
§ 2. Vetito clausulam irritantem una Sedes Apostolica addere potest.	Sec. 2. Only the Apostolic See can add an invalidating clause to a prohibition.
Can. 1040. Praeter Romanum Pontificem, nemo potest impedimenta iuris ecclesiastici sive impedientia sive dirimentia abrogare, aut illis derogare; item nec in eisdem dispensare, nisi iure communi vel speciali indulto a Sede Apostolica haec potestas concessa fuerit.	Can. 1040. Besides the Roman Pontiff, no one can abrogate impediments of ecclesiastical law, whether impeding or diriment, or derogate from them; likewise no one can dispense in the same, unless this power has been granted by common law or by special indult from the Apostolic See. *1983 Code correlation: 1983 CIC 1078*
Can. 1041. Consuetudo novum impedimentum inducens aut impedimentis exsistentibus contraria reprobatur.	Can. 1041. A custom introducing a new impediment or contrary to existing impediments is reprobated. *1983 Code correlation: 1983 CIC 1076*

Can. 1042. § 1. Impedimenta alia sunt gradus minoris, alia maioris.	Can. 1042. Sec. 1. Some impediments are of lesser degree, others of greater degree. *1983 Code correlation: NA*
§ 2. Impedimenta gradus minoris sunt:	Sec. 2. Impediments of lesser degree are:
1° Consanguinitas in tertio gradu lineae collateralis;	1. Consanguinity in the third degree of the collateral line.
2° Affinitas in secundo gradu lineae collateralis;	2. Affinity in the second degree of the collateral line.
3° Publica honestas in secundo gradu;	3. Public propriety in the second degree.
4° Cognatio spiritualis;	4. Spiritual relationship.
5° Crimen ex adulterio cum promissione vel attentatione matrimonii etiam per civilem tantum actum.	5. Crime from adultery with a promise or attempted marriage, even by a merely civil act.
§ 3. Impedimenta maioris gradus alia sunt omnia.	Sec. 3. All other impediments are of greater degree.
Can. 1043. Urgente mortis periculo, locorum Ordinarii, ad consulendum conscientiae et, si casus ferat, legitimationi prolis, possunt tum super forma in matrimonii celebratione servanda, tum super omnibus et singulis impedimentis iuris ecclesiastici, sive publicis sive occultis, etiam multiplicibus, exceptis impedimentis provenientibus ex sacro presbyteratus ordine et ex affinitate in linea recta, consummato matrimonio, dispensare proprios subditos ubique commorantes et omnes in proprio territorio actu degentes, remoto scandalo, et, si dispensatio concedatur super cultus disparitate aut mixta religione, praestitis consuetis cautionibus.	Can. 1043. When danger of death urges, local Ordinaries, for providing for conscience and, if the case warrants, for the legitimation of offspring, can dispense their own subjects dwelling anywhere and all actually staying in their own territory, both concerning the form to be observed in the celebration of marriage and concerning all and individual impediments of ecclesiastical law, whether public or occult, even multiple, except impediments arising from the sacred order of the presbyterate and from affinity in the direct line when the marriage has been consummated, scandal being removed, and, if a dispensation is granted concerning disparity of cult or mixed religion, the customary cautions having been furnished. *1983 Code correlation: 1983 CIC 1079*
Can. 1044. In eisdem rerum adiunctis de quibus in can. 1043 et solum pro casibus in quibus ne loci quidem Ordinarius adiri possit, eadem dispensandi facultate pollet tum parochus, tum sacerdos qui matrimonio, ad normam can. 1098, n. 2, assistit, tum confessarius, sed hic pro foro interno in actu sacramentalis confessionis tantum.	Can. 1044. In the same circumstances of things of which in can. 1043, and only for cases in which not even the local Ordinary can be approached, the same faculty of dispensing is possessed both by the pastor, by the priest who assists at the marriage according to the norm of can. 1098, n. 2, and by the confessor, but this latter only for the internal forum in the act of sacramental confession. *1983 Code correlation: 1983 CIC 1079*
Can. 1045. § 1. Possunt Ordinarii locorum, sub clausulis in fine can. 1043 statutis, dispensationem concedere super omnibus impedimentis de quibus in cit. can. 1043, quoties impedimentum detegatur, cum iam omnia sunt parata ad nuptias, nec matrimonium, sine probabili gravis mali periculo, differri possit usque dum a Sancta Sede dispensatio obtineatur.	Can. 1045. Sec. 1. Local Ordinaries can, under the clauses established at the end of can. 1043, grant a dispensation concerning all impediments of which in the cited can. 1043, as often as an impediment is detected when everything is already prepared for the wedding, and the marriage cannot be deferred, without probable danger of grave evil, until a dispensation is obtained from the Holy See. *1983 Code correlation: 1983 CIC 1080*
§ 2. Haec facultas valeat quoque pro convalidatione matrimonii iam contracti, si idem periculum sit in mora nec tempus suppetat recurrendi ad Sanctam Sedem.	Sec. 2. This faculty is valid also for the convalidation of a marriage already contracted, if the same danger exists in delay and there is not time for recourse to the Holy See.
§ 3. In iisdem rerum adiunctis, eadem facultate gaudeant omnes de quibus in can. 1044, sed solum pro casibus occultis in quibus ne loci quidem Ordinarius adiri possit, vel nonnisi cum periculo violationis secreti.	Sec. 3. In the same circumstances of things, all those of whom in can. 1044 enjoy the same faculty, but only for occult cases in which not even the local Ordinary can be approached, or only with danger of violation of the secret.
Can. 1046. Parochus aut sacerdos de quo in can. 1044, de concessa dispensatione pro foro externo Ordinarium loci statim certiorem faciat; eaque adnotetur in libro matrimoniorum.	Can. 1046. The pastor or priest of whom in can. 1044 is immediately to make the local Ordinary certain concerning a dispensation granted for the external forum; and it is to be noted in the book of marriages. *1983 Code correlation: 1983 CIC 1081*
Can. 1047. Nisi aliud ferat S. Poenitentiariae rescriptum dispensatio in foro interno non sacramentali concessa super impedimento occulto, adnotetur in libro diligenter in secreto Curiae archivo de quo in can. 379 asservando, nec alia dispensatio pro foro externo est necessaria, etsi postea occultum impedimentum publicum evaserit; sed est necessaria, si dispensatio concessa fuerat tantum in foro interno sacramentali.	Can. 1047. Unless a rescript of the Sacred Penitentiary bears otherwise, a dispensation granted in the non-sacramental internal forum concerning an occult impediment is to be noted diligently in a book to be preserved in the secret archive of the Curia of which in can. 379, nor is another dispensation for the external forum necessary, even if later the occult impediment becomes public; but it is necessary if the dispensation had been granted only in the sacramental internal forum. *1983 Code correlation: 1983 CIC 1082*

Can. 1048. Si petitio dispensationis ad Sanctam Sedem missa sit, Ordinarii locorum suis facultatibus, si quas habeant, ne utantur, nisi ad normam can. 204, § 2.	Can. 1048. If a petition for dispensation has been sent to the Holy See, local Ordinaries are not to use their faculties, if they have any, except according to the norm of can. 204, Sec. 2. *1983 Code correlation: NA*
Can. 1049. § 1. In matrimoniis sive contractis sive contrahendis, qui gaudet indulto generali dispensandi super certo quodam impedimento, potest, nisi in ipso indulto aliud expresse praescribatur, super eo dispensare etiamsi idem impedimentum multiplex sit.	Can. 1049. Sec. 1. In marriages either contracted or to be contracted, one who enjoys a general indult of dispensing concerning some certain impediment can, unless something else is expressly prescribed in the indult itself, dispense concerning it even if the same impediment is multiple. *1983 Code correlation: NA*
§ 2. Qui habet indultum generale dispensandi super pluribus diversae speciei impedimentis, sive dirimentibus sive impedientibus, potest dispensare super iisdem impedimentis, etiam publicis, in uno eodemque casu occurrentibus.	Sec. 2. One who has a general indult of dispensing concerning several impediments of diverse species, whether diriment or impeding, can dispense concerning the same impediments, even public ones, occurring in one and the same case.
Can. 1050. Si quando cum impedimento seu impedimentis publicis super quibus ex indulto dispensare quis potest, concurrat aliud impedimentum super quo dispensare nequeat, pro omnibus Sedes Apostolica adiri debet; si tamen impedimentum seu impedimenta super quibus dispensare potest, comperiantur post impetratam a Sancta Sede dispensationem, suis facultatibus uti poterit.	Can. 1050. If at any time, with an impediment or public impediments concerning which someone can dispense from indult, another impediment concurs concerning which he cannot dispense, the Apostolic See must be approached for all; if, however, the impediment or impediments concerning which he can dispense are discovered after the dispensation has been obtained from the Holy See, he will be able to use his faculties. *1983 Code correlation: NA*
Can. 1051. Per dispensationem super impedimento dirimenti concessam sive ex potestate ordinaria, sive ex potestate delegata per indultum generale, non vero per rescriptum in casibus particularibus, conceditur quoque eo ipso legitimatio prolis, si qua ex iis cum quibus dispensatur iam nata vel concepta fuerit, excepta tamen adulterina et sacrilega.	Can. 1051. Through a dispensation granted concerning a diriment impediment, whether from ordinary power or from delegated power by general indult, but not by rescript in particular cases, the legitimation of offspring is also granted by that very fact, if any has already been born or conceived from those with whom the dispensation is given, except however adulterine and sacrilegious offspring. *1983 Code correlation: NA*
Can. 1052. Dispensatio ab impedimento consanguinitatis vel affinitatis, concessa in aliquo impedimenti gradu, valet, licet in petitione vel in concessione error circa gradum irrepserit, dummodo gradus revera exsistens sit inferior, aut licet reticitum fuerit aliud impedimentum eiusdem speciei in aequali vel inferiore gradu.	Can. 1052. A dispensation from the impediment of consanguinity or affinity, granted in some degree of impediment, is valid, although an error concerning the degree has slipped into the petition or into the grant, provided that the degree really existing is lower; or although another impediment of the same species in an equal or lower degree has been kept silent. *1983 Code correlation: NA*
Can. 1053. Data a Sancta Sede dispensatio super matrimonio rato et non consummato vel facta permissio transitus ad alias nuptias ob praesumptam coniugis mortem, secumfert semper dispensationem ab impedimento proveniente ex adulterio cum promissione vel attentatione matrimonii, si qua opus sit, minime vero dispensationem ab impedimento de quo in can. 1075, nn. 2, 3.	Can. 1053. A dispensation given by the Holy See concerning a ratified and non-consummated marriage, or permission given for passage to other nuptials on account of the presumed death of the spouse, always carries with itself a dispensation from an impediment arising from adultery with a promise or attempted marriage, if any is needed, but by no means a dispensation from the impediment of which in can. 1075, nn. 2, 3. *1983 Code correlation: NA*
Can. 1054. Dispensatio a minore impedimento concessa, nullo sive obreptionis sive subreptionis vitio irritatur, etsi unica causa finalis in precibus exposita falsa fuerit.	Can. 1054. A dispensation granted from a lesser impediment is invalidated by no defect either of obreption or subreption, even if the one final cause set forth in the petitions was false. *1983 Code correlation: NA*
Can. 1055. Dispensationes super publicis impedimentis Ordinario oratorum commissas, exsequatur Ordinarius qui litteras testimoniales dedit vel preces transmisit ad Sedem Apostolicam, etiamsi sponsi, quo tempore exsecutioni danda est dispensatio, relicto illius dioecesis domicilio aut quasi-domicilio, in aliam dioecesim discesserint non amplius reversuri, monito tamen Ordinario loci in quo matrimonium contrahere cupiunt.	Can. 1055. Dispensations concerning public impediments committed to the Ordinary of the petitioners are to be executed by the Ordinary who gave the testimonial letters or transmitted the petitions to the Apostolic See, even if the spouses, at the time when execution must be given to the dispensation, have left the domicile or quasi-domicile of that diocese and departed into another diocese, no longer to return, yet with the Ordinary of the place in which they desire to contract marriage being notified. *1983 Code correlation: NA*
Can. 1056. Excepta modica aliqua praestatione ex titulo expensarum cancellariae in dispensationibus pro non pauperibus, locorum Ordinarii eorumve officiales, reprobata quavis contraria consuetudine, nequeunt, occasione concessae dispensationis, emolumentum ullum exigere, nisi haec facultas a Sancta Sede expresse eis data fuerit; et si exegerint, tenentur ad restitutionem.	Can. 1056. Except for some modest payment under the title of chancery expenses in dispensations for non-poor persons, local Ordinaries or their officials, any contrary custom being reprobated, cannot exact any emolument on the occasion of a granted dispensation, unless this faculty has expressly been given to them by the Holy See; and if they have exacted it, they are bound to restitution. *1983 Code correlation: NA*

Can. 1057. Qui ex potestate a Sede Apostolica delegata dispensationem concedunt, in eadem expressam pontificii indulti mentionem faciant.	Can. 1057. Those who grant a dispensation from power delegated by the Apostolic See are to make express mention of the pontifical indult in the same dispensation. *1983 Code correlation: NA*
CAPUT III De impedimentis impedientibus	CHAPTER III: Of Impeding Impediments
Can. 1058. § 1. Matrimonium impedit votum simplex virginitatis, castitatis perfectae, non nubendi, suscipiendi ordines sacros et amplectendi statum religiosum.	Can. 1058. Sec. 1. A simple vow of virginity, of perfect chastity, of not marrying, of receiving sacred orders, and of embracing the religious state impedes marriage. *1983 Code correlation: NA*
§ 2. Nullum votum simplex irritat matrimonium, nisi irritatio speciali Sedis Apostolicae praescripto pro aliquibus statuta fuerit.	Sec. 2. No simple vow invalidates marriage, unless invalidation has been established for some persons by a special prescription of the Apostolic See.
Can. 1059. In iis regionibus ubi lege civili legalis cognatio, ex adoptione orta, nuptias reddit illicitas, iure quoque canonico matrimonium illicitum est.	Can. 1059. In those regions where by civil law legal relationship arising from adoption renders nuptials illicit, by canon law also marriage is illicit. *1983 Code correlation: NA*
Can. 1060. Severissime Ecclesia ubique prohibet ne matrimonium ineatur inter duas personas baptizatas, quarum altera sit catholica, altera vero sectae haereticae seu schismaticae adscripta; quod si adsit perversionis periculum coniugis catholici et prolis, coniugium ipsa etiam lege divina vetatur.	Can. 1060. Everywhere the Church most severely prohibits marriage from being entered into between two baptized persons, of whom one is Catholic and the other is enrolled in a heretical or schismatic sect; but if danger of perversion of the Catholic spouse and of the offspring is present, the union is forbidden even by divine law itself. *1983 Code correlation: 1983 CIC 1124*
Can. 1061. § 1. Ecclesia super impedimento mixtae religionis non dispensat, nisi:	Can. 1061. Sec. 1. The Church does not dispense concerning the impediment of mixed religion unless: *1983 Code correlation: 1983 CIC 1125*
1° Urgeant iustae ac graves causae;	1. Just and grave causes urge.
2° Cautionem praestiterit coniux acatholicus de amovendo a coniuge catholico perversionis periculo, et uterque coniux de universa prole catholice tantum baptizanda et educanda;	2. The non-Catholic spouse has furnished a caution concerning removing from the Catholic spouse the danger of perversion, and each spouse concerning all the offspring to be baptized and educated only as Catholic.
3° Moralis habeatur certitudo de cautionum implemento.	3. Moral certitude is had concerning the fulfillment of the cautions.
§ 2. Cautiones regulariter in scriptis exigantur.	Sec. 2. The cautions are regularly to be required in writing.
Can. 1062. Coniux catholicus obligatione tenetur conversionem coniugis acatholici prudenter curandi.	Can. 1062. The Catholic spouse is held by the obligation of prudently caring for the conversion of the non-Catholic spouse. *1983 Code correlation: NA*
Can. 1063. § 1. Etsi ab Ecclesia obtenta sit dispensatio super impedimento mixtae religionis, coniuges nequeunt, vel ante vel post matrimonium coram Ecclesia initum, adire quoque, sive per se sive per procuratorem, ministrum acatholicum uti sacris addictum, ad matrimonialem consensum praestandum vel renovandum.	Can. 1063. Sec. 1. Although a dispensation concerning the impediment of mixed religion has been obtained from the Church, the spouses cannot, either before or after marriage entered before the Church, also approach, whether by themselves or through a proxy, a non-Catholic minister as one devoted to sacred things, for giving or renewing matrimonial consent. *1983 Code correlation: 1983 CIC 1127*
§ 2. Si parochus certe noverit sponsos hanc legem violaturos esse vel iam violasse, eorum matrimonio ne assistat, nisi ex gravissimis causis, remoto scandalo et consulto prius Ordinario.	Sec. 2. If the pastor certainly knows that the spouses will violate or already have violated this law, he is not to assist at their marriage, unless for most grave causes, scandal having been removed and the Ordinary first consulted.
§ 3. Non improbatur tamen quod, lege civili iubente, coniuges se sistant etiam coram ministro acatholico, officialis civilis tantum munere fungente, idque ad actum civilem dumtaxat explendum, effectuum civilium gratia.	Sec. 3. Nevertheless it is not disapproved that, when civil law commands, the spouses present themselves also before a non-Catholic minister functioning only in the office of a civil official, and that only for completing the civil act, for the sake of civil effects.
Can. 1064. Ordinarii aliique animarum pastores:	Can. 1064. Ordinaries and other pastors of souls: *1983 Code correlation: NA*
1° Fideles a mixtis nuptiis, quantum possunt, absterreant;	1. Are to deter the faithful from mixed nuptials as much as they can.
2° Si eas impedire non valeant, omni studio curent ne contra Dei et Ecclesiae leges contrahantur;	2. If they cannot impede them, they are to take care with all zeal that they are not contracted against the laws of God and of the Church.
3° Mixtis nuptiis celebratis sive in proprio sive in alieno territorio, sedulo invigilent ut coniuges promissiones factas fideliter impleant;	3. After mixed nuptials have been celebrated, whether in their own territory or in another, they are sedulously to watch that the spouses faithfully fulfill the promises made.

4° Assistentes matrimonio servent praescriptum can. 1102.	4. Those assisting at marriage are to observe the prescription of can. 1102.
Can. 1065. § 1. Absterreantur quoque fideles a matrimonio contrahendo cum iis qui notorie aut catholicam fidem abiecerunt, etsi ad sectam acatholicam non transierint, aut societatibus ab Ecclesia damnatis adscripti sunt.	Can. 1065. Sec. 1. The faithful are also to be deterred from contracting marriage with those who notoriously have either cast off the Catholic faith, although they have not gone over to a non-Catholic sect, or are enrolled in societies condemned by the Church. *1983 Code correlation: 1983 CIC 1071*
§ 2. Parochus praedictis nuptiis ne assistat, nisi consulto Ordinario, qui, inspectis omnibus rei adiunctis, ei permittere poterit ut matrimonio intersit, dummodo urgeat gravis causa et pro suo prudenti arbitrio Ordinarius iudicet satis cautum esse catholicae educationi universae prolis et remotioni periculi perversionis alterius coniugis.	Sec. 2. The pastor is not to assist at the aforesaid nuptials unless the Ordinary has been consulted; after all the circumstances of the matter have been inspected, he can permit the pastor to be present at the marriage, provided that a grave cause urges and, according to his prudent judgment, the Ordinary judges that sufficient provision has been made for the Catholic education of all the offspring and for the removal of the danger of perversion of the other spouse.
Can. 1066. Si publicus peccator aut censura notorie innodatus prius ad sacramentalem confessionem accedere aut cum Ecclesia reconciliari recusaverit, parochus eius matrimonio ne assistat, nisi gravis urgeat causa, de qua, si fieri possit, consulat Ordinarium.	Can. 1066. If a public sinner or one notoriously bound by censure has first refused to approach sacramental confession or to be reconciled with the Church, the pastor is not to assist at his marriage, unless a grave cause urges, concerning which, if it can be done, he is to consult the Ordinary. *1983 Code correlation: 1983 CIC 1071*
CAPUT IV De impedimentis dirimentibus	CHAPTER IV: Of Diriment Impediments
Can. 1067. § 1. Vir ante decimum sextum aetatis annum completum, mulier ante decimum quartum item completum, matrimonium validum inire non possunt.	Can. 1067. Sec. 1. A man before the completed sixteenth year of age, and likewise a woman before the completed fourteenth year, cannot enter a valid marriage. *1983 Code correlation: 1983 CIC 1072, 1083*
§ 2. Licet matrimonium post praedictam aetatem contractum validum sit, curent tamen animarum pastores ab eo avertere iuvenes ante aetatem, qua, secundum regionis receptos mores, matrimonium iniri solet.	Sec. 2. Although a marriage contracted after the aforesaid age is valid, nevertheless pastors of souls are to take care to turn young persons away from it before the age at which, according to the received customs of the region, marriage is usually entered.
Can. 1068. § 1. Impotentia antecedens et perpetua, sive ex parte viri sive ex parte mulieris, sive alteri cognita sive non, sive absoluta sive relativa, matrimonium ipso naturae iure dirimit.	Can. 1068. Sec. 1. Antecedent and perpetual impotence, whether on the part of the man or on the part of the woman, whether known to the other or not, whether absolute or relative, invalidates marriage by the very law of nature. *1983 Code correlation: 1983 CIC 1084*
§ 2. Si impedimentum impotentiae dubium sit, sive dubio iuris sive dubio facti, matrimonium non est impediendum.	Sec. 2. If the impediment of impotence is doubtful, whether by doubt of law or by doubt of fact, marriage is not to be impeded.
§ 3. Sterilitas matrimonium nec dirimit nec impedit.	Sec. 3. Sterility neither invalidates nor impedes marriage.
Can. 1069. § 1. Invalide matrimonium attentat qui vinculo tenetur prioris matrimonii, quanquam non consummati, salvo privilegio fidei.	Can. 1069. Sec. 1. One who is held by the bond of a prior marriage, although not consummated, invalidly attempts marriage, with the privilege of the faith preserved. *1983 Code correlation: 1983 CIC 1085*
§ 2. Quamvis prius matrimonium sit irritum aut solutum qualibet ex causa, non ideo licet aliud contrahere, antequam de prioris nullitate aut solutione legitime et certo constiterit.	Sec. 2. Although the prior marriage is invalid or dissolved from any cause whatever, it is not for that reason lawful to contract another before the nullity or dissolution of the prior marriage has been legitimately and certainly established.
Can. 1070. § 1. Nullum est matrimonium contractum a persona non baptizata cum persona baptizata in Ecclesia catholica vel ad eandem ex haeresi aut schismate conversa.	Can. 1070. Sec. 1. A marriage contracted by a non-baptized person with a person baptized in the Catholic Church or converted to the same from heresy or schism is null. *1983 Code correlation: 1983 CIC 1086*
§ 2. Si pars tempore contracti matrimonii tanquam baptizata communiter habebatur aut eius baptismus erat dubius, standum est, ad normam can. 1014, pro valore matrimonii, donec certo probetur alteram partem baptizatam esse, alteram vero non baptizatam.	Sec. 2. If at the time the marriage was contracted a party was commonly held as baptized, or his baptism was doubtful, one must stand, according to the norm of can. 1014, for the validity of the marriage until it is certainly proved that one party was baptized and the other was not baptized.
Can. 1071. Quae de mixtis nuptiis in canonibus 1060-1064 praescripta sunt, applicari quoque debent matrimoniis quibus obstat impedimentum disparitatis cultus.	Can. 1071. Those things which are prescribed concerning mixed nuptials in canons 1060-1064 must also be applied to marriages to which the impediment of disparity of cult is opposed. *1983 Code correlation: 1983 CIC 1129*
Can. 1072. Invalide matrimonium attentant clerici in sacris ordinibus constituti.	Can. 1072. Clerics constituted in sacred orders invalidly attempt marriage. *1983 Code correlation: 1983 CIC 1087*

Can. 1073. Item invalide matrimonium attentant religiosi qui vota sollemnia professi sint, aut vota simplicia, quibus ex speciali Sedis Apostolicae praescripto vis addita sit nuptias irritandi.	Can. 1073. Likewise religious who have professed solemn vows invalidly attempt marriage, or those who have professed simple vows to which, by special prescription of the Apostolic See, the force of invalidating nuptials has been added. *1983 Code correlation: 1983 CIC 1088*
Can. 1074. § 1. Inter virum raptorem et mulierem, intuitu matrimonii raptam, quandiu ipsa in potestate raptoris manserit, nullum potest consistere matrimonium.	Can. 1074. Sec. 1. Between a male abductor and a woman abducted with marriage in view, as long as she remains in the power of the abductor, no marriage can stand. *1983 Code correlation: 1983 CIC 1089*
§ 2. Quod si rapta, a raptore separata et in loco tuto ac libero constituta, illum in virum habere consenserit, impedimentum cessat.	Sec. 2. But if the abducted woman, separated from the abductor and established in a safe and free place, has consented to have him as husband, the impediment ceases.
§ 3. Quod ad matrimonii nullitatem attinet, raptui par habetur violenta retentio mulieris, cum nempe vir mulierem in loco ubi ea commoratur vel ad quem libere accessit, violenter intuitu matrimonii detinet.	Sec. 3. As regards the nullity of marriage, violent retention of a woman is held equal to abduction, namely when a man, with marriage in view, violently detains a woman in the place where she dwells or to which she has freely come.
Can. 1075. Valide contrahere nequeunt matrimonium:	Can. 1075. They cannot validly contract marriage: *1983 Code correlation: 1983 CIC 1090*
1° Qui, perdurante eodem legitimo matrimonio, adulterium inter se consummarunt et fidem sibi mutuo dederunt de matrimonio ineundo vel ipsum matrimonium, etiam per civilem tantum actum, attentarunt;	1. Those who, while the same legitimate marriage endures, have consummated adultery between themselves and mutually given faith to each other concerning entering marriage, or have attempted marriage itself, even by a merely civil act.
2° Qui, perdurante pariter eodem legitimo matrimonio, adulterium inter se consummarunt eorumque alter coniugicidium patravit;	2. Those who, likewise while the same legitimate marriage endures, have consummated adultery between themselves and one of them has perpetrated spouse-murder.
3° Qui mutua opera physica vel morali, etiam sine adulterio, mortem coniugi intulerunt.	3. Those who by mutual physical or moral action, even without adultery, have brought death upon a spouse.
Can. 1076. § 1. In linea recta consanguinitatis matrimonium irritum est inter omnes ascendentes et descendentes tum legitimos tum naturales.	Can. 1076. Sec. 1. In the direct line of consanguinity marriage is invalid between all ascendants and descendants, both legitimate and natural. *1983 Code correlation: 1983 CIC 1091*
§ 2. In linea collaterali irritum est usque ad tertium gradum inclusive, ita tamen ut matrimonii impedimentum toties tantum multiplicetur quoties communis stipes multiplicatur.	Sec. 2. In the collateral line it is invalid up to the third degree inclusive, yet in such a way that the impediment of marriage is multiplied only as often as the common stock is multiplied.
§ 3. Nunquam matrimonium permittatur, si quod subsit dubium num partes sint consanguineae in aliquo gradu lineae rectae aut in primo gradu lineae collateralis.	Sec. 3. Marriage is never to be permitted if any doubt underlies whether the parties are consanguineous in some degree of the direct line or in the first degree of the collateral line.
Can. 1077. § 1. Affinitas in linea recta dirimit matrimonium in quolibet gradu; in linea collaterali usque ad secundum gradum inclusive.	Can. 1077. Sec. 1. Affinity in the direct line invalidates marriage in any degree; in the collateral line up to the second degree inclusive. *1983 Code correlation: 1983 CIC 1092*
§ 2. Affinitatis impedimentum multiplicatur:	Sec. 2. The impediment of affinity is multiplied:
1° Quoties multiplicatur impedimentum consanguinitatis a quo procedit;	1. As often as the impediment of consanguinity from which it proceeds is multiplied.
2° Iterato successive matrimonio cum consanguineo coniugis defuncti.	2. By marriage repeated successively with a blood-relative of the deceased spouse.
Can. 1078. Impedimentum publicae honestatis oritur ex matrimonio invalido, sive consummato sive non, et ex publico vel notorio concubinatu; et nuptias dirimit in primo et secundo gradu lineae rectae inter virum et consanguineas mulieris, ac vice versa.	Can. 1078. The impediment of public propriety arises from an invalid marriage, whether consummated or not, and from public or notorious concubinage; and it invalidates nuptials in the first and second degree of the direct line between the man and the blood-relatives of the woman, and vice versa. *1983 Code correlation: 1983 CIC 1040, 1076*
Can. 1079. Ea tantum spiritualis cognatio matrimonium irritat, de qua in can. 768.	Can. 1079. Only that spiritual relationship of which in can. 768 invalidates marriage. *1983 Code correlation: NA*

Can. 1080. Qui lege civili inhabiles ad nuptias inter se ineundas habentur ob cognationem legalem ex adoptione ortam, nequeunt vi iuris canonici matrimonium inter se valide contrahere.	Can. 1080. Those who by civil law are held incapable of entering nuptials between themselves on account of legal relationship arising from adoption cannot, by force of canon law, validly contract marriage between themselves. *1983 Code correlation: 1983 CIC 1094*
CAPUT V De consensu matrimoniali	CHAPTER V: Of Matrimonial Consent
Can. 1081. § 1. Matrimonium facit partium consensus inter personas iure habiles legitime manifestatus; qui nulla humana potestate suppleri valet.	Can. 1081. Sec. 1. The consent of the parties, legitimately manifested between persons capable by law, makes marriage; it can be supplied by no human power. *1983 Code correlation: 1983 CIC 1057*
§ 2. Consensus matrimonialis est actus voluntatis quo utraque pars tradit et acceptat ius in corpus, perpetuum et exclusivum, in ordine ad actus per se aptos ad prolis generationem.	Sec. 2. Matrimonial consent is an act of the will by which each party hands over and accepts the perpetual and exclusive right over the body, ordered to acts of themselves apt for the generation of offspring.
Can. 1082. § 1. Ut matrimonialis consensus haberi possit, necesse est ut contrahentes saltem non ignorent matrimonium esse societatem permanentem inter virum et mulierem ad filios procreandos.	Can. 1082. Sec. 1. In order that matrimonial consent can be had, it is necessary that the contracting parties at least not be ignorant that marriage is a permanent society between a man and a woman for procreating children. *1983 Code correlation: 1983 CIC 1096*
§ 2. Haec ignorantia post pubertatem non praesumitur.	Sec. 2. This ignorance is not presumed after puberty.
Can. 1083. § 1. Error circa personam invalidum reddit matrimonium.	Can. 1083. Sec. 1. Error concerning the person renders marriage invalid. *1983 Code correlation: 1983 CIC 1097*
§ 2. Error circa qualitatem personae, etsi det causam contractui, matrimonium irritat tantum:	Sec. 2. Error concerning a quality of the person, even if it gives cause to the contract, invalidates marriage only:
1° Si error qualitatis redundet in errorem personae;	1. If the error of quality redounds into error of the person.
2° Si persona libera matrimonium contrahat cum persona quam liberam putat, cum contra sit serva, servitute proprie dicta.	2. If a free person contracts marriage with a person whom he thinks free, when on the contrary the person is a slave, in servitude properly so called.
Can. 1084. Simplex error circa matrimonii unitatem vel indissolubilitatem aut sacramentalem dignitatem, etsi det causam contractui, non vitiat consensum matrimonialem.	Can. 1084. Simple error concerning the unity or indissolubility of marriage, or its sacramental dignity, even if it gives cause to the contract, does not vitiate matrimonial consent. *1983 Code correlation: 1983 CIC 1099*
Can. 1085. Scientia aut opinio nullitatis matrimonii consensum matrimonialem necessario non excludit.	Can. 1085. Knowledge or opinion of the nullity of marriage does not necessarily exclude matrimonial consent. *1983 Code correlation: 1983 CIC 1100*
Can. 1086. § 1. Internus animi consensus semper praesumitur conformis verbis vel signis in celebrando matrimonio adhibitis.	Can. 1086. Sec. 1. Internal consent of mind is always presumed conformable to the words or signs employed in celebrating marriage. *1983 Code correlation: 1983 CIC 1101*
§ 2. At si alterutra vel utraque pars positivo voluntatis actu excludat matrimonium ipsum, aut omne ius ad coniugalem actum, vel essentialem aliquam matrimonii proprietatem, invalide contrahit.	Sec. 2. But if either or both parties by a positive act of the will exclude marriage itself, or every right to the conjugal act, or some essential property of marriage, the party contracts invalidly.
Can. 1087. § 1. Invalidum quoque est matrimonium initum ob vim vel metum gravem ab extrinseco et iniuste incussum, a quo ut quis se liberet, eligere cogatur matrimonium.	Can. 1087. Sec. 1. A marriage entered because of force or grave fear imposed from outside and unjustly, from which one is compelled to choose marriage in order to free himself, is also invalid. *1983 Code correlation: 1983 CIC 1103*
§ 2. Nullus alius metus, etiamsi det causam contractui, matrimonii nullitatem secumfert.	Sec. 2. No other fear, even if it gives cause to the contract, brings with itself the nullity of marriage.
Can. 1088. § 1. Ad matrimonium valide contrahendum necesse est ut contrahentes sint praesentes sive per se ipsi sive per procuratorem.	Can. 1088. Sec. 1. To contract marriage validly it is necessary that the contracting parties be present, either personally by themselves or through a proxy. *1983 Code correlation: 1983 CIC 1104*
§ 2. Sponsi matrimonialem consensum exprimant verbis; nec aequipollentia signa adhibere ipsis licet, si loqui possint.	Sec. 2. The spouses are to express matrimonial consent by words; nor is it lawful for them to employ equivalent signs if they can speak.

Can. 1089. § 1. Firmis dioecesanis statutis desuper additis, ut matrimonium per procuratorem valide ineatur, requiritur mandatum speciale ad contrahendum cum certa persona, subscriptum a mandante et vel a parocho aut Ordinario loci in quo mandatum fit, vel a sacerdote ab alterutro delegato, vel a duobus saltem testibus.	Can. 1089. Sec. 1. With diocesan statutes added above remaining firm, in order that marriage be entered validly through a proxy, there is required a special mandate for contracting with a certain person, signed by the mandating party and either by the pastor or Ordinary of the place in which the mandate is made, or by a priest delegated by either, or by at least two witnesses. *1983 Code correlation: 1983 CIC 1105*
§ 2. Si mandans scribere nesciat, id in ipso mandato adnotetur et alius testis addatur qui scripturam ipse quoque subsignet; secus mandatum irritum est.	Sec. 2. If the mandating party does not know how to write, this is to be noted in the mandate itself and another witness is to be added who himself also signs the writing; otherwise the mandate is invalid.
§ 3. Si, antequam procurator nomine mandantis contraxerit, hic mandatum revocaverit aut in amentiam inciderit, invalidum est matrimonium, licet sive procurator sive alia pars contrahens haec ignoraverint.	Sec. 3. If, before the proxy has contracted in the name of the mandating party, the latter has revoked the mandate or fallen into insanity, the marriage is invalid, although either the proxy or the other contracting party has been ignorant of these things.
§ 4. Ut matrimonium validum sit, procurator debet munere suo per se ipse fungi.	Sec. 4. In order that the marriage be valid, the proxy must perform his function personally by himself.
Can. 1090. Matrimonium per interpretem quoque contrahi potest.	Can. 1090. Marriage can also be contracted through an interpreter. *1983 Code correlation: 1983 CIC 1106*
Can. 1091. Matrimonio per procuratorem vel per interpretem contrahendo parochus ne assistat, nisi adsit iusta causa et de authenticitate mandati vel de interpretis fide dubitari nullo modo liceat, habita, si tempus suppetat, Ordinarii licentia.	Can. 1091. The pastor is not to assist at a marriage to be contracted through a proxy or through an interpreter unless a just cause is present and it is in no way lawful to doubt the authenticity of the mandate or the fidelity of the interpreter, with the permission of the Ordinary having been had, if time permits. *1983 Code correlation: 1983 CIC 1071*
Can. 1092. Conditio semel apposita et non revocata:	Can. 1092. A condition once added and not revoked: *1983 Code correlation: 1983 CIC 1102*
1° Si sit de futuro necessaria vel impossibilis vel turpis, sed non contra matrimonii substantiam, pro non adiecta habeatur;	1. If it concerns the future and is necessary or impossible or shameful, but not against the substance of marriage, is to be held as not added.
2° Si de futuro contra matrimonii substantiam illud reddit invalidum;	2. If it concerns the future and is against the substance of marriage, it renders the marriage invalid.
3° Si de futuro licita, valorem matrimonii suspendit;	3. If it concerns the future and is licit, it suspends the value of the marriage.
4° Si de praeterito vel de praesenti, matrimonium erit validum vel non, prout id quod conditioni subest, exsistit vel non.	4. If it concerns the past or the present, the marriage will be valid or not according as that which underlies the condition exists or not.
Can. 1093. Etsi matrimonium invalide ratione impedimenti initum fuerit, consensus praestitus praesumitur perseverare, donec de eius revocatione constiterit.	Can. 1093. Although marriage has been entered invalidly by reason of an impediment, the consent furnished is presumed to persevere until its revocation has been established. *1983 Code correlation: 1983 CIC 1107*
CAPUT VI De forma celebrationis matrimonii	CHAPTER VI: Of the Form of the Celebration of Marriage
Can. 1094. Ea tantum matrimonia valida sunt quae contrahuntur coram parocho, vel loci Ordinario, vel sacerdote ab alterutro delegato et duobus saltem testibus, secundum tamen regulas expressas in canonibus qui sequuntur, et salvis exceptionibus de quibus in can. 1098, 1099.	Can. 1094. Only those marriages are valid which are contracted before the pastor, or the local Ordinary, or a priest delegated by either, and at least two witnesses, yet according to the rules expressed in the canons which follow, and with the exceptions of which in canons 1098, 1099 preserved. *1983 Code correlation: 1983 CIC 1108*
Can. 1095. § 1. Parochus et loci Ordinarius valide matrimonio assistunt:	Can. 1095. Sec. 1. The pastor and the local Ordinary validly assist at marriage: *1983 Code correlation: 1983 CIC 1109-11*
1° A die tantummodo adeptae canonicae possessionis beneficii ad normam can. 334, § 3, 1444, § 1, vel initi officii, nisi per sententiam fuerint excommunicati vel interdicti vel suspensi ab officio aut tales declarati;	1. Only from the day of canonical possession of the benefice obtained according to the norm of can. 334, Sec. 3, 1444, Sec. 1, or of office begun, unless by sentence they have been excommunicated, interdicted, or suspended from office, or declared such.
2° Intra fines dumtaxat sui territorii; in quo matrimoniis nedum suorum subditorum, sed etiam non subditorum valide assistunt;	2. Only within the limits of their territory; in which they validly assist at marriages not only of their subjects, but even of non-subjects.
3° Dummodo neque vi neque metu gravi constricti requirant excipiantque contrahentium consensum.	3. Provided that, constrained neither by force nor grave fear, they ask for and receive the consent of the contracting parties.

§ 2. Parochus et loci Ordinarius qui matrimonio possunt valide assistere, possunt quoque alii sacerdoti licentiam dare ut intra fines sui territorii matrimonio valide assistat.	Sec. 2. The pastor and local Ordinary who can validly assist at marriage can also give permission to another priest that he validly assist at marriage within the limits of their territory.
Can. 1096. § 1. Licentia assistendi matrimonio concessa ad normam can. 1095, § 2, dari expresse debet sacerdoti determinato ad matrimonium determinatum, exclusis quibuslibet delegationibus generalibus, nisi agatur de vicariis cooperatoribus pro paroecia cui addicti sunt; secus irrita est.	Can. 1096. Sec. 1. Permission of assisting at marriage granted according to the norm of can. 1095, Sec. 2, must be given expressly to a determined priest for a determined marriage, any general delegations being excluded, unless there is question of assistant vicars for the parish to which they are attached; otherwise it is invalid. *1983 Code correlation: 1983 CIC 1111, 1113*
§ 2. Parochus vel loci Ordinarius licentiam ne concedat, nisi expletis omnibus quae ius constituit pro libertate status comprobanda.	Sec. 2. The pastor or local Ordinary is not to grant permission unless all things which law establishes for proving freedom of status have been completed.
Can. 1097. § 1. Parochus autem vel loci Ordinarius matrimonio licite assistunt:	Can. 1097. Sec. 1. But the pastor or local Ordinary licitly assist at marriage: *1983 Code correlation: 1983 CIC 1114-1115*
1° Constito sibi legitime de libero statu contrahentium ad normam iuris;	1. When the free status of the contracting parties has been legitimately established for them according to the norm of law.
2° Constito insuper de domicilio vel quasi-domicilio vel menstrua commoratione aut, si de vago agatur, actuali commoratione alterutrius contrahentis in loco matrimonii;	2. When, in addition, the domicile or quasi-domicile or monthly residence, or, if there is question of a wanderer, the actual residence of either contracting party in the place of the marriage, has been established.
3° Habita, si conditiones deficiant de quibus n. 2, licentia parochi vel Ordinarii domicilii vel quasidomicilii aut menstruae commorationis alterutrius contrahentis, nisi vel de vagis actu itinerantibus res sit, qui nullibi commorationis sedem habent, vel gravis necessitas intercedat quae a licentia petenda excuset.	3. When, if the conditions of which in n. 2 are lacking, the permission of the pastor or Ordinary of the domicile or quasi-domicile or monthly residence of either contracting party has been had, unless either there is question of wanderers actually traveling, who nowhere have a fixed seat of residence, or a grave necessity intervenes which excuses from seeking permission.
§ 2. In quolibet casu pro regula habeatur ut matrimonium coram sponsae parocho celebretur, nisi iusta causa excuset; matrimonia autem catholicorum mixti ritus, nisi aliud particulari iure cautum sit, in ritu viri et coram eiusdem parocho sunt celebranda.	Sec. 2. In any case let it be held as a rule that marriage is celebrated before the pastor of the bride, unless a just cause excuses; marriages of Catholics of mixed rite, however, unless something else has been provided by particular law, are to be celebrated in the rite of the man and before his pastor.
§ 3. Parochus qui sine licentia iure requisita matrimonio assistit, emolumenta stolae non facit sua, eaque proprio contrahentium parocho remittat.	Sec. 3. A pastor who assists at marriage without the permission required by law does not make the stole offerings his own, and is to remit them to the proper pastor of the contracting parties.
Can. 1098. Si haberi vel adiri nequeat sine gravi incommodo parochus vel Ordinarius vel sacerdos delegatus qui matrimonio assistant ad normam canonum 1095, 1096:	Can. 1098. If the pastor or Ordinary or delegated priest who would assist at marriage according to the norm of canons 1095, 1096 cannot be had or approached without grave inconvenience: *1983 Code correlation: 1983 CIC 1116*
1° In mortis periculo validum et licitum est matrimonium contractum coram solis testibus; et etiam extra mortis periculum, dummodo prudenter praevideatur eam rerum conditionem esse per mensem duraturam;	1. In danger of death, a marriage contracted before witnesses alone is valid and licit; and also outside danger of death, provided that it is prudently foreseen that this condition of things will last for a month.
2° In utroque casu, si praesto sit alius sacerdos qui adesse possit, vocari et, una cum testibus, matrimonio assistere debet, salva coniugii validitate coram solis testibus.	2. In either case, if another priest is at hand who can be present, he must be called and, together with the witnesses, assist at the marriage, with the validity of the union before witnesses alone preserved.
Can. 1099. § 1. Ad statutam superius formam servandam tenentur:	Can. 1099. Sec. 1. The following are held to observing the form established above: *1983 Code correlation: 1983 CIC 1117, 1127*
1° Omnes in catholica Ecclesia baptizati et ad eam ex haeresi aut schismate conversi, licet sive hi sive illi ab eadem postea defecerint, quoties inter se matrimonium ineunt;	1. All baptized in the Catholic Church and those converted to her from heresy or schism, although either these or those afterward defected from her, as often as they enter marriage among themselves.
2° Iidem, de quibus supra, si cum acatholicis sive baptizatis sive non baptizatis etiam post obtentam dispensationem ab impedimento mixtae religionis vel disparitatis cultus matrimonium contrahant;	2. The same persons of whom above, if they contract marriage with non-Catholics, whether baptized or not baptized, even after a dispensation has been obtained from the impediment of mixed religion or disparity of cult.
3° Orientales, si cum latinis contrahant hac forma adstrictis.	3. Easterners, if they contract with Latins bound to this form.

§ 2. Firmo autem praescripto § 1, n. 1, acatholici sive baptizati sive non baptizati, si inter se contrahant, nullibi tenentur ad catholicam matrimonii formam servandam; item ab acatholicis nati, etsi in Ecclesia catholica baptizati, qui ab infantili aetate in haeresi vel schismate aut infidelitate vel sine ulla religione adoleverunt, quoties cum parte acatholica contraxerint.	Sec. 2. With the prescription of Sec. 1, n. 1 remaining firm, non-Catholics, whether baptized or not baptized, if they contract among themselves, are nowhere held to observing the Catholic form of marriage; likewise those born of non-Catholics, although baptized in the Catholic Church, who from infancy have grown up in heresy or schism or infidelity or without any religion, as often as they contract with a non-Catholic party.
Can. 1100. Extra casum necessitatis, in matrimonii celebratione serventur ritus in libris ritualibus ab Ecclesia probatis praescripti aut laudabilibus consuetudinibus recepti.	Can. 1100. Outside a case of necessity, in the celebration of marriage the rites prescribed in ritual books approved by the Church or received by laudable customs are to be observed. *1983 Code correlation: 1983 CIC 1119*
Can. 1101. § 1. Parochus curet ut sponsi benedictionem sollemnem accipiant, quae dari eis potest etiam postquam diu vixerint in matrimonio, sed solum in Missa, servata speciali rubrica et excepto tempore feriato.	Can. 1101. Sec. 1. The pastor is to take care that the spouses receive the solemn blessing, which can be given to them even after they have lived long in marriage, but only in Mass, with the special rubric observed and except during forbidden time. *1983 Code correlation: NA*
§ 2. Sollemnem benedictionem ille tantum sacerdos per se ipse vel per alium dare potest, qui valide et licite matrimonio potest assistere.	Sec. 2. Only that priest, personally by himself or through another, can give the solemn blessing who can validly and licitly assist at marriage.
Can. 1102. § 1. In matrimoniis inter partem catholicam et partem acatholicam interrogationes de consensu fieri debent secundum praescriptum can. 1095, § 1, n. 3.	Can. 1102. Sec. 1. In marriages between a Catholic party and a non-Catholic party, the questions concerning consent must be made according to the prescription of can. 1095, Sec. 1, n. 3. *1983 Code correlation: NA*
§ 2. Sed omnes sacri ritus prohibentur; quod si ex hac prohibitione graviora mala praevideantur, Ordinarius potest aliquam ex consuetis ecclesiasticis caeremoniis, exclusa semper Missae celebratione, permittere.	Sec. 2. But all sacred rites are prohibited; but if graver evils are foreseen from this prohibition, the Ordinary can permit some of the customary ecclesiastical ceremonies, always excluding the celebration of Mass.
Can. 1103. § 1. Celebrato matrimonio, parochus vel qui eius vices gerit, quamprimum describat in libro matrimoniorum nomina coniugum ac testium, locum et diem celebrati matrimonii atque alia secundum modum in libris ritualibus et a proprio Ordinario praescriptum; idque licet alius sacerdos vel a se vel ab Ordinario delegatus matrimonio astiterit.	Can. 1103. Sec. 1. When marriage has been celebrated, the pastor or the one who acts in his place is, as soon as possible, to write in the book of marriages the names of the spouses and witnesses, the place and day of the celebrated marriage, and other things according to the manner prescribed in the ritual books and by his own Ordinary; and this although another priest, delegated either by him or by the Ordinary, assisted at the marriage. *1983 Code correlation: 1983 CIC 1121-22*
§ 2. Praeterea, ad normam can. 470, § 2, parochus in libro quoque baptizatorum adnotet coniugem tali die in sua paroecia matrimonium contraxisse. Quod si coniux alibi baptizatus fuerit, matrimonii parochus notitiam initi contractus ad parochum baptismi sive per se sive per Curiam episcopalem transmittat, ut matrimonium in baptizatorum librum referatur.	Sec. 2. Moreover, according to the norm of can. 470, Sec. 2, the pastor is also to note in the book of the baptized that the spouse contracted marriage on such a day in his parish. But if the spouse was baptized elsewhere, the pastor of the marriage is to transmit notice of the contract entered, either personally or through the episcopal Curia, to the pastor of baptism, so that the marriage may be entered in the book of the baptized.
§ 3. Quoties matrimonium ad normam can. 1098 contrahitur, sacerdos, si eidem adstiterit, secus testes tenentur in solidum cum contrahentibus curare ut initum coniugium in praescriptis libris quamprimum adnotetur.	Sec. 3. As often as marriage is contracted according to the norm of can. 1098, the priest, if he assisted at it, otherwise the witnesses, are held in solidum with the contracting parties to take care that the union entered be noted as soon as possible in the prescribed books.
CAPUT VII De matrimonio conscientiae	CHAPTER VII: Of Marriage of Conscience
Can. 1104. Nonnisi ex gravissima et urgentissima causa et ab ipso loci Ordinario, excluso Vicario Generali sine speciali mandato, permitti potest ut matrimonium conscientiae ineatur, idest matrimonium celebretur omissis denuntiationibus et secreto, ad normam canonum qui sequuntur.	Can. 1104. Only from a most grave and most urgent cause, and by the local Ordinary himself, excluding the Vicar General without a special mandate, can it be permitted that a marriage of conscience be entered, that is, that marriage be celebrated with the denunciations omitted and secretly, according to the norm of the canons which follow. *1983 Code correlation: 1983 CIC 1130*
Can. 1105. Permissio celebrationis matrimonii conscientiae secumfert promissionem et gravem obligationem secreti servandi ex parte sacerdotis assistentis, testium, Ordinarii eiusque successorum, et etiam alterius coniugis, altero non consentiente divulgationi.	Can. 1105. Permission for the celebration of a marriage of conscience carries with itself the promise and grave obligation of observing secrecy on the part of the assisting priest, the witnesses, the Ordinary and his successors, and also of the other spouse when the other does not consent to disclosure. *1983 Code correlation: 1983 CIC 1131*

Can. 1106. Huius promissionis obligatio ex parte Ordinarii non extenditur ad casum quo vel aliquod scandalum aut gravis erga matrimonii sanctitatem iniuria ex secreti observantia immineat, vel parentes non curent filios ex tali matrimonio susceptos baptizari aut eos baptizandos curent falsis expressis nominibus, quin interim Ordinario intra triginta dies notitiam prolis susceptae et baptizatae cum sincera indicatione parentum praebeant, vel christianam filiorum educationem negligant.	Can. 1106. The obligation of this promise on the part of the Ordinary does not extend to a case in which either some scandal or grave injury toward the sanctity of marriage threatens from the observance of secrecy, or the parents do not take care that children received from such a marriage be baptized, or they take care that they are to be baptized with false names expressed, without meanwhile providing to the Ordinary within thirty days notice of the offspring received and baptized with a sincere indication of the parents, or they neglect the Christian education of the children. *1983 Code correlation: 1983 CIC 1132*
Can. 1107. Matrimonium conscientiae non est adnotandum in consueto matrimoniorum ac baptizatorum libro, sed in peculiari libro servando in secreto Curiae archivo de quo in can. 379.	Can. 1107. A marriage of conscience is not to be noted in the customary book of marriages and of the baptized, but in a special book to be preserved in the secret archive of the Curia, of which in can. 379. *1983 Code correlation: 1983 CIC 1133*
CAPUT VIII De tempore et loco celebrationis matrimonii	CHAPTER VIII: Of the Time and Place of the Celebration of Marriage
Can. 1108. § 1. Matrimonium quolibet anni tempore contrahi potest.	Can. 1108. Sec. 1. Marriage can be contracted at any time of the year. *1983 Code correlation: NA*
§ 2. Sollemnis tantum nuptiarum benedictio vetatur a prima dominica Adventus usque ad diem Nativitatis Domini inclusive, et a feria IV Cinerum usque ad dominicam Paschatis inclusive.	Sec. 2. Only the solemn blessing of nuptials is forbidden from the first Sunday of Advent up to the day of the Nativity of the Lord inclusive, and from Ash Wednesday up to Easter Sunday inclusive.
§ 3. Ordinarii tamen locorum possunt, salvis legibus liturgicis, etiam praedictis temporibus eam permittere ex iusta causa, monitis sponsis ut a nimia pompa abstineant.	Sec. 3. Nevertheless local Ordinaries can, with liturgical laws preserved, permit it even in the aforesaid times from a just cause, after warning the spouses that they abstain from excessive pomp.
Can. 1109. § 1. Matrimonium inter catholicos celebretur in ecclesia paroeciali; in alia autem ecclesia vel oratorio sive publico sive semi-publico, nonnisi de licentia Ordinarii loci vel parochi celebrari poterit.	Can. 1109. Sec. 1. Marriage between Catholics is to be celebrated in the parish church; but in another church or oratory, whether public or semi-public, it can be celebrated only by permission of the local Ordinary or pastor. *1983 Code correlation: 1983 CIC 1118*
§ 2. Matrimonium in aedibus privatis celebrari Ordinarii locorum in extraordinario tantum aliquo casu et accedente semper iusta ac rationabili causa permittere possunt; sed in ecclesiis vel oratoriis sive Seminarii sive religiosarum, Ordinarii id ne permittant, nisi urgente necessitate, ac opportunis adhibitis cautelis.	Sec. 2. Local Ordinaries can permit marriage to be celebrated in private houses only in some extraordinary case and with a just and reasonable cause always acceding; but in churches or oratories either of a Seminary or of religious women, Ordinaries are not to permit this unless necessity urges and suitable precautions have been employed.
§ 3. Matrimonia vero inter partem catholicam et partem acatholicam extra ecclesiam celebrentur; quod si Ordinarius prudenter iudicet id servari non posse quin graviora oriantur mala, prudenti eius arbitrio committitur hac super re dispensare, firmo tamen praescripto can. 1102, § 2.	Sec. 3. Marriages between a Catholic party and a non-Catholic party are to be celebrated outside a church; but if the Ordinary prudently judges that this cannot be observed without graver evils arising, it is committed to his prudent judgment to dispense in this matter, with the prescription of can. 1102, Sec. 2, nevertheless remaining firm.
CAPUT IX De matrimonii effectibus	CHAPTER IX: Of the Effects of Marriage
Can. 1110. Ex valido matrimonio enascitur inter coniuges vinculum natura sua perpetuum et exclusivum; matrimonium praeterea christianum coniugibus non ponentibus obicem gratiam confert.	Can. 1110. From a valid marriage there arises between spouses a bond by its nature perpetual and exclusive; Christian marriage, moreover, confers grace on spouses who do not place an obstacle. *1983 Code correlation: 1983 CIC 1134*
Can. 1111. Utrique coniugi ab ipso matrimonii initio aequum ius et officium est quod attinet ad actus proprios coniugalis vitae.	Can. 1111. To each spouse from the very beginning of marriage there belongs an equal right and duty as regards the acts proper to conjugal life. *1983 Code correlation: 1983 CIC 1135*
Can. 1112. Nisi iure speciali aliud cautum sit, uxor, circa canonicos effectus, particeps efficitur status mariti.	Can. 1112. Unless something else has been provided by special law, the wife, as regards canonical effects, becomes a participant in the status of the husband. *1983 Code correlation: NA*
Can. 1113. Parentes gravissima obligatione tenentur prolis educationem tum religiosam et moralem, tum physicam et civilem pro viribus curandi et etiam temporali eorum bono providendi.	Can. 1113. Parents are held by a most grave obligation to take care, according to their strength, for the education of offspring, both religious and moral and also physical and civil, and also to provide for their temporal good. *1983 Code correlation: 1983 CIC 1136*

Can. 1114. Legitimi sunt filii concepti aut nati ex matrimonio valido vel putativo, nisi parentibus ob sollemnem professionem religiosam vel susceptum ordinem sacrum prohibitus tempore conceptionis fuerit usus matrimonii antea contracti.	Can. 1114. Children conceived or born from a valid or putative marriage are legitimate, unless, because of solemn religious profession or sacred order received by the parents, use of the marriage previously contracted had been prohibited at the time of conception. *1983 Code correlation: 1983 CIC 1137*
Can. 1115. § 1. Pater is est quem iustae nuptiae demonstrant, nisi evidentibus argumentis contrarium probetur.	Can. 1115. Sec. 1. The father is he whom lawful nuptials show, unless the contrary is proved by evident arguments. *1983 Code correlation: 1983 CIC 1138*
§ 2. Legitimi praesumuntur filii qui nati sunt saltem post sex menses a die celebrati matrimonii, vel intra decem menses a die dissolutae vitae coniugalis.	Sec. 2. Children are presumed legitimate who were born at least after six months from the day of the celebrated marriage, or within ten months from the day of dissolved conjugal life.
Can. 1116. Per subsequens parentum matrimonium sive verum sive putativum, sive noviter contractum sive convalidatum, etiam non consummatum, legitima efficitur proles, dummodo parentes habiles exstiterint ad matrimonium inter se contrahendum tempore conceptionis, vel praegnationis, vel nativitatis.	Can. 1116. Through the subsequent marriage of the parents, whether true or putative, whether newly contracted or convalidated, even not consummated, the offspring is made legitimate, provided that the parents existed capable of contracting marriage between themselves at the time of conception, or pregnancy, or birth. *1983 Code correlation: 1983 CIC 1139*
Can. 1117. Filii legitimati per subsequens matrimonium, ad effectus canonicos quod attinet, in omnibus aequiparantur legitimis, nisi aliud expresse cautum fuerit.	Can. 1117. Children legitimated through subsequent marriage, as regards canonical effects, are equated in all things with legitimate children, unless something else has been expressly provided. *1983 Code correlation: 1983 CIC 1140*
CAPUT X De separatione coniugum	CHAPTER X: Of the Separation of Spouses
ART. I De dissolutione vinculi	ARTICLE I: Of the Dissolution of the Bond
Can. 1118. Matrimonium validum ratum et consummatum nulla humana potestate nullaque causa, praeterquam morte, dissolvi potest.	Can. 1118. A valid, ratified, and consummated marriage can be dissolved by no human power and by no cause, except death. *1983 Code correlation: 1983 CIC 1141*
Can. 1119. Matrimonium non consummatum inter baptizatos vel inter partem baptizatam et partem non baptizatam, dissolvitur tum ipso iure per sollemnem professionem religiosam, tum per dispensationem a Sede Apostolica ex iusta causa concessam, utraque parte rogante vel alterutra, etsi altera sit invita.	Can. 1119. A non-consummated marriage between baptized persons or between a baptized party and a non-baptized party is dissolved both by the law itself through solemn religious profession, and through a dispensation granted by the Apostolic See from a just cause, with both parties asking or one party, even if the other is unwilling. *1983 Code correlation: 1983 CIC 1142*
Can. 1120. § 1. Legitimum inter non baptizatos matrimonium, licet consummatum, solvitur in favorem fidei ex privilegio Paulino.	Can. 1120. Sec. 1. A legitimate marriage between non-baptized persons, although consummated, is dissolved in favor of the faith by the Pauline privilege. *1983 Code correlation: 1983 CIC 1143*
§ 2. Hoc privilegium non obtinet in matrimonio inter partem baptizatam et partem non baptizatam inito cum dispensatione ab impedimento disparitatis cultus.	Sec. 2. This privilege does not obtain in a marriage entered between a baptized party and a non-baptized party with a dispensation from the impediment of disparity of cult.
Can. 1121. § 1. Antequam coniux conversus et baptizatus novum matrimonium valide contrahat, debet, salvo praescripto can. 1125, partem non baptizatam interpellare:	Can. 1121. Sec. 1. Before the spouse converted and baptized validly contracts a new marriage, he must, with the prescription of can. 1125 preserved, interpellate the non-baptized party: *1983 Code correlation: 1983 CIC 1144*
1° An velit et ipsa converti ac baptismum suscipere;	1. Whether the latter also wishes to be converted and receive baptism.
2° An saltem velit secum cohabitare pacifice sine contumelia Creatoris.	2. Whether at least the latter wishes to cohabit peacefully with him without insult to the Creator.
§ 2. Hae interpellationes fieri semper debent, nisi Sedes Apostolica aliud declaraverit.	Sec. 2. These interpellations must always be made, unless the Apostolic See has declared otherwise.
Can. 1122. § 1. Interpellationes fiant regulariter forma saltem summaria et extraiudiciali, de auctoritate Ordinarii coniugis conversi, a quo Ordinario concedendae sunt quoque coniugi infideli, si quidem eas petierit, induciae ad deliberandum, eo tamen monito, fore ut, induciis inutiliter praeterlapsis, responsio praesumatur negativa.	Can. 1122. Sec. 1. The interpellations are to be made ordinarily in at least summary and extrajudicial form, by the authority of the Ordinary of the converted spouse; by this Ordinary there are also to be granted to the unbelieving spouse, if indeed he has sought them, delays for deliberating, yet with him warned that, the delays having passed uselessly, the response will be presumed negative. *1983 Code correlation: 1983 CIC 1145*

§ 2. Interpellationes etiam privatim factae ab ipsa parte conversa, valent, imo sunt etiam licitae, si forma superius praescripta servari nequeat; hoc tamen in casu de ipsis, pro foro externo, constare debet duobus saltem testibus vel alio legitimo probationis modo.	Sec. 2. Interpellations also made privately by the converted party himself are valid, indeed they are also licit, if the form prescribed above cannot be observed; nevertheless in this case, for the external forum, they must be established by at least two witnesses or by another legitimate mode of proof.
Can. 1123. Si interpellationes ex declaratione Sedis Apostolicae omissae fuerint, aut si infidelis eisdem negative responderit expresse vel tacite, pars baptizata ius habet novas nuptias cum persona catholica contrahendi, nisi ipsa post baptismum dederit parti non baptizatae iustam discedendi causam.	Can. 1123. If the interpellations have been omitted by declaration of the Apostolic See, or if the unbeliever has responded negatively to them expressly or tacitly, the baptized party has the right of contracting new nuptials with a Catholic person, unless after baptism he himself has given the non-baptized party a just cause for departing. *1983 Code correlation: 1983 CIC 1146*
Can. 1124. Coniux fidelis, licet post susceptum baptismum denuo matrimonialiter cum parte infideli vixerit, ius tamen novas celebrandi nuptias cum persona catholica non amittit, ideoque potest hoc iure uti, si coniux infidelis, mutata voluntate, postea discedat sine iusta causa, vel iam non cohabitet pacifice sine contumelia Creatoris.	Can. 1124. The faithful spouse, although after receiving baptism he has again lived matrimonially with the unbelieving party, nevertheless does not lose the right of celebrating new nuptials with a Catholic person, and therefore can use this right if the unbelieving spouse, with will changed, afterward departs without a just cause, or no longer cohabits peacefully without insult to the Creator. *1983 Code correlation: NA*
Can. 1125. Ea quae matrimonium respiciunt in constitutionibus Pauli III Altitudo, 1 Iun. 1537; S. Pii V Romani Pontificis, 2 Aug. 1571; Gregorii XIII Populis, 25 Ian. 1585, quaeque pro peculiaribus locis scripta sunt, ad alias quoque regiones in eisdem adiunctis extenduntur.	Can. 1125. Those things which regard marriage in the constitutions of Paul III, Altitudo, 1 June 1537; of St. Pius V, Romani Pontificis, 2 Aug. 1571; of Gregory XIII, Populis, 25 Jan. 1585, and which were written for particular places, are extended also to other regions in the same circumstances. *1983 Code correlation: 1983 CIC 1148-49*
Can. 1126. Vinculum prioris coniugii, in infidelitate contracti, tunc tantum solvitur, cum pars fidelis reapse novas nuptias valide iniverit.	Can. 1126. The bond of the prior union, contracted in infidelity, is dissolved only then, when the faithful party has in reality validly entered new nuptials. *1983 Code correlation: NA*
Can. 1127. In re dubia privilegium fidei gaudet favore iuris.	Can. 1127. In a doubtful matter the privilege of the faith enjoys the favor of law. *1983 Code correlation: 1983 CIC 1150*
ART. II De separatione tori, mensae et habitationis	ARTICLE II: Of the Separation of Bed, Table, and Dwelling
Can. 1128. Coniuges servare debent vitae coniugalis communionem, nisi iusta causa eos excuset.	Can. 1128. Spouses must preserve the communion of conjugal life, unless a just cause excuses them. *1983 Code correlation: 1983 CIC 1151*
Can. 1129. § 1. Propter coniugis adulterium, alter coniux, manente vinculo, ius habet solvendi, etiam in perpetuum, vitae communionem, nisi in crimen consenserit, aut eidem causam dederit, vel illud expresse aut tacite condonaverit, vel ipse quoque idem crimen commiserit.	Can. 1129. Sec. 1. Because of the adultery of a spouse, the other spouse, the bond remaining, has the right of dissolving, even in perpetuity, the communion of life, unless he consented to the crime, or gave cause for it, or expressly or tacitly condoned it, or also himself committed the same crime. *1983 Code correlation: 1983 CIC 1152*
§ 2. Tacita condonatio habetur, si coniux innocens, postquam de crimine adulterii certior factus est, cum altero coniuge sponte, maritali affectu, conversatus fuerit; praesumitur vero, nisi sex intra menses coniugem adulterum expulerit vel dereliquerit, aut legitimam accusationem fecerit.	Sec. 2. Tacit condonation is had if the innocent spouse, after he has been made more certain of the crime of adultery, has freely lived with the other spouse with marital affection; but it is presumed unless within six months he has expelled or abandoned the adulterous spouse, or has made a legitimate accusation.
Can. 1130. Coniux innocens, sive iudicis sententia sive propria auctoritate legitime discesserit, nulla unquam obligatione tenetur coniugem adulterum rursus admittendi ad vitae consortium; potest autem eundem admittere aut revocare, nisi ex ipsius consensu ille statum matrimonio contrarium susceperit.	Can. 1130. The innocent spouse, whether he has departed legitimately by sentence of a judge or by his own authority, is never held by any obligation of admitting the adulterous spouse again to the partnership of life; he can, however, admit or recall the same, unless with his consent the latter has taken up a state contrary to marriage. *1983 Code correlation: 1983 CIC 1152*
Can. 1131. § 1. Si alter coniux sectae acatholicae nomen dederit; si prolem acatholice educaverit; si vitam criminosam et ignominiosam ducat; si grave seu animae seu corporis periculum alteri facessat; si saevitiis vitam communem nimis difficilem reddat, haec aliaque id genus, sunt pro altero coniuge totidem legitimae causae discedendi, auctoritate Ordinarii loci, et etiam propria auctoritate, si de eis certo constet, et periculum sit in mora.	Can. 1131. Sec. 1. If one spouse has given his name to a non-Catholic sect; if he has educated the offspring non-Catholically; if he leads a criminal and ignominious life; if he creates grave danger, whether of soul or of body, for the other; if by cruelties he renders common life too difficult: these and other things of this kind are for the other spouse so many legitimate causes of departing, by authority of the local Ordinary, and also by his own authority, if they are certainly established and there is danger in delay. *1983 Code correlation: 1983 CIC 1153*

§ 2. In omnibus his casibus, causa separationis cessante, vitae consuetudo restauranda est; sed si separatio ab Ordinario pronuntiata fuerit ad certum incertumve tempus, coniux innocens ad id non obligatur, nisi ex decreto Ordinarii vel exacto tempore.	Sec. 2. In all these cases, when the cause of separation ceases, the custom of life is to be restored; but if separation has been pronounced by the Ordinary for a certain or uncertain time, the innocent spouse is not obliged to this, unless by decree of the Ordinary or when the time has elapsed.
Can. 1132. Instituta separatione, filii educandi sunt penes coniugem innocentem, et si alter coniugum sit acatholicus, penes coniugem catholicum, nisi in utroque casu Ordinarius pro ipsorum filiorum bono, salva semper eorundem catholica educatione, aliud decreverit.	Can. 1132. Once separation has been instituted, the children are to be educated with the innocent spouse; and if one of the spouses is non-Catholic, with the Catholic spouse, unless in either case the Ordinary, for the good of the children themselves and with their Catholic education always preserved, has decreed otherwise. *1983 Code correlation: 1983 CIC 1154*
CAPUT XI De matrimonii convalidatione	CHAPTER XI: Of the Convalidation of Marriage
ART. I De convalidatione simplici	ARTICLE I: Of Simple Convalidation
Can. 1133. § 1. Ad convalidandum matrimonium irritum ob impedimentum dirimens, requiritur ut cesset vel dispensetur impedimentum et consensum renovet saltem pars impedimenti conscia.	Can. 1133. Sec. 1. To convalidate a marriage invalid because of a diriment impediment, it is required that the impediment cease or be dispensed, and that at least the party conscious of the impediment renew consent. *1983 Code correlation: 1983 CIC 1156*
§ 2. Haec renovatio iure ecclesiastico requiritur ad validitatem, etiamsi initio utraque pars consensum praestiterit nec postea revocaverit.	Sec. 2. This renewal is required by ecclesiastical law for validity, even if in the beginning both parties furnished consent and did not afterward revoke it.
Can. 1134. Renovatio consensus debet esse novus voluntatis actus in matrimonium quod constet ab initio nullum fuisse.	Can. 1134. The renewal of consent must be a new act of the will toward the marriage which is established to have been null from the beginning. *1983 Code correlation: 1983 CIC 1157*
Can. 1135. § 1. Si impedimentum sit publicum, consensus ab utraque parte renovandus est forma iure praescripta.	Can. 1135. Sec. 1. If the impediment is public, consent is to be renewed by both parties in the form prescribed by law. *1983 Code correlation: 1983 CIC 1158*
§ 2. Si sit occultum et utrique parti notum, satis est ut consensus ab utraque parte renovetur privatim et secreto. ·	Sec. 2. If it is occult and known to both parties, it is enough that consent be renewed by both parties privately and secretly.
§ 3. Si sit occultum et uni parti ignotum, satis est ut sola pars impedimenti conscia consensum privatim et secreto renovet, dummodo altera in consensu praestito perseveret.	Sec. 3. If it is occult and unknown to one party, it is enough that only the party conscious of the impediment renew consent privately and secretly, provided that the other perseveres in the consent furnished.
Can. 1136. § 1. Matrimonium irritum ob defectum consensus convalidatur, si pars quae non consenserat, iam consentiat, dummodo consensus ab altera parte praestitus perseveret.	Can. 1136. Sec. 1. A marriage invalid because of defect of consent is convalidated if the party who had not consented now consents, provided that the consent furnished by the other party perseveres. *1983 Code correlation: 1983 CIC 1159*
§ 2. Si defectus consensus fuerit mere internus, satis est ut pars quae non consenserat, interius consentiat.	Sec. 2. If the defect of consent was merely internal, it is enough that the party who had not consented consent interiorly.
§ 3. Si fuerit etiam externus, necesse est consensum etiam exterius manifestare, vel forma iure praescripta, si defectus fuerit publicus, vel alio modo privato et secreto, si fuerit occultus.	Sec. 3. If it was also external, it is necessary also to manifest the consent exteriorly, either in the form prescribed by law if the defect was public, or in another private and secret mode if it was occult.
Can. 1137. Matrimonium nullum ob defectum formae, ut validum fiat, contrahi denuo debet legitima forma.	Can. 1137. A marriage null because of defect of form, in order that it become valid, must be contracted anew in legitimate form. *1983 Code correlation: 1983 CIC 1160*
ART. II De sanatione in radice	ARTICLE II: Of Sanation in the Root
Can. 1138. § 1. Matrimonii in radice sanatio est eiusdem convalidatio, secumferens, praeter dispensationem vel cessationem impedimenti, dispensationem a lege de renovando consensu, et retrotractionem, per fictionem iuris, circa effectus canonicos, ad praeteritum.	Can. 1138. Sec. 1. Sanation in the root of a marriage is its convalidation, carrying with itself, besides the dispensation or cessation of the impediment, a dispensation from the law concerning renewing consent, and retrotraction, by fiction of law, concerning canonical effects, to the past. *1983 Code correlation: 1983 CIC 1161, 1164*
§ 2. Convalidatio fit a momento concessionis gratiae; retrotractio vero intelligitur facta ad matrimonii initium, nisi aliud expresse caveatur.	Sec. 2. Convalidation takes place from the moment of the concession of the grace; but retrotraction is understood to have been made to the beginning of the marriage, unless something else is expressly provided.
§ 3. Dispensatio a lege de renovando consensu concedi etiam potest vel una tantum vel utraque parte inscia.	Sec. 3. Dispensation from the law concerning renewing consent can also be granted with only one or both parties unaware.

Can. 1139. § 1. Quodlibet matrimonium initum cum utriusque partis consensu naturaliter sufficiente, sed iuridice inefficaci ob dirimens impedimentum iuris ecclesiastici vel ob defectum legitimae formae, potest in radice sanari, dummodo consensus perseveret.	Can. 1139. Sec. 1. Any marriage entered with the naturally sufficient consent of both parties, but juridically inefficacious because of a diriment impediment of ecclesiastical law or because of defect of legitimate form, can be sanated in the root, provided that consent perseveres. *1983 Code correlation: 1983 CIC 1163*
§ 2. Matrimonium vero contractum cum impedimento iuris naturalis vel divini, etiamsi postea impedimentum cessaverit, Ecclesia non sanat in radice, ne a momento quidem cessationis impedimenti.	Sec. 2. But a marriage contracted with an impediment of natural or divine law, even if afterward the impediment has ceased, the Church does not sanate in the root, not even from the moment of the cessation of the impediment.
Can. 1140. § 1. Si in utraque vel alterutra parte deficiat consensus, matrimonium nequit sanari in radice, sive consensus ab initio defuerit sive ab initio praestitus, postea fuerit revocatus.	Can. 1140. Sec. 1. If consent is lacking in both parties or in either party, the marriage cannot be sanated in the root, whether consent was lacking from the beginning or, having been furnished from the beginning, was afterward revoked. *1983 Code correlation: 1983 CIC 1162*
§ 2. Quod si consensus ab initio quidem defuerit, sed postea praestitus fuerit, sanatio concedi potest a momento praestiti consensus.	Sec. 2. But if consent was indeed lacking from the beginning, but afterward was furnished, sanation can be granted from the moment of the consent furnished.
Can. 1141. Sanatio in radice concedi unice potest ab Apostolica Sede.	Can. 1141. Sanation in the root can be granted only by the Apostolic See. *1983 Code correlation: 1983 CIC 1165*
CAPUT XII De secundis nuptiis	CHAPTER XII: Of Second Nuptials
Can. 1142. Licet casta viduitas honorabilior sit, secundae tamen et ulteriores nuptiae validae et licitae sunt, firmo praescripto can. 1069, § 2.	Can. 1142. Although chaste widowhood is more honorable, nevertheless second and further nuptials are valid and licit, with the prescription of can. 1069, Sec. 2 remaining firm. *1983 Code correlation: NA*
Can. 1143. Mulier cui semel benedictio sollemnis data sit, nequit in subsequentibus nuptiis eam iterum accipere.	Can. 1143. A woman to whom the solemn blessing has once been given cannot receive it again in subsequent nuptials. *1983 Code correlation: NA*
TITULUS VIII De Sacramentalibus	TITLE VIII: Of Sacramentals
Can. 1144. Sacramentalia sunt res aut actiones quibus Ecclesia, in aliquam Sacramentorum imitationem, uti solet ad obtinendos ex sua impetratione effectus praesertim spirituales.	Can. 1144. Sacramentals are things or actions which the Church, in some imitation of the Sacraments, is accustomed to use for obtaining from her impetration effects especially spiritual. *1983 Code correlation: 1983 CIC 1166*
Can. 1145. Nova Sacramentalia constituere aut recepta authentice interpretari, ex eisdem aliqua abolere aut mutare, sola potest Sedes Apostolica.	Can. 1145. The Apostolic See alone can constitute new Sacramentals or authentically interpret received ones, or abolish or change some of them. *1983 Code correlation: 1983 CIC 1167*
Can. 1146. Legitimus Sacramentalium minister est clericus, cui ad id potestas collata sit quique a competenti auctoritate ecclesiastica non sit prohibitus eandem exercere.	Can. 1146. The legitimate minister of Sacramentals is a cleric to whom power for this has been conferred and who has not been prohibited by competent ecclesiastical authority from exercising the same. *1983 Code correlation: 1983 CIC 1168*
Can. 1147. § 1. Consecrationes nemo qui charactere episcopali careat, valide peragere potest, nisi vel iure vel apostolico indulto id ei permittatur.	Can. 1147. Sec. 1. No one who lacks episcopal character can validly perform consecrations, unless either by law or by apostolic indult this is permitted to him. *1983 Code correlation: 1983 CIC 1169*
§ 2. Benedictiones autem impertire potest quilibet presbyter, exceptis iis quae Romano Pontifici aut Episcopis aliisve reserventur.	Sec. 2. Any presbyter can impart blessings, except those which are reserved to the Roman Pontiff or to Bishops or to others.
§ 3. Benedictio reservata quae a presbytero detur sine necessaria licentia, illicita est, sed valida, nisi in reservatione Sedes Apostolica aliud expresserit.	Sec. 3. A reserved blessing which is given by a presbyter without the necessary permission is illicit, but valid, unless in the reservation the Apostolic See has expressed otherwise.
§ 4. Diaconi et lectores illas tantum valide et licite benedictiones dare possunt, quae ipsis expresse a iure permittuntur.	Sec. 4. Deacons and lectors can validly and licitly give only those blessings which are expressly permitted to them by law.
Can. 1148. § 1. In Sacramentalibus conficiendis seu administrandis accurate serventur ritus ab Ecclesia probati.	Can. 1148. Sec. 1. In confecting or administering Sacramentals, the rites approved by the Church are to be observed accurately. *1983 Code correlation: 1983 CIC 1167*
§ 2. Consecrationes ac benedictiones sive constitutivae sive invocativae invalidae sunt, si adhibita non fuerit formula ab Ecclesia praescripta.	Sec. 2. Consecrations and blessings, whether constitutive or invocative, are invalid if the formula prescribed by the Church has not been used.

Can. 1149. Benedictiones, imprimis impertiendae catholicis, dari quoque possunt catechumenis, imo, nisi obstet Ecclesiae prohibitio, etiam acatholicis ad obtinendum fidei lumen vel, una cum illo, corporis sanitatem.	Can. 1149. Blessings, to be imparted especially to Catholics, can also be given to catechumens, indeed, unless a prohibition of the Church obstructs, even to non-Catholics, for obtaining the light of faith or, together with it, health of body. *1983 Code correlation: 1983 CIC 1170*
Can. 1150. Res consecratae, vel benedictae constitutiva benedictione, reverenter tractentur neque ad usum profanum vel non proprium adhibeantur, etiamsi in dominio privatorum sint.	Can. 1150. Consecrated things, or things blessed by a constitutive blessing, are to be treated reverently and not applied to profane or improper use, even if they are in the ownership of private persons. *1983 Code correlation: 1983 CIC 1171*
Can. 1151. § 1. Nemo, potestate exorcizandi praeditus, exorcismos in obsessos proferre legitime potest, nisi ab Ordinario peculiarem et expressam licentiam obtinuerit.	Can. 1151. Sec. 1. No one, endowed with the power of exorcizing, can legitimately pronounce exorcisms over the possessed unless he has obtained from the Ordinary a peculiar and express permission. *1983 Code correlation: 1983 CIC 1172*
§ 2. Haec licentia ab Ordinario concedatur tantummodo sacerdoti pietate, prudentia ac vitae integritate praedito; qui ad exorcismos ne procedat, nisi postquam diligenti prudentique investigatione compererit exorcizandum esse revera a daemone obsessum.	Sec. 2. This permission is to be granted by the Ordinary only to a priest endowed with piety, prudence, and integrity of life; and he is not to proceed to exorcisms unless after diligent and prudent investigation he has found that the one to be exorcized is truly possessed by a demon.
Can. 1152. Exorcismi a legitimis ministris fieri possunt non solum in fideles et catechumenos, sed etiam in acatholicos vel excommunicatos.	Can. 1152. Exorcisms can be made by legitimate ministers not only over the faithful and catechumens, but also over non-Catholics or excommunicates. *1983 Code correlation: NA*
Can. 1153. Ministri exorcismorum qui occurrunt in baptismo et in consecrationibus vel benedictionibus, sunt iidem qui eorundem sacrorum rituum legitimi ministri sunt.	Can. 1153. The ministers of exorcisms which occur in baptism and in consecrations or blessings are the same as those who are the legitimate ministers of those sacred rites. *1983 Code correlation: NA*
PARS SECUNDA DE LOCIS ET TEMPORIBUS SACRIS	PART TWO: Of Sacred Places and Times
SECTIO I DE LOCIS SACRIS	SECTION I: Of Sacred Places
Can. 1154. Loca sacra ea sunt quae divino cultui fideliumve sepulturae deputantur consecratione vel benedictione quam probati liturgici libri ad hoc praescribunt.	Can. 1154. Sacred places are those which are deputed to divine worship or to the burial of the faithful by the consecration or blessing which approved liturgical books prescribe for this. *1983 Code correlation: 1983 CIC 1205*
Can. 1155. § 1. Consecratio alicuius loci, quanquam ad regulares pertinentis, spectat ad Ordinarium territorii in quo locus ipse reperitur, dummodo Ordinarius charactere episcopali sit insignitus, non tamen ad Vicarium Generalem sine speciali mandato, firmo iure S. R. E. Cardinalium consecrandi ecclesiam et altaria sui tituli.	Can. 1155. Sec. 1. The consecration of any place, although belonging to regulars, pertains to the Ordinary of the territory in which the place itself is found, provided that the Ordinary is marked by episcopal character, but not to the Vicar General without a special mandate, with the right of Cardinals of the Holy Roman Church to consecrate the church and altars of their title remaining firm. *1983 Code correlation: 1983 CIC 1206*
§ 2. Ordinarius territorii, licet charactere episcopali careat, potest cuilibet eiusdem ritus Episcopo licentiam dare consecrationes peragendi in suo territorio.	Sec. 2. The Ordinary of the territory, although he lacks episcopal character, can give permission to any Bishop of the same rite to perform consecrations in his territory.
Can. 1156. Ius benedicendi locum sacrum, si hic pertineat ad clerum saecularem vel ad religionem non exemptam, vel ad laicalem, spectat ad Ordinarium territorii in quo locus reperitur; si ad religionem clericalem exemptam, ad Superiorem maiorem; uterque vero potest alium sacerdotem ad hoc delegare.	Can. 1156. The right of blessing a sacred place, if this belongs to the secular clergy or to a non-exempt religion, or to a lay one, pertains to the Ordinary of the territory in which the place is found; if to an exempt clerical religion, to the major Superior; but either can delegate another priest for this. *1983 Code correlation: 1983 CIC 1207*
Can. 1157. Non obstante quolibet privilegio, nemo potest locum sacrum consecrare vel benedicere sine Ordinarii consensu.	Can. 1157. Notwithstanding any privilege, no one can consecrate or bless a sacred place without the consent of the Ordinary. *1983 Code correlation: NA*
Can. 1158. De peracta consecratione vel benedictione redigatur documentum, cuius alterum exemplar in Curia episcopali, alterum in ecclesiae archivo servetur.	Can. 1158. Concerning a consecration or blessing that has been performed, a document is to be drawn up, of which one copy is to be preserved in the episcopal Curia, the other in the archive of the church. *1983 Code correlation: 1983 CIC 1208*
Can. 1159. § 1. Consecratio vel benedictio alicuius loci, modo nemini damnum fiat, satis probatur etiam per unum testem omni exceptione maiorem.	Can. 1159. Sec. 1. The consecration or blessing of any place, provided that no harm is done to anyone, is sufficiently proved even by one witness above every exception. *1983 Code correlation: 1983 CIC 1209*

§ 2. Si de ea legitime constet, nec consecratio nec benedictio iterari potest; in dubio autem, peragatur ad cautelam.	Sec. 2. If it is legitimately established concerning it, neither the consecration nor the blessing can be repeated; in doubt, however, it is to be performed as a precaution.
Can. 1160. Loca sacra exempta sunt a iurisdictione auctoritatis civilis et in eis legitima Ecclesiae auctoritas iurisdictionem suam libere exercet.	Can. 1160. Sacred places are exempt from the jurisdiction of civil authority, and in them the legitimate authority of the Church freely exercises its jurisdiction. *1983 Code correlation: 1983 CIC 1213*
TITULUS IX De ecclesiis	TITLE IX: Of Churches
Can. 1161. Ecclesiae nomine intelligitur aedes sacra divino cultui dedicata eum potissimum in finem ut omnibus Christifidelibus usui sit ad divinum cultum publice exercendum.	Can. 1161. By the name of church is understood a sacred building dedicated to divine worship, especially for this end, that it be for the use of all the Christian faithful for publicly exercising divine worship. *1983 Code correlation: 1983 CIC 1214*
Can. 1162. § 1. Nulla ecclesia aedificetur sine expresso Ordinarii loci consensu scriptis dato, quem tamen Vicarius Generalis praestare nequit sine mandato speciali.	Can. 1162. Sec. 1. No church is to be built without the express consent of the local Ordinary given in writing, which, however, the Vicar General cannot furnish without a special mandate. *1983 Code correlation: 1983 CIC 1215*
§ 2. Ordinarius consensum ne praebeat, nisi prudenter praeviderit necessaria non defutura ad novae ecclesiae aedificationem et conservationem, ad ministrorum sustentationem aliasque cultus impensas.	Sec. 2. The Ordinary is not to furnish consent unless he has prudently foreseen that the necessities will not be lacking for the building and preservation of the new church, for the support of ministers, and for the other expenses of worship.
§ 3. Ne nova ecclesia ceteris iam exsistentibus detrimentum afferat, maiore fidelium spirituali utilitate non compensatum, Ordinarius, antequam consensum praebeat, audire debet vicinarum ecclesiarum rectores quorum intersit, firmo praescripto can. 1676.	Sec. 3. Lest a new church bring detriment to the others already existing, not compensated by greater spiritual utility of the faithful, the Ordinary, before he furnishes consent, must hear the rectors of neighboring churches whose interest it is, with the prescription of can. 1676 remaining firm.
§ 4. Etiam sodales religiosi, licet consensum constituendae novae domus in dioecesi vel civitate ab Ordinario loci retulerint, antequam tamen ecclesiam vel oratorium publicum in certo ac determinato loco aedificent, Ordinarii loci licentiam obtinere debent.	Sec. 4. Even religious members, although they have obtained from the local Ordinary consent for establishing a new house in the diocese or city, nevertheless before they build a church or public oratory in a certain and determined place, must obtain the permission of the local Ordinary.
Can. 1163. Benedicere et imponere primarium ecclesiae lapidem, ad eos spectat, de quibus in can. 1156.	Can. 1163. To bless and place the primary stone of a church pertains to those of whom in can. 1156. *1983 Code correlation: NA*
Can. 1164. § 1. Curent Ordinarii, audito etiam, si opus fuerit, peritorum consilio, ut in ecclesiarum aedificatione vel refectione serventur formae a traditione christiana receptae et artis sacrae leges.	Can. 1164. Sec. 1. Ordinaries are to take care, with the counsel also of experts having been heard if there is need, that in the building or repair of churches the forms received from Christian tradition and the laws of sacred art be observed. *1983 Code correlation: 1983 CIC 1216*
§ 2. In ecclesia nullus aperiatur aditus vel fenestra ad laicorum domus; locaque, si adsint, subter ecclesiae pavimentum aut supra ecclesiam, ad usum mere profanum ne adhibeantur.	Sec. 2. In a church no entrance or window is to be opened to the houses of lay persons; and places, if there are any, beneath the pavement of the church or above the church are not to be applied to merely profane use.
Can. 1165. § 1. Divina officia celebrari in nova ecclesia nequeunt, antequam eadem vel sollemni consecratione vel saltem benedictione divino cultui fuerit dedicata.	Can. 1165. Sec. 1. Divine offices cannot be celebrated in a new church before the same has been dedicated to divine worship either by solemn consecration or at least by blessing. *1983 Code correlation: 1983 CIC 1217*
§ 2. Si prudenter praevideatur ecclesiam conversum iri ad usus profanos, Ordinarius consensum eius aedificationi ne praebeat, aut saltem, si forte aedificata fuerit, eam ne consecret neve benedicat.	Sec. 2. If it is prudently foreseen that the church will be converted to profane uses, the Ordinary is not to furnish consent for its building, or at least, if by chance it has been built, he is neither to consecrate nor bless it.
§ 3. Sollemni consecratione dedicentur ecclesiae cathedrales et, quantum fieri potest, ecclesiae collegiatae, conventuales, paroeciales.	Sec. 3. Cathedral churches are to be dedicated by solemn consecration and, as far as can be done, collegiate, conventual, and parochial churches.
§ 4. Ecclesia ex ligno vel ferro aliove metallo benedici potest, non autem consecrari.	Sec. 4. A church of wood or iron or another metal can be blessed, but not consecrated.
§ 5. Altare consecrari potest etiam sine ecclesiae consecratione; sed una simul cum ecclesia debet saltem altare maius consecrari aut altare secundarium, si maius sit iam consecratum.	Sec. 5. An altar can be consecrated even without the consecration of the church; but together with the church at least the major altar must be consecrated, or a secondary altar if the major one has already been consecrated.

Can. 1166. § 1. Ecclesiarum consecratio, quamvis quolibet die fieri possit, decentius tamen diebus dominicis aliisve festis de praecepto peragitur.	Can. 1166. Sec. 1. The consecration of churches, although it can be done on any day, is nevertheless more fittingly performed on Sundays or other feasts of precept. *1983 Code correlation: NA*
§ 2. Episcopus consecrans et qui petunt ecclesiam sibi consecrari, per eum diem qui consecrationem praecedit, ieiunent.	Sec. 2. The consecrating Bishop and those who seek that a church be consecrated to them are to fast during the day which precedes the consecration.
§ 3. Cum consecratur ecclesia vel altare, Episcopus consecrator, licet iurisdictione in territorio careat, indulgentiam concedit unius anni ecclesiam vel altare visitantibus in ipsa consecrationis die; in die vero anniversaria quinquaginta dierum, si sit Episcopus; centum, si Archiepiscopus; biscentum, si S. R. E. Cardinalis.	Sec. 3. When a church or altar is consecrated, the consecrating Bishop, although he lacks jurisdiction in the territory, grants an indulgence of one year to those visiting the church or altar on the very day of consecration; on the anniversary day, however, of fifty days if he is a Bishop, one hundred if an Archbishop, two hundred if a Cardinal of the Holy Roman Church.
Can. 1167. Festum consecrationis ecclesiae quotannis celebretur ad normam legum liturgicarum.	Can. 1167. The feast of the consecration of a church is to be celebrated each year according to the norm of liturgical laws. *1983 Code correlation: NA*
Can. 1168. § 1. Unaquaeque ecclesia consecrata vel benedicta suum habeat titulum; qui, peracta ecclesiae dedicatione, mutari nequit.	Can. 1168. Sec. 1. Each consecrated or blessed church is to have its own title; once the dedication of the church has been performed, it cannot be changed. *1983 Code correlation: 1983 CIC 1218*
§ 2. Etiam festum tituli quotannis celebretur ad normas legum liturgicarum.	Sec. 2. The feast of the title is also to be celebrated each year according to the norms of liturgical laws.
§ 3. Ecclesiae dedicari Beatis nequeunt sine Sedis Apostolicae indulto.	Sec. 3. Churches cannot be dedicated to Blesseds without an indult of the Apostolic See.
Can. 1169. § 1. Cuilibet ecclesiae campanas esse convenit, quibus fideles ad divina officia aliosque religionis actus invitentur.	Can. 1169. Sec. 1. It is fitting that each church have bells, by which the faithful are invited to divine offices and other acts of religion. *1983 Code correlation: NA*
§ 2. Etiam ecclesiarum campanae debent consecrari vel benedici secundum ritus in probatis liturgicis libris traditos.	Sec. 2. The bells of churches also must be consecrated or blessed according to the rites handed down in approved liturgical books.
§ 3. Earum usus unice subest ecclesiasticae auctoritati.	Sec. 3. Their use is subject solely to ecclesiastical authority.
§ 4. Salvis conditionibus, probante Ordinario, appositis ab illis qui campanam ecclesiae forte dederint, campana benedicta ad usus mere profanos adhiberi nequit, nisi ex causa necessitatis aut ex licentia Ordinarii aut denique ex legitima consuetudine.	Sec. 4. With the conditions preserved, approved by the Ordinary, attached by those who perhaps gave the bell to the church, a blessed bell cannot be applied to merely profane uses, unless from a cause of necessity or from permission of the Ordinary or finally from legitimate custom.
§ 5. Quod ad campanarum consecrationem vel benedictionem attinet, servetur praescriptum can. 1155, 1156.	Sec. 5. As regards the consecration or blessing of bells, the prescription of can. 1155, 1156 is to be observed.
Can. 1170. Consecrationem vel benedictionem ecclesia non amittit, nisi tota destructa fuerit, vel maior parietum pars corruerit, vel in usus profanos ab Ordinario loci redacta sit, ad normam can. 1187.	Can. 1170. A church does not lose its consecration or blessing unless it has been wholly destroyed, or the greater part of the walls has collapsed, or it has been reduced to profane uses by the local Ordinary, according to the norm of can. 1187. *1983 Code correlation: 1983 CIC 1212*
Can. 1171. In sacra aede legitime dedicata omnes ecclesiastici ritus perfici possunt, salvis iuribus paroecialibus, privilegiis et legitimis consuetudinibus; Ordinarius autem, praesertim horas sacrorum rituum, potest, iusta de causa, praefinire, dummodo ne agatur de ecclesia quae ad religionem exemptam pertineat, firmo praescripto can. 609, § 3.	Can. 1171. In a sacred building legitimately dedicated, all ecclesiastical rites can be performed, with parochial rights, privileges, and legitimate customs preserved; moreover the Ordinary, especially as to the hours of sacred rites, can for a just cause determine them in advance, provided that there is not question of a church which belongs to an exempt religion, with the prescription of can. 609, Sec. 3 remaining firm. *1983 Code correlation: 1983 CIC 1219*
Can. 1172. § 1. Ecclesia violatur infra recensitis tantum actibus, dummodo certi sint, notorii, et in ipsa ecclesia positi:	Can. 1172. Sec. 1. A church is violated only by the acts listed below, provided that they are certain, notorious, and placed in the church itself: *1983 Code correlation: 1983 CIC 1211*
1° Delicto homicidii;	1. By the delict of homicide.
2° Iniuriosa et gravi sanguinis effusione;	2. By an injurious and grave shedding of blood.
3° Impiis vel sordidis usibus, quibus ecclesia addicta fuerit;	3. By impious or sordid uses to which the church has been devoted.
4° Sepultura infidelis vel excommunicati post sententiam declaratoriam vel condemnatoriam.	4. By the burial of an infidel or of an excommunicate after a declaratory or condemnatory sentence.

§ 2. Violata ecclesia, non ideo coemeterium, etsi contiguum, violatum censetur, et viceversa.	Sec. 2. When a church has been violated, the cemetery, although contiguous, is not for that reason judged violated, and vice versa.
Can. 1173. § 1. In violata ecclesia, antequam reconcilietur, nefas est divina celebrare officia, Sacramenta ministrare, mortuos sepelire.	Can. 1173. Sec. 1. In a violated church, before it is reconciled, it is forbidden to celebrate divine offices, administer Sacraments, or bury the dead. *1983 Code correlation: 1983 CIC 1211*
§ 2. Si violatio accidat tempore divinorum officiorum, haec statim cessent; si ante Missae canonem vel post communionem, Missa dimittatur; secus sacerdos Missam prosequatur usque ad communionem.	Sec. 2. If the violation occurs during the time of divine offices, these are immediately to cease; if before the Canon of the Mass or after communion, the Mass is to be dismissed; otherwise the priest is to continue the Mass up to communion.
Can. 1174. § 1. Ecclesia violata reconcilietur, quam citissime poterit, secundum ritus in probatis liturgicis libris descriptos.	Can. 1174. Sec. 1. A violated church is to be reconciled as quickly as it can be, according to the rites described in approved liturgical books. *1983 Code correlation: NA*
§ 2. Si dubitetur num ecclesia sit violata, reconciliari potest ad cautelam.	Sec. 2. If it is doubted whether a church has been violated, it can be reconciled as a precaution.
Can. 1175. Ecclesia violata ob sepulturam excommunicati vel infidelis ne reconcilietur, antequam cadaver exinde removeatur, si remotio sine gravi incommodo fieri possit.	Can. 1175. A church violated because of the burial of an excommunicate or infidel is not to be reconciled before the corpse is removed from there, if the removal can be done without grave inconvenience. *1983 Code correlation: NA*
Can. 1176. § 1. Ecclesiam benedictam reconciliare potest rector eiusdem vel quilibet sacerdos de consensu saltem praesumpto rectoris.	Can. 1176. Sec. 1. The rector of the same church, or any priest with at least the presumed consent of the rector, can reconcile a blessed church. *1983 Code correlation: NA*
§ 2. Ecclesiae consecratae valida reconciliatio ad eos spectat de quibus in can. 1156.	Sec. 2. The valid reconciliation of a consecrated church pertains to those of whom in can. 1156.
§ 3. In casu tamen gravis et urgentis necessitatis si Ordinarius adiri nequeat, rectori ecclesiae consecratae eandem reconciliare fas est, certiore facto postea Ordinario.	Sec. 3. Nevertheless in a case of grave and urgent necessity, if the Ordinary cannot be approached, it is lawful for the rector of a consecrated church to reconcile the same, after the Ordinary has afterward been made more certain.
Can. 1177. Reconciliatio ecclesiae benedictae fieri potest aqua lustrali communi; reconciliatio vero ecclesiae consecratae fiat aqua ad hoc benedicta secundum leges liturgicas; quam tamen non solum Episcopi, sed etiam presbyteri qui ecclesiam reconciliant, benedicere possunt.	Can. 1177. The reconciliation of a blessed church can be done with common lustral water; but the reconciliation of a consecrated church is to be done with water blessed for this according to liturgical laws; this, however, not only Bishops but also presbyters who reconcile the church can bless. *1983 Code correlation: NA*
Can. 1178. Curent omnes ad quos pertinet, ut in ecclesiis illa munditia servetur, quae domum Dei decet; ab iisdem arceantur negotiationes et nundinae, quanquam ad finem pium habitae; et generatim quidquid a sanctitate loci absonum sit.	Can. 1178. All to whom it pertains are to take care that in churches that cleanliness be preserved which befits the house of God; from the same are to be kept away commercial dealings and markets, although held for a pious end; and generally whatever is discordant with the sanctity of the place. *1983 Code correlation: 1983 CIC 1220*
Can. 1179. Ecclesia iure asyli gaudet ita ut rei, qui ad illam confugerint, inde non sint extrahendi nisi necessitas urgeat, sine assensu Ordinarii, vel saltem rectoris ecclesiae.	Can. 1179. A church enjoys the right of asylum, so that accused persons who have fled to it are not to be extracted from there, unless necessity urges, without the assent of the Ordinary, or at least of the rector of the church. *1983 Code correlation: NA*
Can. 1180. Nulla ecclesia potest basilicae titulo decorari, nisi ex apostolica concessione aut immemorabili consuetudine; cuiusque vero privilegia ex alterutro capite colligantur.	Can. 1180. No church can be decorated with the title of basilica unless by apostolic concession or immemorial custom; moreover the privileges of each are gathered from either source. *1983 Code correlation: NA*
Can. 1181. Ingressus in ecclesiam ad sacros ritus sit omnino gratuitus, reprobata qualibet contraria consuetudine.	Can. 1181. Entrance into a church for sacred rites is to be entirely gratuitous, any contrary custom whatever being reprobated. *1983 Code correlation: 1983 CIC 1221*

Can. 1182. § 1. Firmo praescripto can. 1519-1528, administratio bonorum quae destinata sunt reparandae decorandaeque ecclesiae divinoque in eadem cultui exercendo, pertinet, nisi aliud ex speciali titulo vel legitima consuetudine constet, ad Episcopum cum Capitulo, si de ecclesia cathedrali agatur; ad Capitulum ecclesiae collegiatae, si de collegiata; ad rectorem, si de alia ecclesia.	Can. 1182. Sec. 1. With the prescription of can. 1519-1528 remaining firm, the administration of goods which are destined for repairing and decorating the church and for exercising divine worship in the same pertains, unless something else is established from a special title or legitimate custom, to the Bishop with the Chapter if there is question of a cathedral church; to the Chapter of the collegiate church if of a collegiate church; to the rector if of another church. *1983 Code correlation: NA*
§ 2. Etiam oblationes factas in commodum paroeciae aut missionis, aut ecclesiae sitae intra paroeciae vel missionis fines, administrat parochus vel missionarius, nisi agatur de ecclesia propriam administrationem habente, distinctam ab administratione paroeciae vel missionis, aut nisi aliud ferat ius peculiare aut legitima consuetudo.	Sec. 2. The pastor or missionary also administers offerings made for the advantage of the parish or mission, or of a church situated within the limits of the parish or mission, unless there is question of a church having its own administration, distinct from the administration of the parish or mission, or unless particular law or legitimate custom bears otherwise.
§ 3. Parochus, missionarius, rector saecularis ecclesiae, sive saecularis is sit sive religiosus, debet huiusmodi oblationes administrare ad normam sacrorum canonum, deque eis rationem loci Ordinario reddere ad normam can. 1525.	Sec. 3. The pastor, missionary, rector of a secular church, whether he is secular or religious, must administer offerings of this kind according to the norm of the sacred canons, and render an account concerning them to the local Ordinary according to the norm of can. 1525.
Can. 1183. § 1. Si alii quoque, sive clerici sive laici, in administrationem bonorum alicuius ecclesiae cooptentur, iidem omnes una cum administratore ecclesiastico, de quo in can. 1182, aut eius vicem gerente, eoque praeside, constituunt Consilium fabricae ecclesiae.	Can. 1183. Sec. 1. If others also, whether clerics or lay persons, are co-opted into the administration of the goods of some church, all the same together with the ecclesiastical administrator, of whom in can. 1182, or the one acting in his place, and with him presiding, constitute the Council of the fabric of the church. *1983 Code correlation: NA*
§ 2. Huius Consilii sodales, nisi aliter legitime constitutum fuerit, nominantur ab Ordinario eiusve delegato et ab eodem possunt ob gravem causam removeri.	Sec. 2. Members of this Council, unless it has been legitimately constituted otherwise, are nominated by the Ordinary or his delegate and can be removed by the same for a grave cause.
Can. 1184. Consilium fabricae curare debet rectam bonorum ecclesiae administrationem, servato praescripto can. 1522, 1523; sed nullatenus sese ingerat in ea omnia quae ad spirituale munus pertinent, praesertim:	Can. 1184. The Council of the fabric must take care for the right administration of the goods of the church, with the prescription of can. 1522, 1523 observed; but in no way is it to insert itself into all those things which pertain to the spiritual function, especially: *1983 Code correlation: NA*
1° In exercitium cultus in ecclesia;	1. Into the exercise of worship in the church.
2° In modum et tempus pulsandi campanas et in curam tuendi ordinis in ecclesia atque in coemeterio;	2. Into the manner and time of ringing the bells and into the care of protecting order in the church and in the cemetery.
3° In definiendam rationem qua collectae, denuntiationes aliique actus ad divinum cultum ornatumque ecclesiae quoquo modo spectantes in ecclesia fieri possint;	3. Into defining the manner by which collections, announcements, and other acts pertaining in any way to divine worship and the adornment of the church can be made in the church.
4° In dispositionem materialem altarium, mensae pro distributione sanctissimae Eucharistiae, cathedrae sive suggestus e quo ad populum verba fiunt, organorum, loci cantoribus assignati, sedilium, scamnorum, capsularum oblationibus recipiendis, aliarumque rerum quae ad exercitium religiosi cultus spectent;	4. Into the material disposition of altars, of the table for the distribution of the Most Holy Eucharist, of the chair or pulpit from which words are made to the people, of organs, of the place assigned to singers, of seats, benches, boxes for receiving offerings, and of other things which pertain to the exercise of religious worship.
5° In admissionem vel reiectionem sacrorum utensilium aliarumque rerum quae sive ad usum, sive ad cultum, sive ad ornatum in ecclesia vel sacrario destinentur;	5. Into the admission or rejection of sacred utensils and of other things which are destined either for use, or for worship, or for adornment in the church or sacristy.
6° In scriptionem, dispositionem, custodiam librorum paroecialium aliorumque documentorum quae ad archivum paroeciale pertineant.	6. Into the writing, disposition, and custody of parochial books and of other documents which pertain to the parish archive.
Can. 1185. Sacrista, cantores, organorum moderator, pueri chorales, campanae pulsator, sepulcrorum fossores, ceterique inservientes a solo ecclesiae rectore, salvis legitimis consuetudinibus et conventionibus et Ordinarii auctoritate, nominantur, pendent, dimittuntur.	Can. 1185. The sacristan, singers, director of the organ, choir boys, bell-ringer, grave-diggers, and the other servants are nominated, depend, and are dismissed by the rector of the church alone, with legitimate customs and agreements and the authority of the Ordinary preserved. *1983 Code correlation: NA*
Can. 1186. Salvis peculiaribus legitimisque consuetudinibus et conventionibus, et firma obligatione quae ad aliquem spectet etiam ex constituto legis civilis:	Can. 1186. With peculiar and legitimate customs and agreements preserved, and with firm obligation which pertains to someone even from the constitution of civil law: *1983 Code correlation: NA*
1° Onus reficiendi ecclesiam cathedralem incumbit ordine qui sequitur:	1. The burden of repairing a cathedral church falls in the order which follows:

Bonis fabricae, salva ea parte quae necessaria est ad cultum divinum celebrandum et ad ordinariam ecclesiae administrationem;	On the goods of the fabric, with that part preserved which is necessary for celebrating divine worship and for the ordinary administration of the church.
Episcopo et canonicis pro rata proventuum; detractis necessariis ad honestam sustentationem;	On the Bishop and canons in proportion to revenues, after those things necessary for honorable support have been deducted.
Dioecesanis, quos tamen Ordinarius loci suasione magis quam coactione inducat ad sumptus necessarios, pro eorum viribus, praestandos;	On the diocesans, whom nevertheless the local Ordinary is to induce to furnish the necessary expenses according to their strength, more by persuasion than by coercion.
2° Onus reficiendi ecclesiam paroecialem incumbit ordine qui sequitur:	2. The burden of repairing a parochial church falls in the order which follows:
Bonis fabricae ecclesiae, ut supra;	On the goods of the fabric of the church, as above.
Patrono;	On the patron.
Iis qui fructus aliquos ex ecclesia provenientes percipiunt secundum taxam pro rata redituum ab Ordinario statuendam;	On those who receive any fruits proceeding from the church, according to a tax in proportion to revenues to be established by the Ordinary.
Paroecianis, quos tamen Ordinarius loci, ut supra, magis hortetur quam cogat;	On the parishioners, whom nevertheless the local Ordinary, as above, is rather to exhort than compel.
3° Haec cum debita proportione serventur etiam quod attinet ad alias ecclesias.	3. These things are to be observed with due proportion also as regards other churches.
Can. 1187. Si qua ecclesia nullo modo ad cultum divinum adhiberi possit et omnes aditus interclusi sint ad eam reficiendam, in usum profanum non sordidum ab Ordinario loci redigi potest, et onera cum reditibus titulusque paroeciae, si ecclesia sit paroecialis, in aliam ecclesiam ab eodem Ordinario transferantur.	Can. 1187. If any church can in no way be applied to divine worship and all approaches to repairing it have been cut off, it can be reduced by the local Ordinary to a profane but not sordid use, and the burdens with the revenues and the title of the parish, if the church is parochial, are to be transferred by the same Ordinary to another church. *1983 Code correlation: 1983 CIC 1222, 1238*
TITULUS X De oratoriis	TITLE X: Of Oratories
Can. 1188. § 1. Oratorium est locus divino cultui destinatus, non tamen eo potissimum fine ut universo fidelium populo usui sit ad religionem publice colendam.	Can. 1188. Sec. 1. An oratory is a place destined for divine worship, yet not chiefly for this end, that it be for the use of the whole people of the faithful for publicly cultivating religion. *1983 Code correlation: 1983 CIC 1223*
§ 2. Est vero oratorium:	Sec. 2. An oratory, moreover, is:
1° Publicum, si praecipue erectum sit in commodum alicuius collegii aut etiam privatorum, ita tamen ut omnibus fidelibus, tempore saltem divinorum officiorum, ius sit, legitime comprobatum, illud adeundi;	1. Public, if it has been erected chiefly for the advantage of some college or even of private persons, yet in such a way that all the faithful, at least at the time of divine offices, have a legitimately proved right of approaching it.
2° Semi-publicum, si in commodum alicuius communitatis vel coetus fidelium eo convenientium erectum sit, neque liberum cuique sit illud adire;	2. Semi-public, if it has been erected for the advantage of some community or group of the faithful gathering there, and it is not free for anyone whatever to approach it.
3° Privatum seu domesticum, si in privatis aedibus in commodum alicuius tantum familiae vel personae privatae erectum sit.	3. Private or domestic, if it has been erected in private houses for the advantage of only some family or private person.
Can. 1189. Oratoria S. R. E. Cardinalium et Episcoporum sive residentialium sive titularium, licet privata, fruuntur tamen omnibus iuribus et privilegiis quibus oratoria semi-publica gaudent.	Can. 1189. Oratories of Cardinals of the Holy Roman Church and of Bishops, whether residential or titular, although private, nevertheless enjoy all rights and privileges by which semi-public oratories rejoice. *1983 Code correlation: 1983 CIC 1227*
Can. 1190. Aediculae in coemeterio a familiis seu personis privatis ad suam sepulturam erectae, sunt oratoria privata.	Can. 1190. Little chapels in a cemetery, erected by families or private persons for their burial, are private oratories. *1983 Code correlation: NA*
Can. 1191. § 1. Oratoria publica eodem iure quo ecclesiae reguntur.	Can. 1191. Sec. 1. Public oratories are governed by the same law as churches. *1983 Code correlation: NA*
§ 2. Quare in oratorio publico, dummodo auctoritate Ordinarii ad publicum Dei cultum perpetuo per benedictionem vel consecrationem, ad normam can. 1155, 1156, dedicatum fuerit, omnes sacrae functiones celebrari possunt, salvo contrario rubricarum praescripto.	Sec. 2. Wherefore in a public oratory, provided that by authority of the Ordinary it has been perpetually dedicated to the public worship of God by blessing or consecration, according to the norm of can. 1155, 1156, all sacred functions can be celebrated, with the contrary prescription of the rubrics preserved.

Can. 1192. § 1. Oratoria semi-publica erigi nequeunt sine Ordinarii licentia.	Can. 1192. Sec. 1. Semi-public oratories cannot be erected without the permission of the Ordinary. *1983 Code correlation: 1983 CIC 1224*
§ 2. Ordinarius hanc licentiam ne concedat, nisi prius per se vel per alium ecclesiasticum virum oratorium visitaverit et decenter instructum repererit.	Sec. 2. The Ordinary is not to grant this permission unless first, personally or through another ecclesiastical man, he has visited the oratory and found it decently furnished.
§ 3. Data autem licentia, oratorium ad usus profanos converti nequit sine eiusdem Ordinarii auctoritate.	Sec. 3. Once permission has been given, the oratory cannot be converted to profane uses without the authority of the same Ordinary.
§ 4. In collegiis aut convictibus iuventuti instituendae, in gymnasiis, lyceis, arcibus, praesidiis militum, carceribus, xenodochiis, etc., praeter oratorium principale, alia minora ne erigantur, nisi, Ordinarii iudicio, necessitas aut magna utilitas id exigat.	Sec. 4. In colleges or boarding schools for educating youth, in gymnasia, lyceums, fortresses, military garrisons, prisons, hospitals, etc., besides the principal oratory, other smaller ones are not to be erected unless, in the judgment of the Ordinary, necessity or great utility demands it.
Can. 1193. In oratoriis semi-publicis, legitime erectis, omnia divina officia functionesve ecclesiasticae celebrari possunt, nisi obstent rubricae aut Ordinarius aliqua exceperit.	Can. 1193. In semi-public oratories legitimately erected, all divine offices or ecclesiastical functions can be celebrated, unless the rubrics obstruct or the Ordinary has excepted something. *1983 Code correlation: 1983 CIC 1225*
Can. 1194. In privatis coemeteriorum aediculis, de quibus in can. 1190, Ordinarius loci permittere habitualiter potest etiam plurium Missarum celebrationem; in aliis oratoriis domesticis, nonnisi unius Missae, per modum actus, in casu aliquo extraordinario, iusta et rationabili de causa; Ordinarius autem has permissiones ne elargiatur, nisi ad normam can. 1192, § 2.	Can. 1194. In private cemetery chapels, of which in can. 1190, the local Ordinary can habitually permit even the celebration of several Masses; in other domestic oratories, only one Mass, by way of act, in some extraordinary case, from a just and reasonable cause; but the Ordinary is not to lavish these permissions except according to the norm of can. 1192, Sec. 2. *1983 Code correlation: 1983 CIC 1228*
Can. 1195. § 1. In oratoriis domesticis ex indulto Apostolicae Sedis, nisi aliud in eodem indulto expresse caveatur, celebrari potest, postquam Ordinarius oratorium visitaverit et probaverit ad normam can. 1192, § 2, unica Missa, eaque lecta, singulis diebus, exceptis festis sollemnioribus; sed aliae functiones ecclesiasticae ibidem ne fiant.	Can. 1195. Sec. 1. In domestic oratories by indult of the Apostolic See, unless something else is expressly provided in the same indult, after the Ordinary has visited and approved the oratory according to the norm of can. 1192, Sec. 2, one Mass can be celebrated, and that a read Mass, on individual days, excepting the more solemn feasts; but other ecclesiastical functions are not to be done there. *1983 Code correlation: 1983 CIC 1228*
§ 2. Ordinarius vero, dummodo iustae adsint et rationabiles causae, diversae ab eis ob quas indultum concessum fuit, etiam sollemnioribus festis permittere potest per modum actus Missae celebrationem.	Sec. 2. The Ordinary, however, provided that just and reasonable causes are present, different from those on account of which the indult was granted, can permit by way of act the celebration of Mass even on more solemn feasts.
Can. 1196. § 1. Oratoria domestica nec consecrari nec benedici possunt more ecclesiarum.	Can. 1196. Sec. 1. Domestic oratories can be neither consecrated nor blessed in the manner of churches. *1983 Code correlation: 1983 CIC 1229*
§ 2. Licet oratoria domestica et semi-publica communi locorum domorumve benedictione aut nulla benedictione donentur, debent tamen esse divino tantum cultui reservata et ab omnibus domesticis usibus libera.	Sec. 2. Although domestic and semi-public oratories are endowed with the common blessing of places or houses, or with no blessing, nevertheless they must be reserved for divine worship alone and free from all domestic uses.
TITULUS XI De altaribus	TITLE XI: Of Altars
Can. 1197. § 1. Sensu liturgico intelligitur:	Can. 1197. Sec. 1. In the liturgical sense there is understood: *1983 Code correlation: 1983 CIC 1235*
1° Nomine altaris immobilis seu fixi, mensa superior una cum stipitibus per modum unius cum eadem consecratis;	1. By the name of immovable or fixed altar, the upper table together with the supports consecrated with the same by way of one thing.
2° Nomine altaris mobilis seu portatilis, petra, ut plurimum, parva, quae sola consecratur, quaeque dicitur etiam ara portatilis seu petra sacra; vel eadem petra cum stipite qui tamen non fuit una cum eadem consecratus.	2. By the name of movable or portable altar, a stone, for the most part small, which alone is consecrated, and which is also called a portable altar or sacred stone; or the same stone with a support which nevertheless was not consecrated together with the same.
§ 2. In ecclesia consecrata saltem unum altare, praesertim maius, debet esse immobile; in ecclesia autem benedicta omnia altaria possunt esse mobilia.	Sec. 2. In a consecrated church at least one altar, especially the major one, must be immovable; but in a blessed church all altars can be movable.
Can. 1198. § 1. Tum mensa altaris immobilis tum petra sacra ex unico constent lapide naturali, integro et non friabili.	Can. 1198. Sec. 1. Both the table of an immovable altar and a sacred stone are to consist of one natural stone, whole and not friable. *1983 Code correlation: 1983 CIC 1236-37*

§ 2. In altari immobili tabula seu mensa lapidea ad integrum altare protendi debet, et apte cum stipite cohaerere; stipes autem sit lapideus vel saltem latera seu columellae quibus mensa sustentatur sint ex lapide.	Sec. 2. In an immovable altar the stone slab or table must extend to the whole altar and suitably adhere to the support; moreover the support is to be of stone, or at least the sides or small columns by which the table is sustained are to be of stone.
§ 3. Petra sacra sit tam ampla ut saltem hostiam et maiorem partem calicis capiat.	Sec. 3. The sacred stone is to be so broad that it holds at least the host and the greater part of the chalice.
§ 4. Tum in altari immobili tum in petra sacra sit, ad normam legum liturgicarum, sepulcrum continens reliquias Sanctorum, lapide clausum.	Sec. 4. Both in an immovable altar and in a sacred stone there is to be, according to the norm of liturgical laws, a sepulcher containing relics of Saints, closed with stone.
Can. 1199. § 1. Ut Missae sacrificium super illud celebrari possit, altare debet esse, secundum liturgicas leges, consecratum; idest vel totum, si agatur de immobili, vel ara tantum portatilis, si de mobili.	Can. 1199. Sec. 1. In order that the sacrifice of the Mass can be celebrated upon it, an altar must be consecrated according to liturgical laws; that is, either the whole altar, if there is question of an immovable one, or only the portable altar, if of a movable one. *1983 Code correlation: 1983 CIC 1237*
§ 2. Aras portatiles, salvis peculiaribus privilegiis, omnes Episcopi consecrare possunt; quod vero spectat ad altaria immobilia, servetur praescriptum can. 1155.	Sec. 2. All Bishops can consecrate portable altars, with peculiar privileges preserved; but as regards immovable altars, the prescription of can. 1155 is to be observed.
§ 3. Consecratio altaris immobilis, quae fit sine ecclesiae dedicatione quamvis omni die fieri possit, magis tamen decet ut fiat die dominico aliove festo de praecepto.	Sec. 3. The consecration of an immovable altar, which is done without the dedication of a church, although it can be done on any day, nevertheless it is more fitting that it be done on a Sunday or another feast of precept.
Can. 1200. § 1. Altare immobile amittit consecrationem, si tabula seu mensa a stipite, etiam per temporis momentum, separetur; quo in casu Ordinarius potest permittere ut presbyter altaris consecrationem rursus perficiat ritu formulaque breviore.	Can. 1200. Sec. 1. An immovable altar loses consecration if the slab or table is separated from the support, even for a moment of time; in this case the Ordinary can permit a presbyter to perform again the consecration of the altar with a shorter rite and formula. *1983 Code correlation: 1983 CIC 1238*
§ 2. Tum altare immobile tum petra sacra amittunt consecrationem:	Sec. 2. Both an immovable altar and a sacred stone lose consecration:
1° Si frangantur enormiter sive ratione quantitatis fractionis sive ratione loci unctionis;	1. If they are broken enormously, whether by reason of the quantity of the fracture or by reason of the place of the anointing.
2° Si amoveantur reliquiae aut frangatur vel amoveatur sepulcri operculum, excepto casu quo ipse Episcopus vel eius delegatus operculum amoveat ad illud firmandum vel reparandum vel subrogandum, aut ad visitandas reliquias.	2. If the relics are removed, or the cover of the sepulcher is broken or removed, except in the case in which the Bishop himself or his delegate removes the cover for fastening or repairing or replacing it, or for visiting the relics.
§ 3. Levis fractio operculi non inducit exsecrationem et quilibet sacerdos potest rimulam cemento firmare.	Sec. 3. A slight fracture of the cover does not induce execration, and any priest can fasten a small crack with cement.
§ 4. Exsecratio ecclesiae non secumfert exsecrationem altarium sive immobilium sive mobilium; et viceversa.	Sec. 4. The execration of a church does not carry with itself the execration of altars, whether immovable or movable; and vice versa.
Can. 1201. § 1. Sicut ecclesia, ita quodlibet etiam ecclesiae altare, saltem immobile, proprium sibi titulum habeat.	Can. 1201. Sec. 1. As a church, so also any altar of a church, at least an immovable one, is to have its own title. *1983 Code correlation: NA*
§ 2. Titulus primarius altaris maioris idem debet esse ac titulus ecclesiae.	Sec. 2. The primary title of the major altar must be the same as the title of the church.
§ 3. De Ordinarii licentia mutari quidem potest altaris mobilis, non autem altaris immobilis titulus.	Sec. 3. By permission of the Ordinary, the title of a movable altar can indeed be changed, but not the title of an immovable altar.
§ 4. Altaria Beatis etiam in ecclesiis et oratoriis quibus eorum officium et Missa concessa sunt, dedicari nequeunt sine Sedis Apostolicae indulto.	Sec. 4. Altars cannot be dedicated to Blesseds, even in churches and oratories to which their office and Mass have been granted, without an indult of the Apostolic See.
Can. 1202. § 1. Altare tum immobile tum mobile debet esse divinis tantum officiis et praesertim Missae celebrationi reservatum, quolibet profano usu prorsus excluso.	Can. 1202. Sec. 1. An altar, both immovable and movable, must be reserved for divine offices alone and especially for the celebration of Mass, any profane use being entirely excluded. *1983 Code correlation: 1983 CIC 1239*
§ 2. Subtus altare nullum sit reconditum cadaver; cadavera autem quae prope altare sepulta forte sunt, distent ab eo saltem spatio unius metri; secus Missam in altari celebrare non licet, donec cadaver removeatur.	Sec. 2. Beneath the altar no corpse is to be hidden; corpses, moreover, which perhaps are buried near the altar are to be distant from it by a space of at least one meter; otherwise it is not lawful to celebrate Mass on the altar until the corpse is removed.
TITULUS XII De sepultura ecclesiastica	TITLE XII: Of Ecclesiastical Burial

Can. 1203. § 1. Fidelium defunctorum corpora sepelienda sunt, reprobata eorundem cremationе.	Can. 1203. Sec. 1. The bodies of the faithful departed are to be buried, their cremation being reprobated. *1983 Code correlation: 1983 CIC 1176*
§ 2. Si quis quovis modo mandaverit ut corpus suum cremetur, illicitum est hanc exsequi voluntatem; quae si adiecta fuerit contractui, testamento aut alii cuilibet actui, tanquam non adiecta habeatur.	Sec. 2. If anyone in any way has ordered that his body be cremated, it is illicit to execute this will; if it has been added to a contract, testament, or any other act, it is to be held as not added.
Can. 1204. Sepultura ecclesiastica consistit in cadaveris translatione ad ecclesiam, exsequiis super illud in eadem celebratis, illius depositione in loco legitime deputato fidelibus defunctis condendis.	Can. 1204. Ecclesiastical burial consists in the transfer of the corpse to the church, the obsequies celebrated over it in the same, and its deposition in a place legitimately deputed for burying the faithful departed. *1983 Code correlation: NA*
CAPUT I De coemeteriis	CHAPTER I: Of Cemeteries
Can. 1205. § 1. Cadavera fidelium sepelienda sunt in coemeterio quod, secundum ritus in probatis liturgicis libris traditos, sit benedictum, sive sollemni sive simplici benedictione ab iis data de quibus in can. 1155, 1156.	Can. 1205. Sec. 1. The corpses of the faithful are to be buried in a cemetery which, according to the rites handed down in approved liturgical books, is blessed, whether by a solemn or a simple blessing given by those of whom in can. 1155, 1156. *1983 Code correlation: 1983 CIC 1242*
§ 2. In ecclesiis cadavera ne sepeliantur, nisi agatur de cadaveribus Episcoporum residentialium, Abbatum vel Praelatorum nullius in propria ecclesia sepeliendis, vel Romani Pontificis, regalium personarum aut S. R. E. Cardinalium.	Sec. 2. Corpses are not to be buried in churches, unless there is question of the corpses of residential Bishops, of Abbots or Prelates nullius to be buried in their own church, or of the Roman Pontiff, royal persons, or Cardinals of the Holy Roman Church.
Can. 1206. § 1. Ius est catholicae ecclesiae possidendi propria coemeteria.	Can. 1206. Sec. 1. It is the right of the Catholic Church to possess her own cemeteries. *1983 Code correlation: 1983 CIC 1240*
§ 2. Sicubi hoc Ecclesiae ius violetur nec spes sit ut violatio reparetur, curent locorum Ordinarii ut coemeteria, societatis civilis propria, benedicantur, si, qui in eis condi solent, sint maiore ex parte catholici, aut saltem ut in eis catholici spatium habeant, idque benedictum, sibi reservatum.	Sec. 2. Wherever this right of the Church is violated and there is no hope that the violation be repaired, local Ordinaries are to take care that cemeteries belonging to civil society be blessed, if those who are usually buried in them are for the greater part Catholics, or at least that Catholics have a space in them, and this blessed, reserved for themselves.
§ 3. Si ne hoc quidem obtineri possit, toties quoties benedicantur, secundum ritus in probatis liturgicis libris traditos, singuli tumuli.	Sec. 3. If not even this can be obtained, as often as need arises individual graves are to be blessed according to the rites handed down in approved liturgical books.
Can. 1207. Quae de interdicto, violatione, reconciliatione ecclesiarum canones praescribunt, etiam coemeteriis applicentur.	Can. 1207. The things which the canons prescribe concerning the interdict, violation, and reconciliation of churches are also to be applied to cemeteries. *1983 Code correlation: NA*
Can. 1208. § 1. Paroeciae suum quaeque coemeterium habeant, nisi unum pluribus commune ab Ordinario loci sit legitime constitutum.	Can. 1208. Sec. 1. Each parish is to have its own cemetery, unless one common to several has been legitimately constituted by the local Ordinary. *1983 Code correlation: 1983 CIC 1241*
§ 2. Religiosi exempti possunt habere coemeterium proprium, a communi coemeterio distinctum.	Sec. 2. Exempt religious can have their own cemetery, distinct from the common cemetery.
§ 3. Etiam aliis personis moralibus vel familiis privatis permitti potest ab Ordinario loci peculiare sepulcrum, extra commune coemeterium positum, et ad instar coemeterii benedictum.	Sec. 3. It can also be permitted by the local Ordinary to other moral persons or private families to have a special tomb, placed outside the common cemetery and blessed after the manner of a cemetery.
Can. 1209. § 1. Tum in coemeteriis paroecialibus, ex licentia scripta Ordinarii loci eiusve delegati, tum in coemeterio proprio alius personae moralis, ex licentia scripta Superioris, fideles sibi suisque exstruere possunt sepulcra particularia; quae, de consensu eiusdem Ordinarii aut Superioris, possunt quoque alienare.	Can. 1209. Sec. 1. Both in parochial cemeteries, by written permission of the local Ordinary or his delegate, and in the proper cemetery of another moral person, by written permission of the Superior, the faithful can construct particular tombs for themselves and their own; these also, with the consent of the same Ordinary or Superior, they can alienate. *1983 Code correlation: NA*
§ 2. Sepulcra sacerdotum et clericorum, ubi fieri potest, a sepulcris laicorum separata sint ac decentiore loco sita; praeterea, ubi id commodum fuerit, alia pro sacerdotibus, alia pro inferioris ordinis Ecclesiae ministris parentur.	Sec. 2. Tombs of priests and clerics, where it can be done, are to be separate from tombs of lay persons and situated in a more fitting place; furthermore, where it will have been convenient, some are to be prepared for priests, others for ministers of the Church of inferior order.
§ 3. Etiam infantium corpuscula, quatenus commode fieri potest, speciales et separatos ab aliis loculos et sepulturas habeant.	Sec. 3. Even the little bodies of infants, insofar as it can conveniently be done, are to have special burial niches and sepultures separated from others.

Can. 1210. Quodlibet coemeterium sit undique apte clausum et caute custoditum.	Can. 1210. Any cemetery is to be suitably enclosed on all sides and cautiously guarded. *1983 Code correlation: NA*
Can. 1211. Caveant Ordinarii locorum, parochi ac Superiores, ad quos spectat, ne in coemeteriis epitaphia, laudationes funebres ornatusque monumentorum quidquam prae se ferant a catholica religione ac pietate absonum.	Can. 1211. Local Ordinaries, pastors, and Superiors to whom it pertains are to beware lest in cemeteries epitaphs, funeral eulogies, and adornments of monuments bear anything before themselves discordant with the Catholic religion and piety. *1983 Code correlation: NA*
Can. 1212. Praeter coemeterium benedictum alius si haberi queat, sit locus clausus item et custoditus ubi ii humentur quibus sepultura ecclesiastica non conceditur.	Can. 1212. Besides a blessed cemetery, another place, if it can be had, is likewise to be enclosed and guarded, where those are to be buried to whom ecclesiastical burial is not granted. *1983 Code correlation: NA*
Can. 1213. Nullum corpus sepeliatur, praesertim si mors repentina fuerit, nisi post congruum temporis intervallum, quod satis sit ad omnem prorsus de vero obitu dubitationem tollendam.	Can. 1213. No body is to be buried, especially if death has been sudden, unless after a suitable interval of time, which is sufficient for removing entirely every doubt concerning true death. *1983 Code correlation: NA*
Can. 1214. § 1. Nullum cadaver perpetuae sepulturae ecclesiasticae ubivis traditum exhumare licet, nisi de licentia Ordinarii.	Can. 1214. Sec. 1. It is not lawful to exhume any corpse anywhere committed to perpetual ecclesiastical burial, unless by permission of the Ordinary. *1983 Code correlation: NA*
§ 2. Ordinarius licentiam nunquam concedat, si cadaver ab aliis corporibus certo discerni nequeat.	Sec. 2. The Ordinary is never to grant permission if the corpse cannot certainly be distinguished from other bodies.
CAPUT II De cadaveris translatione ad ecclesiam, funere ac depositione	CHAPTER II: Of the Transfer of the Corpse to the Church, the Funeral, and Deposition
Can. 1215. Nisi gravis causa obstet, cadavera fidelium, antequam tumulentur, transferenda sunt e loco in quo reperiuntur, in ecclesiam, ubi funus, idest totus ordo exsequiarum quae in probatis liturgicis libris describuntur, persolvatur.	Can. 1215. Unless a grave cause obstructs, the corpses of the faithful, before they are buried, are to be transferred from the place in which they are found to the church, where the funeral, that is, the whole order of obsequies which is described in approved liturgical books, is to be fulfilled. *1983 Code correlation: NA*
Can. 1216. § 1. Ecclesia in quam cadaver pro funere transferri debet, ex iure ordinario est ecclesia propriae defuncti paroeciae, nisi defunctus aliam funeris ecclesiam legitime elegerit.	Can. 1216. Sec. 1. The church to which the corpse must be transferred for the funeral, by ordinary law, is the church of the deceased's own parish, unless the deceased has legitimately chosen another church of funeral. *1983 Code correlation: 1983 CIC 1177*
§ 2. Si defunctus plures habuerit paroecias proprias, ecclesia funeris est ecclesia paroeciae in cuius territorio decessit.	Sec. 2. If the deceased had several proper parishes, the church of funeral is the church of the parish in whose territory he died.
Can. 1217. In dubio de iure alius ecclesiae, ius propriae ecclesiae paroecialis semper praevalere debet.	Can. 1217. In doubt concerning the right of another church, the right of the proper parochial church must always prevail. *1983 Code correlation: 1983 CIC 1177*
Can. 1218. § 1. Licet mors acciderit extra propriam paroeciam, cadaver tamen in ecclesiam paroeciae propriae quae vicinior sit, ob funus transferendum est, si ad eam commode pedestri itinere asportari possit; secus in ecclesiam paroeciae in qua mors accidit.	Can. 1218. Sec. 1. Although death has happened outside one's own parish, nevertheless the corpse is to be transferred for the funeral to the church of the proper parish which is nearer, if it can be carried to it conveniently by a foot journey; otherwise to the church of the parish in which death occurred. *1983 Code correlation: NA*
§ 2. Ordinarii est pro suo territorio, inspectis peculiaribus circumstantiis, distantiam aliaque adiuncta designare, quae translationem cadaveris ad ecclesiam funeris aut locum sepulturae incommodam reddant; et si paroeciae ad diversas dioeceses pertineant, designatio attenditur Ordinarii dioecesis in qua defunctus supremum diem obiit.	Sec. 2. It belongs to the Ordinary, for his territory, after the peculiar circumstances have been inspected, to designate the distance and other circumstances which render the transfer of the corpse to the church of funeral or to the place of burial inconvenient; and if the parishes belong to different dioceses, the designation of the Ordinary of the diocese in which the deceased passed his last day is attended to.
§ 3. Licet translatio ad ecclesiam funeris aut ad locum sepulturae incommoda sit, semper tamen integrum est familiae, heredibus, aliisve quorum interest, cadaver illuc deferre, susceptis translationis expensis.	Sec. 3. Although transfer to the church of funeral or to the place of burial is inconvenient, nevertheless it is always intact for the family, heirs, or others whose interest it is, to carry the corpse there, with the expenses of transfer having been undertaken.

Can. 1219. § 1. Si S. R. E. Cardinalis in Urbe decesserit, corpus transferendum est, funeris causa, in ecclesiam quam Romanus Pontifex designaverit; si vero extra Urbem, in ecclesiam insigniorem civitatis seu loci ubi mors accidit, nisi Cardinalis aliam elegerit.	Can. 1219. Sec. 1. If a Cardinal of the Holy Roman Church has died in the City, the body is to be transferred, for the sake of the funeral, to the church which the Roman Pontiff has designated; but if outside the City, to the more distinguished church of the city or place where death occurred, unless the Cardinal has chosen another. *1983 Code correlation: 1983 CIC 1178*
§ 2. Defuncto Episcopo residentiali, etiam cardinalitia dignitate aucto, aut Abbate vel Praelato nullius, corpus, funeris causa, transferri debet in ecclesiam cathedralem, abbatialem vel praelatitiam, si id commode fieri possit; secus, in ecclesiam insigniorem civitatis seu loci, nisi in utroque casu defunctus aliam ecclesiam elegerit.	Sec. 2. When a residential Bishop, even one increased with cardinalitial dignity, or an Abbot or Prelate nullius, has died, the body, for the sake of the funeral, must be transferred to the cathedral, abbatial, or prelatic church, if this can conveniently be done; otherwise, to the more distinguished church of the city or place, unless in either case the deceased has chosen another church.
Can. 1220. Beneficiarii residentiales ad ecclesiam sui beneficii transferendi sunt, nisi aliam sibi elegerint ecclesiam funeris.	Can. 1220. Residential beneficiaries are to be transferred to the church of their benefice, unless they have chosen another church of funeral for themselves. *1983 Code correlation: 1983 CIC 1179*
Can. 1221. § 1. Professi religiosi ac novitii, defuncti cum sint, transferendi sunt, funeris causa, ad ecclesiam vel oratorium suae domus vel saltem suae religionis, nisi novitii aliam ecclesiam ad suum funus elegerint; ius autem levandi cadaver et illud deducendi ad ecclesiam funerantem pertinet semper ad Superiorem religiosum.	Can. 1221. Sec. 1. Professed religious and novices, when they have died, are to be transferred, for the sake of the funeral, to the church or oratory of their house or at least of their religion, unless novices have chosen another church for their funeral; moreover the right of lifting the corpse and leading it to the church conducting the funeral always pertains to the religious Superior. *1983 Code correlation: NA*
§ 2. Si longe moriantur a domo ita ut in ecclesiam suae domus vel saltem suae religionis nequeant commode asportari, funerandi sunt in ecclesia paroeciae ubi decedunt, nisi novitius aliam ecclesiam ad funus elegerit, et salvo Superioribus iure de quo in can. 1218, § 3.	Sec. 2. If they die far from the house, so that they cannot conveniently be carried to the church of their house or at least of their religion, they are to be buried from the church of the parish where they die, unless the novice has chosen another church for the funeral, and with the right of Superiors preserved, of which in can. 1218, Sec. 3.
§ 3. Quae de novitiis dicta sunt §§ 1, 2, valent quoque de famulis actu servientibus et intra domus septa stabiliter commorantibus; qui tamen, si extra religiosam domum decesserint, funerandi sunt ad normam can. 1216-1218.	Sec. 3. The things said of novices in Sec. 1, 2 are also valid concerning servants actually serving and stably dwelling within the enclosure of the house; who nevertheless, if they have died outside the religious house, are to be buried according to the norm of can. 1216-1218.
Can. 1222. Quod attinet ad defunctos qui in domo etiam regulari vel collegio degebant ratione hospitii, educationis vel infirmitatis, et ad defunctos in hospitali, standum est canonibus 1216-1218, nisi constet de iure particulari aut privilegio; quod vero ad illos attinet qui in Seminario moriuntur, servetur praescriptum can. 1368.	Can. 1222. As regards the deceased who were dwelling in a house even of regulars or in a college by reason of hospitality, education, or infirmity, and the deceased in a hospital, one must stand by canons 1216-1218, unless it is established concerning particular law or privilege; but as regards those who die in a Seminary, the prescription of can. 1368 is to be observed. *1983 Code correlation: NA*
Can. 1223. § 1. Omnibus licet, nisi expresse iure prohibeantur, eligere ecclesiam sui funeris aut coemeterium sepulturae.	Can. 1223. Sec. 1. It is permitted to all, unless they are expressly prohibited by law, to choose the church of their funeral or the cemetery of burial. *1983 Code correlation: 1983 CIC 1180*
§ 2. Uxor et filii puberes in hac electione prorsus immunes sunt a maritali vel patria potestate.	Sec. 2. A wife and pubescent children are entirely immune in this choice from marital or paternal power.
Can. 1224. Ecclesiam funeris aut sepulturae coemeterium eligere prohibentur:	Can. 1224. The following are prohibited from choosing the church of funeral or the cemetery of burial: *1983 Code correlation: NA*
1° Impuberes; verum pro filio aut filia impubere, etiam post eorum mortem, hanc electionem facere possunt parentes vel tutor;	1. Impuberes; but for an impubescent son or daughter, even after their death, the parents or guardian can make this choice.
2° Religiosi professi cuiuslibet gradus aut dignitatis, non tamen si sint Episcopi.	2. Professed religious of any grade or dignity, but not if they are Bishops.
Can. 1225. Ut electio ecclesiae funeris valeat, cadat necesse est vel in ecclesiam paroecialem, vel in ecclesiam regularium, non tamen monialium (nisi agatur de mulieribus quae famulatus, educationis, infirmitatis aut hospitii causa intra clausuram eiusdem monasterii non precario commorabantur), vel in ecclesiam iuris patronatus, si agatur de patrono, vel in aliam ecclesiam funerandi iure praeditam.	Can. 1225. In order that the choice of a church of funeral be valid, it is necessary that it fall either upon a parochial church, or upon a church of regulars, but not of nuns, unless there is question of women who, for the sake of service, education, infirmity, or hospitality, were staying within the enclosure of the same monastery not precariously; or upon a church of the right of patronage, if there is question of the patron; or upon another church endowed with the right of conducting funerals. *1983 Code correlation: NA*

Can. 1226. § 1. Ecclesiam funeris aut coemeterium sepulturae quis eligere potest per se vel per alium cui legitimum mandatum dederit; factamque electionem aut mandati concessionem quolibet legitimo modo probare licet.	Can. 1226. Sec. 1. Anyone can choose the church of funeral or the cemetery of burial personally or through another to whom he has given a legitimate mandate; and it is permitted to prove the choice made or the concession of the mandate by any legitimate manner. *1983 Code correlation: NA*
§ 2. Si electio fiat per alium, hic suum mandatum explere potest etiam post mortem mandantis.	Sec. 2. If the choice is made through another, this person can fulfill his mandate even after the death of the one mandating.
Can. 1227. Religiosi et clerici saeculares districte vetantur ne quos ad vovendum, iurandum vel fide interposita seu aliter promittendum inducant ut apud ipsorum ecclesias funus aut apud ipsorum coemeterium sepulturam eligant, vel factam electionem non immutent; quod si contra factum fuerit, electio sit nulla.	Can. 1227. Religious and secular clerics are strictly forbidden to induce anyone by vow, oath, or pledged faith, or otherwise by promising, to choose the funeral at their churches or burial at their cemetery, or not to change a choice made; but if it has been done contrary to this, the choice is null. *1983 Code correlation: NA*
Can. 1228. § 1. Si electa fuerit sepultura in coemeterio diverso a coemeterio propriae defuncti paroeciae, cadaver in illo sepeliatur, dummodo nihil obstet ex parte eorum a quibus coemeterium pendet.	Can. 1228. Sec. 1. If burial has been chosen in a cemetery different from the cemetery of the deceased's own parish, the corpse is to be buried in that cemetery, provided that nothing obstructs on the part of those on whom the cemetery depends. *1983 Code correlation: 1983 CIC 1180*
§ 2. Electa sepultura in coemeterio religiosorum, ut cadaver inibi sepeliri queat, requiritur et sufficit consensus Superioris religiosi, ad normam constitutionum cuiusque religionis.	Sec. 2. When burial has been chosen in the cemetery of religious, in order that the corpse can be buried there, the consent of the religious Superior is required and suffices, according to the norm of the constitutions of each religion.
Can. 1229. § 1. Si quis, sepulcrum maiorum in aliquo coemeterio possidens, non electa alibi sepultura, decesserit, in eodem sepeliendus est, si illuc commode asportari possit, salvo praescripto can. 1218, § 3.	Can. 1229. Sec. 1. If someone possessing the sepulcher of ancestors in some cemetery has died, with burial not chosen elsewhere, he is to be buried in the same, if he can conveniently be carried there, with the prescription of can. 1218, Sec. 3 preserved. *1983 Code correlation: NA*
§ 2. Pro uxore attenditur sepulcrum viri, et, si plures habuerit, sepulcrum ultimi.	Sec. 2. For a wife the sepulcher of the husband is attended to, and, if she had several husbands, the sepulcher of the last.
§ 3. Plura si sint maiorum aut viri sepulcra, defuncti familia aut heredes locum sepulturae deligant.	Sec. 3. If there are several sepulchers of ancestors or of the husband, the family or heirs of the deceased are to choose the place of burial.
Can. 1230. § 1. Proprius defuncti parochus non solum ius sed etiam officium habet, excepto gravi necessitatis casu, levandi per se vel per alium cadaver, illud comitandi ad suam ecclesiam paroecialem ibique exsequias persolvendi, firmo praescripto can. 1216, § 2.	Can. 1230. Sec. 1. The proper pastor of the deceased has not only the right but also the duty, except in a grave case of necessity, of lifting the corpse personally or through another, accompanying it to his parish church, and there fulfilling the obsequies, with the prescription of can. 1216, Sec. 2 remaining firm. *1983 Code correlation: NA*
§ 2. Quod si mors acciderit in loco alienae paroeciae, et cadaver ad ecclesiam propriae paroeciae commode asportari possit, parochi proprii est, praemonito parocho loci, illud levare, comitari ad suam ecclesiam ibique exsequias peragere.	Sec. 2. But if death has occurred in the place of another parish, and the corpse can conveniently be carried to the church of the proper parish, it belongs to the proper pastor, after the pastor of the place has been forewarned, to lift it, accompany it to his church, and there perform the obsequies.
§ 3. Si ecclesia funeris sit ecclesia regularis aliave exempta a iurisdictione parochi, parochus, sub cruce ecclesiae funerantis, cadaver levat ac deducit ad ecclesiam; sed exsequias rector ecclesiae celebrat.	Sec. 3. If the church of funeral is a regular church or another church exempt from the jurisdiction of the pastor, the pastor, under the cross of the church conducting the funeral, lifts the corpse and leads it to the church; but the rector of the church celebrates the obsequies.
§ 4. Si vero ecclesia funeris non sit exempta a iurisdictione parochi, celebratio exsequiarum, salvo peculiari privilegio, pertinet non ad rectorem ecclesiae funerantis, sed ad parochum in cuius territorio ecclesia sita est, dummodo defunctus parocho subiectus fuerit.	Sec. 4. But if the church of funeral is not exempt from the jurisdiction of the pastor, the celebration of the obsequies, with a peculiar privilege preserved, pertains not to the rector of the church conducting the funeral, but to the pastor in whose territory the church is situated, provided that the deceased was subject to the pastor.
§ 5. Religiosas et novitias, in religiosa domo defunctas, ad clausurae limen deferant aliae religiosae; indeque, si de religiosis agatur iurisdictioni parochi non obnoxiis, ad propriam religiosae domus ecclesiam vel oratorium deducit et exsequias peragit cappellanus; si de aliis religiosis, valet praescriptum § 1.; quod vero ad religiosas attinet extra domum defunctas, serventur generalia canonum praescripta.	Sec. 5. Other religious women are to carry religious women and novices who died in a religious house to the threshold of the enclosure; and thence, if there is question of religious women not subject to the jurisdiction of the pastor, the chaplain leads them to the church or oratory of the proper religious house and performs the obsequies; if of other religious women, the prescription of Sec. 1 is valid; but as regards religious women who died outside the house, the general prescriptions of the canons are to be observed.

§ 6. Defuncto S. R. E. Cardinali aut Episcopo extra Urbem in civitate episcopali, servetur praescriptum can. 397, n. 3.	Sec. 6. When a Cardinal of the Holy Roman Church or a Bishop has died outside the City in an episcopal city, the prescription of can. 397, n. 3 is to be observed.
§ 7. Si cadaver mittatur ad locum ubi nec defunctus propriam paroeciam habebat, nec ecclesia funeris legitime fuerat electa, ius levandi cadaver, peragendi exsequias, si peragendae sint, et cadaver ad sepulturam deducendi, pertinet ad ecclesiam cathedralem eiusdem loci; quae si desit, ad ecclesiam paroeciae in qua coemeterium situm est, nisi aliud ferant loci consuetudo aut dioecesana statuta.	Sec. 7. If the corpse is sent to a place where neither did the deceased have his own parish, nor had a church of funeral been legitimately chosen, the right of lifting the corpse, performing the obsequies if they are to be performed, and leading the corpse to burial pertains to the cathedral church of the same place; if this is lacking, to the church of the parish in which the cemetery is situated, unless the custom of the place or diocesan statutes bear otherwise.
Can. 1231. § 1. Expletis in ecclesia exsequiis, cadaver tumulandum est ad normam librorum liturgicorum in coemeterio ecclesiae funeris, salvis praescriptis can. 1228, 1229.	Can. 1231. Sec. 1. When the obsequies in the church have been completed, the corpse is to be entombed according to the norm of the liturgical books in the cemetery of the church of funeral, with the prescriptions of can. 1228, 1229 preserved. *1983 Code correlation: NA*
§ 2. Qui exsequias in ecclesia peregit, non solum ius, sed etiam officium habet, excepto gravi necessitatis casu, comitandi per se vel per alium sacerdotem cadaver ad locum sepulturae.	Sec. 2. The one who performed the obsequies in the church has not only the right, but also the duty, except in a grave case of necessity, of accompanying the corpse to the place of burial personally or through another priest.
Can. 1232. § 1. Sacerdos qui cadaver comitetur ad ecclesiam funeris vel ad locum sepulturae, libere transire poterit, cum stola quoque et cruce elevata, per territorium alius paroeciae vel dioecesis, etiam sine parochi vel Ordinarii licentia.	Can. 1232. Sec. 1. A priest who accompanies the corpse to the church of funeral or to the place of burial can freely pass, also with stole and elevated cross, through the territory of another parish or diocese, even without the permission of the pastor or Ordinary. *1983 Code correlation: NA*
§ 2. Si cadaver tumulandum sit in coemeterio ad quod commode asportari nequeat, parochus vel rector ecclesiae funeris nequit sibi vindicare ius illud comitandi extra fines civitatis vel loci.	Sec. 2. If the corpse is to be entombed in a cemetery to which it cannot conveniently be carried, the pastor or rector of the church of funeral cannot claim for himself the right of accompanying it outside the limits of the city or place.
Can. 1233. § 1. Nequit parochus, sine iusta et gravi causa ab Ordinario probata, excludere clericos saeculares, religiosos ac pia sodalitia quae familia vel heredes advocare velint ad deducendum cadaver ad ecclesiam funeris et ad sepulturam, et assistendum funeri; clerici tamen ipsi ecclesiae addicti a familia vel heredibus prae aliis omnibus invitari debent.	Can. 1233. Sec. 1. A pastor cannot, without a just and grave cause approved by the Ordinary, exclude secular clerics, religious, and pious sodalities which the family or heirs wish to call to lead the corpse to the church of funeral and to burial, and to assist at the funeral; nevertheless the clerics attached to the church itself must be invited by the family or heirs before all others. *1983 Code correlation: NA*
§ 2. Nunquam admittantur societates vel insignia religioni catholicae manifeste hostilia.	Sec. 2. Societies or insignia manifestly hostile to the Catholic religion are never to be admitted.
§ 3. Associantes cadaver tenentur morem gerere parocho circa ductum funeris, salvis uniuscuiusque praecedentiae iuribus.	Sec. 3. Those accompanying the corpse are bound to comply with the pastor concerning the procession of the funeral, with the rights of precedence of each one preserved.
§ 4. Laici cadaver, generis aut dignitatis cuiusvis ille fuerit, clerici ne deferant.	Sec. 4. Clerics are not to carry the corpse of a lay person, of whatever kind or dignity he may have been.
Can. 1234. § 1. Locorum Ordinarii indicem funeralium taxarum seu eleemosynarum, si non exsistat, pro suo territorio, de consilio Capituli cathedralis, ac, si opportunum duxerint, vicariorum foraneorum dioecesis et parochorum civitatis episcopalis, conficiant, attentis legitimis consuetudinibus particularibus et omnibus personarum et locorum circumstantiis; in eoque pro diversis casibus iura singulorum moderate determinent, ita ut quaelibet contentionum et scandali removeatur occasio.	Can. 1234. Sec. 1. Local Ordinaries, if there does not exist one, are to prepare for their territory an index of funeral fees or alms, with the counsel of the cathedral Chapter and, if they judge it opportune, of the vicars forane of the diocese and the pastors of the episcopal city, with legitimate particular customs and all circumstances of persons and places attended to; and in it they are to determine moderately for diverse cases the rights of individuals, so that any occasion of contentions and scandal may be removed. *1983 Code correlation: 1983 CIC 1181*
§ 2. Si in indice plures classes enumerentur, liberum est iis quorum interest classem eligere.	Sec. 2. If several classes are enumerated in the index, it is free for those whose interest it is to choose the class.
Can. 1235. § 1. Districte prohibetur ne quis, sepulturae vel exsequiarum seu anniversarii mortuorum causa, quidquam exigat ultra id quod in dioecesano taxarum indice statuitur.	Can. 1235. Sec. 1. It is strictly prohibited that anyone, on account of burial or obsequies or an anniversary of the dead, exact anything beyond that which is established in the diocesan index of fees. *1983 Code correlation: 1983 CIC 1181*

§ 2. Pauperes gratis omnino ac decenter funerentur et sepeliantur, cum exsequiis, secundum liturgicas leges et dioecesana statuta, praescriptis.	Sec. 2. The poor are to be given funeral rites and buried entirely gratuitously and decently, with the obsequies prescribed according to liturgical laws and diocesan statutes.
Can. 1236. § 1. Salvo iure particulari, quoties fidelis non funeratur in ecclesia paroeciali propria, proprio defuncti parocho debetur portio paroecialis, excepto casu quo cadaver in ecclesiam propriae paroeciae commode asportari nequeat.	Can. 1236. Sec. 1. With particular law preserved, as often as a faithful person is not given funeral rites in his own parochial church, the parochial portion is owed to the proper pastor of the deceased, except in the case in which the corpse cannot conveniently be carried to the church of the proper parish. *1983 Code correlation: NA*
§ 2. Si quis habeat plures paroecias proprias ad quas cadaver commode deferri posset, et alibi funeretur, portio paroecialis dividenda est inter omnes parochos proprios.	Sec. 2. If someone has several proper parishes to which the corpse could conveniently be brought, and he is given funeral rites elsewhere, the parochial portion is to be divided among all the proper pastors.
Can. 1237. § 1. Detrahi debet portio paroecialis ex omnibus et solis emolumentis, quae statuta sunt pro funere et tumulatione in taxa dioecesana.	Can. 1237. Sec. 1. The parochial portion must be deducted from all and only the emoluments which are established for the funeral and entombment in the diocesan fee. *1983 Code correlation: NA*
§ 2. Si quacunque de causa primum sollemne officium funebre non statim, sed intra mensem completum a die tumulationis fiat, licet hoc die non defuerint minora publica officia, portio tamen paroecialis ex huius etiam funeris emolumentis debetur.	Sec. 2. If for any cause whatever the first solemn funeral office is not done immediately, but is done within a completed month from the day of entombment, although on this day the lesser public offices were not lacking, nevertheless the parochial portion is owed also from the emoluments of this funeral.
§ 3. Quantitas portionis paroecialis determinetur in taxa dioecesana; et si ecclesia paroecialis et ecclesia funerans ad diversas dioeceses pertineant, quantitas portionis paroecialis attenditur secundum taxam ecclesiae funerantis.	Sec. 3. The quantity of the parochial portion is to be determined in the diocesan fee; and if the parochial church and the church conducting the funeral pertain to different dioceses, the quantity of the parochial portion is attended to according to the fee of the church conducting the funeral.
Can. 1238. Expleta tumulatione, minister in libro defunctorum describat nomen et aetatem defuncti, nomen parentum vel coniugis, tempus mortis, quis et quae Sacramenta ministraverit, locum et tempus tumulationis.	Can. 1238. When the entombment has been completed, the minister is to write in the book of the dead the name and age of the deceased, the name of the parents or spouse, the time of death, who ministered and which Sacraments, and the place and time of entombment. *1983 Code correlation: 1983 CIC 1182*
CAPUT III De iis quibus sepultura ecclesiastica concedenda est aut neganda	CHAPTER III: Of Those to Whom Ecclesiastical Burial Is to Be Granted or Denied
Can. 1239. § 1. Ad sepulturam ecclesiasticam non sunt admittendi qui sine baptismo decesserint.	Can. 1239. Sec. 1. Those who have died without baptism are not to be admitted to ecclesiastical burial. *1983 Code correlation: 1983 CIC 1176, 1183*
§ 2. Catechumeni qui nulla sua culpa sine baptismo moriantur, baptizatis accensendi sunt.	Sec. 2. Catechumens who die without baptism through no fault of their own are to be counted among the baptized.
§ 3. Omnes baptizati sepultura ecclesiastica donandi sunt, nisi eadem a iure expresse priventur.	Sec. 3. All baptized persons are to be endowed with ecclesiastical burial, unless they are expressly deprived of the same by law.
Can. 1240. § 1. Ecclesiastica sepultura privantur, nisi ante mortem aliqua dederint poenitentiae signa:	Can. 1240. Sec. 1. The following are deprived of ecclesiastical burial, unless before death they have given some signs of penitence: *1983 Code correlation: 1983 CIC 1184*
1° Notorii apostatae a christiana fide, aut sectae haereticae vel schismaticae aut sectae massonicae aliisve eiusdem generis societatibus notorie addicti;	1. Notorious apostates from the Christian faith, or those notoriously attached to a heretical or schismatic sect, or to a masonic sect or other societies of the same kind.
2° Excommunicati vel interdicti post sententiam condemnatoriam vel declaratoriam;	2. Excommunicated or interdicted persons after a condemnatory or declaratory sentence.
3° Qui se ipsi occiderint deliberato consilio;	3. Those who killed themselves by deliberate counsel.
4° Mortui in duello aut ex vulnere inde relato;	4. Those dead in a duel or from a wound received from it.
5° Qui mandaverint suum corpus cremationi tradi;	5. Those who ordered that their body be handed over to cremation.
6° Alii peccatores publici et manifesti.	6. Other public and manifest sinners.
§ 2. Occurrente praedictis in casibus aliquo dubio, consulatur, si tempus sinat, Ordinarius; permanente dubio, cadaver sepulturae ecclesiasticae tradatur, ita tamen ut removeatur scandalum.	Sec. 2. If in the aforesaid cases some doubt occurs, the Ordinary is to be consulted if time permits; if doubt remains, the corpse is to be handed over to ecclesiastical burial, yet in such a way that scandal is removed.

Can. 1241. Excluso ab ecclesiastica sepultura deneganda quoque sunt tum quaelibet Missa exsequialis, etiam anniversaria, tum alia publica officia funebria.	Can. 1241. When someone has been excluded from ecclesiastical burial, there are also to be denied both any funeral Mass, even anniversary Mass, and other public funeral offices. *1983 Code correlation: 1983 CIC 1185*
Can. 1242. Si fieri sine gravi incommodo queat, cadaver excommunicati vitandi qui, contra canonum statuta, sepulturam in loco sacro obtinuit, exhumandum est, servato praescripto can. 1214, § 1, et in loco profano de quo in can. 1212, reponendum.	Can. 1242. If it can be done without grave inconvenience, the corpse of an excommunicate to be avoided, who against the statutes of the canons obtained burial in a sacred place, is to be exhumed, with the prescription of can. 1214, Sec. 1 observed, and placed back in the profane place of which in can. 1212. *1983 Code correlation: NA*
SECTIO II DE TEMPORIBUS SACRIS	SECTION II: Of Sacred Times
Can. 1243. Tempora sacra sunt dies festi; iisque accensentur dies abstinentiae et ieiunii.	Can. 1243. Sacred times are feast days; and days of abstinence and fast are counted among them. *1983 Code correlation: NA*
Can. 1244. § 1. Dies festos itemque dies abstinentiae et ieiunii, universae Ecclesiae communes, constituere, transferre, abolere, unius est supremae ecclesiasticae auctoritatis.	Can. 1244. Sec. 1. It belongs to the supreme ecclesiastical authority alone to constitute, transfer, and abolish feast days, and likewise days of abstinence and fast, common to the universal Church. *1983 Code correlation: 1983 CIC 1044*
§ 2. Ordinarii locorum peculiares suis dioecesibus seu locis dies festos aut dies abstinentiae et ieiunii possunt, per modum tantum actus, indicere.	Sec. 2. Local Ordinaries can, by way only of an act, impose peculiar feast days or days of abstinence and fast on their dioceses or places.
Can. 1245. § 1. Non solum Ordinarii locorum, sed etiam parochi, in casibus singularibus iustaque de causa, possunt subiectos sibi singulos fideles singulasve familias, etiam extra territorium, atque in suo territorio etiam peregrinos, a lege communi de observantia festorum itemque de observantia abstinentiae et ieiunii vel etiam utriusque dispensare.	Can. 1245. Sec. 1. Not only local Ordinaries, but also pastors, in individual cases and from a just cause, can dispense individual faithful subject to them and individual families, even outside the territory, and in their territory also travelers, from the common law concerning the observance of feasts and likewise concerning the observance of abstinence and fast, or even of both. *1983 Code correlation: 1983 CIC 1245*
§ 2. Ordinarii, ex causa peculiari magni populi concursus aut publicae valetudinis, possunt totam quoque dioecesim seu locum a ieiunio et ab abstinentia vel etiam ab utraque simul lege dispensare.	Sec. 2. Ordinaries, from a peculiar cause of a great concourse of people or of public health, can also dispense the whole diocese or place from fasting and from abstinence, or even from both laws at the same time.
§ 3. In religione clericali exempta eandem dispensandi potestatem habent Superiores ad modum parochi, quod attinet ad personas, de quibus in can. 514, § 1.	Sec. 3. In an exempt clerical religion, Superiors have the same power of dispensing after the manner of a pastor, as regards the persons of whom in can. 514, Sec. 1.
Can. 1246. Supputatio diei festi, itemque diei abstinentiae et ieiunii, facienda est a media nocte usque ad mediam noctem, salvo praescripto can. 923.	Can. 1246. The reckoning of a feast day, and likewise of a day of abstinence and fast, is to be made from midnight up to midnight, with the prescription of can. 923 preserved. *1983 Code correlation: NA*
TITULUS XIII De diebus festis	TITLE XIII: Of Feast Days
Can. 1247. § 1. Dies festi sub praecepto in universa Ecclesia sunt tantum: Omnes et singuli dies dominici, festa Nativitatis, Circumcisionis, Epiphaniae, Ascensionis et sanctissimi Corporis Christi, Immaculatae Conceptionis et Assumptionis Almae Genitricis Dei Mariae, sancti Ioseph eius sponsi, Beatorum Petri et Pauli Apostolorum, Omnium denique Sanctorum.	Can. 1247. Sec. 1. Feast days under precept in the universal Church are only: all and each Sunday, the feasts of the Nativity, Circumcision, Epiphany, Ascension, and Most Holy Body of Christ, the Immaculate Conception and Assumption of Mary the nourishing Mother of God, Saint Joseph her spouse, the Blessed Apostles Peter and Paul, and finally All Saints. *1983 Code correlation: 1983 CIC 1246*
§ 2. Ecclesiastico praecepto dies festi Patronorum non subiacent; locorum autem Ordinarii possunt sollemnitatem exteriorem transferre ad dominicam proxime sequentem.	Sec. 2. Feast days of Patrons are not subject to ecclesiastical precept; however local Ordinaries can transfer the external solemnity to the next following Sunday.
§ 3. Sicubi aliquod festum ex enumeratis legitime sit abolitum vel translatum, nihil inconsulta Sede Apostolica innovetur.	Sec. 3. If somewhere some feast from those enumerated has legitimately been abolished or transferred, let nothing be innovated without the Apostolic See having been consulted.
Can. 1248. Festis de praecepto diebus Missa audienda est; et abstinendum ab operibus servilibus, actibus forensibus, itemque, nisi aliud ferant legitimae consuetudines aut peculiaria indulta, publico mercatu, nundinis, aliisque publicis emptionibus et venditionibus.	Can. 1248. On feast days of precept Mass is to be heard; and one is to abstain from servile works, forensic acts, and likewise, unless legitimate customs or peculiar indults bear otherwise, from public trade, markets, and other public buyings and sellings. *1983 Code correlation: 1983 CIC 1247*

Can. 1249. Legi de audiendo Sacro satisfacit qui Missae adest quocunque catholico ritu celebretur, sub dio aut in quacunque ecclesia vel oratorio publico aut semi-publico et in privatis coemeteriorum aediculis de quibus in can. 1190, non vero in aliis oratoriis privatis, nisi hoc privilegium a Sede Apostolica concessum fuerit.	Can. 1249. One satisfies the law of hearing the Sacred rite who is present at Mass in whatever Catholic rite it is celebrated, under the open sky or in any church or public or semi-public oratory and in private cemetery chapels of which in can. 1190, but not in other private oratories, unless this privilege has been granted by the Apostolic See. *1983 Code correlation: 1983 CIC 1248*
TITULUS XIV De abstinentia et ieiunio	TITLE XIV: Of Abstinence and Fast
Can. 1250. Abstinentiae lex vetat carne iureque ex carne vesci, non autem ovis, lacticiniis et quibuslibet condimentis etiam ex adipe animalium.	Can. 1250. The law of abstinence forbids eating meat and broth from meat, but not eggs, dairy foods, and any condiments even from the fat of animals. *1983 Code correlation: NA*
Can. 1251. § 1. Lex ieiunii praescribit ut nonnisi unica per diem comestio fiat; sed non vetat aliquid cibi mane et vespere sumere, servata tamen circa ciborum quantitatem et qualitatem probata locorum consuetudine.	Can. 1251. Sec. 1. The law of fast prescribes that only one meal a day be had; but it does not forbid taking something of food in the morning and evening, with the approved custom of places concerning the quantity and quality of foods nevertheless observed. *1983 Code correlation: NA*
§ 2. Nec vetitum est carnes ac pisces in eadem refectione permiscere; nec serotinam refectionem cum prandio permutare.	Sec. 2. Nor is it forbidden to mix meats and fish in the same refection; nor to exchange the evening refection with lunch.
Can. 1252. § 1. Lex solius abstinentiae servanda est singulis sextis feriis.	Can. 1252. Sec. 1. The law of abstinence alone is to be observed on every Friday. *1983 Code correlation: 1983 CIC 1251*
§ 2. Lex abstinentiae simul et ieiunii servanda est feria quarta Cinerum, feriis sextis et sabbatis Quadragesimae et feriis Quatuor Temporum, pervigiliis Pentecostes, Deiparae in caelum assumptae, Omnium Sanctorum et Nativitatis Domini.	Sec. 2. The law of abstinence and fast together is to be observed on Ash Wednesday, Fridays and Saturdays of Lent and the Ember Days, the vigils of Pentecost, of the God-bearer assumed into heaven, of All Saints, and of the Nativity of the Lord.
§ 3. Lex solius ieiunii servanda est reliquis omnibus Quadragesimae diebus.	Sec. 3. The law of fast alone is to be observed on all the remaining days of Lent.
§ 4. Diebus dominicis vel festis de praecepto lex abstinentiae, vel abstinentiae et ieiunii, vel ieiunii tantum cessat, excepto festo tempore Quadragesimae, nec pervigilia anticipantur; item cessat Sabbato Sancto post meridiem.	Sec. 4. On Sundays or feasts of precept the law of abstinence, or of abstinence and fast, or only of fast ceases, except during the time of Lent; nor are vigils anticipated; likewise it ceases on Holy Saturday after midday.
Can. 1253. His canonibus nihil immutatur de indultis particularibus, de votis cuiuslibet personae physicae vel moralis, de constitutionibus ac regulis cuiusvis religionis vel instituti approbati sive virorum sive mulierum in communi viventium etiam sine votis.	Can. 1253. By these canons nothing is changed concerning particular indults, concerning vows of any physical or moral person, concerning constitutions and rules of any religion or approved institute, whether of men or women living in common even without vows. *1983 Code correlation: NA*
Can. 1254. § 1. Abstinentiae lege tenentur omnes qui septimum aetatis annum expleverint.	Can. 1254. Sec. 1. All who have completed the seventh year of age are held by the law of abstinence. *1983 Code correlation: 1983 CIC 1252*
§ 2. Lege ieiunii adstringuntur omnes ab expleto vicesimo primo aetatis anno ad inceptum sexagesimum.	Sec. 2. All are bound by the law of fast from the completed twenty-first year of age to the begun sixtieth.
PARS TERTIA DE CULTU DIVINO	PART THREE: Of Divine Worship
Can. 1255. § 1. Sanctissimae Trinitati, singulis eiusdem Personis, Christo Domino, etiam sub speciebus sacramentalibus, debetur cultus latriae; Beatae Mariae Virgini cultus hyperduliae; aliis cum Christo in caelo regnantibus cultus duliae.	Can. 1255. Sec. 1. The worship of latria is owed to the Most Holy Trinity, to the individual Persons of the same, to Christ the Lord, even under the sacramental species; the worship of hyperdulia to the Blessed Virgin Mary; the worship of dulia to others reigning with Christ in heaven. *1983 Code correlation: NA*
§ 2. Sacris quoque reliquiis atque imaginibus veneratio et cultus debetur relativus personae ad quam reliquiae imaginesque referuntur.	Sec. 2. To sacred relics also and images are owed veneration and worship relative to the person to whom the relics and images are referred.
Can. 1256. Cultus, si deferatur nomine Ecclesiae a personis legitime ad hoc deputatis et per actus ex Ecclesiae institutione Deo, Sanctis ac Beatis tantum exhibendos, dicitur publicus; sin minus, privatus.	Can. 1256. Worship, if it is rendered in the name of the Church by persons legitimately deputed for this and through acts from the institution of the Church to be exhibited only to God, the Saints, and the Blesseds, is called public; if less, private. *1983 Code correlation: 1983 CIC 834*
Can. 1257. Unius Apostolicae Sedis est tum sacram ordinare liturgiam, tum liturgicos approbare libros.	Can. 1257. It belongs to the Apostolic See alone both to order the sacred liturgy and to approve liturgical books. *1983 Code correlation: 1983 CIC 838*

Can. 1258. § 1. Haud licitum est fidelibus quovis modo active assistere seu partem habere in sacris acatholicorum.	Can. 1258. Sec. 1. It is not licit for the faithful in any way actively to assist or have a part in the sacred rites of non-Catholics. *1983 Code correlation: 1983 CIC 844*
§ 2. Tolerari potest praesentia passiva seu mere materialis, civilis officii vel honoris causa, ob gravem rationem ab Episcopo in casu dubii probandam, in acatholicorum funeribus, nuptiis similibusque sollemniis, dummodo perversionis et scandali periculum absit.	Sec. 2. Passive or merely material presence can be tolerated, for the sake of civil office or honor, for a grave reason to be approved by the Bishop in a case of doubt, at the funerals, nuptials, and similar solemnities of non-Catholics, provided that danger of perversion and scandal is absent.
Can. 1259. § 1. Orationes et pietatis exercitia ne permittantur in ecclesiis vel oratoriis sine revisione et expressa Ordinarii loci licentia, qui in casibus difficilioribus rem totam Sedi Apostolicae subiiciat.	Can. 1259. Sec. 1. Prayers and exercises of piety are not to be permitted in churches or oratories without review and express permission of the local Ordinary, who in more difficult cases is to subject the whole matter to the Apostolic See. *1983 Code correlation: 1983 CIC 839*
§ 2. Loci Ordinarius nequit novas litanias approbare publice recitandas.	Sec. 2. The local Ordinary cannot approve new litanies to be recited publicly.
Can. 1260. Ecclesiae ministri in cultu exercendo unice a Superioribus ecclesiasticis dependere debent.	Can. 1260. Ministers of the Church in exercising worship must depend solely on ecclesiastical Superiors. *1983 Code correlation: NA*
Can. 1261. § 1. Locorum Ordinarii advigilent ut sacrorum canonum praescripta de divino cultu sedulo observentur, et praesertim ne in cultum divinum sive publicum sive privatum aut in quotidianam fidelium vitam superstitiosa ulla praxis inducatur, aut quidquam admittatur a fide alienum vel ab ecclesiastica traditione absonum vel turpis quaestus speciem praeseferens.	Can. 1261. Sec. 1. Local Ordinaries are to watch that the prescriptions of the sacred canons concerning divine worship are sedulously observed, and especially that no superstitious practice be introduced into divine worship, whether public or private, or into the daily life of the faithful, or that anything be admitted alien from the faith or discordant with ecclesiastical tradition or bearing the appearance of shameful gain. *1983 Code correlation: 1983 CIC 838*
§ 2. Si loci Ordinarius leges pro suo territorio hac in re tulerit, etiam religiosi omnes, exempti quoque, obligatione tenentur easdem servandi; et Ordinarius potest eorundem ecclesias vel publica oratoria in hunc finem visitare.	Sec. 2. If the local Ordinary has made laws for his territory in this matter, all religious also, even exempt, are held by the obligation of observing them; and the Ordinary can visit their churches or public oratories for this end.
Can. 1262. § 1. Optandum ut, congruenter antiquae disciplinae, mulieres in ecclesia separatae sint a viris.	Can. 1262. Sec. 1. It is to be desired that, congruently with ancient discipline, women be separated from men in church. *1983 Code correlation: NA*
§ 2. Viri in ecclesia vel extra ecclesiam, dum sacris ritibus assistunt, nudo capite sint, nisi aliud ferant probati populorum mores aut peculiaria rerum adiuncta; mulieres autem, capite cooperto et modeste vestitae, maxime cum ad mensam Dominicam accedunt.	Sec. 2. Men in church or outside church, while they assist at sacred rites, are to be with uncovered head, unless the approved customs of peoples or peculiar circumstances of things bear otherwise; women, however, with head covered and modestly dressed, especially when they approach the table of the Lord.
Can. 1263. § 1. Potest magistratibus, pro eorum dignitate et gradu, locus in ecclesia esse distinctus, ad normam legum liturgicarum.	Can. 1263. Sec. 1. For magistrates, according to their dignity and grade, there can be a distinct place in church, according to the norm of liturgical laws. *1983 Code correlation: NA*
§ 2. Sine expresso Ordinarii loci consensu nemo fidelis locum habeat in ecclesia sibi suisque reservatum; Ordinarius autem consensum ne praebeat, nisi ceterorum fidelium commoditati sit sufficienter consultum.	Sec. 2. Without the express consent of the local Ordinary no faithful person is to have a place in church reserved for himself and his own; moreover the Ordinary is not to furnish consent unless the convenience of the other faithful has been sufficiently consulted.
§ 3. Ea semper factis in concessionibus inest tacita conditio, ut Ordinarius possit, ex iusta causa, concessionem revocare, non obstante quolibet temporis decursu.	Sec. 3. In concessions made there is always present the tacit condition that the Ordinary can, from a just cause, revoke the concession, notwithstanding any passage of time.
Can. 1264. § 1. Musicae in quibus sive organo aliisve instrumentis sive cantu lascivum aut impurum aliquid misceatur, ab ecclesiis omnino arceantur; et leges liturgicae circa musicam sacram serventur.	Can. 1264. Sec. 1. Music in which, whether by organ or other instruments or by singing, something lascivious or impure is mixed, is to be entirely kept away from churches; and the liturgical laws concerning sacred music are to be observed. *1983 Code correlation: NA*
§ 2. Religiosae mulieres, si eisdem liceat, ad normam suarum constitutionum vel legum liturgicarum ac de venia Ordinarii loci, in propria ecclesia aut oratorio publico canere, tali e loco canant, ubi a populo conspici nequeant.	Sec. 2. Religious women, if it is lawful for them, according to the norm of their constitutions or liturgical laws and with permission of the local Ordinary, to sing in their own church or public oratory, are to sing from such a place where they cannot be seen by the people.
TITULUS XV De custodia et cultu sanctissimae Eucharistiae	TITLE XV: Of the Custody and Worship of the Most Holy Eucharist

Can. 1265. § 1. Sanctissima Eucharistia, dummodo adsit qui eius curam habeat et regulariter sacerdos semel saltem in hebdomada Missam in sacro loco celebret:	Can. 1265. Sec. 1. The Most Holy Eucharist, provided that someone is present who has care of it and regularly a priest celebrates Mass in the sacred place at least once a week: *1983 Code correlation: 1983 CIC 934-35*
1° Custodiri debet in ecclesia cathedrali, in ecclesia principe Abbatiae vel Praelaturae nullius, Vicariatus et Praefecturae Apostolicae, in qualibet ecclesia paroeciali vel quasi-paroeciali et in ecclesia adnexa domui religiosorum exemptorum sive virorum sive mulierum;	1. Must be kept in the cathedral church, in the principal church of an Abbey or Prelature nullius, of a Vicariate and Apostolic Prefecture, in any parochial or quasi-parochial church, and in the church annexed to the house of exempt religious, whether of men or women.
2° Custodiri potest, de licentia Ordinarii loci, in ecclesia collegiata et in oratorio principali sive publico sive semi-publico tum domus piae aut religiosae, tum collegii ecclesiastici quod a clericis saecularibus vel a religiosis regatur.	2. Can be kept, by permission of the local Ordinary, in a collegiate church and in the principal oratory, whether public or semi-public, both of a pious or religious house and of an ecclesiastical college which is governed by secular clerics or by religious.
§ 2. Ut in aliis ecclesiis seu oratoriis custodiri possit, necessarium est indultum apostolicum; loci Ordinarius hanc licentiam concedere potest tantummodo ecclesiae aut oratorio publico ex iusta causa et per modum actus.	Sec. 2. In order that it can be kept in other churches or oratories, an apostolic indult is necessary; the local Ordinary can grant this permission only to a church or public oratory from a just cause and by way of act.
§ 3. Nemini licet sanctissimam Eucharistiam apud se retinere aut secum in itinere deferre.	Sec. 3. It is lawful for no one to retain the Most Holy Eucharist with himself or carry it with himself on a journey.
Can. 1266. Ecclesiae in quibus sanctissima Eucharistia asservatur, praesertim paroeciales, quotidie per aliquot saltem horas fidelibus pateant.	Can. 1266. Churches in which the Most Holy Eucharist is reserved, especially parochial churches, are to be open to the faithful every day for at least some hours. *1983 Code correlation: 1983 CIC 937*
Can. 1267. Revocato quolibet contrario privilegio, in ipsa religiosa vel pia domo sanctissima Eucharistia custodiri nequit, nisi vel in ecclesia vel in principali oratorio; nec apud moniales intra chorum vel septa monasterii.	Can. 1267. With any contrary privilege revoked, in the religious or pious house itself the Most Holy Eucharist cannot be kept except either in the church or in the principal oratory; nor among nuns within the choir or the enclosures of the monastery. *1983 Code correlation: 1983 CIC 936*
Can. 1268. § 1. Sanctissima Eucharistia continuo seu habitualiter custodiri nequit, nisi in uno tantum eiusdem ecclesiae altari.	Can. 1268. Sec. 1. The Most Holy Eucharist cannot be kept continuously or habitually except on only one altar of the same church. *1983 Code correlation: 1983 CIC 938*
§ 2. Custodiatur in praecellentissimo ac nobilissimo ecclesiae loco ac proinde regulariter in altari maiore, nisi aliud venerationi et cultui tanti sacramenti commodius et decentius videatur, servato praescripto legum liturgicarum quod ad ultimos dies hebdomadae maioris attinet.	Sec. 2. Let it be kept in the most excellent and noble place of the church and therefore regularly on the major altar, unless another place seems more convenient and more becoming for the veneration and worship of so great a sacrament, with the prescription of liturgical laws observed as regards the last days of Holy Week.
§ 3. Sed in ecclesiis cathedralibus, collegiatis aut conventualibus in quibus ad altare maius chorales functiones persolvendae sunt, ne ecclesiasticis officiis impedimentum afferatur, opportunum est ut sanctissima Eucharistia regulariter non custodiatur in altari maiore, sed in alio sacello seu altari.	Sec. 3. But in cathedral, collegiate, or conventual churches in which choral functions are to be performed at the major altar, lest an impediment be brought to ecclesiastical offices, it is opportune that the Most Holy Eucharist regularly not be kept on the major altar, but in another chapel or altar.
§ 4. Curent ecclesiarum rectores ut altare in quo sanctissimum Sacramentum asservatur sit prae omnibus aliis ornatum, ita ut suo ipso apparatu magis moveat fidelium pietatem ac devotionem.	Sec. 4. Let rectors of churches take care that the altar on which the Most Holy Sacrament is reserved be adorned before all others, so that by its very furnishing it may move the piety and devotion of the faithful more greatly.
Can. 1269. § 1. Sanctissima Eucharistia servari debet in tabernaculo inamovibili in media parte altaris posito.	Can. 1269. Sec. 1. The Most Holy Eucharist must be kept in an immovable tabernacle placed in the middle part of the altar. *1983 Code correlation: 1983 CIC 938*
§ 2. Tabernaculum sit affabre exstructum, undequaque solide clausum, decenter ornatum ad normam legum liturgicarum, ab omni alia re vacuum, ac tam sedulo custodiatur ut periculum cuiusvis sacrilegae profanationis arceatur.	Sec. 2. Let the tabernacle be skillfully constructed, solidly closed on every side, decently adorned according to the norm of liturgical laws, empty of every other thing, and guarded so diligently that the danger of any sacrilegious profanation is warded off.
§ 3. Gravi aliqua suadente causa ab Ordinario loci probata, non est vetitum sanctissimam Eucharistiam nocturno tempore extra altare, super corporali tamen, in loco tutiore et decenti, asservari, servato praescripto can. 1271.	Sec. 3. When some grave cause urges, approved by the local Ordinary, it is not forbidden that the Most Holy Eucharist be reserved at night outside the altar, yet upon a corporal, in a safer and decent place, with the prescription of can. 1271 observed.
§ 4. Clavis tabernaculi, in quo sanctissimum Sacramentum asservatur, diligentissime custodiri debet, onerata graviter conscientia sacerdotis qui ecclesiae vel oratorii curam habet.	Sec. 4. The key of the tabernacle in which the Most Holy Sacrament is reserved must be guarded most diligently, the conscience of the priest who has care of the church or oratory being gravely burdened.

Can. 1270. Particulae consecratae, eo numero qui infirmorum et aliorum fidelium communioni satis esse possit, perpetuo conserventur in pyxide ex solida decentique materia, eaque munda et suo operculo bene clausa, cooperta albo velo serico et, quantum res feret, ornato.	Can. 1270. Consecrated particles, in that number which can be sufficient for the communion of the sick and of the other faithful, are to be perpetually preserved in a pyx of solid and decent material, clean and well closed with its cover, covered with a white silk veil and, as far as the matter permits, adorned. *1983 Code correlation: 1983 CIC 939*
Can. 1271. Coram tabernaculo, in quo sanctissimum Sacramentum asservatur, una saltem lampas diu noctuque continenter luceat, nutrienda oleo olivarum vel cera apum; ubi vero oleum olivarum haberi nequeat, Ordinarii loci prudentiae permittitur ut aliis oleis commutetur, quantum fieri potest, vegetabilibus.	Can. 1271. Before the tabernacle in which the Most Holy Sacrament is reserved, at least one lamp is to shine continually day and night, to be fed with olive oil or beeswax; but where olive oil cannot be had, it is permitted to the prudence of the local Ordinary that it be exchanged for other oils, vegetable oils as far as possible. *1983 Code correlation: 1983 CIC 940*
Can. 1272. Hostiae consecratae, sive propter fidelium communionem, sive propter expositionem sanctissimi Sacramenti, et recentes sint et frequenter renoventur, veteribus rite consumptis, ita ut nullum sit periculum corruptionis, sedulo servatis instructionibus quas Ordinarius loci hac de re dederit.	Can. 1272. Consecrated hosts, whether for the communion of the faithful or for the exposition of the Most Holy Sacrament, are to be fresh and frequently renewed, the old ones duly consumed, so that there be no danger of corruption, with the instructions which the local Ordinary will have given concerning this matter carefully observed. *1983 Code correlation: 1983 CIC 939*
Can. 1273. Qui in religiosam fidelium institutionem incumbunt, nihil omittant ut pietatem erga sanctissimam Eucharistiam in eorum animis excitent, eosque praesertim hortentur ut, non modo diebus dominicis et festis de praecepto, sed etiam diebus ferialibus intra hebdomadam, frequenter, quantum fieri potest, Missae sacrificio assistant et sanctissimum Sacramentum visitent.	Can. 1273. Those who devote themselves to the religious instruction of the faithful are to omit nothing so that they excite piety toward the Most Holy Eucharist in their souls, and especially exhort them that, not only on Sundays and feasts of precept, but also on weekdays within the week, they frequently, as far as it can be done, assist at the sacrifice of the Mass and visit the Most Holy Sacrament. *1983 Code correlation: 1983 CIC 898*
Can. 1274. § 1. In ecclesiis aut oratoriis quibus datum est asservare sanctissimam Eucharistiam, fieri potest expositio privata seu cum pyxide ex qualibet iusta causa sine Ordinarii licentia; expositio vero publica seu cum ostensorio die festo Corporis Christi et intra octavam fieri potest in omnibus ecclesiis inter Missarum sollemnia et ad Vesperas; aliis vero temporibus nonnisi ex iusta et gravi causa praesertim publica et de Ordinarii loci licentia, licet ecclesia ad religionem exemptam pertineat.	Can. 1274. Sec. 1. In churches or oratories to which it has been given to reserve the Most Holy Eucharist, private exposition, or exposition with the pyx, can be made from any just cause without the permission of the Ordinary; but public exposition, or exposition with the monstrance, can be made on the feast day of Corpus Christi and within the octave in all churches during the solemnities of Masses and at Vespers; at other times, however, only from a just and grave cause, especially a public one, and with the permission of the local Ordinary, even though the church belongs to an exempt religion. *1983 Code correlation: 1983 CIC 941, 943*
§ 2. Minister expositionis et repositionis sanctissimi Sacramenti est sacerdos vel diaconus; minister vero benedictionis Eucharisticae est solus sacerdos, nec eam impertire diaconus potest, nisi in casu quo, ad normam can. 845, § 2, Viaticum ad infirmum detulerit.	Sec. 2. The minister of exposition and reposition of the Most Holy Sacrament is a priest or deacon; but the minister of Eucharistic Benediction is only a priest, nor can a deacon impart it, except in the case in which, according to the norm of can. 845, Sec. 2, he has brought Viaticum to the sick person.
Can. 1275. Supplicatio Quadraginta Horarum in omnibus ecclesiis paroecialibus aliisque, in quibus sanctissimum Sacramentum habitualiter asservatur statutis de consensu Ordinarii loci diebus, maiore qua fieri potest sollemnitate quotannis habeatur; et sicubi ob peculiaria rerum adiuncta nequeat sine gravi incommodo et cum reverentia tanto sacramento debita fieri, curet loci Ordinarius ut saltem per aliquot continuas horas, statis diebus, sanctissimum Sacramentum sollemniore ritu exponatur.	Can. 1275. The Supplication of the Forty Hours is to be held every year, with the greatest solemnity with which it can be done, in all parochial churches and other churches in which the Most Holy Sacrament is habitually reserved, on days appointed with the consent of the local Ordinary; and if somewhere, because of peculiar circumstances of things, it cannot be done without grave inconvenience and with the reverence due to so great a sacrament, let the local Ordinary take care that at least for some continuous hours, on fixed days, the Most Holy Sacrament be exposed with a more solemn rite. *1983 Code correlation: 1983 CIC 942*
TITULUS XVI De cultu Sanctorum, sacrarum imaginum, et reliquiarum	TITLE XVI: Of the Worship of the Saints, Sacred Images, and Relics
Can. 1276. Bonum atque utile est Dei Servos, una cum Christo regnantes, suppliciter invocare eorumque reliquias atque imagines venerari; sed prae ceteris filiali devotione Beatissimam Virginem Mariam fideles universi prosequantur.	Can. 1276. It is good and useful to invoke suppliantly the Servants of God reigning together with Christ and to venerate their relics and images; but before the others let all the faithful pursue the Most Blessed Virgin Mary with filial devotion. *1983 Code correlation: 1983 CIC 1186*
Can. 1277. § 1. Cultu publico eos tantum Dei Servos venerari licet, qui auctoritate Ecclesiae inter Sanctos vel Beatos relati sint.	Can. 1277. Sec. 1. It is lawful to venerate with public worship only those Servants of God who by the authority of the Church have been numbered among the Saints or Blesseds. *1983 Code correlation: 1983 CIC 1187*

§ 2. In album Sanctorum canonice relatis cultus duliae debetur; Sancti coli possunt ubique et quovis actu eius generis cultus; Beati vero non possunt, nisi loco et modo quo Romanus Pontifex concesserit.	Sec. 2. To those canonically enrolled in the catalogue of the Saints the worship of dulia is owed; Saints can be honored everywhere and by any act of this kind of worship; but Blesseds cannot, except in the place and manner which the Roman Pontiff will have granted.
Can. 1278. Laudabiliter quoque, servatis servandis, Sancti nationum, dioecesium, provinciarum, confraternitatum, familiarum religiosarum aliorumque locorum et moralium personarum eliguntur et, accedente confirmatione Sedis Apostolicae, constituuntur Patroni; Beati non item, sine peculiari eiusdem Sedis Apostolicae indulto.	Can. 1278. Laudably also, with the things to be observed observed, Saints of nations, dioceses, provinces, confraternities, religious families, and other places and moral persons are chosen and, with the confirmation of the Apostolic See acceding, are constituted Patrons; not likewise Blesseds, without a peculiar indult of the same Apostolic See. *1983 Code correlation: NA*
Can. 1279. § 1. Nemini liceat in ecclesiis, etiam exemptis, aliisve locis sacris ullam insolitam ponere vel ponendam curare imaginem, nisi ab Ordinario loci sit approbata.	Can. 1279. Sec. 1. It is lawful for no one in churches, even exempt ones, or in other sacred places to place, or to take care that there be placed, any unusual image, unless it has been approved by the local Ordinary. *1983 Code correlation: 1983 CIC 1188*
§ 2. Ordinarius autem sacras imagines publice ad fidelium venerationem exponendas ne approbet, quae cum probato Ecclesiae usu non congruant.	Sec. 2. Moreover, the Ordinary is not to approve sacred images to be exposed publicly for the veneration of the faithful which do not agree with the approved usage of the Church.
§ 3. Nunquam sinat Ordinarius in ecclesiis aliisve locis sacris exhiberi falsi dogmatis imagines vel quae debitam decentiam et honestatem non praeseferant, aut rudibus periculosi erroris occasionem praebeant.	Sec. 3. Let the Ordinary never allow in churches or other sacred places images of false dogma to be exhibited, or images which do not bear before themselves due decency and propriety, or which furnish to the unlearned an occasion of dangerous error.
§ 4. Si imagines, publicae venerationi expositae, sollemniter benedicantur, haec benedictio Ordinario reservatur, qui tamen potest eam cuilibet sacerdoti committere.	Sec. 4. If images exposed to public veneration are solemnly blessed, this blessing is reserved to the Ordinary, who nevertheless can commit it to any priest.
Can. 1280. Imagines pretiosae, idest vetustate, arte, aut cultu praestantes, in ecclesiis vel oratoriis publicis fidelium venerationi expositae, si quando reparatione indigeant, nunquam restaurentur sine dato scriptis consensu ab Ordinario; qui, antequam licentiam concedat, prudentes ac peritos viros consulat.	Can. 1280. Precious images, that is, those outstanding by antiquity, art, or worship, exposed in churches or public oratories for the veneration of the faithful, if at any time they need repair, are never to be restored without the consent of the Ordinary given in writing; before granting permission, he is to consult prudent and expert men. *1983 Code correlation: 1983 CIC 1189*
Can. 1281. § 1. Insignes reliquiae aut imagines pretiosae itemque aliae reliquiae aut imagines quae in aliqua ecclesia magna populi veneratione honorentur, nequeunt valide alienari neque in aliam ecclesiam perpetuo transferri sine Apostolicae Sedis permissu.	Can. 1281. Sec. 1. Notable relics or precious images, and likewise other relics or images which are honored in some church by great veneration of the people, cannot validly be alienated or perpetually transferred into another church without the permission of the Apostolic See. *1983 Code correlation: 1983 CIC 1190*
§ 2. Insignes Sanctorum vel Beatorum reliquiae sunt corpus, caput, brachium, antibrachium, cor, lingua, manus, crus aut illa pars corporis in qua passus est martyr, dummodo sit integra et non parva.	Sec. 2. Notable relics of Saints or Blesseds are the body, head, arm, forearm, heart, tongue, hand, leg, or that part of the body in which the martyr suffered, provided that it is whole and not small.
Can. 1282. § 1. Insignes Sanctorum vel Beatorum reliquiae nequeunt in aedibus vel oratoriis privatis asservari, sine expressa Ordinarii loci licentia.	Can. 1282. Sec. 1. Notable relics of Saints or Blesseds cannot be reserved in private buildings or oratories without the express permission of the local Ordinary. *1983 Code correlation: NA*
§ 2. Reliquiae non insignes debito cum honore etiam in domibus privatis servari pieque a fidelibus gestari possunt.	Sec. 2. Relics not notable can be kept with due honor even in private homes and piously carried by the faithful.
Can. 1283. § 1. Publico cultu eae solae reliquiae in ecclesiis, quanquam exemptis, honorari possunt, quas genuinas esse constet authentico documento alicuius S. R. E. Cardinalis, vel Ordinarii loci, vel alius viri ecclesiastici cui facultas authenticandi indulto apostolico sit concessa.	Can. 1283. Sec. 1. Only those relics can be honored with public worship in churches, although exempt ones, whose genuineness is established by an authentic document of some Cardinal of the Holy Roman Church, or of the local Ordinary, or of another ecclesiastical man to whom the faculty of authenticating has been granted by apostolic indult. *1983 Code correlation: NA*
§ 2. Vicarius Generalis nequit, sine mandato speciali, reliquias authenticas edicere.	Sec. 2. The Vicar General cannot, without a special mandate, declare relics authentic.
Can. 1284. Locorum Ordinarii reliquiam, quam certo non esse authenticam norint, a fidelium cultu prudenter amoveant.	Can. 1284. Local Ordinaries are prudently to remove from the worship of the faithful a relic which they know certainly not to be authentic. *1983 Code correlation: NA*

Can. 1285. § 1. Sacrae reliquiae, quarum authenticitatis documenta ob civiles perturbationes vel ob alium quemlibet casum interierint, publicae venerationi ne exponantur, nisi praecedat iudicium Ordinarii loci, non autem Vicarii Generalis sine mandato speciali.	Can. 1285. Sec. 1. Sacred relics whose documents of authenticity have perished because of civil disturbances or because of any other case are not to be exposed to public veneration unless a judgment of the local Ordinary precedes, but not of the Vicar General without a special mandate. *1983 Code correlation: NA*
§ 2. Reliquiae tamen antiquae in ea veneratione qua hactenus fuerunt, sunt retinendae, nisi in aliquo peculiari casu certis argumentis constet eas falsas vel suppositicias esse.	Sec. 2. Ancient relics, however, are to be retained in that veneration in which they have been up to now, unless in some peculiar case it is established by certain arguments that they are false or supposititious.
Can. 1286. Locorum Ordinarii ne sinant, maxime in sacris concionibus, libris, ephemeridibus vel commentariis fovendae pietati destinatis, ex meris coniecturis, ex solis probabilibus argumentis vel praeiudicatis opinionibus, praesertim verbis ludibrium aut despectum sapientibus, quaestiones agitari de sacrarum reliquiarum authenticitate.	Can. 1286. Local Ordinaries are not to allow, especially in sacred sermons, books, newspapers, or commentaries destined for fostering piety, questions concerning the authenticity of sacred relics to be stirred up from mere conjectures, from merely probable arguments, or from prejudiced opinions, especially in words savoring of mockery or contempt. *1983 Code correlation: NA*
Can. 1287. § 1. Reliquiae, cum exponuntur, in thecis seu capsis clausae et obsignatae sint oportet.	Can. 1287. Sec. 1. Relics, when they are exposed, must be enclosed and sealed in cases or capsules. *1983 Code correlation: NA*
§ 2. Reliquiae sanctissimae Crucis nunquam in eadem theca cum reliquiis Sanctorum publicae venerationi exhibeantur, sed propriam thecam separatam habeant.	Sec. 2. Relics of the Most Holy Cross are never to be exhibited for public veneration in the same case with relics of Saints, but are to have their own separate case.
§ 3. Beatorum reliquiae, sine peculiari indulto, in processionibus ne circumferantur, neve in ecclesiis exponantur, nisi ubi eorum officium et Missa celebretur ex Sedis Apostolicae concessione.	Sec. 3. Relics of Blesseds, without a peculiar indult, are not to be carried around in processions, nor exposed in churches, except where their office and Mass are celebrated by concession of the Apostolic See.
Can. 1288. Sanctissimae Crucis reliquiae, quas in cruce pectorali Episcopus forte defert, ecclesiae cathedrali, ipso defuncto, cedunt, Episcopo successori transmittendae; et si defunctus pluribus praefuerit dioecesibus, ecclesiae cathedrali dioecesis, in cuius territorio supremum diem obiit aut, si extra dioecesim mortuus est, ex qua ultimo discessit.	Can. 1288. Relics of the Most Holy Cross which a Bishop perhaps bears in a pectoral cross pass, upon his death, to the cathedral church, to be transmitted to the successor Bishop; and if the deceased had presided over several dioceses, they pass to the cathedral church of the diocese in whose territory he passed his last day, or, if he died outside the diocese, to that from which he last departed. *1983 Code correlation: NA*
Can. 1289. § 1. Sacras reliquias vendere nefas est; adeoque Ordinarii locorum, vicarii foranei, parochi aliive curam animarum habentes, sedulo caveant ne sacrae reliquiae, praesertim sanctissimae Crucis, occasione maxime hereditatum aut alienationis acervi bonorum, veneant, neve in acatholicorum manus transeant.	Can. 1289. Sec. 1. It is forbidden as sacrilegious to sell sacred relics; and therefore local Ordinaries, vicars forane, pastors, and others having care of souls are carefully to beware lest sacred relics, especially of the Most Holy Cross, especially on the occasion of inheritances or the alienation of a mass of goods, be sold, or pass into the hands of non-Catholics. *1983 Code correlation: 1983 CIC 1190*
§ 2. Rectores ecclesiarum, ceterique ad quos spectat, sedulo invigilent ne sacrae reliquiae ullo modo profanentur, neve hominum incuria pereant, vel minus decenter custodiantur.	Sec. 2. Rectors of churches and the others to whom it pertains are carefully to watch lest sacred relics be profaned in any way, or perish through human negligence, or be kept less decently.
TITULUS XVII De sacris processionibus	TITLE XVII: Of Sacred Processions
Can. 1290. § 1. Nomine sacrarum processionum significantur sollemnes supplicationes quae a populo fideli, duce clero, fiunt eundo ordinatim de loco sacro ad locum sacrum, ad excitandam fidelium pietatem, ad commemoranda Dei beneficia eique gratias agendas, ad divinum auxilium implorandum.	Can. 1290. Sec. 1. By the name of sacred processions are signified solemn supplications which are made by the faithful people, with the clergy as leader, going in order from a sacred place to a sacred place, for exciting the piety of the faithful, for commemorating the benefits of God and giving thanks to Him, and for imploring divine help. *1983 Code correlation: NA*
§ 2. Ordinariae sunt quae statis diebus per annum fiunt ad normam librorum liturgicorum vel consuetudinum ecclesiarum; extraordinariae, quae aliis publicis de causis in alios dies indicuntur.	Sec. 2. Ordinary processions are those which are made on fixed days through the year according to the norm of liturgical books or the customs of churches; extraordinary processions are those which, for other public causes, are appointed on other days.
Can. 1291. § 1. Nisi aliter ferat immemorabilis consuetudo, vel locorum circumstantiae, prudenti Episcopi iudicio, aliud exigant, die festo Corporis Christi unica tantum sollemnisque per publicas vias processio in uno eodemque loco fieri debet ab ecclesia digniore, eique clerici omnes religiosaeque virorum familiae, etiam exemptae, et laicorum confraternitates interesse debent, regularibus exceptis qui in strictiore clausura perpetuo vivant, aut a civitate ultra tria millia passuum distent.	Can. 1291. Sec. 1. Unless an immemorial custom bears otherwise, or the circumstances of places, in the prudent judgment of the Bishop, require another thing, on the feast day of Corpus Christi only one solemn procession through public ways must be made in one and the same place from the more worthy church, and all clerics, religious families of men, even exempt ones, and confraternities of lay persons must be present at it, regulars excepted who live perpetually in stricter enclosure or are distant from the city by more than three thousand paces. *1983 Code correlation: 1983 CIC 944*

§ 2. Ceterae paroeciae et ecclesiae etiam regulares possunt, intra octavam, proprias processiones extra ecclesiae ambitum agere; sed ubi plures sunt ecclesiae, Ordinarii loci est dies, horas ac vias praestituere quibus suam quaeque processionem agant.	Sec. 2. Other parishes and churches, even regular ones, can within the octave conduct their own processions outside the bounds of the church; but where there are several churches, it belongs to the local Ordinary to set beforehand the days, hours, and ways by which each procession is to conduct its own.
Can. 1292. Ordinarius loci, audito Capitulo cathedrali, potest ex publica causa extraordinarias processiones indicere; quibus, sicut et ordinariis ac consuetis, ii omnes interesse debent de quibus in can. 1291, § 1.	Can. 1292. The local Ordinary, having heard the cathedral Chapter, can from a public cause appoint extraordinary processions; at these, as also at ordinary and customary ones, all those of whom in can. 1291, Sec. 1 must be present. *1983 Code correlation: 1983 CIC 944*
Can. 1293. Religiosi etiam exempti nequeunt extra suas ecclesias et claustra processiones ducere sine Ordinarii loci licentia, salvo praescripto can. 1291, § 2.	Can. 1293. Religious, even exempt ones, cannot lead processions outside their churches and cloisters without the permission of the local Ordinary, with the prescription of can. 1291, Sec. 2 preserved. *1983 Code correlation: NA*
Can. 1294. § 1. Parochus vel quivis alius nequit processiones novas inducere aut consuetas transferre vel abolere sine Ordinarii loci licentia.	Can. 1294. Sec. 1. A pastor or anyone else cannot introduce new processions or transfer or abolish customary ones without the permission of the local Ordinary. *1983 Code correlation: NA*
§ 2. Processionibus alicuius ecclesiae propriis interesse debent omnes clerici eidem ecclesiae adscripti.	Sec. 2. All clerics attached to the same church must be present at processions proper to some church.
Can. 1295. Curent Ordinarii ut sacrae processiones, exstirpatis, si qui sint, malis usibus, ordinate procedant eaque modestia ac reverentia ab omnibus perficiantur, quae piis ac religiosis huiusmodi actibus maxime convenit.	Can. 1295. Let Ordinaries take care that sacred processions, bad practices having been rooted out if there are any, proceed in order and be carried out by all with that modesty and reverence which especially befits pious and religious acts of this kind. *1983 Code correlation: 1983 CIC 944*
TITULUS XVIII De sacra supellectili	TITLE XVIII: Of Sacred Furnishings
Can. 1296. § 1. Sacra supellex, praesertim quae, ad normam legum liturgicarum, benedicta aut consecrata esse debet quaeque publico in cultu adhibetur, caute custodiatur in ecclesiae sacrario aliove tuto ac decenti loco, nec ad usus profanos adhibeatur.	Can. 1296. Sec. 1. Sacred furnishings, especially those which, according to the norm of liturgical laws, must be blessed or consecrated and which are employed in public worship, are to be carefully guarded in the sacristy of the church or another safe and decent place, and are not to be employed for profane uses. *1983 Code correlation: NA*
§ 2. Ad normam can. 1522, §§ 2, 3 universae sacrae supellectilis inventarium fiat et accurate servetur.	Sec. 2. According to the norm of can. 1522, Secs. 2, 3, an inventory of all sacred furnishings is to be made and accurately preserved.
§ 3. Circa materiam et formam sacrae supellectilis, serventur praescripta liturgica, ecclesiastica traditio et, meliore quo fieri potest modo, etiam artis sacrae leges.	Sec. 3. Concerning the material and form of sacred furnishings, liturgical prescriptions, ecclesiastical tradition, and, in the better manner in which it can be done, also the laws of sacred art are to be observed.
Can. 1297. Nisi aliter sit provisum, qui officio tenentur reparandae ecclesiae ad normam can. 1186, debent quoque ei providere de sacra supellectili ad cultum necessaria.	Can. 1297. Unless otherwise provided, those who by office are held to repair the church according to the norm of can. 1186 must also provide for it the sacred furnishings necessary for worship. *1983 Code correlation: NA*
Can. 1298. § 1. Defuncti S. R. E. Cardinalis, qui in Urbe domicilium habebat, quamvis Episcopus suburbicarius aut Abbas nullius esset, quaelibet sacra supellex, exceptis annulis et crucibus pectoralibus etiam cum sacris reliquiis, aliaeque res omnes stabiliter divino cultui destinatae, nulla habita ratione qualitatis et naturae redituum quibus comparatae sint, cedunt pontificio sacrario, nisi Cardinalis eas donaverit aut testamento reliquerit alicui ecclesiae vel oratorio publico vel loco pio vel alicui personae ecclesiasticae seu religiosae.	Can. 1298. Sec. 1. Of a deceased Cardinal of the Holy Roman Church who had domicile in the City, although he was a suburbicarian Bishop or an Abbot nullius, any sacred furnishing, except rings and pectoral crosses even with sacred relics, and all other things stably destined for divine worship, with no account had of the quality and nature of the revenues by which they were acquired, pass to the pontifical sacristy, unless the Cardinal gave them or left them by testament to some church or public oratory, or pious place, or to some ecclesiastical or religious person. *1983 Code correlation: NA*
§ 2. Optandum ut Cardinalis, qui huiusmodi facultate uti velit, saltem ex parte praeferat illas ecclesias, quas in titulum, administrationem seu commendam obtinuerit.	Sec. 2. It is to be desired that a Cardinal who wishes to use a faculty of this kind prefer, at least in part, those churches which he had obtained in title, administration, or commendam.

Can. 1299. § 1. Defuncti Episcopi residentialis etiamsi cardinalitia dignitate fulserit, sacra supellex cedit ecclesiae cathedrali, exceptis annulis et crucibus pectoralibus etiam cum sacris reliquiis, salvo praescripto can. 1288, et iis omnibus utensilibus cuiusvis generis quae legitime probetur ab Episcopo defuncto comparata fuisse bonis ad ipsam ecclesiam non pertinentibus neque constet in ecclesiae proprietatem transiisse.	Can. 1299. Sec. 1. The sacred furnishings of a deceased residential Bishop, even if he had shone with cardinalitial dignity, pass to the cathedral church, except rings and pectoral crosses even with sacred relics, with the prescription of can. 1288 preserved, and all those utensils of whatever kind which it is legitimately proved were acquired by the deceased Bishop from goods not belonging to the church itself and are not established to have passed into the ownership of the church. *1983 Code correlation: NA*
§ 2. Si quando Episcopus duas vel plures dioeceses successive rexerit aut simul praefuerit duabus vel pluribus dioecesibus unitis aut in perpetuam administrationem concessis, cathedralem ecclesiam habentibus propriam et distinctam, quae sacra utensilia constiterit reditibus unius tantum dioecesis fuisse comparata, ea eiusdem cathedrali ecclesiae cedunt; secus dividi debent, aequis partibus, inter singulas ecclesias cathedrales, dummodo dioecesium reditus ne sint divisi, sed unam episcopalem mensam perpetuo constituant; si vero reditus divisi sint ac separati, divisio fiat inter singulas ecclesias cathedrales pro ratione fructuum quos in singulis dioecesibus Episcopus perceperit ac temporis quo eisdem praefuerit.	Sec. 2. If at any time a Bishop has governed two or more dioceses successively, or at the same time has presided over two or more dioceses united or granted in perpetual administration, having their own and distinct cathedral churches, the sacred utensils which are established to have been acquired from the revenues of only one diocese pass to the cathedral church of the same; otherwise they must be divided, in equal parts, among the individual cathedral churches, provided that the revenues of the dioceses are not divided, but perpetually constitute one episcopal table; but if the revenues are divided and separate, the division is to be made among the individual cathedral churches in proportion to the fruits which the Bishop received in the individual dioceses and the time during which he presided over them.
§ 3. Episcopus obligatione tenetur inventarii sacrorum utensilium authentica forma conficiendi, in quo pro rei veritate quando acquisita sint, exprimat, distincteque describat si qua non ex ecclesiae reditibus ac proventibus, sed ex propriis bonis vel ex donatione sibi facta comparaverit; secus omnia reditibus ecclesiae comparata praesumuntur.	Sec. 3. The Bishop is held by the obligation of making an inventory of sacred utensils in authentic form, in which, according to the truth of the matter, he is to express when they were acquired, and distinctly describe if he acquired any not from the revenues and proceeds of the church, but from his own goods or from a donation made to him; otherwise all are presumed to have been acquired from the revenues of the church.
Can. 1300. Quae in can. 1299 praescripta sunt, applicentur quoque clerico qui in aliqua ecclesia beneficium saeculare vel religiosum obtinuerit.	Can. 1300. The things prescribed in can. 1299 are to be applied also to a cleric who has obtained in some church a secular or religious benefice. *1983 Code correlation: NA*
Can. 1301. § 1. S. R. E. Cardinalis, Episcopus residentialis aliique clerici beneficiarii obligatione tenentur curandi testamento vel alio instrumento in forma iuris civilis valido ut canonica praescripta, de quibus in can. 1298-1300, debitum effectum etiam in foro civili sortiantur.	Can. 1301. Sec. 1. A Cardinal of the Holy Roman Church, a residential Bishop, and other beneficiary clerics are held by the obligation of taking care by testament or by another instrument valid in the form of civil law that the canonical prescriptions of which in can. 1298-1300 receive due effect also in the civil forum. *1983 Code correlation: NA*
§ 2. Quamobrem tempestive ac forma iure civili valida personam integrae famae designent ad normam can. 380, quae, adveniente ipsorum morte, non solum sacram supellectilem, sed etiam libros, documenta aliaque quae ad ecclesiam pertinent et in eorum domo reperiuntur, occupet et cui debentur, remittat.	Sec. 2. Wherefore, in due time and in a form valid by civil law, let them designate a person of unimpaired reputation according to the norm of can. 380, who, when their death has arrived, is to take possession not only of the sacred furnishings, but also of books, documents, and other things which pertain to the church and are found in their house, and remit them to the one to whom they are owed.
Can. 1302. Rectores ecclesiarum aliique quibus credita sit cura sacrae supellectilis, sedulo debent eiusdem conservationi et decori prospicere.	Can. 1302. Rectors of churches and others to whom the care of sacred furnishings has been entrusted must carefully provide for their preservation and decorum. *1983 Code correlation: NA*
Can. 1303. § 1. Ecclesia cathedralis debet sacram supellectilem aliaque quae ad Missae sacrificium vel ad alias pontificales functiones necessaria sint, gratis Episcopo subministrare etiam privatim celebranti non solum in ecclesia cathedrali, sed in aliis quoque civitatis vel suburbii ecclesiis.	Can. 1303. Sec. 1. The cathedral church must furnish gratuitously to the Bishop the sacred furnishings and other things which are necessary for the sacrifice of the Mass or for other pontifical functions, even when he celebrates privately, not only in the cathedral church, but also in other churches of the city or suburb. *1983 Code correlation: NA*
§ 2. Si qua ecclesia paupertate laborat, potest Ordinarius permittere ut a sacerdotibus qui in proprium commodum inibi celebrant, propter utensilia ceteraque ad Missae sacrificium necessaria, moderata stipes exigatur.	Sec. 2. If some church labors under poverty, the Ordinary can permit that a moderate stipend be exacted from priests who celebrate there for their own convenience, on account of the utensils and other things necessary for the sacrifice of the Mass.
§ 3. Episcopi, non autem Vicarii Capitularis aut Vicarii Generalis sine speciali mandato, est eandem stipem definire, et nemini, etiam religiosis etsi exemptis, licet ea maiorem exigere.	Sec. 3. It belongs to the Bishop, but not to the Vicar Capitular or Vicar General without a special mandate, to define the same stipend, and it is lawful for no one, even religious although exempt, to exact a greater one.
§ 4. Episcopus pro tota dioecesi eiusmodi stipem in dioecesana Synodo, si fieri possit, definiat, aut extra Synodum, audito Capitulo.	Sec. 4. Let the Bishop define a stipend of this kind for the whole diocese in the diocesan Synod, if it can be done, or outside the Synod, having heard the Chapter.

Can. 1304. Benedictionem illius sacrae supellectilis quae ad normam legum liturgicarum benedici debet antequam ad usum sibi proprium adhibeatur, impertire possunt:	Can. 1304. The following can impart the blessing of that sacred furnishing which, according to the norm of liturgical laws, must be blessed before it is employed for its proper use: *1983 Code correlation: NA*
1° S. R. E. Cardinales et Episcopi omnes;	1. Cardinals of the Holy Roman Church and all Bishops.
2° Locorum Ordinarii, charactere episcopali carentes, pro ecclesiis et oratoriis proprii territorii;	2. Local Ordinaries, lacking episcopal character, for churches and oratories of their own territory.
3° Parochus pro ecclesiis et oratoriis in territorio suae paroeciae positis, et rectores ecclesiarum pro suis ecclesiis;	3. A pastor for churches and oratories situated in the territory of his parish, and rectors of churches for their own churches.
4° Sacerdotes a loci Ordinario delegati, intra fines delegationis et iurisdictionis delegantis;	4. Priests delegated by the local Ordinary, within the limits of the delegation and of the jurisdiction of the one delegating.
5° Superiores religiosi, et sacerdotes eiusdem religionis ab ipsis delegati, pro propriis ecclesiis et oratoriis ac pro ecclesiis monialium sibi subiectarum.	5. Religious Superiors, and priests of the same religion delegated by them, for their own churches and oratories and for the churches of nuns subject to them.
Can. 1305. § 1. Sacra supellex benedicta aut consecrata benedictionem aut consecrationem amittit:	Can. 1305. Sec. 1. Blessed or consecrated sacred furnishings lose their blessing or consecration: *1983 Code correlation: NA*
1° Si tales laesiones vel mutationes subierit ut pristinam amiserit formam, et iam ad suos usus non habeatur idonea;	1. If they have undergone such injuries or changes that they have lost their former form and are no longer considered suitable for their own uses.
2° Si ad usus indecoros adhibita vel publicae venditioni exposita fuerit.	2. If they have been employed for indecorous uses or exposed to public sale.
§ 2. Calix et patena non amittunt consecrationem ob consumptionem vel renovationem auraturae, salva tamen, priore in casu, gravi obligatione rursum ea inaurandi.	Sec. 2. A chalice and paten do not lose consecration because of the wearing away or renewal of the gilding, with the grave obligation, however, in the former case, of gilding them again.
Can. 1306. § 1. Curandum ne calix cum patena et ante lotionem purificatoria, pallae et corporalia, quae adhibita fuere in sacrificio Missae, tangantur, nisi a clericis vel ab iis qui eorum custodiam habent.	Can. 1306. Sec. 1. Care must be taken lest the chalice with the paten, and, before washing, purificators, palls, and corporals which were used in the sacrifice of the Mass, be touched except by clerics or by those who have custody of them. *1983 Code correlation: NA*
§ 2. Purificatoria, pallae et corporalia, in Missae sacrificio adhibita, ne tradantur lavanda laicis etiam religiosis, nisi prius abluta fuerint a clerico in maioribus ordinibus constituto; aqua autem primae lotionis mittatur in sacrarium vel, si hoc desit, in ignem.	Sec. 2. Purificators, palls, and corporals used in the sacrifice of the Mass are not to be handed over to be washed by lay persons, even religious, unless they have first been washed by a cleric constituted in major orders; moreover the water of the first washing is to be sent into the sacrarium or, if this is lacking, into fire.
TITULUS XIX De voto et iureiurando	TITLE XIX: Of a Vow and an Oath
CAPUT I De voto	CHAPTER I: Of a Vow
Can. 1307. § 1. Votum, idest promissio deliberata ac libera Deo facta de bono possibili et meliore, ex virtute religionis impleri debet.	Can. 1307. Sec. 1. A vow, that is, a deliberate and free promise made to God concerning a possible and better good, must be fulfilled from the virtue of religion. *1983 Code correlation: 1983 CIC 1191*
§ 2. Nisi iure prohibeantur, omnes congruenti rationis usu pollentes, sunt voti capaces.	Sec. 2. Unless they are prohibited by law, all who possess congruent use of reason are capable of a vow.
§ 3. Votum metu gravi et iniusto emissum ipso iure nullum est.	Sec. 3. A vow emitted through grave and unjust fear is null by the law itself.
Can. 1308. § 1. Votum est publicum, si nomine Ecclesiae a legitimo Superiore ecclesiastico acceptetur; secus, privatum.	Can. 1308. Sec. 1. A vow is public if it is accepted in the name of the Church by a legitimate ecclesiastical Superior; otherwise, private. *1983 Code correlation: 1983 CIC 1192*
§ 2. Sollemne, si ab Ecclesia uti tale fuerit agnitum; secus, simplex.	Sec. 2. Solemn, if it has been recognized by the Church as such; otherwise, simple.
§ 3. Reservatum, cuius dispensationem sola Sedes Apostolica concedere potest.	Sec. 3. Reserved, whose dispensation the Apostolic See alone can grant.

§ 4. Personale, quo actio voventis promittitur; reale, quo promittitur res aliqua; mixtum, quod personalis et realis naturam participat.	Sec. 4. Personal, by which the action of the one vowing is promised; real, by which some thing is promised; mixed, which participates in the nature of the personal and the real.
Can. 1309. Vota privata Sedi Apostolicae reservata sunt tantummodo votum perfectae ac perpetuae castitatis et votum ingrediendi in religionem votorum sollemnium, quae emissa fuerint absolute et post completum decimum octavum aetatis annum.	Can. 1309. Private vows reserved to the Apostolic See are only the vow of perfect and perpetual chastity and the vow of entering a religion of solemn vows, which will have been emitted absolutely and after the completion of the eighteenth year of age. *1983 Code correlation: NA*
Can. 1310. § 1. Votum non obligat, ratione sui, nisi emittentem.	Can. 1310. Sec. 1. A vow, by reason of itself, obliges only the one emitting it. *1983 Code correlation: 1983 CIC 1193*
§ 2. Voti realis obligatio transit ad heredes, item obligatio voti mixti pro parte qua reale est.	Sec. 2. The obligation of a real vow passes to heirs, likewise the obligation of a mixed vow for the part by which it is real.
Can. 1311. Cessat votum lapsu temporis ad finiendam obligationem appositi, mutatione substantiali materiae promissae, deficiente conditione a qua votum pendet aut eiusdem causa finali, irritatione, dispensatione, commutatione.	Can. 1311. A vow ceases by lapse of the time appointed for ending the obligation, by a substantial change of the promised matter, by failure of the condition on which the vow depends or of its same final cause, by irritation, dispensation, or commutation. *1983 Code correlation: 1983 CIC 1194*
Can. 1312. § 1. Qui potestatem dominativam in voluntatem voventis legitime exercet, potest eius vota valide et, ex iusta causa, etiam licite irrita reddere, ita ut nullo in casu obligatio postea reviviscat.	Can. 1312. Sec. 1. One who legitimately exercises dominative power over the will of the one vowing can render his vows invalid validly and, from a just cause, also licitly, so that in no case does the obligation afterwards revive. *1983 Code correlation: 1983 CIC 1195*
§ 2. Qui potestatem non quidem in voluntatem voventis, sed in voti materiam habet, potest voti obligationem tandiu suspendere, quandiu voti adimplementum sibi praeiudicium afferat.	Sec. 2. One who has power not indeed over the will of the one vowing, but over the matter of the vow, can suspend the obligation of the vow for as long as fulfillment of the vow brings prejudice to him.
Can. 1313. Vota non reservata possunt iusta de causa dispensare, dummodo dispensatio ne laedat ius aliis quaesitum:	Can. 1313. The following can dispense non-reserved vows from a just cause, provided that the dispensation does not injure a right acquired by others: *1983 Code correlation: 1983 CIC 1196*
1° Loci Ordinarius quod attinet ad omnes suos subditos atque etiam peregrinos;	1. The local Ordinary, as regards all his subjects and also travelers.
2° Superior religionis clericalis exemptae quod attinet ad personas quae can. 514, § 1, enumerantur;	2. The Superior of an exempt clerical religion, as regards the persons who are enumerated in can. 514, Sec. 1.
3° Ii quibus ab Apostolica Sede delegata fuerit dispensandi potestas.	3. Those to whom the power of dispensing will have been delegated by the Apostolic See.
Can. 1314. Opus voto non reservato promissum potest in melius vel in aequale bonum ab ipso vovente commutari; in minus vero bonum ab illo cui potestas est dispensandi in votis ad normam can. 1313.	Can. 1314. The work promised by a non-reserved vow can be commuted by the one vowing himself into a better or equal good; but into a lesser good by him to whom there belongs the power of dispensing in vows according to the norm of can. 1313. *1983 Code correlation: 1983 CIC 1197*
Can. 1315. Vota ante professionem religiosam emissa suspenduntur, donec vovens in religione permanserit.	Can. 1315. Vows emitted before religious profession are suspended as long as the one vowing remains in religion. *1983 Code correlation: 1983 CIC 1198*
CAPUT II De iureiurando	CHAPTER II: Of an Oath
Can. 1316. § 1. Iusiurandum, idest invocatio Nominis divini in testem veritatis, praestari nequit, nisi in veritate, in iudicio et in iustitia.	Can. 1316. Sec. 1. An oath, that is, the invocation of the divine Name as witness of the truth, cannot be furnished except in truth, in judgment, and in justice. *1983 Code correlation: 1983 CIC 1199*
§ 2. Iusiurandum quod canones exigunt vel admittunt, per procuratorem praestari valide nequit.	Sec. 2. An oath which the canons require or admit cannot validly be furnished through a procurator.
Can. 1317. § 1. Qui libere iurat se aliquid facturum, peculiari religionis obligatione tenetur implendi quod iureiurando firmaverit.	Can. 1317. Sec. 1. One who freely swears that he will do something is held by a peculiar obligation of religion to fulfill what he has confirmed by oath. *1983 Code correlation: 1983 CIC 1200*
§ 2. Iusiurandum per vim aut metum gravem extortum valet, sed a Superiore ecclesiastico relaxari potest.	Sec. 2. An oath extorted by force or grave fear is valid, but can be relaxed by an ecclesiastical Superior.

§ 3. Iusiurandum nec vi nec dolo praestitum quo quis privato bono aut favori renuntiat lege ipsi concesso, servandum est quoties non vergit in dispendium salutis aeternae.	Sec. 3. An oath furnished neither by force nor by deceit, by which someone renounces a private good or favor conceded to him by law, is to be observed as often as it does not verge upon the loss of eternal salvation.
Can. 1318. § 1. Iusiurandum promissorium sequitur naturam et conditiones actus cui adiicitur.	Can. 1318. Sec. 1. A promissory oath follows the nature and conditions of the act to which it is added. *1983 Code correlation: 1983 CIC 1201*
§ 2. Si actui directe vergenti in damnum aliorum aut in praeiudicium boni publici vel salutis aeternae iusiurandum adiiciatur, nullam exinde actus consequitur firmitatem.	Sec. 2. If an oath is added to an act directly verging upon the harm of others or upon the prejudice of the public good or of eternal salvation, the act obtains no firmness from it.
Can. 1319. Obligatio iureiurando promissorio inducta desinit:	Can. 1319. The obligation induced by a promissory oath ceases: *1983 Code correlation: 1983 CIC 1202*
1° Si remittatur ab eo in cuius commodum iusiurandum emissum fuerat;	1. If it is remitted by him for whose advantage the oath had been emitted.
2° Si res iurata substantialiter mutetur, aut, mutatis adiunctis, fiat sive mala sive omnino indifferens, aut denique maius bonum impediat;	2. If the thing sworn is substantially changed, or, with circumstances changed, becomes either evil or wholly indifferent, or finally impedes a greater good.
3° Deficiente causa finali aut conditione sub qua forte iusiurandum datum sit;	3. When the final cause or condition under which perhaps the oath was given is lacking.
4° Irritatione, dispensatione, commutatione, ad normam can. 1320.	4. By irritation, dispensation, or commutation, according to the norm of can. 1320.
Can. 1320. Qui irritare, dispensare, commutare possunt votum, eandem potestatem eademque ratione habent circa iusiurandum promissorium; sed si iurisiurandi dispensatio vergat in praeiudicium aliorum qui obligationem remittere recusent, una Apostolica Sedes potest iusiurandum dispensare propter necessitatem aut utilitatem Ecclesiae.	Can. 1320. Those who can irritate, dispense, or commute a vow have the same power and by the same reason concerning a promissory oath; but if dispensation from the oath verges upon prejudice to others who refuse to remit the obligation, the Apostolic See alone can dispense the oath on account of the necessity or utility of the Church. *1983 Code correlation: 1983 CIC 1203*
Can. 1321. Iusiurandum stricte est interpretandum secundum ius et secundum intentionem iurantis, aut, si hic dolo agat, secundum intentionem illius cui iuratur.	Can. 1321. An oath is to be interpreted strictly according to law and according to the intention of the one swearing, or, if he acts deceitfully, according to the intention of him to whom the oath is sworn. *1983 Code correlation: 1983 CIC 1204*
PARS QUARTA DE MAGISTERIO ECCLESIASTICO	PART FOUR: Of the Ecclesiastical Magisterium
Can. 1322. § 1. Christus Dominus fidei depositum Ecclesiae concredidit, ut ipsa, Spiritu Sancto iugiter assistente, doctrinam revelatam sancte custodiret et fideliter exponeret.	Can. 1322. Sec. 1. Christ the Lord entrusted the deposit of faith to the Church, so that she, with the Holy Spirit continually assisting, might guard revealed doctrine holily and expound it faithfully. *1983 Code correlation: 1983 CIC 747*
§ 2. Ecclesiae, independenter a qualibet civili potestate, ius est et officium gentes omnes evangelicam doctrinam docendi: hanc vero rite ediscere veramque Dei Ecclesiam amplecti omnes divina lege tenentur.	Sec. 2. The Church, independently of any civil power, has the right and office of teaching evangelical doctrine to all nations; moreover all are held by divine law to learn this doctrine duly and to embrace the true Church of God.
Can. 1323. § 1. Fide divina et catholica ea omnia credenda sunt quae verbo Dei scripto vel tradito continentur et ab Ecclesia sive sollemni iudicio sive ordinario et universali magisterio tanquam divinitus revelata credenda proponuntur.	Can. 1323. Sec. 1. Those things are to be believed with divine and Catholic faith, all of which are contained in the written or handed-down word of God and are proposed by the Church, whether by solemn judgment or by the ordinary and universal magisterium, as to be believed as divinely revealed. *1983 Code correlation: 1983 CIC 749-50*
§ 2. Sollemne huiusmodi iudicium pronuntiare proprium est tum Oecumenici Concilii tum Romani Pontificis ex cathedra loquentis.	Sec. 2. To pronounce a solemn judgment of this kind is proper both to an Ecumenical Council and to the Roman Pontiff speaking ex cathedra.
§ 3. Declarata seu definita dogmatice res nulla intelligitur, nisi id manifeste constiterit.	Sec. 3. No matter is understood to have been declared or dogmatically defined unless this has been manifestly established.
Can. 1324. Satis non est haereticam pravitatem devitare, sed oportet illos quoque errores diligenter fugere, qui ad illam plus minusve accedunt; quare omnes debent etiam constitutiones et decreta servare quibus pravae huiusmodi opiniones a Sancta Sede proscriptae et prohibitae sunt.	Can. 1324. It is not enough to avoid heretical depravity, but one must also diligently flee those errors which more or less approach it; wherefore all must also observe the constitutions and decrees by which perverse opinions of this kind have been proscribed and prohibited by the Holy See. *1983 Code correlation: 1983 CIC 754*

Can. 1325. § 1. Fideles Christi fidem aperte profiteri tenentur quoties eorum silentium, tergiversatio aut ratio agendi secumferrent implicitam fidei negationem, contemptum religionis, iniuriam Dei vel scandalum proximi.	Can. 1325. Sec. 1. The faithful of Christ are held to profess the faith openly as often as their silence, evasion, or manner of acting would carry with it an implicit denial of faith, contempt of religion, injury to God, or scandal of neighbor. *1983 Code correlation: 1983 CIC 209, 751, 755*
§ 2. Post receptum baptismum si quis, nomen retinens christianum, pertinaciter aliquam ex veritatibus fide divina et catholica credendis denegat aut de ea dubitat, haereticus; si a fide christiana totaliter recedit, apostata; si denique subesse renuit Summo Pontifici aut cum membris Ecclesiae ei subiectis communicare recusat, schismaticus est.	Sec. 2. After baptism has been received, if someone, retaining the Christian name, pertinaciously denies or doubts some truth from among those to be believed by divine and Catholic faith, he is a heretic; if he totally withdraws from the Christian faith, an apostate; if finally he refuses to be subject to the Supreme Pontiff or refuses to communicate with the members of the Church subject to him, he is a schismatic.
§ 3. Caveant catholici ne disputationes vel collationes, publicas praesertim, cum acatholicis habeant, sine venia Sanctae Sedis aut, si casus urgeat, loci Ordinarii.	Sec. 3. Let Catholics beware lest they have disputations or conferences, especially public ones, with non-Catholics, without permission of the Holy See or, if the case is urgent, of the local Ordinary.
Can. 1326. Episcopi quoque, licet singuli vel etiam in Conciliis particularibus congregati infallibilitate docendi non polleant, fidelium tamen suis curis commissorum, sub auctoritate Romani Pontificis, veri doctores seu magistri sunt.	Can. 1326. Bishops also, although individually or even gathered in particular Councils they do not possess infallibility of teaching, nevertheless, under the authority of the Roman Pontiff, are true doctors or teachers of the faithful committed to their care. *1983 Code correlation: 1983 CIC 753*
TITULUS XX De divini verbi praedicatione	TITLE XX: Of the Preaching of the Divine Word
Can. 1327. § 1. Munus fidei catholicae praedicandae commissum praecipue est Romano Pontifici pro universa Ecclesia, Episcopis pro suis dioecesibus.	Can. 1327. Sec. 1. The office of preaching the Catholic faith has been committed chiefly to the Roman Pontiff for the universal Church, and to Bishops for their dioceses. *1983 Code correlation: 1983 CIC 756-57*
§ 2. Episcopi tenentur officio praedicandi per se ipsi Evangelium, nisi legitimo prohibeantur impedimento; et insuper, praeter parochos, debent alios quoque viros idoneos in auxilium assumere ad huiusmodi praedicationis munus salubriter exsequendum.	Sec. 2. Bishops are held by the office of preaching the Gospel personally by themselves, unless they are prohibited by a legitimate impediment; and besides pastors, they must also take other suitable men as helpers for salutarily executing the office of preaching of this kind.
Can. 1328. Nemini ministerium praedicationis licet exercere, nisi a legitimo Superiore missionem receperit, facultate peculiariter data, vel officio collato cui ex sacris canonibus praedicandi munus inhaereat.	Can. 1328. It is lawful for no one to exercise the ministry of preaching unless he has received a mission from a legitimate Superior, by a faculty peculiarly given or by an office conferred to which, from the sacred canons, the office of preaching inheres. *1983 Code correlation: 1983 CIC 757-59, 764-66*
CAPUT I De catechetica institutione	CHAPTER I: Of Catechetical Instruction
Can. 1329. Proprium ac gravissimum officium pastorum praesertim animarum, est catecheticam populi christiani institutionem curare.	Can. 1329. It is the proper and most grave office, especially of pastors of souls, to take care of the catechetical instruction of the Christian people. *1983 Code correlation: 1983 CIC 773*
Can. 1330. Debet parochus:	Can. 1330. The pastor must: *1983 Code correlation: 1983 CIC 777*
1° Statis temporibus, continenti per plures dies institutione, pueros ad sacramenta poenitentiae et confirmationis rite suscipienda singulis annis praeparare;	1. At set times, by instruction continuing through several days, prepare children each year for rightly receiving the sacraments of penance and confirmation.
2° Peculiari omnino studio, praesertim, si nihil obsit, Quadragesimae tempore, pueros sic instituere ut sancte Sancta primum de altari libent.	2. With entirely peculiar zeal, especially, if nothing obstructs, in the time of Lent, so instruct children that they may holily take for the first time the Holy Things from the altar.
Can. 1331. Praeter puerorum institutionem de qua in can. 1330, parochus non omittat pueros, qui primam communionem recenter receperint, uberius ac perfectius catechismo excolere.	Can. 1331. Besides the instruction of children of which in can. 1330, the pastor is not to omit cultivating more richly and more perfectly by catechism the children who have recently received first communion. *1983 Code correlation: 1983 CIC 777*
Can. 1332. Diebus dominicis aliisque festis de praecepto, ea hora quae suo iudicio magis apta sit ad populi frequentiam, debet insuper parochus catechismum fidelibus adultis, sermone ad eorum captum accommodato, explicare.	Can. 1332. On Sundays and other feasts of precept, at that hour which in his judgment is more suitable for the attendance of the people, the pastor must moreover explain the catechism to the adult faithful, in speech accommodated to their capacity. *1983 Code correlation: 1983 CIC 777*

Can. 1333. § 1. Parochus in religiosa puerorum institutione potest, imo, si legitime sit impeditus, debet operam adhibere clericorum, in paroeciae territorio degentium, aut etiam, si necesse sit, piorum laicorum, potissimum illorum qui in pium sodalitium doctrinae christianae aliudve simile in paroecia erectum adscripti sint.	Can. 1333. Sec. 1. In the religious instruction of children, the pastor can, indeed, if he is legitimately impeded, must employ the assistance of clerics living in the territory of the parish, or even, if necessary, of pious lay persons, especially those who have been enrolled in a pious sodality of Christian doctrine or another similar one erected in the parish. *1983 Code correlation: 1983 CIC 776*
§ 2. Presbyteri aliique clerici, nullo legitimo impedimento detenti, proprio parocho in hoc sanctissimo opere adiutores sunto, etiam sub poenis ab Ordinario infligendis.	Sec. 2. Let priests and other clerics, detained by no legitimate impediment, be helpers to their own pastor in this most holy work, even under penalties to be inflicted by the Ordinary.
Can. 1334. Si, Ordinarii loci iudicio, religiosorum auxilium ad catecheticam populi institutionem sit necessarium, Superiores religiosi, etiam exempti, ab eodem Ordinario requisiti, tenentur per se vel per suos subditos religiosos, sine tamen regularis disciplinae detrimento, illam populo tradere, praesertim in propriis ecclesiis.	Can. 1334. If, in the judgment of the local Ordinary, the help of religious is necessary for the catechetical instruction of the people, religious Superiors, even exempt ones, requested by the same Ordinary, are held, personally or through their religious subjects, without detriment however to regular discipline, to hand that instruction on to the people, especially in their own churches. *1983 Code correlation: 1983 CIC 776, 778*
Can. 1335. Non solum parentes aliique qui parentum locum tenent, sed heri quoque ac patrini obligatione adstringuntur curandi ut omnes sibi subiecti vel commendati catechetica institutione erudiantur.	Can. 1335. Not only parents and others who hold the place of parents, but masters also and sponsors are bound by the obligation of taking care that all subject or entrusted to them be educated in catechetical instruction. *1983 Code correlation: 1983 CIC 774*
Can. 1336. Ordinarii loci est omnia in sua dioecesi edicere quae ad populum in christiana doctrina instituendum spectent; et etiam religiosi exempti, quoties non exemptos docent, eadem servare tenentur.	Can. 1336. It belongs to the local Ordinary to issue in his diocese all things which pertain to instructing the people in Christian doctrine; and even exempt religious, whenever they teach non-exempt persons, are held to observe the same things. *1983 Code correlation: 1983 CIC 775*
CAPUT II De sacris concionibus	CHAPTER II: Of Sacred Sermons
Can. 1337. Tum clericis e clero saeculari, tum religiosis non exemptis facultatem concionandi pro suo territorio solus concedit loci Ordinarius.	Can. 1337. To clerics from the secular clergy and also to non-exempt religious, the local Ordinary alone grants the faculty of preaching for his territory. *1983 Code correlation: 1983 CIC 764*
Can. 1338. § 1. Si concio habenda sit tantum ad religiosos exemptos aliosve de quibus in can. 514, § 1, facultatem concionandi in religione clericali dat eorum Superior secundum constitutiones; qui in casu potest eam concedere etiam iis qui de clero saeculari vel de alia religione sunt, dummodo a proprio Ordinario vel Superiore fuerint idonei iudicati.	Can. 1338. Sec. 1. If the sermon is to be held only for exempt religious or others of whom in can. 514, Sec. 1, the Superior of those religious gives the faculty of preaching in a clerical religion according to the constitutions; in this case he can grant it also to those who are from the secular clergy or from another religion, provided that they have been judged suitable by their own Ordinary or Superior. *1983 Code correlation: 1983 CIC 765*
§ 2. Si concio habenda sit ad alios, vel etiam ad moniales regularibus subiectas, facultatem religiosis quoque exemptis impertit Ordinarius loci in quo concio fiet; concionator autem, verba facturus monialibus exemptis, licentia Superioris regularis praeterea indiget.	Sec. 2. If the sermon is to be held for others, or even for nuns subject to regulars, the local Ordinary of the place in which the sermon will be given imparts the faculty also to exempt religious; moreover, the preacher, about to speak to exempt nuns, additionally needs the permission of the regular Superior.
§ 3. Facultatem vero concionandi apud sodales religionis laicalis, quamvis exemptae, dat loci Ordinarius; sed concionator nequit facultate uti sine Superioris religiosi assensu.	Sec. 3. But the local Ordinary gives the faculty of preaching among members of a lay religion, although exempt; but the preacher cannot use the faculty without the assent of the religious Superior.
Can. 1339. § 1. Ordinarii locorum religiosis qui a proprio Superiore exhibeantur, facultatem concionandi, sine gravi causa, ne denegent, concessamque ne revocent, praesertim una simul universis domus religiosae sacerdotibus, firmo tamen praescripto can. 1340.	Can. 1339. Sec. 1. Let local Ordinaries not deny, without grave cause, the faculty of preaching to religious who are presented by their own Superior, nor revoke the one granted, especially all at once for all the priests of a religious house, with the prescription of can. 1340 nevertheless remaining firm. *1983 Code correlation: 1983 CIC 764*
§ 2. Concionatoribus religiosis, ut facultate recepta uti liceat, opus est praeterea sui Superioris licentia.	Sec. 2. For religious preachers, in order that it be lawful to use the faculty received, there is need moreover of the permission of their Superior.
Can. 1340. § 1. Graviter onerata eorum conscientia, loci Ordinarius vel Superior religiosus facultatem vel licentiam concionandi cuiquam ne concedant, nisi prius constet de eius bonis moribus et de sufficienti doctrina per examen ad normam can. 877, § 1.	Can. 1340. Sec. 1. Their conscience being gravely burdened, the local Ordinary or religious Superior is not to grant to anyone the faculty or permission of preaching unless it is first established concerning his good morals and sufficient doctrine by examination according to the norm of can. 877, Sec. 1. *1983 Code correlation: 1983 CIC 764*

§ 2. Si, concessa facultate vel licentia, compererint necessarias dotes in concionatore desiderari, debent eam revocare; in dubio de doctrina, debent certis argumentis dubitationem excutere, novo etiam examine, si opus fuerit.	Sec. 2. If, after the faculty or permission has been granted, they discover that the necessary qualities are lacking in the preacher, they must revoke it; in doubt concerning doctrine, they must shake off the doubt by certain arguments, even by a new examination if there is need.
§ 3. Ob revocatam concionandi facultatem vel licentiam, datur recursus, sed non in suspensivo.	Sec. 3. Because of a revoked faculty or permission of preaching, recourse is given, but not in suspensive effect.
Can. 1341. § 1. Sacerdotes extradioecesani sive saeculares sive religiosi ad concionandum ne invitentur, nisi prius licentia ab Ordinario loci in quo concio habenda sit, obtenta fuerit; hic autem, nisi eorum idoneitatem aliunde compertam habeat, licentiam ne concedat, nisi prius bonum testimonium super concionatoris doctrina, pietate, moribus a proprio eiusdem Ordinario habuerit; qui, graviter onerata conscientia, secundum veritatem respondere tenetur.	Can. 1341. Sec. 1. Extern priests, whether secular or religious, are not to be invited to preach unless permission has first been obtained from the local Ordinary in whose place the sermon is to be held; moreover this Ordinary, unless he has their suitability known from elsewhere, is not to grant permission unless he has first had from the proper Ordinary of the same a good testimonial concerning the preacher's doctrine, piety, and morals; and that Ordinary, his conscience being gravely burdened, is held to answer according to the truth. *1983 Code correlation: 1983 CIC 764*
§ 2. Licentiam tempestive petere debet parochus, si agatur de paroeciali ecclesia aliave eidem subiecta; rector ecclesiae, si de ecclesia parochi auctoritati non obnoxia; prima dignitas, de Capituli consensu, si de ecclesia capitulari; moderator seu cappellanus confraternitatis, si de ecclesia eiusdem confraternitatis propria.	Sec. 2. The pastor must seek permission in due time if there is question of a parochial church or another church subject to the same; the rector of the church, if of a church not subject to the authority of the pastor; the first dignity, with the consent of the Chapter, if of a capitular church; the moderator or chaplain of a confraternity, if of the church proper to that confraternity.
§ 3. Si ecclesia paroecialis sit simul capitularis aut confraternitatis propria, ille licentiam petat, qui sacras functiones iure peragit.	Sec. 3. If a parochial church is at the same time capitular or proper to a confraternity, let him seek permission who by law performs the sacred functions.
Can. 1342. § 1. Concionandi facultas solis sacerdotibus vel diaconis fiat, non vero ceteris clericis, nisi rationabili de causa, iudicio Ordinarii et in casibus singularibus.	Can. 1342. Sec. 1. Let the faculty of preaching be made to priests or deacons alone, but not to other clerics, unless from a reasonable cause, in the judgment of the Ordinary and in individual cases. *1983 Code correlation: 1983 CIC 764, 766*
§ 2. Concionari in ecclesia vetantur laici omnes, etsi religiosi.	Sec. 2. All lay persons, even religious, are forbidden to preach in church.
Can. 1343. § 1. Ordinarii locorum ius habent concionandi in qualibet sui territorii ecclesia, quamvis exempta.	Can. 1343. Sec. 1. Local Ordinaries have the right of preaching in any church of their territory, although exempt. *1983 Code correlation: 1983 CIC 763*
§ 2. Nisi agatur de magnis civitatibus, potest quoque Episcopus prohibere ne in aliis eiusdem loci ecclesiis verba fiant ad fideles, quo tempore vel concionem ipse habet vel coram se, ex causa publica atque extraordinaria, convocatis fidelibus, habendam curat.	Sec. 2. Unless there is question of great cities, a Bishop can also prohibit words from being made to the faithful in other churches of the same place at the time at which either he himself has a sermon or he takes care that one is to be held before himself, from a public and extraordinary cause, with the faithful convoked.
Can. 1344. § 1. Diebus dominicis ceterisque per annum festis de praecepto proprium cuiusque parochi officium est, consueta homilia, praesertim intra Missam in qua maior soleat esse populi frequentia, verbum Dei populo nuntiare.	Can. 1344. Sec. 1. On Sundays and the other feasts of precept through the year, it is the proper office of each pastor to announce the word of God to the people, with the customary homily, especially within the Mass in which the attendance of the people is usually greater. *1983 Code correlation: 1983 CIC 767*
§ 2. Parochus huic obligationi nequit per alium habitualiter satisfacere, nisi ob iustam causam ab Ordinario probatam.	Sec. 2. The pastor cannot habitually satisfy this obligation through another, unless because of a just cause approved by the Ordinary.
§ 3. Potest Ordinarius permittere ut sollemnioribus quibusdam festis aut etiam, ex iusta causa aliquibus diebus dominicis concio omittatur.	Sec. 3. The Ordinary can permit that on certain more solemn feasts or even, from a just cause, on some Sundays, the sermon be omitted.
Can. 1345. Optandum ut in Missis quae, fidelibus adstantibus, diebus festis de praecepto in omnibus ecclesiis vel oratoriis publicis celebrantur, brevis Evangelii aut alicuius partis doctrinae christianae explanatio fiat; quod si loci Ordinarius id praeceperit, opportunis datis instructionibus, hac lege tenentur non solum sacerdotes e clero saeculari, sed etiam religiosi, exempti quoque, in suis ipsorum ecclesiis.	Can. 1345. It is to be desired that in Masses which, with the faithful standing by, are celebrated on feast days of precept in all churches or public oratories, a brief explanation of the Gospel or of some part of Christian doctrine be made; but if the local Ordinary has ordered this, with opportune instructions given, not only priests from the secular clergy, but also religious, even exempt ones, are held by this law in their own churches. *1983 Code correlation: 1983 CIC 767*
Can. 1346. § 1. Curent locorum Ordinarii ut tempore Quadragesimae, itemque, si id expedire visum fuerit, tempore Adventus, in ecclesiis cathedralibus et paroecialibus sacrae conciones frequentius ad fideles habeantur.	Can. 1346. Sec. 1. Let local Ordinaries take care that during the time of Lent, and likewise, if it will have seemed expedient, during the time of Advent, sacred sermons be held more frequently for the faithful in cathedral and parochial churches. *1983 Code correlation: 1983 CIC 767*

§ 2. Canonici aliique de Capitulo huic concioni, si in propria ecclesia continuo post chorum habeatur, interesse tenentur, nisi iusto impedimento detineantur; et illos Ordinarius, poenis quoque adhibitis, ad id adigere potest.	Sec. 2. Canons and others of the Chapter are held to be present at this sermon, if it is held in their own church immediately after choir, unless they are detained by a just impediment; and the Ordinary can compel them to this, even with penalties applied.
Can. 1347. § 1. In sacris concionibus exponenda in primis sunt quae fideles credere et facere ad salutem oportet.	Can. 1347. Sec. 1. In sacred sermons there are first to be set forth those things which the faithful must believe and do for salvation. *1983 Code correlation: 1983 CIC 768*
§ 2. Divini verbi praecones abstineant profanis aut abstrusis argumentis communem audientium captum excedentibus; et evangelicum ministerium non in persuasibilibus humanae sapientiae verbis, non in profano inanis et ambitiosae eloquentiae apparatu et lenocinio, sed in ostensione spiritus et virtutis exerceant, non semetipsos, sed Christum crucifixum praedicantes.	Sec. 2. Preachers of the divine word are to abstain from profane or abstruse arguments exceeding the common capacity of the hearers; and let them exercise the evangelical ministry not in persuasive words of human wisdom, not in the profane display and allurement of vain and ambitious eloquence, but in showing of spirit and power, preaching not themselves, but Christ crucified.
§ 3. Si, quod absit, concionator errores aut scandala disseminet, servetur praescriptum can. 2317; si haereses, in eum praeterea, ad normam iuris, agatur.	Sec. 3. If, may it be absent, a preacher disseminates errors or scandals, the prescription of can. 2317 is to be observed; if heresies, action is moreover to be taken against him according to the norm of law.
Can. 1348. Monendi et adhortandi diligenter fideles sunt ut sacris concionibus frequenter intersint.	Can. 1348. The faithful are diligently to be admonished and exhorted that they frequently be present at sacred sermons. *1983 Code correlation: NA*
CAPUT III De sacris missionibus	CHAPTER III: Of Sacred Missions
Can. 1349. § 1. Ordinarii advigilent ut, saltem decimo quoque anno, sacram, quam vocant, missionem, ad gregem sibi commissum habendam parochi curent.	Can. 1349. Sec. 1. Let Ordinaries watch that at least every tenth year pastors take care that the sacred mission, as they call it, be held for the flock committed to them. *1983 Code correlation: 1983 CIC 770*
§ 2. Parochus, etiam religiosus, in his missionibus instituendis mandatis Ordinarii loci stare debet.	Sec. 2. A pastor, even a religious one, in arranging these missions must stand by the mandates of the local Ordinary.
Can. 1350. § 1. Ordinarii locorum et parochi acatholicos, in suis dioecesibus et paroeciis degentes, commendatos sibi in Domino habeant.	Can. 1350. Sec. 1. Local Ordinaries and pastors are to have non-Catholics living in their dioceses and parishes commended to themselves in the Lord. *1983 Code correlation: 1983 CIC 771*
§ 2. In aliis territoriis universa missionum cura apud acatholicos Sedi Apostolicae unice reservatur.	Sec. 2. In other territories the whole care of missions among non-Catholics is reserved uniquely to the Apostolic See.
Can. 1351. Ad amplexandam fidem catholicam nemo invitus cogatur.	Can. 1351. No unwilling person is to be compelled to embrace the Catholic faith. *1983 Code correlation: 1983 CIC 748*
TITULUS XXI De Seminariis	TITLE XXI: Of Seminaries
Can. 1352. Ecclesiae est ius proprium et exclusivum eos instituendi qui ecclesiasticis ministeriis sese devovere cupiunt.	Can. 1352. The Church has the proper and exclusive right of instructing those who desire to devote themselves to ecclesiastical ministries. *1983 Code correlation: 1983 CIC 232*
Can. 1353. Dent operam sacerdotes, praesertim parochi, ut pueros, qui indicia praebeant ecclesiasticae vocationis, peculiaribus curis a saeculi contagiis arceant, ad pietatem informent, primis litterarum studiis imbuant divinaeque in eis vocationis germen foveant.	Can. 1353. Let priests, especially pastors, give effort that boys who show signs of an ecclesiastical vocation be kept by peculiar cares from the contagions of the world, be formed to piety, be imbued with the first studies of letters, and that the seed of divine vocation in them be fostered. *1983 Code correlation: 1983 CIC 233*
Can. 1354. § 1. Unaquaeque dioecesis in loco convenienti ab Episcopo electo Seminarium seu collegium habeat in quo, pro modo facultatum et dioecesis amplitudine, certus adolescentium numerus ad statum clericalem instituatur.	Can. 1354. Sec. 1. Each diocese is to have, in a convenient place chosen by the Bishop, a Seminary or college in which, according to the measure of faculties and the extent of the diocese, a certain number of adolescents is to be instructed for the clerical state. *1983 Code correlation: 1983 CIC 234, 237*
§ 2. Curandum ut in maioribus praesertim dioecesibus bina constituantur Seminaria, minus, scilicet, pro pueris litterarum scientia imbuendis, maius pro alumnis philosophiae ac theologiae vacantibus.	Sec. 2. Care is to be taken that, especially in larger dioceses, two Seminaries be constituted, namely a minor one for boys to be imbued with the knowledge of letters, and a major one for students devoting themselves to philosophy and theology.
§ 3. Si constitui Seminarium dioecesanum nequeat, aut in constituto Seminario conveniens institutio, praesertim in philosophicis ac theologicis disciplinis, desideretur, Episcopus alumnos in alienum Seminarium mittat, nisi Seminarium interdioecesanum vel regionale, auctoritate apostolica, constitutum fuerit.	Sec. 3. If a diocesan Seminary cannot be constituted, or if in a constituted Seminary fitting instruction, especially in philosophical and theological disciplines, is desired, the Bishop is to send the students to another Seminary, unless an interdiocesan or regional Seminary has been constituted by apostolic authority.

Can. 1355. Pro constitutione Seminarii et alumnorum sustentatione, si proprii reditus deficiant, Episcopus potest:	Can. 1355. For the constitution of the Seminary and the support of the students, if proper revenues are lacking, the Bishop can: *1983 Code correlation: 1983 CIC 264*
1° Parochos aliosve ecclesiarum etiam exemptarum rectores iubere ut statis temporibus in ecclesia ad hunc finem stipem exquirant;	1. Order pastors and other rectors of churches, even exempt ones, at set times to seek alms in the church for this end.
2° Tributum seu taxam in sua dioecesi imperare;	2. Impose a tribute or tax in his diocese.
3° Si haec non sufficiant, attribuere Seminario aliqua beneficia simplicia.	3. If these things do not suffice, assign some simple benefices to the Seminary.
Can. 1356. § 1. Tributo pro Seminario obnoxia sunt, quavis appellatione remota, reprobata qualibet contraria consuetudine et abrogato quolibet contrario privilegio, mensa episcopalis, omnia beneficia etiam regularia aut iuris patronatus, paroeciae aut quasiparoeciae, quamvis alios reditus, praeter fidelium oblationes, non habeant, domus hospitalis auctoritate ecclesiastica erecta, sodalitates canonice erectae et fabricae ecclesiarum, si suos reditus habeant, quaelibet religiosa domus, etsi exempta, nisi solis eleemosynis vivat aut in ea collegium discentium vel docentium ad commune Ecclesiae bonum promovendum actu habeatur.	Can. 1356. Sec. 1. Subject to the tax for the Seminary, any appeal being removed, any contrary custom reprobated, and any contrary privilege abrogated, are the episcopal mensa, all benefices, even regular ones or those of the right of patronage, parishes or quasi-parishes, although they have no other revenues besides the offerings of the faithful, a hospital house erected by ecclesiastical authority, canonically erected sodalities and church fabrics if they have their own revenues, and any religious house, even exempt, unless it lives by alms alone or in it there is actually held a college of students or teachers for promoting the common good of the Church. *1983 Code correlation: 1983 CIC 264*
§ 2. Hoc tributum debet esse generale eiusdemque proportionis pro omnibus, maius vel minus secundum Seminarii necessitatem, sed quinas quotannis centesimas partes (5%) reditus vectigalis non excedens, minuendum prout reditus Seminarii augentur.	Sec. 2. This tax must be general and of the same proportion for all, greater or lesser according to the necessity of the Seminary, but not exceeding yearly five-hundredth parts (5 percent) of taxable revenue, to be diminished as the revenues of the Seminary are increased.
§ 3. Reditus tributo obnoxius is est qui, deductis oneribus et necessariis expensis, supersit in anno; nec in eo reditu computari debent distributiones quotidianae, vel, si omnes beneficii fructus distributionibus constent, tertia earundem pars; nec fidelium oblationes, nec, si omnes paroeciae reditus coalescant fidelium oblationibus, tertia earundem pars.	Sec. 3. The revenue subject to the tax is that which remains in the year after burdens and necessary expenses have been deducted; nor in this revenue should daily distributions be computed, or, if all the fruits of the benefice consist in distributions, a third part of the same; nor the offerings of the faithful, nor, if all revenues of the parish come together from offerings of the faithful, a third part of the same.
Can. 1357. § 1. Episcopi est omnia et singula quae ad rectam Seminarii dioecesani administrationem regimen, profectum necessaria et opportuna videantur, decernere, eaque ut fideliter observentur, curare, salvis praescriptionibus a Sancta Sede pro casibus peculiaribus latis.	Can. 1357. Sec. 1. It belongs to the Bishop to decide all and individual things which seem necessary and opportune for the right administration, governance, and progress of the diocesan Seminary, and to take care that they are faithfully observed, with the prescriptions issued by the Holy See for peculiar cases preserved. *1983 Code correlation: 1983 CIC 243, 259*
§ 2. Potissimum studeat Episcopus frequenter Seminarium ipse per se visitare, in institutionem quae alumnis traditur sive litterariam et scientificam sive ecclesiasticam sedulo vigilare, et de alumnorum indole, pietate, vocatione ac profectu pleniorem sibi comparare notitiam, maxime occasione sacrarum ordinationum.	Sec. 2. Let the Bishop especially strive to visit the Seminary frequently in person, to watch carefully over the instruction which is handed on to the students, whether literary and scientific or ecclesiastical, and to acquire for himself fuller knowledge concerning the character, piety, vocation, and progress of the students, especially on the occasion of sacred ordinations.
§ 3. Unumquodque Seminarium suas leges habeat ab Episcopo approbatas, in quibus quid agere, quid observare debeant, doceantur tum qui in eodem Seminario in spem Ecclesiae instituuntur, tum qui in horum institutionem operam suam impendunt.	Sec. 3. Each Seminary is to have its own laws approved by the Bishop, in which both those who in the same Seminary are instructed for the hope of the Church and those who expend their labor in the instruction of these are to be taught what they should do and what they should observe.
§ 4. Seminarii interdioecesani vel regionalis regimen universum et administratio regitur normis a Sancta Sede statutis.	Sec. 4. The whole governance and administration of an interdiocesan or regional Seminary is governed by norms established by the Holy See.
Can. 1358. Curandum ut in quolibet Seminario adsint rector pro disciplina, magistri pro instructione, oeconomus pro curanda re familiari, a rectore distinctus, duo saltem confessarii ordinarii et director spiritus.	Can. 1358. Care is to be taken that in any Seminary there be present a rector for discipline, teachers for instruction, an economist distinct from the rector for taking care of household affairs, at least two ordinary confessors, and a director of spirit. *1983 Code correlation: 1983 CIC 239*
Can. 1359. § 1. Dioecesanis Seminariis bini constituantur coetus deputatorum, alter pro disciplina, alter pro administratione bonorum temporalium.	Can. 1359. Sec. 1. In diocesan Seminaries two groups of deputies are to be constituted, one for discipline, the other for the administration of temporal goods. *1983 Code correlation: NA*
§ 2. Utrumque deputatorum coetum constituunt bini sacerdotes, ab Episcopo, audito Capitulo, electi; sed excluduntur Vicarius Generalis, familiares Episcopi, rector Seminarii, oeconomus, et confessarii ordinarii.	Sec. 2. Each group of deputies consists of two priests, chosen by the Bishop after the Chapter has been heard; but the Vicar General, members of the Bishop's household, the rector of the Seminary, the economist, and ordinary confessors are excluded.

§ 3. Munus deputatorum per sexennium durat, nec electi sine gravi causa amoveantur; sed rursus eligi poterunt.	Sec. 3. The office of deputies lasts for six years, nor are those chosen to be removed without grave cause; but they can be chosen again.
§ 4. Episcopus debet consilium deputatorum in negotiis maioris momenti petere.	Sec. 4. The Bishop must seek the counsel of the deputies in affairs of greater importance.
Can. 1360. § 1. Firmo praescripto can. 891, ad munus rectoris, directoris spiritus, confessariorum et magistrorum Seminarii eligantur sacerdotes non doctrina tantum, sed etiam virtutibus ac prudentia praestantes, qui verbo et exemplo alumnis prodesse possint.	Can. 1360. Sec. 1. With the prescription of can. 891 remaining firm, for the office of rector, director of spirit, confessors, and teachers of the Seminary, priests are to be chosen who are outstanding not only in doctrine, but also in virtues and prudence, and who can benefit the students by word and example. *1983 Code correlation: 1983 CIC 260*
§ 2. Rectori Seminarii in propriis muneribus implendis obtemperare omnes debent.	Sec. 2. All must obey the rector of the Seminary in fulfilling their own duties.
Can. 1361. § 1. Praeter confessarios ordinarios alii confessarii designentur ad quos libere alumni accedere possint.	Can. 1361. Sec. 1. Besides ordinary confessors, other confessors are to be designated to whom the students can freely approach. *1983 Code correlation: 1983 CIC 240*
§ 2. Si ii confessarii extra Seminarium degant, et alumnus aliquem eorum acciri postulet, illum rector arcessat, nullo modo petitionis rationem inquirens neque se aegre id ferre demonstrans; si in Seminario habitent, ipsos alumnus libere adire potest, salva Seminarii disciplina.	Sec. 2. If these confessors live outside the Seminary and a student asks that one of them be called, the rector is to summon him, in no way inquiring the reason for the petition nor showing that he bears it badly; if they live in the Seminary, the student can freely approach them, with the discipline of the Seminary preserved.
§ 3. Quando agitur de alumno ad ordines admittendo vel e Seminario expellendo, nunquam confessariorum votum exquiratur.	Sec. 3. When there is question of admitting a student to orders or expelling one from the Seminary, the vote of confessors is never to be sought.
Can. 1362. Reditus legati pro clericis instituendis tribui possunt alumnis in Seminarium sive maius sive minus rite receptis, licet nondum clericali tonsura initiatis, nisi aliud in tabulis fundationis expresse caveatur.	Can. 1362. Revenues of a legacy for instructing clerics can be assigned to students duly received into either a major or minor Seminary, although they have not yet been initiated by clerical tonsure, unless another thing is expressly provided in the documents of foundation. *1983 Code correlation: NA*
Can. 1363. § 1. In Seminarium ab Ordinario ne admittantur, nisi filii legitimi quorum indoles et voluntas spem afferant eos cum fructu ecclesiasticis ministeriis perpetuo inservituros.	Can. 1363. Sec. 1. No one is to be admitted by the Ordinary into the Seminary except legitimate sons whose character and will bring hope that they will serve fruitfully in ecclesiastical ministries perpetually. *1983 Code correlation: 1983 CIC 241*
§ 2. Antequam recipiantur, documenta exhibere debent de legitimitate natalium, de susceptis baptismate et confirmatione ac de vita et moribus.	Sec. 2. Before they are received, they must exhibit documents concerning legitimacy of birth, concerning baptism and confirmation received, and concerning life and morals.
§ 3. Dimissi ex aliis Seminariis vel ex aliqua religione ne admittantur, nisi prius Episcopus etiam secreto a Superioribus aliisve notitias requisierit de causa dimissionis, ac de moribus, indole et ingenio dimissorum, et certo compererit nihil in eis esse quod sacerdotali statui minus conveniat; quas notitias, veritati conformes, eorum conscientia graviter onerata, suppeditare Superiores debent.	Sec. 3. Those dismissed from other Seminaries or from some religion are not to be admitted unless first the Bishop, even secretly, has requested information from Superiors or others concerning the cause of dismissal, and concerning the morals, character, and temperament of those dismissed, and has certainly found out that there is nothing in them which is less fitting to the priestly state; Superiors must supply this information, conformed to the truth, their conscience being gravely burdened.
Can. 1364. In inferioribus Seminarii scholis:	Can. 1364. In the lower schools of the Seminary: *1983 Code correlation: 1983 CIC 234, 249*
1° Praecipuum locum obtineat religionis disciplina, quae, modo singulorum ingenio et aetati accommodato, diligentissime explicetur;	1. Religious discipline is to hold the principal place, which, in a manner accommodated to the temperament and age of each one, is to be explained most diligently.
2° Linguas praesertim latinam et patriam alumni accurate addiscant;	2. Let students accurately learn languages, especially Latin and their native language.
3° Ea in ceteris disciplinis institutio tradatur quae conveniat communi omnium culturae et statui clericorum in regione ubi alumni sacrum ministerium exercere debent.	3. In the other disciplines, that instruction is to be handed on which is suitable to the common culture of all and to the state of clerics in the region where the students must exercise sacred ministry.
Can. 1365. § 1. In philosophiam rationalem cum affinibus disciplinis alumni per integrum saltem biennium incumbant.	Can. 1365. Sec. 1. Let the students devote themselves to rational philosophy with related disciplines for at least a complete two years. *1983 Code correlation: 1983 CIC 250, 252, 256*

§ 2. Cursus theologicus saltem integro quadriennio contineatur, et, praeter theologiam dogmaticam et moralem, complecti praesertim debet studium sacrae Scripturae, historiae ecclesiasticae, iuris canonici, liturgiae, sacrae eloquentiae et cantus ecclesiastici.	Sec. 2. The theological course is to be contained in at least a complete four years, and besides dogmatic and moral theology, must especially embrace the study of sacred Scripture, ecclesiastical history, canon law, liturgy, sacred eloquence, and ecclesiastical chant.
§ 3. Habeantur etiam lectiones de theologia pastorali, additis practicis exercitationibus praesertim de ratione tradendi pueris aliisve catechismum, audiendi confessiones, visitandi infirmos, assistendi moribundis.	Sec. 3. Let there also be lectures concerning pastoral theology, with practical exercises added, especially concerning the manner of handing on catechism to children or others, hearing confessions, visiting the sick, and assisting the dying.
Can. 1366. § 1. Ad magisterii munus in disciplinis philosophicis, theologicis et iuridicis, ii, ceteris paribus, iudicio Episcopi et deputatorum Seminarii, praeferantur, qui laurea doctorali potiti sint in Universitate studiorum vel Facultate a Sancta Sede recognitis, aut, si agatur de religiosis, qui simile testimonium a suis Superioribus maioribus habeant.	Can. 1366. Sec. 1. For the office of teaching in philosophical, theological, and juridic disciplines, all else being equal, in the judgment of the Bishop and the deputies of the Seminary, those are to be preferred who have obtained a doctoral laurea in a university of studies or Faculty recognized by the Holy See, or, if there is question of religious, who have a similar testimonial from their major Superiors. *1983 Code correlation: 1983 CIC 253*
§ 2. Philosophiae rationalis ac theologiae studia et alumnorum in his disciplinis institutionem professores omnino pertractent ad Angelici Doctoris rationem, doctrinam et principia, eaque sancte teneant.	Sec. 2. Let professors treat studies of rational philosophy and theology, and the instruction of students in these disciplines, entirely according to the method, doctrine, and principles of the Angelic Doctor, and let them hold these things sacredly.
§ 3. Curandum ut saltem sacrae Scripturae, theologiae dogmaticae, theologiae moralis, et historiae ecclesiasticae, totidem habeantur distincti magistri.	Sec. 3. Care is to be taken that at least for sacred Scripture, dogmatic theology, moral theology, and ecclesiastical history there be just as many distinct teachers.
Can. 1367. Curent Episcopi ut alumni Seminarii:	Can. 1367. Let Bishops take care that students of the Seminary: *1983 Code correlation: 1983 CIC 246*
1° Singulis diebus communiter matutinas et serotinas preces recitent, per aliquod tempus mentali orationi vacent, sacrificio Missae intersint;	1. Recite morning and evening prayers in common each day, devote some time to mental prayer, and be present at the sacrifice of the Mass.
2° Semel saltem in hebdomada ad sacramentum poenitentiae accedant et frequenter, qua par est pietate, Eucharistico pane se reficiant;	2. At least once a week approach the sacrament of penance and frequently, with the piety that is fitting, refresh themselves with the Eucharistic bread.
3° Dominicis et festis diebus, sacris Missarum et Vesperarum sollemnibus adsint, altari inserviant sacrasque caeremonias exerceant, praesertim in ecclesia cathedrali, si id, iudicio Episcopi, sine disciplinae et studiorum detrimento fieri possit;	3. On Sundays and feast days, be present at the solemnities of Masses and Vespers, serve the altar, and perform the sacred ceremonies, especially in the cathedral church, if this, in the judgment of the Bishop, can be done without detriment to discipline and studies.
4° Singulis annis per aliquot dies continuos exercitiis spiritualibus vacent;	4. Each year devote themselves for several continuous days to spiritual exercises.
5° Semel saltem in hebdomada adsint instructioni de rebus spiritualibus quae pia exhortatione claudatur.	5. At least once a week be present at instruction concerning spiritual things, which is to be closed with a pious exhortation.
Can. 1368. Exemptum a iurisdictione paroeciali Seminarium esto; et pro omnibus qui in Seminario sunt, parochi officium, excepta materia matrimoniali et firmo praescripto can. 891, obeat Seminarii rector eiusve delegatus, nisi in quibusdam Seminariis fuerit aliter a Sede Apostolica constitutum.	Can. 1368. Let the Seminary be exempt from parochial jurisdiction; and for all who are in the Seminary, let the rector of the Seminary or his delegate perform the office of pastor, except in matrimonial matter and with the prescription of can. 891 remaining firm, unless in certain Seminaries it has been otherwise constituted by the Apostolic See. *1983 Code correlation: 1983 CIC 262*
Can. 1369. § 1. Seminarii rector et alii omnes moderatores sub eius auctoritate curent ut alumni statuta ab Episcopo probata studiorumque rationem adamussim servent ac spiritu vere ecclesiastico imbuantur.	Can. 1369. Sec. 1. Let the rector of the Seminary and all other moderators under his authority take care that the students observe exactly the statutes approved by the Bishop and the plan of studies, and be imbued with a truly ecclesiastical spirit. *1983 Code correlation: 1983 CIC 261*
§ 2. Saepius eis verae et christianae urbanitatis leges tradant, eosque exemplo suo ad illas colendas excitent; hortentur praeterea ut praecepta hygienica, vestium et corporis munditiam et quandam in conversando comitatem cum modestia et gravitate coniunctam, iugiter servent.	Sec. 2. Let them more often hand on to them the laws of true and Christian courtesy, and by their own example stir them up to cultivate those laws; moreover let them exhort them to observe continually hygienic precepts, cleanliness of clothing and body, and a certain courtesy in conversing joined with modesty and gravity.
§ 3. Sedulo vigilent ut magistri suo munere rite fungantur.	Sec. 3. Let them carefully watch that teachers duly perform their office.
Can. 1370. Quoties alumni ob quamlibet causam extra Seminarium morentur, servetur praescriptum can. 972, § 2.	Can. 1370. As often as students for any cause live outside the Seminary, the prescription of can. 972, Sec. 2 is to be observed. *1983 Code correlation: 1983 CIC 235*

Can. 1371. E Seminario dimittantur dyscoli, incorrigibiles, seditiosi, ii qui ob mores atque indolem ad statum ecclesiasticum idonei non videantur; itemque, qui in studiis adeo parum proficiant ut spes non affulgeat eos sufficientem doctrinam fore assecuturos; praesertim vero statim dimittantur qui forte contra bonos mores aut fidem deliquerint.	Can. 1371. Let the unruly, incorrigible, seditious be dismissed from the Seminary, and those who by reason of morals and character do not seem suitable for the ecclesiastical state; likewise those who advance so little in studies that hope does not shine forth that they will obtain sufficient doctrine; but especially let those be dismissed at once who perhaps have offended against good morals or faith. *1983 Code correlation: NA*
TITULUS XXII De scholis	TITLE XXII: Of Schools
Can. 1372. § 1. Fideles omnes ita sunt a pueritia instituendi ut non solum nihil eis tradatur quod catholicae religioni morumque honestati adversetur, sed praecipuum institutio religiosa ac moralis locum obtineat.	Can. 1372. Sec. 1. All the faithful are to be instructed from childhood in such a way that not only is nothing handed on to them which is opposed to the Catholic religion and uprightness of morals, but religious and moral instruction holds the principal place. *1983 Code correlation: 1983 CIC 793*
§ 2. Non modo parentibus ad normam can. 1113, sed etiam omnibus qui eorum locum tenent, ius et gravissimum officium est curandi christianam liberorum educationem.	Sec. 2. Not only parents according to the norm of can. 1113, but also all who hold their place, have the right and most grave office of taking care of the Christian education of children.
Can. 1373. § 1. In qualibet elementaria schola, pueris pro eorum aetate tradenda est institutio religiosa.	Can. 1373. Sec. 1. In any elementary school, religious instruction is to be handed on to children according to their age. *1983 Code correlation: 1983 CIC 804*
§ 2. Iuventus, quae medias vel superiores scholas frequentat, pleniore religionis doctrina excolatur, et locorum Ordinarii curent ut id fiat per sacerdotes zelo et doctrina praestantes.	Sec. 2. Youth who attend middle or higher schools are to be cultivated with fuller doctrine of religion, and local Ordinaries are to take care that this be done by priests outstanding in zeal and doctrine.
Can. 1374. Pueri catholici scholas acatholicas, neutras, mixtas, quae nempe etiam acatholicis patent, ne frequentent. Solius autem Ordinarii loci est decernere, ad normam instructionum Sedis Apostolicae, in quibus rerum adiunctis et quibus adhibitis cautelis, ut periculum perversionis vitetur, tolerari possit ut eae scholae celebrentur.	Can. 1374. Catholic children are not to attend non-Catholic, neutral, or mixed schools, namely those which are open also to non-Catholics. It belongs only to the local Ordinary to decide, according to the norm of the instructions of the Apostolic See, in what circumstances and with what cautions applied, so that the danger of perversion may be avoided, it can be tolerated that those schools be attended. *1983 Code correlation: 1983 CIC 793, 797-98*
Can. 1375. Ecclesiae est ius scholas cuiusvis disciplinae non solum elementarias, sed etiam medias et superiores condendi.	Can. 1375. The Church has the right of founding schools of any discipline, not only elementary schools, but also middle and higher schools. *1983 Code correlation: 1983 CIC 800*
Can. 1376. § 1. Canonica constitutio catholicae studiorum Universitatis vel Facultatis Sedi Apostolicae reservatur.	Can. 1376. Sec. 1. The canonical constitution of a Catholic University of studies or Faculty is reserved to the Apostolic See. *1983 Code correlation: 1983 CIC 816*
§ 2. Universitas vel Facultas catholica, etiam religiosis familiis quibuslibet concredita, sua debet habere statuta a Sede Apostolica probata.	Sec. 2. A Catholic University or Faculty, even one entrusted to any religious families whatever, must have its statutes approved by the Apostolic See.
Can. 1377. Gradus academicos qui effectus canonicos in Ecclesia habeant, nemo conferre potest, nisi ex facultate ab Apostolica Sede concessa.	Can. 1377. No one can confer academic degrees which have canonical effects in the Church, unless by faculty granted by the Apostolic See. *1983 Code correlation: 1983 CIC 817*
Can. 1378. Ius est doctoribus rite creatis deferendi, extra sacras functiones, annulum etiam cum gemma, et biretum doctorale, firmo praeterea praescripto sacrorum canonum, qui in collatione quorundam officiorum et beneficiorum ecclesiasticorum statuunt eos, ceteris paribus, iudicio Ordinarii, esse praeferendos, qui lauream vel licentiam obtinuerint.	Can. 1378. It is the right of doctors duly created to wear, outside sacred functions, even a ring with a gem and the doctoral biretta, with the prescription of the sacred canons moreover remaining firm, which establish that in the conferral of certain ecclesiastical offices and benefices, all else being equal, in the judgment of the Ordinary, those are to be preferred who have obtained the laurea or licentiate. *1983 Code correlation: NA*
Can. 1379. § 1. Si scholae catholicae ad normam can. 1373 sive elementariae sive mediae desint, curandum, praesertim a locorum Ordinariis, ut condantur.	Can. 1379. Sec. 1. If Catholic schools according to the norm of can. 1373, whether elementary or middle, are lacking, care is to be taken, especially by local Ordinaries, that they be founded. *1983 Code correlation: 1983 CIC 800, 802, 809*
§ 2. Itemque si publicae studiorum Universitates doctrina sensuque catholico imbutae non sint, optandum ut in natione vel regione Universitas catholica condatur.	Sec. 2. Likewise, if public universities of studies are not imbued with Catholic doctrine and sense, it is to be desired that a Catholic University be founded in the nation or region.
§ 3. Fideles ne omittant adiutricem operam pro viribus conferre in catholicas scholas condendas et sustentandas.	Sec. 3. Let the faithful not omit to contribute helping labor according to their strength for founding and sustaining Catholic schools.

Can. 1380. Optandum ut locorum Ordinarii, pro sua prudentia, clericos, pietate et ingenio praestantes, ad scholas mittant alicuius Universitatis aut Facultatis ab Ecclesia conditae vel approbatae, ut inibi studia praesertim philosophiae, theologiae ac iuris canonici perficiant et academicos gradus consequantur.	Can. 1380. It is to be desired that local Ordinaries, according to their prudence, send clerics outstanding in piety and talent to schools of some University or Faculty founded or approved by the Church, so that there they may complete studies especially of philosophy, theology, and canon law, and obtain academic degrees. *1983 Code correlation: 1983 CIC 819*
Can. 1381. § 1. Religiosa iuventutis institutio in scholis quibuslibet auctoritati et inspectioni Ecclesiae subiicitur.	Can. 1381. Sec. 1. The religious instruction of youth in any schools whatever is subject to the authority and inspection of the Church. *1983 Code correlation: 1983 CIC 803, 805-6, 810*
§ 2. Ordinariis locorum ius et officium est vigilandi ne in quibusvis scholis sui territorii quidquam contra fidem vel bonos mores tradatur aut fiat.	Sec. 2. Local Ordinaries have the right and office of watching lest in any schools of their territory anything be handed on or done against faith or good morals.
§ 3. Eisdem similiter ius est approbandi religionis magistros et libros; itemque, religionis morumque causa, exigendi ut tum magistri tum libri removeantur.	Sec. 3. They likewise have the right of approving teachers and books of religion; and likewise, for the cause of religion and morals, of requiring that both teachers and books be removed.
Can. 1382. Ordinarii locorum sive ipsi per se sive per alios possunt quoque scholas quaslibet, oratoria, recreatoria, patronatus, etc., in iis quae religiosam et moralem institutionem spectant, visitare; a qua visitatione quorumlibet religiosorum scholae exemptae non sunt, nisi agatur de scholis internis pro professis religionis exemptae.	Can. 1382. Local Ordinaries, either personally by themselves or through others, can also visit any schools, oratories, recreatories, patronages, etc., in those things which regard religious and moral instruction; from this visitation the schools of any religious are not exempt, unless there is question of internal schools for professed members of an exempt religion. *1983 Code correlation: 1983 CIC 806*
Can. 1383. In religiosa alumnorum alicuius collegii institutione servetur praescriptum can. 891.	Can. 1383. In the religious instruction of students of some college, the prescription of can. 891 is to be observed. *1983 Code correlation: 1983 CIC 985*
TITULUS XXIII De praevia censura librorum eorumque prohibitione	TITLE XXIII: Of the Previous Censorship of Books and Their Prohibition
Can. 1384. § 1. Ecclesiae est ius exigendi ne libros, quos ipsa iudicio suo antea non recognoverit, fideles edant, et a quibusvis editos ex iusta causa prohibendi.	Can. 1384. Sec. 1. The Church has the right of requiring that the faithful not publish books which she by her own judgment has not previously reviewed, and of prohibiting, from a just cause, books published by any persons whatever. *1983 Code correlation: 1983 CIC 823-24*
§ 2. Quae sub hoc titulo de libris praescribuntur publicationibus diariis, periodicis et aliis editis scriptis quibuslibet applicentur, nisi aliud constet.	Sec. 2. The things prescribed under this title concerning books are to be applied to daily publications, periodicals, and any other published writings, unless another thing is established.
CAPUT I De praevia librorum censura	CHAPTER I: Of the Previous Censorship of Books
Can. 1385. § 1. Nisi censura ecclesiastica praecesserit, ne edantur etiam a laicis:	Can. 1385. Sec. 1. Unless ecclesiastical censorship has preceded, the following are not to be published, even by lay persons: *1983 Code correlation: 1983 CIC 824-25, 827*
1° Libri sacrarum Scripturarum vel eorundem adnotationes et commentaria;	1. Books of sacred Scriptures or annotations and commentaries on the same.
2° Libri qui divinas Scripturas, sacram theologiam, historiam ecclesiasticam, ius canonicum, theologiam naturalem, ethicen aliasve huiusmodi religiosas ac morales disciplinas spectant; libri ac libelli precum, devotionis vel doctrinae institutionisque religiosae, moralis, asceticae, mysticae aliique huiusmodi, quamvis ad fovendam pietatem conducere videantur; ac generaliter scripta in quibus aliquid sit quod religionis ac morum honestatis peculiariter intersit;	2. Books which regard the divine Scriptures, sacred theology, ecclesiastical history, canon law, natural theology, ethics, or other religious and moral disciplines of this kind; books and booklets of prayers, devotion, or doctrine and instruction, religious, moral, ascetical, mystical, and other things of this kind, although they seem to conduce to fostering piety; and generally writings in which there is anything which particularly concerns religion and uprightness of morals.
3° Imagines sacrae quovis modo imprimendae, sive preces adiunctas habeant, sive sine illis edantur.	3. Sacred images to be printed in any manner, whether they have prayers joined, or are published without them.
§ 2. Licentiam edendi libros et imagines de quibus in § 1, dare potest vel loci Ordinarius proprius auctoris, vel Ordinarius loci in quo libri vel imagines publici iuris fiant, vel Ordinarius loci in quo imprimantur, ita tamen ut, si quis ex iis Ordinariis licentiam denegaverit, eam ab alio Ordinario petere auctor nequeat, nisi eundem certiorem fecerit de denegata ab alio licentia.	Sec. 2. Permission to publish the books and images of which in Sec. 1 can be given either by the proper local Ordinary of the author, or by the Ordinary of the place in which the books or images are made public, or by the Ordinary of the place in which they are printed, yet in such a way that, if one of these Ordinaries has denied permission, the author cannot seek it from another Ordinary unless he has made him certain concerning the permission denied by the other.
§ 3. Religiosi vero licentiam quoque sui Superioris maioris antea consequi debent.	Sec. 3. Religious, moreover, must beforehand also obtain the permission of their major Superior.

Can. 1386. § 1. Vetantur clerici saeculares sine consensu suorum Ordinariorum, religiosi vero sine licentia sui Superioris maioris et Ordinarii loci, libros quoque, qui de rebus profanis tractent, edere, et in diariis, foliis vel libellis periodicis scribere vel eadem moderari.	Can. 1386. Sec. 1. Secular clerics are forbidden, without the consent of their Ordinaries, and religious, moreover, without the permission of their major Superior and of the local Ordinary, to publish even books which treat of profane matters, and to write in, or moderate, newspapers, sheets, or periodical booklets. *1983 Code correlation: 1983 CIC 831*
§ 2. In diariis vero, foliis vel libellis periodicis qui religionem catholicam aut bonos mores impetere solent, nec laici catholici quidpiam conscribant, nisi iusta ac rationabili causa suadente, ab Ordinario loci probata.	Sec. 2. In newspapers, sheets, or periodical booklets which are accustomed to attack the Catholic religion or good morals, not even Catholic lay persons are to write anything, unless a just and reasonable cause urges, approved by the local Ordinary.
Can. 1387. Quae ad causas beatificationum et canonizationum Servorum Dei quoquo modo pertinent, sine licentia Sacrorum Rituum Congregationis edi nequeunt.	Can. 1387. The things which in any way pertain to causes of beatifications and canonizations of the Servants of God cannot be published without the permission of the Sacred Congregation of Rites. *1983 Code correlation: NA*
Can. 1388. § 1. Indulgentiarum libri omnes, summaria, libelli, folia; etc., in quibus earum concessiones continentur, ne edantur sine licentia Ordinarii loci.	Can. 1388. Sec. 1. All books of indulgences, summaries, booklets, sheets, etc., in which their concessions are contained, are not to be published without the permission of the local Ordinary. *1983 Code correlation: NA*
§ 2. Requiritur vero expressa licentia Sedis Apostolicae ut typis edere liceat, quovis idiomate, tum collectionem authenticam precum piorumque operum quibus Sedes Apostolica indulgentias adnexuit, tum elenchum indulgentiarum apostolicarum, tum summarium indulgentiarum vel antea collectum, sed nunquam approbatum, vel nunc primum ex diversis concessionibus colligendum.	Sec. 2. Moreover, the express permission of the Apostolic See is required so that it may be lawful to publish in print, in any language whatever, both an authentic collection of prayers and pious works to which the Apostolic See has attached indulgences, and a list of apostolic indulgences, and a summary of indulgences either collected before but never approved, or now for the first time to be collected from diverse concessions.
Can. 1389. Collectiones decretorum Romanarum Congregationum rursus edi nequeunt, nisi impetrata prius licentia et servatis conditionibus a Moderatoribus uniuscuiusque Congregationis praescriptis.	Can. 1389. Collections of decrees of the Roman Congregations cannot be published again unless permission has first been obtained and the conditions prescribed by the Moderators of each Congregation have been observed. *1983 Code correlation: 1983 CIC 828*
Can. 1390. In edendis libris liturgicis eorumque partibus, itemque litaniis a Sancta Sede approbatis, debet de concordantia cum editionibus approbatis constare ex attestatione Ordinarii loci in quo imprimuntur aut publici iuris fiunt.	Can. 1390. In publishing liturgical books and their parts, and likewise litanies approved by the Holy See, it must be established by the attestation of the local Ordinary in whose place they are printed or made public that they agree with the approved editions. *1983 Code correlation: 1983 CIC 826*
Can. 1391. Versiones sacrarum Scripturarum in linguam vernaculam typis imprimi nequeunt, nisi sint a Sede Apostolica probatae, aut nisi edantur sub vigilantia Episcoporum et cum adnotationibus praecipue excerptis ex sanctis Ecclesiae Patribus atque ex doctis catholicisque scriptoribus.	Can. 1391. Versions of the sacred Scriptures into the vernacular language cannot be printed unless they have been approved by the Apostolic See, or unless they are published under the vigilance of the Bishops and with annotations chiefly excerpted from the holy Fathers of the Church and from learned and Catholic writers. *1983 Code correlation: 1983 CIC 825, 827*
Can. 1392. § 1. Approbatio textus originalis alicuius operis, neque eiusdem in aliam linguam translationibus neque aliis editionibus suffragatur; quare et translationes et novae editiones operis approbati nova approbatione communiri debent.	Can. 1392. Sec. 1. The approval of the original text of some work does not support translations of the same into another language nor other editions; wherefore both translations and new editions of an approved work must be fortified by a new approval. *1983 Code correlation: 1983 CIC 829*
§ 2. Excerpta e periodicis capita seorsum edita novae editiones non censentur nec proinde nova approbatione indigent.	Sec. 2. Excerpts from periodicals, chapters published separately, are not considered new editions and therefore do not need a new approval.
Can. 1393. § 1. In universis Curiis episcopalibus censores ex officio adsint, qui edenda cognoscant.	Can. 1393. Sec. 1. In all episcopal Curias let there be censors from office, who are to examine things to be published. *1983 Code correlation: 1983 CIC 830*
§ 2. Examinatores in suo obeundo officio, omni personarum acceptione deposita, tantummodo prae oculis habeant Ecclesiae dogmata et communem catholicorum doctrinam quae Conciliorum generalium decretis aut Sedis Apostolicae constitutionibus seu praescriptionibus atque probatorum doctorum consensu continetur.	Sec. 2. Examiners, in performing their office, all acceptance of persons having been laid aside, are to have before their eyes only the dogmas of the Church and the common doctrine of Catholics which is contained in the decrees of general Councils or the constitutions or prescriptions of the Apostolic See and in the consensus of approved doctors.
§ 3. Censores ex utroque clero eligantur aetate, eruditione, prudentia commendati, qui in doctrinis probandis improbandisque medio tutoque itinere eant.	Sec. 3. Censors are to be chosen from either clergy, commended by age, learning, and prudence, who in approving and disapproving doctrines go by a middle, safe way.

§ 4. Censor sententiam scripto dare debet. Quae si faverit, Ordinarius potestatem edendi faciat, cui tamen praeponatur censoris iudicium, inscripto eius nomine. Extraordinariis tantum in adiunctis ac perquam raro, prudenti Ordinarii arbitrio, censoris mentio omitti poterit.	Sec. 4. The censor must give his opinion in writing. If it is favorable, the Ordinary is to make the power of publishing, to which nevertheless the judgment of the censor is to be prefixed, with his name inscribed. Only in extraordinary circumstances and very rarely, by the prudent judgment of the Ordinary, can mention of the censor be omitted.
§ 5. Auctoribus censoris nomen pateat nunquam, antequam hic faventem sententiam ediderit.	Sec. 5. The name of the censor is never to be made known to authors before he has issued a favorable opinion.
Can. 1394. § 1. Licentia, qua Ordinarius potestatem edendi facit, in scriptis concedatur, in principio aut in fine libri, folii vel imaginis imprimenda, expresso nomine concedentis itemque loco et tempore concessionis.	Can. 1394. Sec. 1. The permission by which the Ordinary makes the power of publishing is to be granted in writing, to be printed at the beginning or end of the book, sheet, or image, with the name of the one granting it expressly stated and likewise the place and time of the concession. *1983 Code correlation: 1983 CIC 830*
§ 2. Si vero licentia deneganda videatur, roganti auctori, nisi gravis causa aliud exigat, rationes indicentur.	Sec. 2. But if it seems that permission is to be denied, unless a grave cause demands otherwise, the reasons are to be indicated to the author requesting it.
CAPUT II De prohibitione librorum	CHAPTER II: Of the Prohibition of Books
Can. 1395. § 1. Ius et officium libros ex iusta causa prohibendi competit non solum supremae auctoritati ecclesiasticae pro universa Ecclesia, sed pro suis subditis Conciliis quoque particularibus et locorum Ordinariis.	Can. 1395. Sec. 1. The right and office of prohibiting books from a just cause belongs not only to the supreme ecclesiastical authority for the universal Church, but also, for their subjects, to particular Councils and local Ordinaries. *1983 Code correlation: NA*
§ 2. Ab hac prohibitione datur ad Sanctam Sedem recursus, non tamen in suspensivo.	Sec. 2. From this prohibition recourse is given to the Holy See, but not in suspensive effect.
§ 3. Etiam Abbas monasterii sui iuris et supremus religionis clericalis exemptae Moderator, cum suo Capitulo vel Consilio, potest libros ex iusta causa suis subditis prohibere; idemque, si periculum sit in mora, possunt alii Superiores maiores cum proprio Consilio, ea tamen lege ut rem quantocius deferant ad supremum Moderatorem.	Sec. 3. Even the Abbot of a monastery of its own law and the supreme Moderator of an exempt clerical religion, with his Chapter or Council, can prohibit books to their subjects from a just cause; and the same, if there is danger in delay, can be done by other major Superiors with their own Council, under this law however, that they refer the matter as quickly as possible to the supreme Moderator.
Can. 1396. Libri ab Apostolica Sede damnati ubique locorum et in quodcunque vertantur idioma prohibiti censeantur.	Can. 1396. Books condemned by the Apostolic See are to be considered prohibited everywhere and into whatever language they may be translated. *1983 Code correlation: NA*
Can. 1397. § 1. Omnium fidelium est, maxime clericorum et in dignitate ecclesiastica constitutorum eorumque qui doctrina praecellant, libros quos perniciosos iudicaverint, ad locorum Ordinarios aut ad Apostolicam Sedem deferre; id autem peculiari titulo pertinet ad Legatos Sanctae Sedis, locorum Ordinarios, atque Rectores Universitatum catholicarum.	Can. 1397. Sec. 1. It belongs to all the faithful, especially clerics and those constituted in ecclesiastical dignity and those who excel in doctrine, to refer books which they have judged pernicious to local Ordinaries or to the Apostolic See; moreover this pertains by a peculiar title to Legates of the Holy See, local Ordinaries, and Rectors of Catholic Universities. *1983 Code correlation: NA*
§ 2. Expedit ut in pravorum librorum denuntiatione non solum libri inscriptio indicetur, sed etiam, quantum fieri potest, causae exponantur cur liber prohibendus existimetur.	Sec. 2. It is expedient that in the denunciation of bad books not only the title of the book be indicated, but also, as far as can be done, the causes be set forth why the book is thought to be prohibited.
§ 3. Iis ad quos denuntiatio defertur, sanctum esto denuntiantium nomina secreta servare.	Sec. 3. For those to whom the denunciation is referred, let it be a sacred duty to keep secret the names of those denouncing.
§ 4. Locorum Ordinarii per se aut, ubi opus fuerit, per sacerdotes idoneos vigilent in libros, qui in proprio territorio edantur aut venales prostent.	Sec. 4. Local Ordinaries, personally or, where there is need, through suitable priests, are to watch over books which are published or stand for sale in their own territory.
§ 5. Libros qui subtilius examen exigant vel de quibus ad salutarem effectum consequendum supremae auctoritatis sententia requiri videatur, ad Apostolicae Sedis iudicium Ordinarii deferant.	Sec. 5. Books which require a more subtle examination, or concerning which the sentence of the supreme authority seems to be required for obtaining a salutary effect, Ordinaries are to refer to the judgment of the Apostolic See.
Can. 1398. § 1. Prohibitio librorum id efficit ut liber sine debita licentia nec edi, nec legi, nec retineri, nec vendi, nec in aliam linguam verti, nec ullo modo cum aliis communicari possit.	Can. 1398. Sec. 1. The prohibition of books brings about this, that without due permission the book can neither be published, nor read, nor retained, nor sold, nor translated into another language, nor in any way communicated to others. *1983 Code correlation: NA*
§ 2. Liber quoquo modo prohibitus rursus in lucem edi nequit, nisi, factis correctionibus, licentiam is dederit qui librum prohibuerat eiusve Superior vel successor.	Sec. 2. A book prohibited in any way cannot again be published, unless, corrections having been made, he who had prohibited the book, or his Superior or successor, has given permission.

Can. 1399. Ipso iure prohibentur:	Can. 1399. By the law itself the following are prohibited: *1983 Code correlation: NA*
1° Editiones textus originalis et antiquarum versionum catholicarum sacrae Scripturae, etiam Ecclesiae Orientalis, ab acatholicis quibuslibet publicatae; itemque eiusdem versiones in quamvis linguam, ab eisdem confectae vel editae;	1. Editions of the original text and of ancient Catholic versions of sacred Scripture, even of the Oriental Church, published by any non-Catholics whatever; and likewise versions of the same into any language, made or published by the same.
2° Libri quorumvis scriptorum, haeresim vel schisma propugnantes, aut ipsa religionis fundamenta quoquo modo evertere nitentes;	2. Books of any writers whatever, defending heresy or schism, or striving in any way to overturn the very foundations of religion.
3° Libri qui religionem aut bonos mores, data opera, impetunt;	3. Books which, by deliberate work, attack religion or good morals.
4° Libri quorumvis acatholicorum, qui ex professo de religione tractant, nisi constet nihil in eis contra fidem catholicam contineri;	4. Books of any non-Catholics whatever which professedly treat of religion, unless it is established that nothing contrary to the Catholic faith is contained in them.
5° Libri de quibus in can. 1385, § 1, n. 1 et can. 1391; itemque ex illis de quibus in cit. can. 1385, § 1, n. 2, libri ac libelli qui novas apparitiones, revelationes, visiones, prophetias, miracula enarrant, vel qui novas inducunt devotiones, etiam sub praetextu quod sint privatae, si editi fuerint non servatis canonum praescriptionibus;	5. Books of which in can. 1385, Sec. 1, n. 1 and can. 1391; likewise from those of which in the cited can. 1385, Sec. 1, n. 2, books and booklets which narrate new apparitions, revelations, visions, prophecies, miracles, or which introduce new devotions, even under the pretext that they are private, if they have been published without the prescriptions of the canons being observed.
6° Libri qui quodlibet ex catholicis dogmatibus impugnant vel derident, qui errores ab Apostolica Sede proscriptos tuentur, qui cultui divino detrahunt, qui disciplinam ecclesiasticam evertere contendunt, et qui data opera ecclesiasticam hierarchiam, aut statum clericalem vel religiosum probris afficiunt;	6. Books which attack or deride any of the Catholic dogmas, which defend errors proscribed by the Apostolic See, which detract from divine worship, which strive to overturn ecclesiastical discipline, and which by deliberate work afflict the ecclesiastical hierarchy, or the clerical or religious state, with reproaches.
7° Libri qui cuiusvis generis superstitionem sortilegia, divinationem, magiam, evocationem spirituum, aliaque id genus docent vel commendant;	7. Books which teach or commend superstition of any kind, sorceries, divination, magic, evocation of spirits, and other things of this kind.
8° Libri qui duellum vel suicidium vel divortium licita statuunt, qui de sectis massonicis vel aliis eiusdem generis societatibus agentes, eas utiles et non perniciosas Ecclesiae et civili societati esse contendunt;	8. Books which establish duel or suicide or divorce as lawful, or which, treating of masonic sects or other societies of the same kind, contend that they are useful and not pernicious to the Church and civil society.
9° Libri qui res lascivas seu obscenas ex professo tractant, narrant, aut docent;	9. Books which professedly treat, narrate, or teach lascivious or obscene matters.
10° Editiones librorum liturgicorum a Sede Apostolica approbatorum, in quibus quidpiam immutatum fuerit, ita ut cum authenticis editionibus a Sancta Sede approbatis non congruant;	10. Editions of liturgical books approved by the Apostolic See, in which anything has been changed in such a way that they do not agree with authentic editions approved by the Holy See.
11° Libri quibus divulgantur indulgentiae apocryphae vel a Sancta Sede proscriptae aut revocatae;	11. Books by which apocryphal indulgences or indulgences proscribed or revoked by the Holy See are divulged.
12° Imagines quoquo modo impressae Domini Nostri Iesu Christi, Beatae Mariae Virginis, Angelorum atque Sanctorum vel aliorum Servorum Dei ab Ecclesiae sensu et decretis alienae.	12. Images printed in any way of Our Lord Jesus Christ, of the Blessed Virgin Mary, of the Angels and Saints or of other Servants of God, which are alien from the sense and decrees of the Church.
Can. 1400. Usus librorum de quibus in can. 1399, n. 1, ac librorum editorum contra praescriptum can. 1391, iis dumtaxat permittitur qui studiis theologicis vel biblicis quovis modo operam dant, dummodo iidem libri fideliter et integre editi sint neque impugnentur in eorum prolegomenis aut adnotationibus catholicae fidei dogmata.	Can. 1400. The use of books of which in can. 1399, n. 1, and of books published contrary to the prescription of can. 1391, is permitted only to those who in any way give effort to theological or biblical studies, provided that the same books have been published faithfully and integrally and that dogmas of the Catholic faith are not attacked in their prolegomena or annotations. *1983 Code correlation: NA*
Can. 1401. S. R. E. Cardinales, Episcopi, etiam titulares, aliique Ordinarii, necessariis adhibitis cautelis, ecclesiastica librorum prohibitione non adstringuntur.	Can. 1401. Cardinals of the Holy Roman Church, Bishops, even titular ones, and other Ordinaries, with necessary cautions applied, are not bound by the ecclesiastical prohibition of books. *1983 Code correlation: NA*
Can. 1402. § 1. Ordinarii licentiam, ad libros quod attinet ipso iure vel decreto Sedis Apostolicae prohibitos, concedere suis subditis valent pro singulis tantum libris atque in casibus dumtaxat urgentibus.	Can. 1402. Sec. 1. Ordinaries are able to grant to their subjects permission, as regards books prohibited by the law itself or by decree of the Apostolic See, only for individual books and only in urgent cases. *1983 Code correlation: NA*
§ 2. Quod si generalem a Sede Apostolica facultatem impetraverint suis subditis permittendi ut libros proscriptos retineant ac legant, eam nonnisi cum delectu et iusta ac rationabili causa concedant.	Sec. 2. But if they have obtained from the Apostolic See a general faculty of permitting their subjects to retain and read proscribed books, they are to grant it only with selection and from a just and reasonable cause.

Can. 1403. § 1. Qui facultatem apostolicam consecuti sunt legendi et retinendi libros prohibitos, nequeunt ideo legere et retinere libros quoslibet a suis Ordinariis proscriptos, nisi in apostolico indulto expressa iisdem facta fuerit potestas legendi et retinendi libros a quibuslibet damnatos.	Can. 1403. Sec. 1. Those who have obtained the apostolic faculty of reading and retaining prohibited books cannot for that reason read and retain any books proscribed by their own Ordinaries, unless in the apostolic indult express power has been given to them to read and retain books condemned by anyone whatever. *1983 Code correlation: NA*
§ 2. Insuper gravi praecepto tenentur libros prohibitos ita custodiendi, ut hi ad aliorum manus non perveniant.	Sec. 2. Moreover they are held by grave precept to guard prohibited books in such a way that these do not come into the hands of others.
Can. 1404. Librorum venditores libros de obscenis ex professo tractantes ne vendant, commodent, retineant; ceteros prohibitos venales ne habeant, nisi debitam licentiam a Sede Apostolica impetraverint, neve cuiquam vendant, nisi prudenter existimare possint ab emptore legitime peti.	Can. 1404. Sellers of books are not to sell, lend, or retain books treating professedly of obscene matters; they are not to have the other prohibited books for sale unless they have obtained due permission from the Apostolic See, nor are they to sell them to anyone unless they can prudently judge that they are sought legitimately by the buyer. *1983 Code correlation: NA*
Can. 1405. § 1. Licentia a quovis obtenta nullo modo quis eximitur a prohibitione iuris naturalis legendi libros qui ipsi proximum spirituale periculum praestant.	Can. 1405. Sec. 1. Permission obtained from anyone in no way exempts someone from the prohibition of natural law of reading books which present to him a proximate spiritual danger. *1983 Code correlation: NA*
§ 2. Ordinarii locorum aliique curam animarum habentes opportune moneant fideles de periculo et damno lectionis librorum pravorum, praesertim prohibitorum.	Sec. 2. Local Ordinaries and others having care of souls are opportunely to admonish the faithful concerning the danger and harm of reading bad books, especially prohibited ones.
TITULUS XXIV De fidei professione	TITLE XXIV: Of the Profession of Faith
Can. 1406. § 1. Obligatione emittendi professionem fidei, secundum formulam a Sede Apostolica probatam, tenentur:	Can. 1406. Sec. 1. The following are held by the obligation of emitting the profession of faith, according to the formula approved by the Apostolic See: *1983 Code correlation: 1983 CIC 833*
1° Coram praeside eiusve delegato, qui Oecumenico vel particulari Concilio aut Synodo dioecesanae intersunt cum voto seu consultivo seu deliberativo; praeses autem coram eodem Concilio vel Synodo;	1. Before the president or his delegate, those who are present at an Ecumenical or particular Council or diocesan Synod with either consultative or deliberative vote; the president, however, before the same Council or Synod.
2° Coram Sacri Collegii Decano, Cardinalibus primis in ordine presbyterorum et diaconorum et S. R. E. Camerario, promoti ad Cardinalitiam dignitatem;	2. Before the Dean of the Sacred College, the Cardinals first in the order of presbyters and deacons, and the Camerarius of the Holy Roman Church, those promoted to cardinalitial dignity.
3° Coram delegato ab Apostolica Sede, promoti ad sedem episcopalem etiam non residentialem, vel ad regimen Abbatiae vel Praelaturae nullius, Vicariatus Apostolici, Praefecturae Apostolicae;	3. Before a delegate from the Apostolic See, those promoted to an episcopal see, even a non-residential one, or to the governance of an Abbey or Prelature nullius, of an Apostolic Vicariate, or of an Apostolic Prefecture.
4° Coram Capitulo cathedrali, Vicarius Capitularis;	4. Before the cathedral Chapter, the Vicar Capitular.
5° Coram loci Ordinario eiusve delegato et coram Capitulo, qui ad dignitatem vel canonicatum promoti sunt;	5. Before the local Ordinary or his delegate and before the Chapter, those who have been promoted to a dignity or canonry.
6° Coram loci Ordinario eiusve delegato et coram aliis consultoribus, assumpti ad officium consultorum dioecesanorum;	6. Before the local Ordinary or his delegate and before the other consultors, those assumed to the office of diocesan consultors.
7° Coram loci Ordinario eiusve delegato, Vicarius Generalis, parochi et ii quibus provisum fuit de beneficiis quibusvis, etiam manualibus, curam animarum habentibus; rector, professores sacrae theologiae, iuris canonici et philosophiae in Seminariis, initio cuiuslibet anni scholastici vel saltem initio suscepti muneris; omnes promovendi ad ordinem subdiaconatus; librorum censores, de quibus in can. 1393; sacerdotes confessionibus excipiendis destinati et sacri concionatores, antequam facultate donentur ea munia exercendi;	7. Before the local Ordinary or his delegate, the Vicar General, pastors, and those for whom provision has been made concerning any benefices, even manual ones, having care of souls; the rector and professors of sacred theology, canon law, and philosophy in Seminaries, at the beginning of any scholastic year or at least at the beginning of the duty undertaken; all to be promoted to the order of subdiaconate; censors of books, of whom in can. 1393; priests destined for hearing confessions and sacred preachers, before they are endowed with the faculty of exercising those duties.
8° Coram Ordinario eiusve delegato Rector Universitatis vel Facultatis; coram Rectore vero Universitatis vel Facultatis eiusve delegato, professores omnes in Universitate seu Facultate canonice erecta, initio cuiusque anni scholastici vel saltem initio suscepti muneris; itemque qui, periculo facto, academicis gradibus donantur;	8. Before the Ordinary or his delegate, the Rector of a University or Faculty; but before the Rector of the University or Faculty or his delegate, all professors in a canonically erected University or Faculty, at the beginning of each scholastic year or at least at the beginning of the duty undertaken; and likewise those who, after a test has been made, are endowed with academic degrees.
9° Coram Capitulo vel Superiore qui eos nominavit eorumve delegato, Superiores in religionibus clericalibus.	9. Before the Chapter or Superior who nominated them, or their delegate, Superiors in clerical religions.

§ 2. Qui, priore dimisso, aliud officium vel beneficium aut dignitatem etiam eiusdem speciei consequuntur, rursus debent fidei professionem emittere ad normam huius canonis.	Sec. 2. Those who, the former one having been dismissed, obtain another office or benefice or dignity even of the same species, must again emit the profession of faith according to the norm of this canon.
Can. 1407. Obligationi fidei professionem emittendi non satisfacit qui eam per procuratorem vel coram laico emittit.	Can. 1407. One who emits the profession of faith through a procurator or before a lay person does not satisfy the obligation of emitting the profession of faith. *1983 Code correlation: 1983 CIC 833*
Can. 1408. Reprobatur quaelibet consuetudo contra canones huius tituli.	Can. 1408. Any custom against the canons of this title is reprobated. *1983 Code correlation: NA*
PARS QUINTA DE BENEFICIIS ALIISQUE INSTITUTIS ECCLESIASTICIS NON COLLEGIALIBUS	PART FIVE: Of Benefices and Other Non-Collegial Ecclesiastical Institutes
TITULUS XXV De beneficiis ecclesiasticis	TITLE XXV: Of Ecclesiastical Benefices
Can. 1409. Beneficium ecclesiasticum est ens iuridicum a competenti ecclesiastica auctoritate in perpetuum constitutum seu erectum, constans officio sacro et iure percipiendi reditus ex dote officio adnexos.	Can. 1409. An ecclesiastical benefice is a juridic entity constituted or erected in perpetuity by competent ecclesiastical authority, consisting of a sacred office and the right of receiving revenues from the endowment attached to the office. *1983 Code correlation: NA*
Can. 1410. Dotem beneficii constituunt sive bona quorum proprietas est penes ipsum ens iuridicum, sive certae et debitae praestationes alicuius familiae vel personae moralis, sive certae et voluntariae fidelium oblationes, quae ad beneficii rectorem spectent, sive iura, ut dicitur, stolae intra fines taxationis dioecesanae vel legitimae consuetudinis, sive chorales distributiones, exclusa tertia earundem parte, si omnes reditus beneficii choralibus distributionibus constent.	Can. 1410. The endowment of a benefice is constituted either by goods whose ownership is in the hands of the juridic entity itself, or by certain and due payments of some family or moral person, or by certain and voluntary offerings of the faithful which pertain to the rector of the benefice, or by rights, as they are called, of the stole within the limits of diocesan taxation or legitimate custom, or by choral distributions, a third part of the same being excluded, if all the revenues of the benefice consist in choral distributions. *1983 Code correlation: NA*
Can. 1411. Beneficia ecclesiastica dicuntur:	Can. 1411. Ecclesiastical benefices are called: *1983 Code correlation: NA*
1° Consistorialia, quae in Consistorio conferri solent; cetera non consistorialia;	1. Consistorial, those which are accustomed to be conferred in Consistory; the rest non-consistorial.
2° Saecularia vel religiosa, prout ad solos clericos saeculares vel solos clericos religiosos spectant; omnia autem beneficia, erecta extra ecclesias vel domus religiosorum, in dubio saecularia esse, praesumuntur;	2. Secular or religious, according as they pertain to secular clerics alone or religious clerics alone; moreover, all benefices erected outside churches or houses of religious are presumed, in doubt, to be secular.
3° Duplicia seu residentialia, vel simplicia seu non residentialia, prout, praeter officium beneficiale, adnexam habent, vel minus, obligationem residendi;	3. Double or residential, or simple or non-residential, according as, besides the beneficial office, they have, or do not have, attached the obligation of residing.
4° Manualia, temporaria seu amovibilia, vel perpetua seu inamovibilia, prout conferuntur revocabiliter vel in perpetuum;	4. Manual, temporary or removable, or perpetual or irremovable, according as they are conferred revocably or in perpetuity.
5° Curata vel non curata, prout curam animarum adnexam habent vel non.	5. Curate or non-curate, according as they have care of souls attached or not.
Can. 1412. Licet aliquam cum beneficiis similitudinem praeseferant, in iure tamen beneficii nomine non veniunt:	Can. 1412. Although they bear some likeness with benefices, nevertheless in law the following do not come under the name of benefice: *1983 Code correlation: NA*
1° Vicariae paroeciales non in perpetuum erectae;	1. Parochial vicarages not erected in perpetuity.
2° Cappellaniae laicales, quae scilicet erectae non sunt a competenti auctoritate ecclesiastica;	2. Lay chaplaincies, namely those which have not been erected by competent ecclesiastical authority.
3° Coadiutoriae cum vel sine futura successione;	3. Coadjutorships with or without future succession.
4° Pensiones personales;	4. Personal pensions.
5° Commenda temporaria, idest concessio redituum alicuius ecclesiae aut monasterii alicui facta ita ut, eo deficiente, reditus ipsi ad ecclesiam vel monasterium revertantur.	5. Temporary commenda, that is, the concession of revenues of some church or monastery made to someone in such a way that, when he is lacking, the revenues themselves return to the church or monastery.

Can. 1413. § 1. Nisi aliud appareat, canones qui sequuntur, de beneficiis tantum non consistorialibus proprie dictis intelligi debent.	Can. 1413. Sec. 1. Unless another thing appears, the canons which follow must be understood concerning only non-consistorial benefices properly so called. *1983 Code correlation: NA*
§ 2. Canones 147-195 etiam officiis beneficialibus seu beneficiis applicantur.	Sec. 2. Canons 147-195 are also applied to beneficial offices or benefices.
CAPUT I De constitutione seu erectione beneficiorum	CHAPTER I: Of the Constitution or Erection of Benefices
Can. 1414. § 1. Beneficia consistorialia una Sedes Apostolica erigit.	Can. 1414. Sec. 1. The Apostolic See alone erects consistorial benefices. *1983 Code correlation: NA*
§ 2. Praeter Romanum Pontificem, Ordinarii in suo quisque territorio beneficia non consistorialia erigere possunt, salvo praescripto can. 394, § 2.	Sec. 2. Besides the Roman Pontiff, Ordinaries, each in his own territory, can erect non-consistorial benefices, with the prescription of can. 394, Sec. 2 preserved.
§ 3. Attamen Vicarii Generales nequeunt beneficia erigere nisi ex peculiari mandato.	Sec. 3. However, Vicars General cannot erect benefices except by a peculiar mandate.
§ 4. Etiam Cardinalis in proprio titulo vel diaconia potest beneficia non curata erigere, nisi ecclesia sit religionis clericalis exemptae.	Sec. 4. A Cardinal also can erect non-curate benefices in his own title or diaconia, unless the church belongs to an exempt clerical religion.
Can. 1415. § 1. Beneficia ne erigantur, nisi corstet ea stabilem et congruam dotem habere, ex qua reditus perpetuo percipiantur ad normam can. 1410.	Can. 1415. Sec. 1. Benefices are not to be erected unless it is established that they have a stable and congruent endowment, from which revenues are perpetually received according to the norm of can. 1410. *1983 Code correlation: NA*
§ 2. Si dos in numerata pecunia constituatur, Ordinarius, audito dioecesano administrationis Consilio de quo in can. 1520, curare debet ut quamprimum collocetur in tutis et frugiferis fundis vel nominibus.	Sec. 2. If the endowment is constituted in counted money, the Ordinary, after the diocesan Council of administration of which in can. 1520 has been heard, must take care that it is placed as soon as possible in safe and fruitful funds or securities.
§ 3. Non prohibetur tamen, ubi congrua dos constitui nequeat, paroecias aut quasi-paroecias erigere, si prudenter praevideat ea quae necessaria sunt aliunde non defutura.	Sec. 3. Nevertheless it is not prohibited, where a congruent endowment cannot be constituted, to erect parishes or quasi-parishes, if he prudently foresees that the necessary things will not be lacking from elsewhere.
Can. 1416. Ante erectionem beneficii vocentur et audiantur, si qui sint, ii quorum interest.	Can. 1416. Before the erection of a benefice, those whose interest it is, if there are any, are to be called and heard. *1983 Code correlation: NA*
Can. 1417. § 1. In limine fundationis fundator potest, de consensu Ordinarii, conditiones etiam iuri communi contrarias apponere, dummodo sint honestae et naturae beneficii ne repugnent.	Can. 1417. Sec. 1. At the threshold of the foundation, the founder can, with the consent of the Ordinary, add conditions contrary even to common law, provided that they are honorable and do not conflict with the nature of the benefice. *1983 Code correlation: NA*
§ 2. Conditiones semel admissae supprimi aut immutari ab Ordinario loci valide nequeunt, nisi agatur de mutationibus Ecclesiae favorabilibus et accedat consensus ipsius fundatoris, vel, si agatur de iure patronatus, patroni.	Sec. 2. Conditions once admitted cannot validly be suppressed or changed by the local Ordinary, unless there is question of changes favorable to the Church and the consent of the founder himself accedes, or, if there is question of the right of patronage, of the patron.
Can. 1418. Erectio beneficiorum fiat per legitimum instrumentum, in quo definiatur locus ubi beneficium erectum est, et describantur dos beneficii ac iura et onera beneficiarii.	Can. 1418. The erection of benefices is to be made by a legitimate instrument, in which the place where the benefice is erected is defined, and the endowment of the benefice and the rights and burdens of the beneficiary are described. *1983 Code correlation: NA*
CAPUT II De unione, translatione, divisione, dismembratione, conversione et suppressione beneficiorum	CHAPTER II: Of the Union, Translation, Division, Dismemberment, Conversion, and Suppression of Benefices
Can. 1419. Unio beneficiorum est:	Can. 1419. The union of benefices is: *1983 Code correlation: NA*
1° Exstinctiva, cum aut ex suppressis duobus vel pluribus beneficiis novum atque unicum beneficium efficitur, aut unum vel plura ita alii uniuntur ut esse desinant;	1. Extinctive, when either from two or more suppressed benefices a new and single benefice is effected, or one or several are so united to another that they cease to be.
2° Aeque principalis, cum unita beneficia remanent prout sunt, neque alterum alteri subiicitur;	2. Equally principal, when the united benefices remain as they are, and neither is subjected to the other.

3° Minus principalis, seu per subiectionem vel accessionem, cum beneficia remanent, sed unum aut plura alii tanquam accessorium principali subiiciuntur.	3. Less principal, or by subjection or accession, when the benefices remain, but one or several are subjected to another as accessory to the principal.
Can. 1420. § 1. In unione exstinctiva, beneficio quod emergit aut remanet, omnia iura et onera exstinctorum competunt, et, si inter se componi nequeant, meliora ac favorabiliora.	Can. 1420. Sec. 1. In extinctive union, to the benefice which emerges or remains belong all the rights and burdens of the extinguished ones, and, if they cannot be composed among themselves, the better and more favorable ones. *1983 Code correlation: NA*
§ 2. In aeque principali, quodlibet beneficium conservat suam naturam, iura et onera, sed, vi peractae unionis, uni eidemque clerico unitorum beneficiorum tituli conferri debent.	Sec. 2. In equally principal union, any benefice preserves its nature, rights, and burdens, but by force of the union completed, the titles of the united benefices must be conferred on one and the same cleric.
§ 3. In minus principali, beneficium accessorium sequitur principale, ita ut clericus, qui principale obtinet, eo ipso et accessorium consequatur atque utriusque onera implere debeat.	Sec. 3. In less principal union, the accessory benefice follows the principal, so that the cleric who obtains the principal thereby also obtains the accessory and must fulfill the burdens of both.
Can. 1421. Translatio beneficii habetur cum beneficii sedes de alio in alium locum deducitur; divisio, cum ex uno duo vel plura beneficia fiunt; dismembratio, cum pars territorii aut bonorum alicuius beneficii ex eodem detrahitur et alii beneficio vel causae piae aut ecclesiastico instituto assignatur; conversio, cum beneficium in aliam speciem mutatur; suppressio, cum prorsus exstinguitur.	Can. 1421. Translation of a benefice is had when the seat of the benefice is led from one place to another; division, when from one two or more benefices are made; dismemberment, when part of the territory or goods of some benefice is taken away from the same and assigned to another benefice or pious cause or ecclesiastical institute; conversion, when a benefice is changed into another species; suppression, when it is entirely extinguished. *1983 Code correlation: NA*
Can. 1422. Unio exstinctiva beneficiorum, eorum suppressio, aut dismembratio quae detractis bonis beneficialibus fiat quin novum erigatur beneficium; unio aeque aut minus principalis beneficii religiosi cum saeculari et contra, itemque beneficii religiosi translatio, divisio et dismembratio quaelibet uni Sedi Apostolicae reservantur.	Can. 1422. Extinctive union of benefices, their suppression, or dismemberment which is made by subtracting beneficial goods without a new benefice being erected; equally or less principal union of a religious benefice with a secular one and conversely; likewise any translation, division, and dismemberment of a religious benefice are reserved to the Apostolic See alone. *1983 Code correlation: NA*
Can. 1423. § 1. Ordinarii locorum, non autem Vicarius Capitularis, nec Vicarius Generalis sine mandato speciali, possunt, ob Ecclesiae necessitatem vel magnam et evidentem utilitatem, aeque aut minus principaliter unire quaslibet paroeciales ecclesias inter se aut cum beneficio non curato, ita tamen ut altero in casu, si unio fiat minus principalis, beneficium non curatum sit accessorium.	Can. 1423. Sec. 1. Local Ordinaries, but not the Vicar Capitular, nor the Vicar General without a special mandate, can, on account of the necessity of the Church or great and evident utility, equally or less principally unite any parochial churches among themselves or with a non-curate benefice, yet in such a way that, in the second case, if the union is made less principal, the non-curate benefice is accessory. *1983 Code correlation: NA*
§ 2. Nequeunt vero paroeciam unire cum mensa capitulari vel episcopali, cum monasteriis, ecclesiis religiosorum aut alia persona morali, neque cum dignitatibus et beneficiis ecclesiae cathedralis vel collegiatae; sed possunt eam cum ecclesia cathedrali aut collegiali, quae in territorio paroeciae sita sit, ita unire ut reditus paroeciae cedant in commodum ipsius ecclesiae, relicta parocho vel vicario congrua portione.	Sec. 2. They cannot, however, unite a parish with a capitular or episcopal mensa, with monasteries, churches of religious, or another moral person, nor with dignities and benefices of a cathedral or collegiate church; but they can unite it with a cathedral or collegiate church which is situated in the territory of the parish, in such a way that the revenues of the parish yield to the advantage of that church, a congruent portion being left to the pastor or vicar.
§ 3. Unio beneficiorum a locorum Ordinariis fieri non potest, nisi in perpetuum.	Sec. 3. Union of benefices by local Ordinaries cannot be made except in perpetuity.
Can. 1424. Ordirarii nunquam possunt beneficia quaevis unire sive curata sive non curata, cum detrimento eorum qui eadem actu obtinent, ipsis invitis; neque beneficium iuris patronatus cum beneficio liberae collationis sine patronorum consensu; neque beneficia unius dioecesis cum beneficiis alterius dioecesis, etiamsi ambae dioeceses aeque principaliter unitae ab uno Episcopo regantur; neque beneficia exempta vel Sedi Apostolicae reservata cum aliis quibuslibet.	Can. 1424. Ordinaries can never unite any benefices, whether curate or non-curate, to the detriment of those who actually obtain the same, against their will; nor a benefice of the right of patronage with a benefice of free collation without the consent of the patrons; nor benefices of one diocese with benefices of another diocese, even if both dioceses, equally principally united, are governed by one Bishop; nor exempt benefices or benefices reserved to the Apostolic See with any others. *1983 Code correlation: NA*
Can. 1425. § 1. Si a Sede Apostolica paroecia domui religiosae uniatur ad temporalia tantum quod attinet, domus religiosa particeps fit solummodo fructuum paroeciae, et Superior religiosus sacerdotem e clero saeculari in eadem instituendum, assignata congrua portione, Ordinario loci praesentare debet.	Can. 1425. Sec. 1. If by the Apostolic See a parish is united to a religious house as regards temporal things only, the religious house becomes participant only in the fruits of the parish, and the religious Superior must present to the local Ordinary a priest from the secular clergy to be instituted in the same, with a congruent portion assigned. *1983 Code correlation: NA*

§ 2. Sin autem pleno iure, paroecia fit religiosa, et Superior potest sacerdotem e sua religione ad curam animarum exercendam nominare, sed Ordinarii loci est eundem probare et instituere, eiusque iurisdictioni, correctioni et visitationi ipse subesse debet in iis rebus quae ad curam animarum pertinent, ad normam can. 631.	Sec. 2. But if by full right, the parish becomes religious, and the Superior can nominate a priest from his religion for exercising the care of souls; but it belongs to the local Ordinary to approve and institute him, and he himself must be subject to the Ordinary's jurisdiction, correction, and visitation in those things which pertain to the care of souls, according to the norm of can. 631.
Can. 1426. Propter canonicas causas de quibus in can. 1423, § 1, Ordinarii possunt quoque beneficii saecularis paroecialis sedem de alio in alium eiusdem paroeciae locum transferre; alia autem beneficia, tunc solum cum ecclesia, in qua fundata erant, collapsa sit et restaurari nequeat, possunt in matrices vel alias ecclesias locorum eorundem seu vicinorum, erectis, si fieri possit, altaribus vel sacellis sub iisdem invocationibus, transferre cum omnibus emolumentis et oneribus priori ecclesiae adiunctis.	Can. 1426. For the canonical causes of which in can. 1423, Sec. 1, Ordinaries can also transfer the seat of a secular parochial benefice from one place to another place of the same parish; but other benefices, only when the church in which they had been founded has collapsed and cannot be restored, they can transfer to mother churches or other churches of the same or neighboring places, with altars or chapels erected, if this can be done, under the same invocations, together with all the emoluments and burdens attached to the prior church. *1983 Code correlation: NA*
Can. 1427. § 1. Possunt etiam Ordinarii ex iusta et canonica causa paroecias quaslibet, invitis quoque earum rectoribus et sine populi consensu, dividere, vicariam perpetuam vel novam paroeciam erigentes, aut earum territorium dismembrare.	Can. 1427. Sec. 1. Ordinaries can also, from a just and canonical cause, divide any parishes, even against the will of their rectors and without the consent of the people, by erecting a perpetual vicarage or a new parish, or dismember their territory. *1983 Code correlation: NA*
§ 2. Causa canonica ut divisio aut dismembratio paroeciae fieri possit, ea tantum est, si aut magna sit difficultas accedendi ad ecclesiam paroecialem, aut nimia sit paroecianorum multitudo, quorum bono spirituali subveniri nequeat ad normam can. 476, § 1.	Sec. 2. The canonical cause so that division or dismemberment of a parish can be made is only this: if either there is great difficulty of access to the parochial church, or there is an excessive multitude of parishioners, whose spiritual good cannot be provided for according to the norm of can. 476, Sec. 1.
§ 3. Paroeciam dividens, Ordinarius debet vicariae perpetuae aut paroeciae noviter erectae congruam portionem assignare, servato praescripto can. 1500; quae, nisi aliunde haberi queat, desumi debet ex reditibus ad ecclesiam matricem quoquo modo pertinentibus, dummodo sufficientes reditus eidem matrici ecclesiae remaneant.	Sec. 3. In dividing a parish, the Ordinary must assign to the perpetual vicarage or newly erected parish a congruent portion, with the prescription of can. 1500 observed; and this, unless it can be had from elsewhere, must be taken from revenues in any way pertaining to the mother church, provided sufficient revenues remain to the same mother church.
§ 4. Si vicaria perpetua aut nova paroecia dotetur ex reditibus ecclesiae a qua dividitur, debet matrici honorem deferre modo et finibus ab Ordinario praestituendis; qui tamen vetatur baptismalem fontem matrici ipsi reservare.	Sec. 4. If a perpetual vicarage or new parish is endowed from the revenues of the church from which it is divided, it must render honor to the mother church in the manner and limits to be pre-established by the Ordinary; he is forbidden, however, to reserve the baptismal font to the mother church itself.
§ 5. Divisa paroecia quae ad aliquam religionem iure spectat, vicaria perpetua aut paroecia noviter erecta non est religiosa; pariter divisa paroecia iuris patronatus, nova paroecia est liberae collationis.	Sec. 5. When a parish which by right belongs to some religion has been divided, the perpetual vicarage or newly erected parish is not religious; likewise, when a parish of the right of patronage has been divided, the new parish is of free collation.
Can. 1428. § 1. Locorum Ordinarii uniones, translationes, divisiones, dismembrationes beneficiorum ne faciant nisi per authenticam scripturam, auditis Capitulo cathedrali et iis, si qui sint, quorum intersit, praesertim rectoribus ecclesiarum.	Can. 1428. Sec. 1. Local Ordinaries are not to make unions, translations, divisions, or dismemberments of benefices except by an authentic writing, after the cathedral Chapter and those, if there are any, whose interest it is, especially the rectors of churches, have been heard. *1983 Code correlation: NA*
§ 2. Unio, translatio, divisio, dismembratio facta sine canonica causa irrita est.	Sec. 2. A union, translation, division, or dismemberment made without a canonical cause is invalid.
§ 3. Adversus decretum Ordinarii unientis, transferentis, dividentis aut dismembrantis beneficia, datur in devolutivo tantum recursus ad Sanctam Sedem.	Sec. 3. Against the decree of an Ordinary uniting, transferring, dividing, or dismembering benefices, recourse to the Holy See is given only in devolutive effect.
Can. 1429. § 1. Beneficiis quibuslibet nequeunt Ordinarii locorum pensiones perpetuas aut temporarias imponere quae ad vitam pensionarii durent, sed possunt, dum beneficium conferunt, ex iusta causa in ipso collationis actu exprimenda, eisdem imponere pensiones temporarias, quae durent ad vitam beneficiarii, salva huic congrua portione.	Can. 1429. Sec. 1. Local Ordinaries cannot impose on any benefices perpetual or temporary pensions which last for the life of the pensioner, but they can, when they confer a benefice, from a just cause to be expressed in the very act of collation, impose on the same temporary pensions which last for the life of the beneficiary, with a congruent portion preserved to him. *1983 Code correlation: NA*
§ 2. Beneficiis autem paroecialibus non possunt, nisi in commodum parochi vel vicarii eiusdem paroeciae a munere abeuntis, imponere pensiones, quae tamen ne excedant tertiam partem reditus paroeciae, quibusvis deductis expensis et incertis reditibus.	Sec. 2. On parochial benefices, however, they cannot impose pensions except for the advantage of the pastor or vicar of the same parish departing from office; and these pensions are not to exceed a third part of the revenue of the parish, any expenses and uncertain revenues having been deducted.

§ 3. Pensiones beneficiis sive a Romano Pontifice sive ab aliis collatoribus impositae, cessant morte pensionarii, qui tamen nequit eas alienare, nisi id expresse concessum sit.	Sec. 3. Pensions imposed on benefices, whether by the Roman Pontiff or by other collators, cease at the death of the pensioner, who nevertheless cannot alienate them unless this has been expressly granted.
Can. 1430. § 1. Beneficia curata ab Ordinariis in non curata converti nequeunt, nec beneficia religiosa in saecularia, nec saecularia in religiosa.	Can. 1430. Sec. 1. Curate benefices cannot be converted by Ordinaries into non-curate ones, nor religious benefices into secular ones, nor secular benefices into religious ones. *1983 Code correlation: NA*
§ 2. E contrario possunt beneficia simplicia ab Ordinariis locorum in curata converti, dummodo ne obstent conditiones a fundatore expressae.	Sec. 2. On the contrary, simple benefices can be converted by local Ordinaries into curate ones, provided that conditions expressed by the founder do not obstruct.
CAPUT III De beneficiorum collatione	CHAPTER III: Of the Conferral of Benefices
Can. 1431. Ius Romano Pontifici est beneficia in universa Ecclesia conferendi eorumque collationem sibimet reservandi.	Can. 1431. The right of conferring benefices in the whole Church and of reserving their collation to himself belongs to the Roman Pontiff. *1983 Code correlation: NA*
Can. 1432. § 1. Ad collationem beneficiorum vacantium, Cardinalis in proprio titulo vel diaconia et Ordinarius loci in proprio territorio habent intentionem in iure fundatam.	Can. 1432. Sec. 1. For the collation of vacant benefices, a Cardinal in his own title or diaconia and the local Ordinary in his own territory have a claim founded in law. *1983 Code correlation: NA*
§ 2. Conferre autem beneficia nequit Vicarius Generalis sine speciali mandato; Vicarius autem Capitularis nec paroecias vacantes, nisi ad normam can. 455, § 2, n. 3, neque alia beneficia perpetua liberae collationis.	Sec. 2. A Vicar General cannot confer benefices without a special mandate; but a Vicar Capitular cannot confer vacant parishes except according to the norm of can. 455, Sec. 2, n. 3, nor other perpetual benefices of free collation.
§ 3. Si Ordinarius intra semestre ab habita certa vacationis notitia beneficium non contulerit, huius collatio devolvitur ad Sedem Apostolicam, salvo praescripto can. 458.	Sec. 3. If within six months from having certain notice of the vacancy the Ordinary has not conferred the benefice, its collation devolves to the Apostolic See, with the prescription of can. 458 preserved.
Can. 1433. Coadiutores in beneficiis cum vel sine futura successione ab una Sede Apostolica constitui possunt, salvo tamen praescripto can. 475, 476.	Can. 1433. Coadjutors in benefices, with or without future succession, can be constituted by the Apostolic See alone, with the prescription of can. 475, 476 nevertheless preserved. *1983 Code correlation: NA*
Can. 1434. Beneficia Sedi Apostolicae reservata ab inferioribus invalide conferuntur.	Can. 1434. Benefices reserved to the Apostolic See are invalidly conferred by inferiors. *1983 Code correlation: NA*
Can. 1435. § 1. Praeter omnia beneficia consistorialia et omnes dignitates ecclesiarum cathedralium et collegiatarum ad normam can. 396, § 1, sunt reservata Sedi Apostolicae, quanquam vacanti, sola beneficia quae infra memorantur:	Can. 1435. Sec. 1. Besides all consistorial benefices and all dignities of cathedral and collegiate churches according to the norm of can. 396, Sec. 1, only the benefices which are mentioned below are reserved to the Apostolic See, even when it is vacant: *1983 Code correlation: NA*
1° Omnia beneficia, etiam curata, quae vacaverint per obitum, promotionem, renuntiationem vel translationem S. R. E. Cardinalium, Legatorum Romani Pontificis, officialium maiorum Sacrarum Congregationum, Tribunalium et Officiorum Romanae Curiae et Familiarium, etiam honoris tantum, Summi Pontificis tempore vacationis beneficii;	1. All benefices, even curate ones, which have become vacant through the death, promotion, resignation, or transfer of Cardinals of the Holy Roman Church, Legates of the Roman Pontiff, major officials of the Sacred Congregations, Tribunals, and Offices of the Roman Curia, and members of the Family, even only of honor, of the Supreme Pontiff, at the time of the vacancy of the benefice.
2° Quae, fundata extra Romanam Curiam, vacaverint per beneficiarii obitum in ipsa Urbe;	2. Those which, founded outside the Roman Curia, have become vacant through the death of the beneficiary in the City itself.
3° Quae invalide ob simoniae vitium collata fuerint;	3. Those which have been conferred invalidly by reason of the vice of simony.
4° Denique beneficia quibus Romanus Pontifex per se vel per delegatum manus apposuit his qui sequuntur modis: si electionem ad beneficium irritam declaraverit, vel vetuerit electores ad electionem procedere; si renuntiationem admiserit; si beneficiarium promoverit, transtulerit, beneficio privaverit; si beneficium in commendam dederit.	4. Finally, benefices to which the Roman Pontiff, by himself or through a delegate, has applied his hand in the following ways: if he has declared the election to the benefice invalid, or has forbidden the electors to proceed to an election; if he has admitted a resignation; if he has promoted, transferred, or deprived the beneficiary of the benefice; if he has given the benefice in commendam.
§ 2. At nunquam sunt reservata, nisi id expresse dicatur, beneficia manualia aut iuris patronatus laicalis vel mixti.	Sec. 2. But manual benefices or benefices of lay or mixed right of patronage are never reserved unless this is expressly said.
§ 3. Quod attinet ad collationem beneficiorum quae Romae fundata sint, leges peculiares de eisdem vigentes serventur.	Sec. 3. As regards the collation of benefices which have been founded at Rome, the special laws in force concerning them are to be observed.

Can. 1436. Beneficium ecclesiasticum clerico invito et provisionem non expresse acceptanti valide conferri nequit.	Can. 1436. An ecclesiastical benefice cannot validly be conferred on a cleric against his will and not expressly accepting the provision. *1983 Code correlation: NA*
Can. 1437. Nemo potest beneficium sibi ipse conferre.	Can. 1437. No one can confer a benefice on himself. *1983 Code correlation: NA*
Can. 1438. Omnia beneficia saecularia ad vitam beneficiarii conferenda sunt, nisi aliud ferat vel lex fundationis, vel consuetudo immemorabilis vel peculiare indultum.	Can. 1438. All secular benefices must be conferred for the life of the beneficiary, unless the law of foundation, immemorial custom, or a peculiar indult provides otherwise. *1983 Code correlation: NA*
Can. 1439. § 1. Nullus clericus habilis est ad acceptanda et retinenda sive in titulum sive in commendam perpetuam plura beneficia incompatibilia, ad normam can. 156.	Can. 1439. Sec. 1. No cleric is capable of accepting and retaining, whether in title or in perpetual commendam, several incompatible benefices, according to the norm of can. 156. *1983 Code correlation: NA*
§ 2. Incompatibilia sunt non solum duo beneficia quorum onera universa idem beneficiarius per se implere simul nequeat, sed etiam duo beneficia quorum alterutrum ad honestam ipsius sustentationem sufficiat.	Sec. 2. Incompatible are not only two benefices whose whole burdens the same beneficiary cannot fulfill at the same time by himself, but also two benefices of which either one suffices for his decent support.
Can. 1440. Beneficia ecclesiastica sine deminutione conferantur, salvo praescripto can. 1429, §§ 1, 2.	Can. 1440. Ecclesiastical benefices are to be conferred without diminution, with the prescription of can. 1429, Sec. 1, 2 preserved. *1983 Code correlation: NA*
Can. 1441. Tanquam simoniacae reprobantur deductiones ex fructibus, compensationes ac solutiones a clerico in actu provisionis faciendae, quae collatori, patrono aliisve cedant.	Can. 1441. Deductions from fruits, compensations, and payments to be made by a cleric in the act of provision, which yield to the collator, patron, or others, are rejected as simoniacal. *1983 Code correlation: NA*
Can. 1442. Beneficia saecularia nonnisi clericis e clero saeculari conferenda sunt; religiosa sodalibus illius religionis, ad quam beneficia pertinent.	Can. 1442. Secular benefices are to be conferred only on clerics from the secular clergy; religious benefices on members of that religion to which the benefices pertain. *1983 Code correlation: NA*
Can. 1443. § 1. Nemo possessionem beneficii sibi collati aut propria auctoritate capiat, aut non emissa fidei professione, si agatur de beneficiis pro quibus haec fidei professio praescripta sit.	Can. 1443. Sec. 1. No one is to take possession of a benefice conferred on him either by his own authority or without having emitted the profession of faith, if there is question of benefices for which this profession of faith has been prescribed. *1983 Code correlation: NA*
§ 2. Si agatur de beneficiis non consistorialibus, missio in possessionem, seu institutio corporalis, ad loci Ordinarium spectat, qui ad id alium ecclesiasticum virum delegare poterit.	Sec. 2. If there is question of non-consistorial benefices, mission into possession, or corporeal institution, belongs to the local Ordinary, who can delegate another ecclesiastical man for this.
Can. 1444. § 1. Missio in beneficii possessionem fiat secundum modum iure peculiari praescriptum, vel legitima consuetudine receptum, nisi iusta ex causa Ordinarius ab eo modo seu ritu expresse in scriptis dispensaverit; quo in casu haec dispensatio locum tenet captae possessionis.	Can. 1444. Sec. 1. Mission into possession of a benefice is to be made according to the manner prescribed by particular law or received by legitimate custom, unless for a just cause the Ordinary has expressly dispensed in writing from that manner or rite; in which case this dispensation takes the place of possession taken. *1983 Code correlation: NA*
§ 2. Loci Ordinarius praefiniat tempus intra quod possessio beneficii capi debeat; quo inutiliter praeterlapso, nisi iustum obstiterit impedimentum, beneficium vacare declaret ad normam can. 188, n. 2.	Sec. 2. The local Ordinary is to determine beforehand the time within which possession of the benefice must be taken; when this has passed uselessly, unless a just impediment has obstructed, he is to declare the benefice vacant according to the norm of can. 188, n. 2.
Can. 1445. Possessio beneficii etiam per procuratorem, speciale mandatum habentem, capi potest.	Can. 1445. Possession of a benefice can also be taken through a procurator having a special mandate. *1983 Code correlation: NA*
Can. 1446. Si clericus qui beneficium possidet, probaverit se in eiusdem beneficii possessione pacifice per integrum triennium fuisse bona fide, etsi forte cum titulo invalido, dummodo absit simonia, beneficium ex legitima praescriptione obtinet.	Can. 1446. If a cleric who possesses a benefice has proved that he was in peaceful possession of the same benefice in good faith for a whole three years, even perhaps with an invalid title, provided simony is absent, he obtains the benefice by legitimate prescription. *1983 Code correlation: NA*

Can. 1447. Qui beneficium postulat ab alio pacifice possessum, quod certo modo vacare contendat, debet in supplici libello exprimere nomen possessoris, tempus possessionis et causam specialem ex qua constet nullum possessori in eo beneficio ius competere; beneficium autem postulanti conferri non potest, nisi prius causa in petitorio fuerit, ad normam iuris, definita.	Can. 1447. He who seeks a benefice peacefully possessed by another, which he contends to be vacant in a certain way, must express in the supplicatory libellus the name of the possessor, the time of possession, and the special cause from which it is established that no right in that benefice belongs to the possessor; moreover the benefice cannot be conferred on the petitioner unless first the cause in the petitory action has been decided according to the norm of law. *1983 Code correlation: NA*
CAPUT IV De iure patronatus	CHAPTER IV: Of the Right of Patronage
Can. 1448. Ius patronatus est summa privilegiorum, cum quibusdam oneribus, quae ex Ecclesiae concessione competunt fundatoribus catholicis ecclesiae, cappellae aut beneficii, vel etiam eis qui ab illis causam habent.	Can. 1448. The right of patronage is the sum of privileges, with certain burdens, which by concession of the Church belongs to Catholic founders of a church, chapel, or benefice, or also to those who have title from them. *1983 Code correlation: NA*
Can. 1449. Ius patronatus est:	Can. 1449. The right of patronage is: *1983 Code correlation: NA*
1° Reale, vel personale, prout alicui rei cohaeret vel directe ad personam spectat;	1. Real or personal, according as it inheres in some thing or directly regards a person.
2° Ecclesiasticum, laicale, mixtum, prout titulus, quo quis iure patronatus potitur, est ecclesiasticus, vel laicalis, vel mixtus;	2. Ecclesiastical, lay, or mixed, according as the title by which one enjoys the right of patronage is ecclesiastical, lay, or mixed.
3° Hereditarium, familiare, gentilitium, mixtum, prout transit ad heredes, vel ad eos qui de familia aut de gente sunt fundatoris, vel ad eos qui simul sunt heredes et de familia vel gente fundatoris.	3. Hereditary, familial, gentilitial, or mixed, according as it passes to heirs, or to those who are of the family or clan of the founder, or to those who are at the same time heirs and of the family or clan of the founder.
Can. 1450. § 1. Nullum patronatus ius ullo titulo constitui in posterum valide potest.	Can. 1450. Sec. 1. No right of patronage can validly be constituted in the future by any title. *1983 Code correlation: NA*
§ 2. Loci autem Ordinarius potest:	Sec. 2. The local Ordinary, however, can:
1° Fidelibus qui ex toto vel ex parte ecclesias exstruxerint vel beneficia fundaverint, spiritualia suffragia, eorum liberalitati proportionata, concedere vel ad tempus vel etiam in perpetuum;	1. Grant, either for a time or even in perpetuity, spiritual suffrages proportioned to their liberality to the faithful who have built churches or founded benefices in whole or in part.
2° Fundationem beneficii admittere ea adiecta conditione, ut beneficium prima vice conferatur clerico fundatori vel alii clerico a fundatore designato.	2. Admit the foundation of a benefice with this condition added, that the benefice for the first time be conferred on the cleric founder or on another cleric designated by the founder.
Can. 1451. § 1. Curent locorum Ordinarii ut patroni, loco iuris patronatus quo fruuntur aut saltem loco iuris praesentandi, spiritualia suffragia etiam perpetua pro se suisve acceptent.	Can. 1451. Sec. 1. Local Ordinaries are to take care that patrons accept, in place of the right of patronage which they enjoy or at least in place of the right of presenting, spiritual suffrages, even perpetual ones, for themselves and their own. *1983 Code correlation: NA*
§ 2. Si patroni id noluerint, eorum ius patronatus canonibus qui sequuntur, regatur.	Sec. 2. If patrons are unwilling to do this, their right of patronage is governed by the canons which follow.
Can. 1452. Electiones ac praesentationes populares ad beneficia etiam paroecialia, sicubi vigent, tolerari tantum possunt, si populus clericum seligat inter tres ab Ordinario loci designatos.	Can. 1452. Popular elections and presentations to benefices, even parochial ones, wherever they are in force, can only be tolerated if the people select a cleric from among three designated by the local Ordinary. *1983 Code correlation: NA*
Can. 1453. § 1. Ius patronatus personale transmitti valide nequit ad infideles, publice apostatas, haereticos, schismaticos, adscriptos societatibus secretis ab Ecclesia damnatis, nec ad quoslibet excommunicatos post sententiam declaratoriam vel condemnatoriam.	Can. 1453. Sec. 1. A personal right of patronage cannot validly be transmitted to unbelievers, public apostates, heretics, schismatics, those enrolled in secret societies condemned by the Church, nor to any excommunicated persons after a declaratory or condemnatory sentence. *1983 Code correlation: NA*
§ 2. Ut ad alios ius patronatus personale transmitti valide possit, requiritur consensus Ordinarii in scriptis datus, salvis legibus fundationis itemque praescripto can. 1470, § 1, n. 4.	Sec. 2. In order that a personal right of patronage can validly be transmitted to others, the consent of the Ordinary given in writing is required, with the laws of foundation and likewise the prescription of can. 1470, Sec. 1, n. 4 preserved.
§ 3. Si res, cui ius patronatus reale cohaeret, ad aliquam personam de qua in § 1 transeat, ius patronatus suspensum manet.	Sec. 3. If a thing to which a real right of patronage inheres passes to some person of whom in Sec. 1, the right of patronage remains suspended.

Can. 1454. Nullum ius patronatus admittatur, nisi authenticis documentis aut aliis legitimis probationibus evincatur.	Can. 1454. No right of patronage is to be admitted unless it is proved by authentic documents or other legitimate proofs. *1983 Code correlation: NA*
Can. 1455. Privilegia patronorum sunt:	Can. 1455. The privileges of patrons are: *1983 Code correlation: NA*
1° Praesentandi clericum ad ecclesiam vacantem vel beneficium vacans;	1. Presenting a cleric to a vacant church or vacant benefice.
2° Salva exsecutione onerum et honesta beneficiarii sustentatione, alimenta ex aequitate obtinendi ex ecclesiae vel beneficii reditibus, si qui supersint, quoties patronus ad inopiam nulla sua culpa redactus fuerit, etiamsi ipse iuri patronatus renuntiaverit in commodum Ecclesiae, vel pensio in limine fundationis ipsi patrono fuerit reservata, quae ad sublevandam eius inopiam non sufficiat;	2. With the execution of burdens and the decent support of the beneficiary preserved, obtaining support in equity from the revenues of the church or benefice, if any remain over, whenever the patron has been reduced to want through no fault of his own, even if he himself has renounced the right of patronage for the advantage of the Church, or a pension has been reserved to the patron himself at the threshold of the foundation which does not suffice for alleviating his want.
3° Habendi, si ita ferant legitimae locorum consuetudines, in sui patronatus ecclesia stemma gentis vel familiae, praecedentiam ante ceteros laicos in processionibus vel similibus functionibus, digniorem sedem in ecclesia, sed extra presbyterium et sine baldachino.	3. Having, if the legitimate customs of the places so provide, the coat of arms of the clan or family in the church of his patronage, precedence before other lay persons in processions or similar functions, and a more dignified seat in the church, but outside the presbytery and without a baldachin.
Can. 1456. Uxor per seipsam ius patronatus exercet, minores per parentes aut per tutores; quod si parentes vel tutores acatholici sint, ius patronatus interim suspensum manet.	Can. 1456. A wife exercises the right of patronage by herself, minors through parents or guardians; but if the parents or guardians are non-Catholics, the right of patronage remains suspended in the meantime. *1983 Code correlation: NA*
Can. 1457. Praesentatio, nullo iusto obstante impedimento, sive agatur de patronatu laicali sive de ecclesiastico et mixto fieri debet, nisi brevius tempus lege fundationis vel legitima consuetudine praescriptum fuerit, saltem intra quatuor menses a die quo is, cui ius est instituendi, patronum certiorem fecerit de vacatione beneficii et de sacerdotibus qui in concursu fuerunt probati, si agatur de beneficio quod per concursum conferri debet.	Can. 1457. Presentation, no just impediment obstructing, whether there is question of lay patronage or of ecclesiastical and mixed patronage, must be made, unless a shorter time has been prescribed by the law of foundation or legitimate custom, at least within four months from the day on which he to whom the right of instituting belongs has made the patron certain concerning the vacancy of the benefice and concerning the priests who were approved in the concursus, if there is question of a benefice which must be conferred through concursus. *1983 Code correlation: NA*
Can. 1458. § 1. Si intra praescriptum tempus praesentatio facta non fuerit, ecclesia vel beneficium pro eo casu fit liberae collationis.	Can. 1458. Sec. 1. If presentation has not been made within the prescribed time, the church or benefice for that case becomes of free collation. *1983 Code correlation: NA*
§ 2. Si vero lis, quae intra utile tempus dirimi nequeat, exoriatur sive circa ius praesentandi inter Ordinarium et patronum vel inter ipsos patronos, sive circa ius praelationis inter ipsos praesentatos, suspendatur collatio usque ad finem controversiae, et interim, si opus sit, oeconomum ecclesiae vel beneficio vacanti Ordinarius praeficiat.	Sec. 2. But if a lawsuit, which cannot be resolved within the useful time, arises either concerning the right of presenting between the Ordinary and the patron or among the patrons themselves, or concerning the right of preference among those presented, the collation is suspended until the end of the controversy, and in the meantime, if there is need, the Ordinary is to place an oeconomus over the church or vacant benefice.
Can. 1459. § 1. Si plures singulares personae sint patroni, possunt tum pro se tum pro suis successoribus de alternis praesentationibus inter se convenire.	Can. 1459. Sec. 1. If several individual persons are patrons, they can come to agreement among themselves concerning alternate presentations, both for themselves and for their successors. *1983 Code correlation: NA*
§ 2. Ut autem haec conventio sit valida, accedat oportet Ordinarii consensus in scriptis datus, qui tamen semel praestitus nequit valide ab eodem Ordinario vel eius successoribus, patronis invitis, revocari.	Sec. 2. But in order that this agreement be valid, the consent of the Ordinary given in writing must accede; nevertheless, once given, it cannot validly be revoked by the same Ordinary or his successors against the will of the patrons.
Can. 1460. § 1. Si ius patronatus collegialiter exerceatur, ille praesentatus habeatur, qui maiorem suffragiorum numerum retulerit, ad normam can. 101 § 1; quod si, duobus scrutiniis sine effectu institutis in tertio scrutinio plures maiorem prae ceteris, sed aequalem inter se suffragiorum numerum habuerint, ii omnes praesentati censeantur.	Can. 1460. Sec. 1. If the right of patronage is exercised collegially, he is considered presented who has obtained the greater number of votes, according to the norm of can. 101, Sec. 1; but if, two scrutinies having been conducted without effect, in the third scrutiny several have a greater number of votes than the rest, but equal among themselves, all of them are considered presented. *1983 Code correlation: NA*
§ 2. Si ius patronatus penes singulares personas sit, quae inter se de alternis praesentationibus non convenerint, ille praesentatus habeatur, qui maiorem saltem relative suffragiorum numerum retulerit; et si plures eundem, maiorem quam ceteri, suffragiorum numerum habuerint, omnes censeantur praesentati.	Sec. 2. If the right of patronage rests with individual persons who have not agreed among themselves concerning alternate presentations, he is considered presented who has obtained at least the relatively greater number of votes; and if several have the same number of votes, greater than the others, all are considered presented.

§ 3. Qui ex diversis titulis ius patronatus obtinet, tot habet in praesentatione suffragia, quot titulos.	Sec. 3. He who obtains the right of patronage from diverse titles has as many votes in the presentation as he has titles.
§ 4. Quilibet patronus, antequam praesentatio acceptetur, non unum tantum, sed plures praesentare potest, tum una simul tum etiam successive, intra tempus tamen praescriptum, modo illos ne excludat quos prius praesentavit.	Sec. 4. Any patron, before the presentation is accepted, can present not only one but several, both all at once and also successively, within the prescribed time however, provided he does not exclude those whom he has presented earlier.
Can. 1461. Nemo potest praesentare seipsum neque aliis patronis accedere ut suffragiorum numerum ad praesentationem necessarium pro se compleat.	Can. 1461. No one can present himself nor accede to other patrons so that he may complete for himself the number of votes necessary for presentation. *1983 Code correlation: NA*
Can. 1462. Si ecclesiae vel beneficio provideri debeat per concursum, patronus, etiam laicus, non potest praesentare, nisi clericum legitime ex concursu probatum.	Can. 1462. If provision must be made for a church or benefice by concursus, the patron, even a lay person, cannot present anyone except a cleric legitimately approved from the concursus. *1983 Code correlation: NA*
Can. 1463. Persona praesentata debet esse idonea, idest, ipso praesentationis vel saltem acceptationis die, qualitatibus omnibus praedita, quae iure seu communi seu peculiari vel lege fundationis requiruntur.	Can. 1463. The person presented must be suitable, that is, on the day of the presentation or at least of the acceptance, furnished with all qualities which are required by common or particular law or by the law of foundation. *1983 Code correlation: NA*
Can. 1464. § 1. Praesentatio fieri debet loci Ordinario, cuius est iudicare utrum idonea sit persona praesentata.	Can. 1464. Sec. 1. Presentation must be made to the local Ordinary, whose part it is to judge whether the person presented is suitable. *1983 Code correlation: NA*
§ 2. Ordinarius ad suum formandum iudicium, debet ad normam can. 149 de persona praesentata diligenter inquirere et opportunas notitias, etiam secretas, si opus fuerit, assumere.	Sec. 2. To form his judgment, the Ordinary must, according to the norm of can. 149, inquire diligently concerning the person presented and take opportune information, even secret information if there is need.
§ 3. Ordinarius non cogitur patrono patefacere rationes cur personam praesentatam admittere non possit.	Sec. 3. The Ordinary is not compelled to disclose to the patron the reasons why he cannot admit the person presented.
Can. 1465. § 1. Si praesentatus non idoneus fuerit repertus, patronus, dummodo tempus utile ad praesentandum sua negligentia lapsum ne sit, potest alium intra tempus de quo in can. 1457 praesentare; sed si ne hic quidem idoneus repertus fuerit, ecclesia vel beneficium pro eo casu fit liberae collationis, nisi patronus vel praesentatus intra decem dies a significatione recusationis recursum a iudicio Ordinarii ad Sedem Apostolicam interposuerit; quo pendente, suspendatur collatio usque ad finem controversiae et interim, si opus sit, oeconomum ecclesiae vel beneficio vacanti Ordinarius praeficiat.	Can. 1465. Sec. 1. If the one presented has been found not suitable, the patron, provided that the useful time for presenting has not elapsed by his negligence, can present another within the time of which in can. 1457; but if not even this one has been found suitable, the church or benefice for that case becomes of free collation, unless the patron or the one presented has interposed recourse from the judgment of the Ordinary to the Apostolic See within ten days from the notification of refusal; while this is pending, the collation is suspended until the end of the controversy, and in the meantime, if there is need, the Ordinary is to place an oeconomus over the church or vacant benefice. *1983 Code correlation: NA*
§ 2. Praesentatio, labe simoniaca infecta, est ipso iure irrita, et etiam institutionem forte subsecutam irritam reddit.	Sec. 2. A presentation infected with the stain of simony is by the law itself invalid, and renders invalid even an institution perhaps following it.
Can. 1466. § 1. Legitime praesentatus, et idoneus repertus, acceptata praesentatione, ius habet ad canonicam institutionem.	Can. 1466. Sec. 1. One legitimately presented and found suitable, after the presentation has been accepted, has the right to canonical institution. *1983 Code correlation: NA*
§ 2. Ius concedendi canonicam institutionem proprium est Ordinarii loci, non autem Vicarii Generalis sine mandato speciali.	Sec. 2. The right of granting canonical institution is proper to the local Ordinary, but not to the Vicar General without a special mandate.
§ 3. Si plures et omnes idonei praesentati sint Ordinarius eligit quem magis idoneum in Domino iudicaverit.	Sec. 3. If several have been presented and all are suitable, the Ordinary chooses him whom he has judged more suitable in the Lord.
Can. 1467. Institutio canonica pro quolibet beneficio etiam non curato dari debet, nullo iusto obstante impedimento, intra duos menses ex quo praesentatio facta sit.	Can. 1467. Canonical institution for any benefice, even a non-curate one, must be given, no just impediment obstructing, within two months from the time when the presentation was made. *1983 Code correlation: NA*
Can. 1468. Si praesentatus ante canonicam institutionem renuntiaverit vel mortuus fuerit, patronus rursus ius praesentandi habet.	Can. 1468. If the one presented has resigned or died before canonical institution, the patron again has the right of presenting. *1983 Code correlation: NA*
Can. 1469. § 1. Onera seu officia patronorum sunt:	Can. 1469. Sec. 1. The burdens or offices of patrons are: *1983 Code correlation: NA*

1° Ordinarium loci monere, si bona ecclesiae seu beneficii dilapidari viderint, quin tamen se immisceant administrationi eorundem bonorum;	1. To warn the local Ordinary if they have seen the goods of the church or benefice being squandered, yet without mixing themselves in the administration of those goods.
2° Aedificare denuo ecclesiam collapsam aut reparationes, iudicio Ordinarii, necessarias in eadem facere, si ex titulo aedificationis ius patronatus habeant, et nisi onus aedificandae denuo vel reparandae ecclesiae aliis incumbat ad normam can. 1186;	2. To build again a collapsed church or to make in it the repairs necessary in the judgment of the Ordinary, if they have the right of patronage by title of building, and unless the burden of building the church again or repairing it falls upon others according to the norm of can. 1186.
3° Supplere reditus, si ex titulo dotationis ius patronatus proveniat, cum ecclesiae vel beneficii reditus ita defecerint, ut nequeat amplius vel cultus decenter in ecclesia exerceri, vel beneficium conferri.	3. To supplement the revenues, if the right of patronage comes from title of endowment, when the revenues of the church or benefice have so failed that divine worship can no longer be exercised decently in the church or the benefice can no longer be conferred.
§ 2. Si ecclesia collapsa fuerit vel necessariis indigeat reparationibus, aut si reditus defecerint ad normam § 1, nn. 2, 3, ius patronatus interim quiescit.	Sec. 2. If the church has collapsed or needs necessary repairs, or if the revenues have failed according to the norm of Sec. 1, nn. 2, 3, the right of patronage meanwhile lies inactive.
§ 3. Si patronus, intra tempus ab Ordinario sub poena cessationis patronatus praefiniendum, ecclesiam denuo aedificaverit vel restauraverit aut reditus auxerit, ius patronatus revigescit; secus ipso iure et sine ulla declaratione cessat.	Sec. 3. If the patron, within the time to be determined beforehand by the Ordinary under penalty of cessation of patronage, has built the church again or restored it or increased the revenues, the right of patronage revives; otherwise it ceases by the law itself and without any declaration.
Can. 1470. § 1. Praeter casum de quo in can. 1469, § 3, ius patronatus exstinguitur:	Can. 1470. Sec. 1. Besides the case of which in can. 1469, Sec. 3, the right of patronage is extinguished: *1983 Code correlation: NA*
1° Si patronus iuri suo renuntiaverit; eius tamen renuntiatio ex integro fieri potest aut ex parte; nunquam vero potest aliis compatronis, si qui sint, damnum afferre;	1. If the patron has renounced his right; nevertheless his renunciation can be made entirely or in part, but it can never bring harm to other co-patrons, if there are any.
2° Si Sancta Sedes ius patronatus revocaverit aut ipsam ecclesiam vel beneficium perpetuo suppresserit;	2. If the Holy See has revoked the right of patronage or has suppressed the church itself or the benefice in perpetuity.
3° Si contra ius patronatus legitime praescriptum fuerit;	3. If it has been legitimately prescribed against the right of patronage.
4° Si res, cui ius patronatus inhaeret, pereat, aut exstinguatur familia, gens, linea cui secundum tabulas fundationis reservatur; quo in altero casu nec ius patronatus hereditarium evadit, nec Ordinarius valide permittere poterit donationem iuris patronatus alii fieri;	4. If the thing to which the right of patronage inheres perishes, or the family, clan, or line to which it is reserved according to the documents of foundation is extinguished; in this latter case the right of patronage neither becomes hereditary, nor will the Ordinary be able validly to permit a donation of the right of patronage to be made to another.
5° Si, consentiente patrono, ecclesia vel beneficium uniatur alii liberae collationis, aut ecclesia fiat electiva vel regularis;	5. If, with the patron consenting, the church or benefice is united to another of free collation, or the church becomes elective or regular.
6° Si patronus ius patronatus simoniace in alium transferre attentaverit; si lapsus fuerit in apostasiam, haeresim aut schisma; si bona ac iura ecclesiae vel beneficii iniuste usurpaverit aut detineat; si rectorem vel alium clericum ecclesiae servitio addictum aut beneficiarium per se vel per alios occiderit vel mutilaverit.	6. If the patron has attempted to transfer the right of patronage simoniacally to another; if he has lapsed into apostasy, heresy, or schism; if he has unjustly usurped or detains the goods and rights of the church or benefice; if by himself or through others he has killed or mutilated the rector or another cleric assigned to the service of the church or the beneficiary.
§ 2. Propter crimina de quibus in § 1, n. 6, ius patronatus amittit solus patronus reus et, ob delictum postremo memoratum, eius quoque heredes.	Sec. 2. On account of the crimes of which in Sec. 1, n. 6, only the guilty patron loses the right of patronage and, on account of the last-mentioned offense, his heirs also.
§ 3. Ut ex delictis enumeratis in § 1, n. 6, patroni censeantur ius patronatus amississe, requiritur et sufficit sententia declaratoria.	Sec. 3. In order that patrons be considered to have lost the right of patronage from the offenses enumerated in Sec. 1, n. 6, a declaratory sentence is required and suffices.
§ 4. Censura aut infamia iuris innodati post sententiam condemnatoriam vel declaratoriam, usque dum censura vel infamia perdurant, nequeunt ius patronatus exercere eiusque privilegiis uti.	Sec. 4. Those bound by censure or infamy of law after a condemnatory or declaratory sentence, as long as the censure or infamy continues, cannot exercise the right of patronage or use its privileges.
Can. 1471. Si cui Sedes Apostolica sive in concordatis sive extra concordata indultum concesserit praesentandi ad ecclesiam vacantem vel ad beneficium vacans, non inde ius patronatus oritur, et privilegium praesentationis strictam interpretationem pati oportet ex tenore indulti.	Can. 1471. If the Apostolic See, whether in concordats or outside concordats, has granted to someone an indult of presenting to a vacant church or vacant benefice, the right of patronage does not arise from this, and the privilege of presentation must undergo strict interpretation from the tenor of the indult. *1983 Code correlation: NA*
CAPUT V De iuribus et obligationibus beneficiariorum	CHAPTER V: Of the Rights and Obligations of Beneficiaries

Can. 1472. Quilibet beneficiarius, capta legitime beneficii possessione, omnibus iuribus fruitur tam temporalibus, quam spiritualibus, quae beneficio adnexa sint.	Can. 1472. Any beneficiary, after he has legitimately taken possession of the benefice, enjoys all rights, both temporal and spiritual, which are attached to the benefice. *1983 Code correlation: NA*
Can. 1473. Etsi beneficiarius alia bona non beneficialia habeat, libere uti frui potest fructibus beneficialibus qui ad eius honestam sustentationem sint necessarii; obligatione autem tenetur impendendi superfluos pro pauperibus aut piis causis, salvo praescripto can. 239, § 1, n. 19.	Can. 1473. Although the beneficiary has other non-beneficial goods, he can freely use and enjoy the beneficial fruits which are necessary for his decent support; but he is held by the obligation of expending the surplus for the poor or for pious causes, with the prescription of can. 239, Sec. 1, n. 19 preserved. *1983 Code correlation: NA*
Can. 1474. Si ad beneficium obtinendum susceptio alicuius ordinis requiratur, beneficiarius talem ordinem ante beneficii collationem iam receperit oportet.	Can. 1474. If the reception of some order is required for obtaining a benefice, the beneficiary must already have received such order before the collation of the benefice. *1983 Code correlation: NA*
Can. 1475. § 1. Beneficiarius tenetur peculiaria onera beneficio adnexa fideliter adimplere et praeterea canonicas horas quotidie recitare.	Can. 1475. Sec. 1. The beneficiary is held faithfully to fulfill the particular burdens attached to the benefice and, in addition, to recite the canonical hours daily. *1983 Code correlation: NA*
§ 2. Si, nullo legitimo detentus impedimento, obligationi recitandi horas canonicas non satisfecerit, fructus pro rata omissionis non facit suos, eosque fabricae ecclesiae aut Seminario dioecesano tradat vel in pauperes eroget.	Sec. 2. If, detained by no legitimate impediment, he has not satisfied the obligation of reciting the canonical hours, he does not make the fruits his own in proportion to the omission, and he is to hand them over to the fabric of the church or to the diocesan Seminary, or distribute them to the poor.
Can. 1476. § 1. Beneficiarius bona ad suum beneficium pertinentia, ut beneficii curator, administrare debet, ad normam iuris.	Can. 1476. Sec. 1. The beneficiary must administer the goods pertaining to his benefice as curator of the benefice, according to the norm of law. *1983 Code correlation: NA*
§ 2. Si negligens aliove modo in culpa fuerit, damna resarcire beneficio debet, atque ad ea compensanda ab Ordinario loci compellendus est; et, si sit parochus, a paroecia amoveri poterit ad normam can. 2147 seqq.	Sec. 2. If he has been negligent or in fault in another way, he must make reparation to the benefice for the damages, and is to be compelled by the local Ordinary to compensate them; and, if he is a pastor, he can be removed from the parish according to the norm of can. 2147 and following.
Can. 1477. § 1. Sumptus ordinario modo connexi cum bonorum beneficialium administratione et fructuum perceptione, a beneficiario ferendi sunt.	Can. 1477. Sec. 1. Expenses connected in the ordinary way with the administration of beneficial goods and the perception of fruits are to be borne by the beneficiary. *1983 Code correlation: NA*
§ 2. Impensae pro extraordinariis domus beneficialis reparationibus, ab iis ferendae sunt quibus onus reficiendi beneficialem ecclesiam incumbit, nisi fundationis tabulae aut legitime conventiones et consuetudines aliud caveant.	Sec. 2. Expenses for extraordinary repairs of the beneficial house are to be borne by those upon whom the burden of repairing the beneficial church falls, unless the documents of foundation or legitimate agreements and customs provide otherwise.
§ 3. Minores reparationes quae ipsi incumbunt, beneficiarius quamprimum perficiat, ne maiorum necessitas enascatur.	Sec. 3. Minor repairs which fall upon him, the beneficiary is to complete as soon as possible, lest the necessity of greater repairs arise.
Can. 1478. Ordinarius loci obligatione tenetur advigilandi etiam per vicarios foraneos ut beneficialia bona conserventur et rite administrentur.	Can. 1478. The local Ordinary is held by the obligation of watching, also through vicars forane, that beneficial goods are preserved and rightly administered. *1983 Code correlation: NA*
Can. 1479. In locatione bonorum beneficialium anticipatae solutiones ultra semestre prohibentur sine licentia Ordinarii loci, qui in casibus extraordinariis congruis praescriptionibus caveat ne talis locatio in damnum vergat loci pii aut successorum in beneficio.	Can. 1479. In leasing beneficial goods, payments anticipated beyond six months are prohibited without the permission of the local Ordinary, who in extraordinary cases is to take care by suitable prescriptions lest such leasing turn to the harm of the pious place or of successors in the benefice. *1983 Code correlation: NA*
Can. 1480. Annui reditus beneficii inter successorem et antecessorem eiusve heredes, in casu obitus, pro rata temporis quo beneficio uterque deservierit, distribuantur, omnibus proventibus et oneribus currentis anni computatis, nisi legitima consuetudo aut peculiaria statuta rite approbata alium iustae compositionis modum induxerint.	Can. 1480. The annual revenues of a benefice are to be distributed between the successor and the predecessor or his heirs, in case of death, according to the proportion of the time in which each served the benefice, all proceeds and burdens of the current year having been computed, unless legitimate custom or particular statutes duly approved have introduced another manner of just composition. *1983 Code correlation: NA*

Can. 1481. Deductis cuiuslibet generis expensis et salvo praescripto can. 472, n. 1, fructus beneficii vacantis pro altera dimidia parte accrescunt doti beneficii vel massae communi, pro altera cedunt fabricae ecclesiae seu sacrario, salva legitima consuetudine qua fructus omnes in bonum commune dioeceseos erogentur.	Can. 1481. Expenses of whatever kind having been deducted and with the prescription of can. 472, n. 1 preserved, the fruits of a vacant benefice accrue for one half to the endowment of the benefice or to the common fund, and for the other half yield to the fabric of the church or to the sacristy, with legitimate custom preserved by which all the fruits are expended for the common good of the diocese. *1983 Code correlation: NA*
Can. 1482. Quod ad mediam annatam, quam vocant, attinet, ea, ubi viget, retineatur, et peculiaria statuta ac laudabiles consuetudines in unaquaque regione circa eam vigentes serventur.	Can. 1482. As regards the half-annate, as it is called, where it is in force, let it be retained, and let the particular statutes and laudable customs in force concerning it in each region be observed. *1983 Code correlation: NA*
Can. 1483. § 1. Bona mensae episcopalis ab Episcopo diligenter administrentur.	Can. 1483. Sec. 1. The goods of the episcopal mensa are to be diligently administered by the Bishop. *1983 Code correlation: NA*
§ 2. Domus episcopalis sarta tectaque conservetur et, si opus sit, restauretur et reparetur impensis eiusdem mensae, quoties huiusmodi onera ex peculiari titulo aliis non incumbant.	Sec. 2. The episcopal house is to be kept in good repair and, if there is need, restored and repaired at the expense of the same mensa, whenever burdens of this kind do not fall upon others from a particular title.
§ 3. Curent quoque Episcopi ut, accurato inventario confecto, utensilia omnia vel bona mobilia domui episcopali forte addicta atque in mensae dominio constituta, ad successorem ex toto secureque transmittantur.	Sec. 3. Bishops are also to take care that, after an accurate inventory has been made, all utensils or movable goods perhaps assigned to the episcopal house and constituted in the ownership of the mensa are transmitted to the successor wholly and securely.
CAPUT VI De dimissione et permutatione beneficiorum	CHAPTER VI: Of the Resignation and Exchange of Benefices
Can. 1484. Ordinarius ne admittat dimissionem beneficii a clerico in maioribus ordinibus constituto factam, nisi constet eum necessaria ad honestam sustentationem aliunde habere, et firmo praescripto can. 584.	Can. 1484. The Ordinary is not to admit the resignation of a benefice made by a cleric constituted in major orders, unless it is established that he has from elsewhere the things necessary for decent support, and with the prescription of can. 584 remaining firm. *1983 Code correlation: NA*
Can. 1485. Dimissio beneficii, cuius titulo clericus ordinatus fuit, irrita est, nisi expressa mentio fiat clericum illius titulo promotum fuisse, eidemque, de consensu Ordinarii, alium legitimum ordinationis titulum substituisse.	Can. 1485. The resignation of a benefice by title of which the cleric was ordained is invalid unless express mention is made that the cleric had been promoted by title of that benefice and, with the consent of the Ordinary, had substituted another legitimate title of ordination for it. *1983 Code correlation: NA*
Can. 1486. Dimissionem beneficiorum in commodum aliorum vel sub aliqua conditione, quae ipsam beneficii provisionem aut redituum erogationem attingat, Ordinarius admittere nequit, nisi in casu quo beneficium sit litigiosum et dimissio fiat ab alterutro ex litigantibus in commodum alterius.	Can. 1486. The Ordinary cannot admit the resignation of benefices in favor of others or under some condition which touches the provision of the benefice itself or the expenditure of revenues, except in the case in which the benefice is litigious and the resignation is made by one or the other of the litigants in favor of the other. *1983 Code correlation: NA*
Can. 1487. § 1. Permutatio duorum beneficiorum fieri valide nequit, nisi propter Ecclesiae necessitatem vel utilitatem aliave iusta de causa, sine aliorum detrimento, de consensu patroni, si agatur de beneficio iuris patronatus, et Ordinarii loci, non autem Vicarii Generalis sine peculiari mandato, nec Vicarii Capitularis, et servato praescripto can. 186.	Can. 1487. Sec. 1. The exchange of two benefices cannot be made validly unless on account of the necessity or utility of the Church or for another just cause, without detriment to others, with the consent of the patron, if there is question of a benefice of the right of patronage, and of the local Ordinary, but not of the Vicar General without a special mandate, nor of the Vicar Capitular, and with the prescription of can. 186 observed. *1983 Code correlation: NA*
§ 2. Ordinarius intra mensem consensum praestet vel deneget; et permutatio valet a momento consensus ab Ordinario praestiti.	Sec. 2. The Ordinary is to grant or deny consent within a month; and the exchange is valid from the moment of consent granted by the Ordinary.
§ 3. Beneficiorum permutatio admitti nequit ab Ordinario, si utrumque aut alterutrum beneficium sit Sedi Apostolicae reservatum.	Sec. 3. The exchange of benefices cannot be admitted by the Ordinary if both benefices or either one is reserved to the Apostolic See.
Can. 1488. § 1. Si beneficia permutanda inaequalia sint, nequeunt compensari reservatione fructuum aut praestatione pecuniae seu cuiusque rei pretio aestimabilis.	Can. 1488. Sec. 1. If the benefices to be exchanged are unequal, they cannot be compensated by reservation of fruits or by the payment of money or of any thing estimable by price. *1983 Code correlation: NA*
§ 2. Permutatio fieri nequit inter plures quam duos beneficiarios.	Sec. 2. An exchange cannot be made between more than two beneficiaries.
TITULUS XXVI De aliis institutis ecclesiasticis non collegialibus	TITLE XXVI: Of Other Non-Collegial Ecclesiastical Institutes

Can. 1489. § 1. Hospitalia, orphanotrophia aliaque similia instituta, ad opera religionis vel caritatis sive spiritualis sive temporalis destinata, possunt ab Ordinario loci erigi et per eius decretum persona iuridica in Ecclesia constitui.	Can. 1489. Sec. 1. Hospitals, orphanages, and other similar institutes destined for works of religion or of charity, whether spiritual or temporal, can be erected by the local Ordinary and constituted as a juridic person in the Church by his decree. *1983 Code correlation: NA*
§ 2. Loci Ordinarius haec instituta ne approbet, nisi finis fundationis utilis reapse sit, et talis constituta fuerit dos, quae, omnibus perpensis, sufficiat vel sufficiens fore prudenter praevideatur ad illum assequendum.	Sec. 2. The local Ordinary is not to approve these institutes unless the end of the foundation is truly useful, and such an endowment has been constituted as, all things considered, suffices or is prudently foreseen to be sufficient for attaining that end.
§ 3. Horum institutorum administrare bona sui cuiusque rectoris est, secundum normas tabulae fundationis; hic vero iisdem obligationibus tenetur, iisdemque iuribus fruitur, quibus administratores aliorum bonorum ecclesiasticorum.	Sec. 3. It belongs to the rector of each institute to administer the goods of the same, according to the norms of the document of foundation; he, moreover, is held by the same obligations and enjoys the same rights as administrators of other ecclesiastical goods.
Can. 1490. § 1. In tabulis fundationis pius fundator accurate describat totam instituti constitutionem, finem, dotationem, administrationem et regimen, usum redituum et successionem in bona, casu exstinctionis ipsius instituti.	Can. 1490. Sec. 1. In the documents of foundation the pious founder is accurately to describe the whole constitution of the institute, its end, endowment, administration and governance, the use of revenues, and the succession to the goods in the case of extinction of the institute itself. *1983 Code correlation: NA*
§ 2. Huiusmodi tabulae duplici exemplari conficiendae sunt, quorum alterum in archivo instituti, alterum in archivo Curiae reponatur.	Sec. 2. Documents of this kind must be made in two copies, of which one is to be placed in the archive of the institute, the other in the archive of the Curia.
Can. 1491. § 1. Loci Ordinarius omnia huiusmodi instituta, etiam in personam moralem erecta et quovis modo exempta, visitare potest et debet.	Can. 1491. Sec. 1. The local Ordinary can and must visit all institutes of this kind, even those erected as a moral person and exempt in any way. *1983 Code correlation: NA*
§ 2. Imo licet in personam moralem non sint erecta et domui religiosae concredita, si quidem agatur de domo religiosa iuris dioecesani, iurisdictioni Ordinarii loci penitus subduntur; si de domo religiosa iuris pontificii, episcopali vigilantiae subsunt quod spectat ad religionis magisteria, honestatem morum, exercitationes pietatis, sacrorum administrationem.	Sec. 2. Indeed, although they have not been erected as a moral person and have been entrusted to a religious house, if there is question of a religious house of diocesan right, they are wholly subject to the jurisdiction of the local Ordinary; if of a religious house of pontifical right, they are subject to episcopal vigilance as regards religious instruction, uprightness of morals, exercises of piety, and the administration of sacred things.
Can. 1492. § 1. Etiamsi fundatione, praescriptione aut privilegio apostolico pium institutum a iurisdictione et visitatione Ordinarii loci exemptum fuerit, ius tamen Ordinario est redditionem rationum exigendi, reprobata contraria consuetudine.	Can. 1492. Sec. 1. Even if by foundation, prescription, or apostolic privilege a pious institute has been exempted from the jurisdiction and visitation of the local Ordinary, nevertheless the Ordinary has the right of requiring the rendering of accounts, any contrary custom being reprobated. *1983 Code correlation: NA*
§ 2. Si fundator velit administratores non teneri rationem Ordinario loci reddere, fundatio ne acceptetur.	Sec. 2. If the founder wishes the administrators not to be held to render an account to the local Ordinary, the foundation is not to be accepted.
Can. 1493. Ordinarius loci advigilet ut piae fidelium voluntates, in horum institutorum fundatione expressae, plene serventur.	Can. 1493. The local Ordinary is to watch that the pious wills of the faithful, expressed in the foundation of these institutes, are fully observed. *1983 Code correlation: NA*
Can. 1494. Sine venia Sedis Apostolicae haec instituta supprimi, uniri, vel in usus a fundatione alienos converti nequeunt, nisi in tabulis fundationis aliud caveatur.	Can. 1494. Without permission of the Apostolic See, these institutes cannot be suppressed, united, or converted to uses foreign to the foundation, unless another thing is provided in the documents of foundation. *1983 Code correlation: NA*
PARS SEXTA DE BONIS ECCLESIAE TEMPORALIBUS	PART SIX: Of the Temporal Goods of the Church
Can. 1495. § 1. Ecclesia catholica et Apostolica Sedes nativum ius habent libere et independenter a civili potestate acquirendi, retinendi et administrandi bona temporalia ad fines sibi proprios prosequendos.	Can. 1495. Sec. 1. The Catholic Church and the Apostolic See have the native right, freely and independently of civil power, of acquiring, retaining, and administering temporal goods for pursuing their own proper ends. *1983 Code correlation: 1983 CIC 1255*
§ 2. Etiam ecclesiis singularibus aliisque personis moralibus quae ab ecclesiastica auctoritate in iuridicam personam erectae sint, ius est, ad normam sacrorum canonum, bona temporalia acquirendi, retinendi et administrandi.	Sec. 2. Individual churches also and other moral persons which have been erected as juridic persons by ecclesiastical authority have the right, according to the norm of the sacred canons, of acquiring, retaining, and administering temporal goods.

Can. 1496. Ecclesiae ius quoque est, independens a civili potestate, exigendi a fidelibus quae ad cultum divinum, ad honestam clericorum aliorumque ministrorum sustentationem et ad reliquos fines sibi proprios sint necessaria.	Can. 1496. The Church also has the right, independent of civil power, of requiring from the faithful those things which are necessary for divine worship, for the decent support of clerics and other ministers, and for the remaining ends proper to her. *1983 Code correlation: 1983 CIC 1260*
Can. 1497. § 1. Bona temporalia, sive corporalia, tum immobilia tum mobilia, sive incorporalia, quae vel ad Ecclesiam universam et ad Apostolicam Sedem vel ad aliam in Ecclesia personam moralem pertineant, sunt bona ecclesiastica.	Can. 1497. Sec. 1. Temporal goods, whether corporeal, both immovable and movable, or incorporeal, which belong either to the universal Church and to the Apostolic See or to another moral person in the Church, are ecclesiastical goods. *1983 Code correlation: 1983 CIC 1257*
§ 2. Dicuntur sacra, quae consecratione vel benedictione ad divinum cultum destinata sunt; pretiosa, quibus notabilis valor sit, artis vel historiae vel materiae causa.	Sec. 2. They are called sacred which by consecration or blessing are destined for divine worship; precious, those which have notable value by reason of art or history or material.
Can. 1498. In canonibus qui sequuntur, nomine Ecclesiae significatur non solum Ecclesia universa aut Sedes Apostolica, sed etiam quaelibet persona moralis in Ecclesia, nisi ex contextu sermonis vel ex natura rei aliud appareat.	Can. 1498. In the canons which follow, by the name of Church is signified not only the universal Church or the Apostolic See, but also any moral person in the Church, unless from the context of the speech or from the nature of the matter another thing appears. *1983 Code correlation: 1983 CIC 1258*
TITULUS XXVII De bonis ecclesiasticis acquirendis	TITLE XXVII: Of Acquiring Ecclesiastical Goods
Can. 1499. § 1. Ecclesia acquirere bona temporalia potest omnibus iustis modis iuris sive naturalis sive positivi, quibus id aliis licet.	Can. 1499. Sec. 1. The Church can acquire temporal goods by all just modes of natural or positive law by which this is permitted to others. *1983 Code correlation: 1983 CIC 1256, 1259*
§ 2. Dominium bonorum, sub suprema auctoritate Sedis Apostolicae, ad eam pertinet moralem personam, quae eadem bona legitime acquisiverit.	Sec. 2. The ownership of goods, under the supreme authority of the Apostolic See, belongs to that moral person which has legitimately acquired the same goods.
Can. 1500. Diviso territorio personae moralis ecclesiasticae ita ut vel illius pars alii personae morali uniatur, vel distincta persona moralis pro parte dismembrata erigatur, etiam bona communia quae in commodum totius territorii erant destinata, et aes alienum quod pro toto territorio contractum fuerat, ab auctoritate ecclesiastica, cui divisio competat cum debita proportione ex bono et aequo dividi debent, salvis piorum fundatorum seu oblatorum voluntatibus, iuribus legitime quaesitis, ac legibus peculiaribus, quibus persona moralis regatur.	Can. 1500. When the territory of an ecclesiastical moral person has been divided in such a way that either a part of it is united to another moral person, or a distinct moral person is erected for the dismembered part, even the common goods which had been destined for the advantage of the whole territory, and the debt which had been contracted for the whole territory, must be divided by the ecclesiastical authority to whom the division belongs, with due proportion according to what is good and equitable, with the wills of pious founders or donors, legitimately acquired rights, and particular laws by which the moral person is governed preserved. *1983 Code correlation: 1983 CIC 122*
Can. 1501. Exstincta persona morali ecclesiastica, eius bona fiunt personae moralis ecclesiasticae immediate superioris, salvis semper fundatorum seu oblatorum voluntatibus, iuribus legitime quaesitis atque legibus peculiaribus quibus exstincta persona moralis regebatur.	Can. 1501. When an ecclesiastical moral person has been extinguished, its goods become those of the immediately superior ecclesiastical moral person, always with the wills of founders or donors, legitimately acquired rights, and particular laws by which the extinct moral person was governed preserved. *1983 Code correlation: NA*
Can. 1502. Ad decimarum et primitiarum solutionem quod attinet, peculiaria statuta ac laudabiles consuetudines in unaquaque regione serventur.	Can. 1502. As regards the payment of tithes and first fruits, particular statutes and laudable customs in each region are to be observed. *1983 Code correlation: NA*
Can. 1503. Salvis praescriptis can. 621-624, vetantur privati tam clerici quam laici sine Sedis Apostolicae aut proprii Ordinarii et Ordinarii loci licentia, in scriptis data, stipem cogere pro quolibet pio aut ecclesiastico instituto vel fine.	Can. 1503. With the prescriptions of can. 621-624 preserved, private persons, clerics as well as lay persons, are forbidden, without the permission of the Apostolic See or of their own Ordinary and of the local Ordinary, given in writing, to collect alms for any pious or ecclesiastical institute or end. *1983 Code correlation: 1983 CIC 1265*
Can. 1504. Omnes ecclesiae vel beneficia iurisdictioni Episcopi subiecta, itemque laicorum confraternitates, debent quotannis in signum subiectionis solvere Episcopo cathedraticum seu moderatam taxam determinandam ad normam can. 1507, § 1, nisi iam antiqua consuetudine fuerit determinata.	Can. 1504. All churches or benefices subject to the jurisdiction of the Bishop, and likewise confraternities of lay persons, must each year, as a sign of subjection, pay to the Bishop the cathedraticum, or a moderate tax to be determined according to the norm of can. 1507, Sec. 1, unless it has already been determined by ancient custom. *1983 Code correlation: NA*

Can. 1505. Loci Ordinarius, praeter tributum pro Seminario, de quo in can. 1355, 1356, aut beneficialem pensionem de qua in can. 1429, potest, speciali dioecesis necessitate impellente, omnibus beneficiariis, sive saecularibus sive religiosis, extraordinariam et moderatam exactionem imponere.	Can. 1505. The local Ordinary, besides the tax for the Seminary of which in can. 1355, 1356, or the beneficial pension of which in can. 1429, can, when a special necessity of the diocese impels, impose an extraordinary and moderate exaction on all beneficiaries, whether secular or religious. *1983 Code correlation: 1983 CIC 1263*
Can. 1506. Aliud tributum in bonum dioecesis vel pro patrono imponere ecclesiis, beneficiis aliisque institutis ecclesiasticis, quanquam sibi subiectis, Ordinarius potest tantummodo in actu fundationis vel consecrationis; sed nullum imponi tributum potest super eleemosynis Missarum sive manualium sive fundatarum.	Can. 1506. Another tax for the good of the diocese or for a patron can be imposed on churches, benefices, and other ecclesiastical institutes, even though subject to him, by the Ordinary only in the act of foundation or consecration; but no tax can be imposed upon alms for Masses, whether manual or founded. *1983 Code correlation: 1983 CIC 1263*
Can. 1507. § 1. Salvo praescripto can. 1056 et can. 1234, praefinire taxas pro variis actibus iurisdictionis voluntariae vel pro exsecutione rescriptorum Sedis Apostolicae vel occasione ministrationis Sacramentorum vel Sacramentalium, in tota ecclesiastica provincia solvendas, est Concilii provincialis aut conventus Episcoporum provinciae; sed nulla vi praefinitio eiusmodi pollet, nisi prius a Sede Apostolica approbata fuerit.	Can. 1507. Sec. 1. With the prescription of can. 1056 and can. 1234 preserved, to determine beforehand the taxes to be paid in the whole ecclesiastical province for various acts of voluntary jurisdiction, or for the execution of rescripts of the Apostolic See, or on the occasion of the ministration of Sacraments or Sacramentals, belongs to the provincial Council or to the meeting of the Bishops of the province; but a determination of this kind has no force unless it has first been approved by the Apostolic See. *1983 Code correlation: 1983 CIC 1264*
§ 2. Ad taxas pro actibus iudicialibus quod spectat, servetur praescriptum can. 1909.	Sec. 2. As regards taxes for judicial acts, the prescription of can. 1909 is to be observed.
Can. 1508. Praescriptionem, tanquam acquirendi et se liberandi modum, prout est in legislatione civili respectivae nationis, Ecclesia pro bonis ecclesiasticis recipit, salvo praescripto canonum qui sequuntur.	Can. 1508. Prescription, as a mode of acquiring and of freeing oneself, as it exists in the civil legislation of the respective nation, the Church receives for ecclesiastical goods, with the prescription of the canons which follow preserved. *1983 Code correlation: 1983 CIC 1268*
Can. 1509. Praescriptioni obnoxia non sunt:	Can. 1509. The following are not subject to prescription: *1983 Code correlation: 1983 CIC 199*
1° Quae sunt iuris divini sive naturalis sive positivi;	1. Things which are of divine law, whether natural or positive.
2° Quae obtineri possunt ex solo privilegio apostolico;	2. Things which can be obtained by apostolic privilege alone.
3° Iura spiritualia, quorum laici non sunt capaces, si agatur de praescriptione in commodum laicorum;	3. Spiritual rights of which lay persons are not capable, if there is question of prescription for the advantage of lay persons.
4° Fines certi et indubii provinciarum ecclesiasticarum, dioecesium, paroeciarum, vicariatuum apostolicorum, praefecturarum apostolicarum, abbatiarum vel praelaturarum nullius;	4. The certain and undoubted boundaries of ecclesiastical provinces, dioceses, parishes, apostolic vicariates, apostolic prefectures, abbeys, or prelatures nullius.
5° Eleemosynae et onera Missarum;	5. Alms and burdens of Masses.
6° Beneficium ecclesiasticum sine titulo;	6. An ecclesiastical benefice without title.
7° Ius visitationis et obedientiae, ita ut subditi a nullo Praelato visitari possint et nulli Praelato iam subsint;	7. The right of visitation and obedience, so that subjects could be visited by no Prelate and would now be subject to no Prelate.
8° Solutio cathedratici.	8. The payment of the cathedraticum.
Can. 1510. § 1. Res sacrae quae in dominio privatorum sunt, praescriptione acquiri a privatis personis possunt, quae tamen eas adhibere nequeunt ad profanos usus; si vero consecrationem vel benedictionem amiserint, libere acquiri possunt etiam ad usus profanos, non tamen sordidos.	Can. 1510. Sec. 1. Sacred things which are in the ownership of private persons can be acquired by prescription by private persons, who nevertheless cannot employ them for profane uses; but if they have lost consecration or blessing, they can be freely acquired even for profane uses, but not sordid ones. *1983 Code correlation: 1983 CIC 1269*
§ 2. Res sacrae, quae in dominio privatorum non sunt, non a persona privata, sed a persona morali ecclesiastica contra aliam personam moralem ecclesiasticam praescribi possunt.	Sec. 2. Sacred things which are not in the ownership of private persons can be prescribed, not by a private person, but by an ecclesiastical moral person against another ecclesiastical moral person.
Can. 1511. § 1. Res immobiles, mobiles pretiosae, iura et actiones sive personales sive reales, quae pertinent ad Sedem Apostolicam, spatio centum annorum praescribuntur.	Can. 1511. Sec. 1. Immovable things, precious movable things, rights, and actions, whether personal or real, which pertain to the Apostolic See, are prescribed by the space of one hundred years. *1983 Code correlation: 1983 CIC 1270*
§ 2. Quae ad aliam personam moralem ecclesiasticam, spatio triginta annorum.	Sec. 2. Those which pertain to another ecclesiastical moral person, by the space of thirty years.

Can. 1512. Nulla valet praescriptio, nisi bona fide nitatur, non solum initio possessionis, sed toto possessionis tempore ad praescriptionem requisito.	Can. 1512. No prescription is valid unless it rests on good faith, not only at the beginning of possession, but throughout the whole time of possession required for prescription. *1983 Code correlation: 1983 CIC 198*
Can. 1513. § 1. Qui ex iure naturae et ecclesiastico libere valet de suis bonis statuere, potest ad causas pias, sive per actum inter vivos sive per actum mortis causa, bona relinquere.	Can. 1513. Sec. 1. He who by natural and ecclesiastical law can freely dispose of his goods can leave goods to pious causes, whether by an act among the living or by an act on account of death. *1983 Code correlation: 1983 CIC 1299*
§ 2. In ultimis voluntatibus in bonum Ecclesiae serventur, si fieri possit, sollemnitates iuris civilis; hae si omissae fuerint, heredes moneantur ut testatoris voluntatem adimpleant.	Sec. 2. In last wills for the good of the Church, the solemnities of civil law are to be observed, if this can be done; if these have been omitted, the heirs are to be admonished that they fulfill the will of the testator.
Can. 1514. Voluntates fidelium facultates suas in pias causas donantium vel relinquentium, sive per actum inter vivos, sive per actum mortis causa, diligentissime impleantur etiam circa modum administrationis et erogationis bonorum, salvo praescripto can. 1515, § 3.	Can. 1514. The wills of the faithful donating or leaving their faculties to pious causes, whether by an act among the living or by an act on account of death, are to be fulfilled most diligently also concerning the manner of administration and expenditure of the goods, with the prescription of can. 1515, Sec. 3 preserved. *1983 Code correlation: 1983 CIC 1300*
Can. 1515. § 1. Ordinarii omnium piarum voluntatum tam mortis causa quam inter vivos exsecutores sunt.	Can. 1515. Sec. 1. Ordinaries are the executors of all pious wills, both on account of death and among the living. *1983 Code correlation: 1983 CIC 1301*
§ 2. Hoc ex iure Ordinarii vigilare possunt, ac debent, etiam per visitationem, ut piae voluntates impleantur, et alii exsecutores delegati debent, perfuncti munere, illis reddere rationem.	Sec. 2. By this right Ordinaries can and must watch, even through visitation, that pious wills are fulfilled; and other delegated executors, after they have discharged the office, must render an account to them.
§ 3. Clausulae huic Ordinariorum iuri contrariae, ultimis voluntatibus adiectae, tanquam non appositae habeantur.	Sec. 3. Clauses contrary to this right of Ordinaries, attached to last wills, are to be considered as not added.
Can. 1516. § 1. Clericus vel religiosus qui bona ad pias causas sive per actum inter vivos, sive ex testamento fiduciarie accepit, debet de sua fiducia Ordinarium certiorem reddere, eique omnia istiusmodi bona seu mobilia seu immobilia cum oneribus adiunctis indicare; quod si donator id expresse et omnino prohibuerit, fiduciam ne acceptet.	Can. 1516. Sec. 1. A cleric or religious who has fiduciary accepted goods for pious causes, whether by an act among the living or by testament, must make the Ordinary certain concerning his trust, and indicate to him all goods of this kind, whether movable or immovable, with the burdens attached; but if the donor has expressly and entirely forbidden this, he is not to accept the trust. *1983 Code correlation: 1983 CIC 1302*
§ 2. Ordinarius debet exigere ut bona fiduciaria in tuto collocentur et vigilare pro exsecutione piae voluntatis ad normam can. 1515.	Sec. 2. The Ordinary must require that fiduciary goods be placed in safety and watch over the execution of the pious will according to the norm of can. 1515.
§ 3. Bonis fiduciariis alicui religioso commissis, si quidem bona sint attributa loci seu dioecesis ecclesiis, incolis aut piis causis iuvandis, Ordinarius de quo in §§ 1, 2, est loci Ordinarius; secus, est Ordinarius eiusdem religiosi proprius.	Sec. 3. For fiduciary goods committed to some religious, if indeed the goods have been assigned for helping churches, inhabitants, or pious causes of the place or diocese, the Ordinary of whom in Sec. 1, 2 is the local Ordinary; otherwise, he is the proper Ordinary of that religious.
Can. 1517. § 1. Ultimarum voluntatum reductio, moderatio, commutatio, quae fieri ex iusta tantum et necessaria causa debent, Sedi Apostolicae reservantur, nisi fundator hanc potestatem etiam Ordinario loci expresse concesserit.	Can. 1517. Sec. 1. Reduction, moderation, and commutation of last wills, which must be done only from a just and necessary cause, are reserved to the Apostolic See, unless the founder has expressly granted this power also to the local Ordinary. *1983 Code correlation: 1983 CIC 1308*
§ 2. Si tamen exsecutio onerum impositorum, ob imminutos reditus aliamve causam, nulla administratorum culpa, impossibilis evaserit, tunc Ordinarius quoque, auditis iis quorum interest, et servata, meliore quo fieri potest modo, fundatoris voluntate, poterit eadem onera aeque imminuere, excepta Missarum reductione quae semper Sedi Apostolicae unice competit.	Sec. 2. But if the execution of imposed burdens, on account of diminished revenues or another cause, with no fault of the administrators, has become impossible, then the Ordinary also, after those whose interest it is have been heard, and with the will of the founder preserved in the better way in which this can be done, will be able equitably to diminish the same burdens, except the reduction of Masses, which always belongs uniquely to the Apostolic See.
TITULUS XXVIII De bonis ecclesiasticis administrandis	TITLE XXVIII: Of Administering Ecclesiastical Goods
Can. 1518. Romanus Pontifex est omnium bonorum ecclesiasticorum supremus administrator et dispensator.	Can. 1518. The Roman Pontiff is the supreme administrator and dispenser of all ecclesiastical goods. *1983 Code correlation: 1983 CIC 1273*

Can. 1519. § 1. Loci Ordinarii est sedulo advigilare administrationi omnium bonorum ecclesiasticorum quae in suo territorio sint nec ex eius iurisdictione fuerint subducta, salvis legitimis praescriptionibus, quae eidem potiora iura tribuant.	Can. 1519. Sec. 1. It belongs to the local Ordinary carefully to watch over the administration of all ecclesiastical goods which are in his territory and have not been withdrawn from his jurisdiction, with legitimate prescriptions preserved which grant stronger rights to him. *1983 Code correlation: 1983 CIC 1276*
§ 2. Habita ratione iurium, legitimarum consuetudinum et circumstantiarum, Ordinarii, opportune editis peculiaribus instructionibus intra fines iuris communis, universum administrationis bonorum ecclesiasticorum negotium ordinandum curent.	Sec. 2. Having regard for rights, legitimate customs, and circumstances, Ordinaries, by opportune publication of particular instructions within the limits of common law, are to take care that the whole business of administering ecclesiastical goods is ordered.
Can. 1520. § 1. Ad hoc munus rite obeundum quilibet Ordinarius in sua civitate episcopali Consilium instituat, quod constet praeside, qui est ipsemet Ordinarius, et duobus vel pluribus viris idoneis, iuris etiam civilis, quantum fieri potest, peritis, ab ipso Ordinario, audito Capitulo, eligendis, nisi iure vel consuetudine peculiari iam alio aequivalenti modo legitime fuerit provisum.	Can. 1520. Sec. 1. For this office to be rightly performed, every Ordinary in his episcopal city is to establish a Council, which consists of the president, who is the Ordinary himself, and two or more suitable men, expert also in civil law insofar as can be done, to be chosen by the Ordinary himself after the Chapter has been heard, unless provision has already legitimately been made by law or particular custom in another equivalent manner. *1983 Code correlation: 1983 CIC 492, 1277*
§ 2. Citra apostolicum indultum, ii a munere administratoris excluduntur, qui cum Ordinario loci primo vel secundo consanguinitatis vel affinitatis gradu coniuncti sint.	Sec. 2. Apart from an apostolic indult, those are excluded from the office of administrator who are joined with the local Ordinary in the first or second degree of consanguinity or affinity.
§ 3. Loci Ordinarius in administrativis actibus maioris momenti Consilium administrationis audire ne praetermittat; huius tamen sodales votum habent tantum consultivum, nisi iure communi in casibus specialiter expressis vel ex tabulis fundationis eorum consensus exigatur.	Sec. 3. The local Ordinary is not to omit hearing the Council of administration in administrative acts of greater moment; nevertheless the members of this Council have only a consultative vote, unless their consent is required by common law in specially expressed cases or from the documents of foundation.
§ 4. Sodales huius Consilii iusiurandum de munere bene ac fideliter adimplendo coram Ordinario emittant.	Sec. 4. The members of this Council are to emit an oath before the Ordinary concerning fulfilling the office well and faithfully.
Can. 1521. § 1. Praeter hoc dioecesanum Consilium administrationis, Ordinarius loci in administrationem bonorum quae ad aliquam ecclesiam vel locum pium pertinent et ex iure vel tabulis fundationis suum non habent administratorem, assumat viros providos, idoneos et boni testimonii, quibus, elapso triennio, alios sufficiat, nisi locorum circumstantiae aliud suadeant.	Can. 1521. Sec. 1. Besides this diocesan Council of administration, the local Ordinary is to assume prudent, suitable men of good testimony into the administration of goods which pertain to some church or pious place and from law or the documents of foundation do not have their own administrator, to whom, after three years have elapsed, he is to substitute others, unless the circumstances of places suggest another thing. *1983 Code correlation: 1983 CIC 1279, 1282*
§ 2. Quod si laicis partes quaedam in administratione bonorum ecclesiasticorum vel ex legitimo fundationis seu erectionis titulo vel ex Ordinarii loci voluntate competant, nihilominus universa administratio nomine Ecclesiae fiat, ac salvo iure Ordinarii visitandi, exigendi rationes et praescribendi modum administrationis.	Sec. 2. But if certain parts in the administration of ecclesiastical goods belong to lay persons either from a legitimate title of foundation or erection or from the will of the local Ordinary, nevertheless the whole administration is to be made in the name of the Church, and with the right of the Ordinary to visit, to require accounts, and to prescribe the manner of administration preserved.
Can. 1522. Antequam administratores bonorum ecclesiasticorum, de quibus in can. 1521, suum munus ineant:	Can. 1522. Before administrators of ecclesiastical goods, of whom in can. 1521, enter upon their office: *1983 Code correlation: 1983 CIC 1283*
1° Debent se bene et fideliter administraturos coram Ordinario loci vel vicario foraneo iureiurando cavere;	1. They must guarantee by oath before the local Ordinary or vicar forane that they will administer well and faithfully.
2° Fiat accuratum ac distinctum inventarium, ab omnibus subscribendum, rerum immobilium, rerum mobilium pretiosarum aliarumve cum descriptione atque aestimatione earundem; vel factum antea inventarium acceptetur, adnotatis rebus quae interim amissae vel acquisitae fuerint;	2. An accurate and distinct inventory is to be made, to be signed by all, of immovable things, precious movable things, and other things, with description and valuation of the same; or an inventory made before is to be accepted, with the things which meanwhile have been lost or acquired noted.
3° Huius inventarii alterum exemplar conservetur in tabulario administrationis, alterum in archivo Curiae; et in utroque quaelibet immutatio adnotetur quam patrimonium subire contingat.	3. One copy of this inventory is to be preserved in the records of the administration, the other in the archive of the Curia; and in each any change which the patrimony happens to undergo is to be noted.
Can. 1523. Administratores bonorum ecclesiasticorum diligentia boni patrisfamilias suum munus implere tenentur; ac proinde debent:	Can. 1523. Administrators of ecclesiastical goods are held to fulfill their office with the diligence of a good head of a family; and therefore they must: *1983 Code correlation: 1983 CIC 1284*
1° Vigilare ne bona ecclesiastica suae curae concredita quoquo modo pereant aut detrimentum capiant;	1. Watch lest ecclesiastical goods entrusted to their care perish in any way or suffer detriment.

2° Praescripta servare iuris tam canonici quam civilis, aut quae a fundatore vel donatore vel legitima auctoritate imposita sint;	2. Observe the prescriptions of both canon and civil law, or those which have been imposed by the founder or donor or legitimate authority.
3° Reditus bonorum ac proventus accurate et iusto tempore exigere exactosque loco tuto servare et secundum fundatoris mentem aut statutas leges vel normas impendere;	3. Accurately and at the just time demand the revenues and proceeds of goods, and keep those collected in a safe place and expend them according to the mind of the founder or the established laws or norms.
4° Pecuniam ecclesiae, quae de expensis supersit et utiliter collocari potest, de consensu Ordinarii, in emolumentum ipsius ecclesiae occupare;	4. With the consent of the Ordinary, invest the money of the church which remains after expenses and can usefully be placed, for the advantage of the same church.
5° Accepti et expensi libros bene ordinatos habere;	5. Have well-ordered books of receipts and expenses.
6° Documenta et instrumenta, quibus iura ecclesiae in bona nituntur, rite ordinare et in ecclesiae archivo vel armario convenienti et apto custodire; authentica vero eorum exemplaria, ubi commode fieri potest, in archivo vel armario Curiae deponere.	6. Properly arrange documents and instruments by which the rights of the church in goods are supported, and keep them in the archive of the church or in a suitable and apt chest; moreover, where this can conveniently be done, deposit authentic copies of them in the archive or chest of the Curia.
Can. 1524. Omnes, et praesertim clerici, religiosi ac rerum ecclesiasticarum administratores, in operum locatione debent assignare operariis honestam iustamque mercedem; curare ut iidem pietati, idoneo temporis spatio, vacent; nullo pacto eos abducere a domestica cura parsimoniaeque studio, neque plus eisdem imponere operis quam vires ferre queant neque id genus quod cum aetate sexuque dissideat.	Can. 1524. All, and especially clerics, religious, and administrators of ecclesiastical things, in the hiring of works must assign to workers a decent and just wage; take care that they have time for piety for a suitable space of time; in no way draw them away from domestic care and the practice of thrift, nor impose on them more work than their strength can bear, nor that kind which conflicts with age and sex. *1983 Code correlation: 1983 CIC 1286*
Can. 1525. § 1. Reprobata contraria consuetudine, administratores tam ecclesiastici quam laici cuiusvis ecclesiae etiam cathedralis aut loci pii canonice erecti aut confraternitatis singulis annis officio tenentur reddendi rationem administrationis Ordinario loci.	Can. 1525. Sec. 1. Contrary custom being reprobated, administrators, both ecclesiastical and lay, of any church, even cathedral, or of a pious place canonically erected, or of a confraternity, are held each year by the office of rendering an account of administration to the local Ordinary. *1983 Code correlation: 1983 CIC 1207*
§ 2. Si ex peculiari iure aliis ad id designatis ratio reddenda sit, tunc etiam Ordinarius loci vel eius delegatus cum his admittatur, ea lege ut aliter factae liberationes ipsis administratoribus minime suffragentur.	Sec. 2. But if by particular law the account must be rendered to others designated for this, then the local Ordinary also or his delegate is to be admitted with them, under this law, that releases made otherwise in no way benefit the administrators themselves.
Can. 1526. Administratores litem nomine ecclesiae ne inchoent vel contestentur, nisi licentiam obtinuerint scripto datam Ordinarii loci, aut saltem, si res urgeat, vicarii foranei, qui statim Ordinarium de concessa licentia certiorem reddere debet.	Can. 1526. Administrators are not to initiate or contest a lawsuit in the name of the church unless they have obtained permission given in writing by the local Ordinary, or at least, if the matter is urgent, by the vicar forane, who must immediately make the Ordinary certain concerning the permission granted. *1983 Code correlation: 1983 CIC 1288*
Can. 1527. § 1. Nisi prius ab Ordinario loci facultatem impetraverint, scriptis dandam, administratores invalide actus ponunt qui ordinariae administrationis fines et modum excedant.	Can. 1527. Sec. 1. Unless they have first obtained from the local Ordinary a faculty to be given in writing, administrators invalidly place acts which exceed the limits and manner of ordinary administration. *1983 Code correlation: 1983 CIC 1281*
§ 2. Ecclesia non tenetur respondere de contractibus ab administratoribus sine licentia competentis Superioris initis, nisi quando et quatenus in rem suam versum sit.	Sec. 2. The Church is not held to answer for contracts entered into by administrators without the permission of the competent Superior, except when and insofar as it has turned to her advantage.
Can. 1528. Etsi ad administrationem non teneantur titulo beneficii vel officii ecclesiastici, administratores qui munus expresse vel tacite susceptum arbitratu suo dimittunt ita ut damnum exinde ecclesiae obveniat, ad restitutionem tenentur.	Can. 1528. Although they are not held to administration by title of benefice or ecclesiastical office, administrators who by their own judgment lay down an office expressly or tacitly accepted so that damage comes to the church therefrom are held to restitution. *1983 Code correlation: 1983 CIC 1289*
TITULUS XXIX De contractibus	TITLE XXIX: Of Contracts
Can. 1529. Quae ius civile in territorio statuit de contractibus tam in genere, quam in specie, sive nominatis sive innominatis, et de solutionibus, eadem iure canonico in materia ecclesiastica iisdem cum effectibus serventur, nisi iuri divino contraria sint aut aliud iure canonico caveatur.	Can. 1529. The same things which civil law in a territory establishes concerning contracts, both in general and in species, whether named or unnamed, and concerning payments, are to be observed in canon law in ecclesiastical matter with the same effects, unless they are contrary to divine law or another thing is provided by canon law. *1983 Code correlation: 1983 CIC 1290*
Can. 1530. § 1. Salvo praescripto can. 1281, § 1, ad alienandas res ecclesiasticas immobiles aut mobiles, quae servando servari possunt, requiritur:	Can. 1530. Sec. 1. With the prescription of can. 1281, Sec. 1 preserved, for alienating ecclesiastical things, immovable or movable, which can be preserved by being kept, there is required: *1983 Code correlation: 1983 CIC 1291-93*

1° Aestimatio rei a probis peritis scripto facta;	1. An appraisal of the thing made in writing by upright experts.
2° Iusta causa, idest urgens necessitas, vel evidens utilitas Ecclesiae, vel pietas;	2. A just cause, that is, urgent necessity, or evident utility of the Church, or piety.
3° Licentia legitimi Superioris, sine qua alienatio invalida est.	3. Permission of the legitimate Superior, without which alienation is invalid.
§ 2. Aliae quoque opportunae cautelae, ab ipsomet Superiore pro diversis adiunctis praescribendae, ne omittantur, ut Ecclesiae damnum vitetur.	Sec. 2. Other opportune cautions, to be prescribed by the Superior himself according to diverse circumstances, are not to be omitted, so that harm to the Church may be avoided.
Can. 1531. § 1. Res alienari minore pretio non debet quam quod in aestimatione indicatur.	Can. 1531. Sec. 1. A thing must not be alienated for a lower price than what is indicated in the appraisal. *1983 Code correlation: 1983 CIC 1294*
§ 2. Alienatio fiat per publicam licitationem aut saltem nota reddatur, nisi aliud circumstantiae suadeant; et res ei concedatur qui, omnibus perpensis, plus obtulerit.	Sec. 2. Alienation is to be made through public bidding or at least made known, unless circumstances suggest another thing; and the thing is to be granted to him who, all things considered, has offered more.
§ 3. Pecunia ex alienatione percepta caute, tuto et utiliter in commodum Ecclesiae collocetur.	Sec. 3. Money received from alienation is to be placed cautiously, safely, and usefully for the advantage of the Church.
Can. 1532. § 1. Legitimus Superior de quo in can. 1530, § 1, n. 3, est Sedes Apostolica, si agatur:	Can. 1532. Sec. 1. The legitimate Superior of whom in can. 1530, Sec. 1, n. 3, is the Apostolic See, if there is question: *1983 Code correlation: 1983 CIC 1293*
1° De rebus pretiosis;	1. Of precious things.
2° De rebus quae valorem excedunt triginta millium libellarum seu francorum.	2. Of things which exceed the value of thirty thousand lire or francs.
§ 2. Si vero agatur de rebus quae valorem non excedunt mille libellarum seu francorum, est loci Ordinarius, audito administrationis Consilio, nisi res minimi momenti sit, et cum eorum consensu quorum interest.	Sec. 2. But if there is question of things which do not exceed the value of one thousand lire or francs, it is the local Ordinary, after the Council of administration has been heard, unless the thing is of very small moment, and with the consent of those whose interest it is.
§ 3. Si denique de rebus quarum pretium continetur intra mille libellas et triginta millia libellarum seu francorum, est loci Ordinarius, dummodo accesserit consensus tum Capituli cathedralis, tum Consilii administrationis, tum eorum quorum interest.	Sec. 3. Finally, if there is question of things whose price is contained between one thousand lire and thirty thousand lire or francs, it is the local Ordinary, provided that the consent has acceded both of the cathedral Chapter, of the Council of administration, and of those whose interest it is.
§ 4. Si agatur de alienanda re divisibili, in petenda licentia aut consensu pro alienatione exprimi debent partes antea alienatae; secus licentia irrita est.	Sec. 4. If there is question of alienating a divisible thing, in petitioning permission or consent for alienation the parts previously alienated must be expressed; otherwise the permission is invalid.
Can. 1533. Sollemnitates ad normam can. 1530-1532 requiruntur non solum in alienatione proprie dicta, sed etiam in quolibet contractu quo conditio Ecclesiae peior fieri possit.	Can. 1533. The solemnities according to the norm of can. 1530-1532 are required not only in alienation properly so called, but also in any contract by which the condition of the Church could become worse. *1983 Code correlation: 1983 CIC 1295*
Can. 1534. § 1. Ecclesiae competit actio personalis contra eum qui sine debitis sollemnitatibus bona ecclesiastica alienaverit et contra eius heredes; realis vero, si alienatio nulla fuerit, contra quemlibet possessorem, salvo iure emptoris contra male alienantem.	Can. 1534. Sec. 1. A personal action belongs to the Church against him who has alienated ecclesiastical goods without the due solemnities and against his heirs; a real action, however, if the alienation was null, against any possessor, with the right of the buyer against the one badly alienating preserved. *1983 Code correlation: 1983 CIC 1296*
§ 2. Contra invalidam rerum ecclesiasticarum alienationem agere possunt qui rem alienavit, eius Superior, utriusque successor in officio, tandem quilibet clericus illi ecclesiae adscriptus, quae damnum passa sit.	Sec. 2. Against the invalid alienation of ecclesiastical things there can act he who alienated the thing, his Superior, the successor of either in office, and finally any cleric ascribed to that church which has suffered harm.
Can. 1535. Praelati et rectores de bonis mobilibus suarum ecclesiarum donationes, praeterquam parvas et modicas secundum legitimam loci consuetudinem, facere ne praesumant, nisi iusta interveniente causa remunerationis aut pietatis aut christianae caritatis; secus donatio a successoribus revocari poterit.	Can. 1535. Prelates and rectors are not to presume to make donations from the movable goods of their churches, except small and moderate ones according to legitimate custom of the place, unless a just cause of remuneration, or piety, or Christian charity intervenes; otherwise the donation can be revoked by successors. *1983 Code correlation: 1983 CIC 1285*
Can. 1536. § 1. Nisi contrarium probetur, praesumendum ea quae donantur rectoribus ecclesiarum, etiam religiosorum, esse ecclesiae donata.	Can. 1536. Sec. 1. Unless the contrary is proved, it is to be presumed that those things which are donated to rectors of churches, even of religious, are donated to the church. *1983 Code correlation: 1983 CIC 1267*

§ 2. Donatio facta ecclesiae, ab eius rectore seu Superiore repudiari nequit sine licentia Ordinarii.	Sec. 2. A donation made to a church cannot be repudiated by its rector or Superior without the permission of the Ordinary.
§ 3. Repudiata illegitime donatione, ob damna quae inde obvenerint actio datur restitutionis in integrum vel indemnitatis.	Sec. 3. When a donation has been illegitimately repudiated, by reason of damages which have arisen therefrom, an action is given for restitution in integrum or indemnity.
§ 4. Donatio ecclesiae facta et ab eadem legitime acceptata, propter ingratum Praelati vel rectoris animum revocari nequit.	Sec. 4. A donation made to a church and legitimately accepted by the same cannot be revoked on account of the ungrateful disposition of the Prelate or rector.
Can. 1537. Res sacrae ne commodentur ad usum qui earundem naturae repugnet.	Can. 1537. Sacred things are not to be lent for a use which is repugnant to their nature. *1983 Code correlation: 1983 CIC 1171*
Can. 1538. § 1. Si ecclesiae bona, legitima interveniente causa, oppignoranda vel hypothecae nomine obliganda sint, vel agatur de aere alieno contrahendo, legitimus Superior, qui ad normam can. 1532 licentiam dare debet, exigat ut antea omnes, quorum interest, audiantur, et curet ut, cum primum fieri poterit, aes alienum solvatur.	Can. 1538. Sec. 1. If goods of the church, a legitimate cause intervening, are to be pledged or obligated under the name of mortgage, or if there is question of contracting debt, the legitimate Superior who must give permission according to the norm of can. 1532 is to require that beforehand all whose interest it is be heard, and take care that the debt be paid as soon as this can be done. *1983 Code correlation: NA*
§ 2. Hac de causa annuae ratae ab eodem Ordinario praefiniantur quae exstinguendo debito sint destinatae.	Sec. 2. For this cause annual installments are to be determined beforehand by the same Ordinary, which are destined for extinguishing the debt.
Can. 1539. § 1. In venditione aut permutatione rerum sacrarum nulla ratio consecrationis vel benedictionis in pretii aestimatione habeatur.	Can. 1539. Sec. 1. In the sale or exchange of sacred things, no account of consecration or blessing is to be had in the appraisal of the price. *1983 Code correlation: NA*
§ 2. Administratores possunt titulos ad latorem quos vocant, commutare in alios titulos magis aut saltem aeque tutos ac frugiferos, exclusa qualibet commercii vel negotiationis specie, ac de consensu Ordinarii, dioecesani Consilii administrationis aliorumque quorum intersit.	Sec. 2. Administrators can exchange titles to bearer, as they are called, for other titles more or at least equally safe and fruitful, with any species of commerce or trading excluded, and with the consent of the Ordinary, the diocesan Council of administration, and others whose interest it is.
Can. 1540. Bona ecclesiae immobilia propriis administratoribus eorumque coniunctis in primo aut secundo consanguinitatis vel affinitatis gradu non sunt vendenda aut locanda sine speciali Ordinarii loci licentia.	Can. 1540. Immovable goods of a church are not to be sold or leased to their own administrators and those joined to them in the first or second degree of consanguinity or affinity without the special permission of the local Ordinary. *1983 Code correlation: 1983 CIC 1298*
Can. 1541. § 1. Contractus locationis alicuius fundi ecclesiastici ne fiant, nisi ad normam can. 1531, § 2; et in iis addantur semper conditiones de limitibus custodiendis, de bona cultione, de rite solvendo canone, de opportuna cautela pro conditionibus implendis.	Can. 1541. Sec. 1. Contracts for leasing some ecclesiastical land are not to be made except according to the norm of can. 1531, Sec. 2; and in them conditions are always to be added concerning boundaries to be kept, good cultivation, the rent duly to be paid, and opportune security for fulfilling the conditions. *1983 Code correlation: 1983 CIC 1297*
§ 2. Pro locatione bonorum ecclesiasticorum, servato praescripto can. 1479:	Sec. 2. For the lease of ecclesiastical goods, with the prescription of can. 1479 observed:
1° Si valor excedat triginta millia libellarum seu francorum et locatio sit ultra novennium, requiritur beneplacitum apostolicum; si locatio non sit ultra novennium, servari debet praescriptum can. 1532, § 3;	1. If the value exceeds thirty thousand lire or francs and the lease is beyond nine years, apostolic beneplacitum is required; if the lease is not beyond nine years, the prescription of can. 1532, Sec. 3 must be observed.
2° Si valor contineatur intra mille libellas et triginta millia libellarum seu francorum et locatio sit ultra novennium, servari debet praescriptum eiusdem can. 1532, § 3; si locatio non sit ultra novennium, praescriptum eiusdem can. 1532, § 2;	2. If the value is contained between one thousand lire and thirty thousand lire or francs and the lease is beyond nine years, the prescription of the same can. 1532, Sec. 3 must be observed; if the lease is not beyond nine years, the prescription of the same can. 1532, Sec. 2.
3° Si valor non excedat mille libellas seu francos et locatio sit ultra novennium, servari debet idem praescriptum can. 1532, § 2; si locatio non sit ultra novennium, fieri potest a legitimis administratoribus, monito Ordinario.	3. If the value does not exceed one thousand lire or francs and the lease is beyond nine years, the same prescription of can. 1532, Sec. 2 must be observed; if the lease is not beyond nine years, it can be made by legitimate administrators, after the Ordinary has been notified.
Can. 1542. § 1. In emphyteusi bonorum ecclesiasticorum emphyteuta nequit canonem redimere sine licentia legitimi Superioris ecclesiastici de quo in can. 1532; quod si redemerit, eam saltem pecuniae vim ecclesiae dare debet, quae canoni respondeat.	Can. 1542. Sec. 1. In the emphyteusis of ecclesiastical goods, the emphyteuta cannot redeem the rent without the permission of the legitimate ecclesiastical Superior of whom in can. 1532; but if he has redeemed it, he must give to the church at least that amount of money which corresponds to the rent. *1983 Code correlation: NA*

§ 2. Ab emphyteuta congrua exigatur cautio pro solutione canonis et conditionibus implendis; in ipso instrumento pacti emphyteutici forum ecclesiasticum arbiter statuatur ad dirimendas controversias inter partes forte exorituras et expresse declaretur meliorationes solo cedere.	Sec. 2. From the emphyteuta suitable security is to be required for payment of the rent and fulfillment of the conditions; in the instrument itself of the emphyteutic agreement the ecclesiastical forum is to be established as arbiter for resolving controversies perhaps arising between the parties, and it is to be expressly declared that improvements yield to the land.
Can. 1543. Si res fungibilis ita alicui detur ut eius fiat et postea tantundem in eodem genere restituatur, nihil lucri, ratione ipsius contractus, percipi potest; sed in praestatione rei fungibilis non est per se illicitum de lucro legali pacisci, nisi constet ipsum esse immoderatum, aut etiam de lucro maiore, si iustus ac proportionatus titulus suffragetur.	Can. 1543. If a fungible thing is given to someone in such a way that it becomes his and afterward as much of the same kind is to be restored, no profit can be received by reason of the contract itself; but in the furnishing of a fungible thing it is not of itself illicit to stipulate concerning legal profit, unless it is established that it is immoderate, or even concerning greater profit, if a just and proportionate title supports it. *1983 Code correlation: NA*
TITULUS XXX De piis fundationibus	TITLE XXX: Of Pious Foundations
Can. 1544. § 1. Nomine piarum fundationum significantur bona temporalia alicui personae morali in Ecclesia quoquo modo data, cum onere in perpetuum vel in diuturnum tempus ex reditibus annuis aliquas Missas celebrandi, vel alias praefinitas functiones ecclesiasticas explendi, aut nonnulla pietatis et caritatis opera peragendi.	Can. 1544. Sec. 1. By the name of pious foundations are signified temporal goods given in any way to some moral person in the Church, with the burden in perpetuity or for a long time of celebrating some Masses from the annual revenues, or fulfilling other predefined ecclesiastical functions, or performing some works of piety and charity. *1983 Code correlation: 1983 CIC 1303*
§ 2. Fundatio, legitime acceptata, naturam induit contractus synallagmatici: do ut facias.	Sec. 2. A foundation, legitimately accepted, assumes the nature of a synallagmatic contract: I give so that you may do.
Can. 1545. Loci Ordinarii est normas praescribere de dotis quantitate infra quam pia fundatio admitti nequeat et de eius fructibus rite distribuendis.	Can. 1545. It belongs to the local Ordinary to prescribe norms concerning the quantity of endowment below which a pious foundation cannot be admitted and concerning its fruits to be rightly distributed. *1983 Code correlation: 1983 CIC 1304*
Can. 1546. § 1. Ut huiusmodi fundationes a persona morali acceptari possint, requiritur consensus Ordinarii loci, in scriptis datus, qui eum ne praebeat, antequam legitime compererit personam moralem tum novo oneri suscipiendo, tum antiquis iam susceptis satisfacere posse; maximeque caveat ut reditus omnino respondeant oneribus adiunctis secundum cuiusque dioecesis morem.	Can. 1546. Sec. 1. In order that foundations of this kind can be accepted by a moral person, the consent of the local Ordinary, given in writing, is required; he is not to provide it before he has legitimately ascertained that the moral person can satisfy both the new burden to be undertaken and the old burdens already undertaken; and he is especially to take care that the revenues correspond entirely to the attached burdens according to the custom of each diocese. *1983 Code correlation: 1983 CIC 1304*
§ 2. In acceptatione, constitutione et administratione fundationis patronus ecclesiae nullum ius habet.	Sec. 2. In the acceptance, constitution, and administration of a foundation, the patron of the church has no right.
Can. 1547. Pecunia et bona mobilia, dotationis nomine assignata, statim in loco tuto, ab eodem Ordinario designando, deponantur ad eum finem ut eadem pecunia vel bonorum mobilium pretium custodiantur et quamprimum caute et utiliter secundum prudens eiusdem Ordinarii arbitrium, auditis et iis quorum interest et dioecesano administrationis Consilio, collocentur in commodum eiusdem fundationis cum expressa et individua mentione oneris.	Can. 1547. Money and movable goods assigned by name of endowment are immediately to be deposited in a safe place to be designated by the same Ordinary, for this end: that the same money or the price of the movable goods be preserved and, as soon as possible, be placed cautiously and usefully, according to the prudent judgment of the same Ordinary, after both those whose interest it is and the diocesan Council of administration have been heard, for the advantage of the same foundation, with express and individual mention of the burden. *1983 Code correlation: 1983 CIC 1305*
Can. 1548. § 1. Fundationes, etiam viva voce factae, scripto consignentur.	Can. 1548. Sec. 1. Foundations, even those made by living voice, are to be consigned in writing. *1983 Code correlation: 1983 CIC 1306*
§ 2. Alterum tabularum exemplar in Curiae archivo, alterum in archivo personae moralis, ad quam fundatio spectat, tuto asservetur.	Sec. 2. One copy of the documents is to be safely preserved in the archive of the Curia, the other in the archive of the moral person to which the foundation pertains.
Can. 1549. § 1. Servatis praescriptis can. 1514-1517 et can. 1525, in qualibet ecclesia onerum ex piis fundationibus incumbentium tabella conficiatur quae apud rectorem in loco tuto conservetur.	Can. 1549. Sec. 1. With the prescriptions of can. 1514-1517 and can. 1525 observed, in any church a tablet of the burdens incumbent from pious foundations is to be made, which is to be preserved by the rector in a safe place. *1983 Code correlation: 1983 CIC 1307*
§ 2. Pariter praeter librum de quo in can. 843, § 1, alter liber retineatur et apud rectorem servetur, in quo singula onera perpetua et temporaria eorumque implementum et eleemosynae adnotentur, ut de iis omnibus exacta ratio Ordinario loci reddatur.	Sec. 2. Likewise, besides the book of which in can. 843, Sec. 1, another book is to be kept and preserved by the rector, in which each perpetual and temporary burden, and their fulfillment and alms, are to be noted, so that an exact account concerning all these things may be rendered to the local Ordinary.

Can. 1550. Si agatur de piis fundationibus in ecclesiis, etiam paroecialibus, religiosorum exemptorum, iura et officia Ordinarii loci, de quibus in can. 1545-1549, exclusive competunt Superiori maiori.	Can. 1550. If there is question of pious foundations in churches, even parochial ones, of exempt religious, the rights and offices of the local Ordinary, of which in can. 1545-1549, belong exclusively to the major Superior. *1983 Code correlation: NA*
Can. 1551. § 1. Reductio onerum quae pias fundationes gravant, uni Sedi Apostolicae reservatur, nisi in tabulis fundationis aliud expresse caveatur, et salvo praescripto can. 1517, § 2.	Can. 1551. Sec. 1. The reduction of burdens which weigh upon pious foundations is reserved to the Apostolic See alone, unless another thing is expressly provided in the documents of foundation, and with the prescription of can. 1517, Sec. 2 preserved. *1983 Code correlation: 1983 CIC 1308*
§ 2. Indultum reducendi Missas fundatas non protenditur nec ad alias Missas ex contractu debitas nec ad alia opera piae fundationis.	Sec. 2. An indult of reducing founded Masses is not extended either to other Masses due from contract or to other works of the pious foundation.
§ 3. Indultum vero generale reducendi onera piarum fundationum ita intelligendum est, nisi aliud constet, ut indultarius potius alia onera, quam Missas reducat.	Sec. 3. But a general indult of reducing the burdens of pious foundations is to be understood thus, unless another thing is established: that the holder of the indult reduce other burdens rather than Masses.

Liber IV: Of Processes

Corrected Latin	Literal English
LIBER QUARTUS DE PROCESSIBUS	BOOK FOUR: Of Processes
PARS PRIMA DE IUDICIIS	PART ONE: Of Trials
Can. 1552. § 1. Nomine iudicii ecclesiastici intelligitur controversiae in re de qua Ecclesia ius habet cognoscendi, coram tribunali ecclesiastico, legitima disceptatio et definitio.	Can. 1552. Sec. 1. By the name of ecclesiastical trial is understood the legitimate discussion and definition, before an ecclesiastical tribunal, of a controversy in a matter concerning which the Church has the right of taking cognizance. *1983 Code correlation: 1983 CIC 1400*
§ 2. Obiectum iudicii sunt:	Sec. 2. The object of a trial is:
1° Personarum physicarum vel moralium iura persequenda aut vindicanda, vel earundem personarum facta iuridica declaranda; et tunc iudicium est contentiosum;	1. The rights of physical or moral persons to be pursued or vindicated, or juridical facts of the same persons to be declared; and then the trial is contentious.
2° Delicta in ordine ad poenam infligendam vel declarandam; et tunc iudicium est criminale.	2. Offenses in order to a penalty to be inflicted or declared; and then the trial is criminal.
Can. 1553. § 1. Ecclesia iure proprio et exclusivo cognoscit:	Can. 1553. Sec. 1. By her own and exclusive right the Church takes cognizance: *1983 Code correlation: 1983 CIC 1401*
1° De causis quae respiciunt res spirituales et spiritualibus adnexas;	1. Of causes which regard spiritual things and things attached to spiritual things.
2° De violatione legum ecclesiasticarum deque omnibus in quibus inest ratio peccati, quod attinet ad culpae definitionem et poenarum ecclesiasticarum irrogationem;	2. Of the violation of ecclesiastical laws and of all things in which there is the reason of sin, as regards the definition of fault and the imposition of ecclesiastical penalties.
3° De omnibus causis sive contentiosis sive criminalibus quae respiciunt personas privilegio fori gaudentes ad normam can. 120, 614, 680.	3. Of all causes, whether contentious or criminal, which regard persons enjoying the privilege of forum according to the norm of can. 120, 614, 680.
§ 2. In causis in quibus tum Ecclesia tum civilis potestas aeque competentes sunt, quaeque dicuntur mixti fori, est locus praeventioni.	Sec. 2. In causes in which both the Church and the civil power are equally competent, and which are called of mixed forum, there is place for prevention.
Can. 1554. Actor, qui causas mixti fori ad iudicem ecclesiasticum deductas ad forum saeculare iudicandas defert, congruis poenis puniri potest ad normam can. 2222 et privatur iure contra eandem personam de eadem re et de connexis causam agendi in foro ecclesiastico.	Can. 1554. An actor who brings causes of mixed forum, which have been brought before an ecclesiastical judge, to a secular forum to be judged can be punished with suitable penalties according to the norm of can. 2222 and is deprived of the right of acting in the ecclesiastical forum against the same person concerning the same matter and connected causes. *1983 Code correlation: NA*
Can. 1555. § 1. Tribunal Congregationis S. Officii suo more institutoque procedit sibique propriam consuetudinem retinet; et etiam inferiora tribunalia in causis quae ad S. Officii tribunal spectant, normas ab eodem traditas sequantur oportet.	Can. 1555. Sec. 1. The tribunal of the Congregation of the Holy Office proceeds according to its own manner and institution and retains its own proper custom; and also inferior tribunals, in causes which pertain to the tribunal of the Holy Office, must follow the norms handed on by the same. *1983 Code correlation: 1983 CIC 1402*
§ 2. Cetera tribunalia servare debent praescripta canonum qui sequuntur.	Sec. 2. The other tribunals must observe the prescriptions of the canons which follow.
§ 3. In iudicio pro dimissione religiosorum serventur praescripta can. 654-668.	Sec. 3. In a trial for the dismissal of religious, the prescriptions of can. 654-668 are to be observed.
SECTIO I DE IUDICIIS IN GENERE	SECTION I: Of Trials in General
TITULUS I De foro competenti	TITLE I: Of the Competent Forum
Can. 1556. Prima Sedes a nemine iudicatur.	Can. 1556. The First See is judged by no one. *1983 Code correlation: 1983 CIC 1404*
Can. 1557. § 1. Ipsius Romani Pontificis dumtaxat ius est iudicandi:	Can. 1557. Sec. 1. The right of judging belongs only to the Roman Pontiff himself: *1983 Code correlation: 1983 CIC 1405*

1° Eos qui supremum tenent populorum principatum horumque filios ac filias eosve quibus ius est proxime succedendi in principatum;	1. Those who hold the supreme rulership of peoples, and their sons and daughters, and those to whom there is the right of succeeding next in rulership.
2° Patres Cardinales;	2. Cardinal Fathers.
3° Legatos Sedis Apostolicae, et in criminalibus Episcopos, etiam titulares.	3. Legates of the Apostolic See, and in criminal cases Bishops, even titular ones.
§ 2. Tribunalibus vero Sedis Apostolicae reservatur iudicare:	Sec. 2. But to the tribunals of the Apostolic See it is reserved to judge:
1° Episcopos residentiales in contentiosis, salvo praescripto can. 1572, § 2;	1. Residential Bishops in contentious cases, with the prescription of can. 1572, Sec. 2 preserved.
2° Dioeceses aliasve personas morales ecclesiasticas quae Superiorem infra Romanum Pontificem non habent, uti religiones exemptas, Congregationes monasticas, etc.	2. Dioceses or other ecclesiastical moral persons which do not have a Superior below the Roman Pontiff, such as exempt religions, monastic Congregations, etc.
§ 3. Alias causas quas Romanus Pontifex ad suum advocaverit iudicium, videt iudex quem ipsemet Romanus Pontifex designaverit.	Sec. 3. Other causes which the Roman Pontiff has called to his own judgment are seen by the judge whom the Roman Pontiff himself has designated.
Can. 1558. In causis de quibus in can. 1556, 1557, aliorum iudicum incompetentia est absoluta.	Can. 1558. In the causes of which in can. 1556, 1557, the incompetence of other judges is absolute. *1983 Code correlation: 1983 CIC 1406*
Can. 1559. § 1. Nemo in prima instantia conveniri potest, nisi coram iudice ecclesiastico qui competens sit ob unum ex titulis qui in can. 1560-1568 determinantur.	Can. 1559. Sec. 1. No one can be convened in first instance except before an ecclesiastical judge who is competent by one of the titles which are determined in can. 1560-1568. *1983 Code correlation: 1983 CIC 1407*
§ 2. Incompetentia iudicis cui nullus ex his titulis suffragatur, dicitur relativa.	Sec. 2. The incompetence of a judge to whom none of these titles supports is called relative.
§ 3. Actor sequitur forum rei; quod si reus multiplex forum habeat, optio fori actori conceditur.	Sec. 3. The actor follows the forum of the defendant; but if the defendant has multiple forums, the choice of forum is granted to the actor.
Can. 1560. Forum necessarium habent:	Can. 1560. The following have a necessary forum: *1983 Code correlation: 1983 CIC 1413*
1° Actiones de spolio, coram Ordinario loci rei sitae;	1. Actions concerning spoliation, before the Ordinary of the place where the thing is situated.
2° Causae respicientes beneficium, quamvis non residentiale, coram Ordinario loci beneficii;	2. Causes regarding a benefice, even a non-residential one, before the Ordinary of the place of the benefice.
3° Causae quae versantur circa administrationem, coram Ordinario loci ubi administratio gesta est;	3. Causes which turn on administration, before the Ordinary of the place where the administration was carried out.
4° Causae quae respiciunt hereditates aut legata pia, coram Ordinario loci domicilii testatoris, nisi agatur de mera exsecutione legati, quae videnda est secundum ordinarias competentiae normas.	4. Causes which regard inheritances or pious legacies, before the Ordinary of the place of the testator's domicile, unless there is question of the mere execution of the legacy, which must be considered according to the ordinary norms of competence.
Can. 1561. § 1. Ratione domicilii vel quasi-domicilii quilibet conveniri potest coram Ordinario loci.	Can. 1561. Sec. 1. By reason of domicile or quasi-domicile, anyone can be convened before the local Ordinary. *1983 Code correlation: 1983 CIC 1408*
§ 2. Ordinarius autem domicilii vel quasi-domicilii iurisdictionem in subditum, quamvis absentem, habet.	Sec. 2. But the Ordinary of domicile or quasi-domicile has jurisdiction over a subject, even an absent one.
Can. 1562. § 1. Qui peregrinus est in Urbe, licet per breve tempus, potest in ipsa tanquam in proprio domicilio citari; sed ius habet revocandi domum, idest petendi ut ad proprium Ordinarium remittatur.	Can. 1562. Sec. 1. One who is a traveler in the City, although for a short time, can be cited in the City itself as in his own domicile; but he has the right of calling back home, that is, of asking that he be remitted to his proper Ordinary. *1983 Code correlation: NA*
§ 2. Qui in Urbe ab anno commoratur, ius habet declinandi forum Ordinarii et instandi ut coram Urbis tribunalibus citetur.	Sec. 2. One who dwells in the City for a year has the right of declining the forum of the Ordinary and insisting that he be cited before the tribunals of the City.

Can. 1563. Vagus proprium forum habet in loco ubi actu commoratur; religiosus in loco domus suae.	Can. 1563. A vagrant has his proper forum in the place where he actually dwells; a religious, in the place of his own house. *1983 Code correlation: 1983 CIC 1409*
Can. 1564. Ratione rei sitae pars conveniri potest coram Ordinario loci, ubi res litigiosa sita est, quoties actio in rem directa sit.	Can. 1564. By reason of the thing situated, a party can be convened before the Ordinary of the place where the litigated thing is situated, whenever the action is directed toward the thing. *1983 Code correlation: 1983 CIC 1410*
Can. 1565. § 1. Ratione contractus pars conveniri potest coram Ordinario loci in quo contractus initus est vel adimpleri debet.	Can. 1565. Sec. 1. By reason of contract, a party can be convened before the Ordinary of the place in which the contract was entered into or must be fulfilled. *1983 Code correlation: 1983 CIC 1411*
§ 2. In actu autem contractus permittitur contrahentibus, obligationis declarandae, urgendae vel implendae gratia, locum eligere, in quo etiam absentes citari et conveniri possint.	Sec. 2. But in the act of contract it is permitted to the contracting parties, for the sake of declaring, urging, or fulfilling the obligation, to choose a place in which even absent persons can be cited and convened.
Can. 1566. § 1. Ratione delicti reus forum sortitur in loco patrati delicti.	Can. 1566. Sec. 1. By reason of delict, the defendant obtains a forum in the place of the committed delict. *1983 Code correlation: 1983 CIC 1412*
§ 2. Licet post delictum reus e loco discesserit, iudex loci ius habet illum citandi ad comparendum, et sententiam in eum ferendi.	Sec. 2. Although after the delict the defendant has departed from the place, the judge of the place has the right of citing him to appear and of issuing sentence against him.
Can. 1567. Ratione connexionis seu continentiae ab uno eodemque iudice cognoscendae sunt causae inter se connexae, nisi legis praescriptum obstet.	Can. 1567. By reason of connection or continence, causes connected among themselves must be heard by one and the same judge, unless the prescription of law obstructs. *1983 Code correlation: 1983 CIC 1414*
Can. 1568. Ratione praeventionis, cum duo vel plures iudices aeque competentes sunt, ei ius est causam cognoscendi qui prius citatione reum legitime convenit.	Can. 1568. By reason of prevention, when two or more judges are equally competent, the right of taking cognizance of the cause belongs to the one who first legitimately convened the defendant by citation. *1983 Code correlation: 1983 CIC 1415*
TITULUS II De variis tribunalium gradibus et speciebus	TITLE II: Of the Various Grades and Species of Tribunals
Can. 1569. § 1. Ob primatum Romani Pontificis integrum est cuilibet fideli in toto orbe catholico causam suam sive contentiosam sive criminalem, in quovis iudicii gradu et in quovis litis statu, cognoscendam ad Sanctam Sedem deferre vel apud eandem introducere.	Can. 1569. Sec. 1. On account of the primacy of the Roman Pontiff, it is open to any member of the faithful in the whole Catholic world to refer his cause, whether contentious or criminal, in any grade of trial and in any state of the litigation, to the Holy See to be heard, or to introduce it before the same. *1983 Code correlation: 1983 CIC 1417*
§ 2. Recursus tamen ad Sedem Apostolicam interpositus non suspendit, excluso casu appellationis, exercitium iurisdictionis in iudice qui causam iam cognoscere coepit; quique idcirco poterit iudicium prosequi usque ad definitivam sententiam, nisi constiterit Sedem Apostolicam causam ad se advocasse.	Sec. 2. Nevertheless recourse interposed to the Apostolic See does not suspend, except in a case of appeal, the exercise of jurisdiction in the judge who has already begun to hear the cause; and therefore he can pursue the trial up to definitive sentence, unless it has been established that the Apostolic See has called the cause to itself.
Can. 1570. § 1. Exceptis causis Sedi Apostolicae reservatis aut ad eandem advocatis, ceterae omnes cognoscuntur a diversis tribunalibus, de quibus in can. 1572 seqq.	Can. 1570. Sec. 1. Excepting causes reserved to the Apostolic See or called to the same, all others are heard by diverse tribunals, of which in can. 1572 and following. *1983 Code correlation: 1983 CIC 1418*
§ 2. Quodlibet tamen tribunal, quod attinet ad partium et testium examen aut citationem, documentorum vel rei controversae inspectionem, decretorum intimationem aliaque huiusmodi, ius habet in auxilium vocandi aliud tribunal, quod normas pro singulis actibus iure praescriptas servare debet.	Sec. 2. Nevertheless any tribunal, as regards examination or citation of parties and witnesses, inspection of documents or of the controverted thing, intimation of decrees, and other things of this kind, has the right of calling another tribunal to aid, which must observe the norms prescribed by law for individual acts.
Can. 1571. Qui causam vidit in uno iudicii gradu, nequit eandem causam in alio iudicare.	Can. 1571. He who has seen a cause in one grade of trial cannot judge the same cause in another. *1983 Code correlation: 1983 CIC 1447*
CAPUT I De tribunali ordinario primae instantiae	CHAPTER I: Of the Ordinary Tribunal of First Instance
ART. I De Iudice	ARTICLE I: Of the Judge

Can. 1572. § 1. In unaquaque dioecesi et pro omnibus causis a iure expresse non exceptis, iudex primae instantiae est loci Ordinarius, qui iudiciariam potestatem exercere potest ipse per se, vel per alios, secundum tamen canones qui sequuntur.	Can. 1572. Sec. 1. In each diocese and for all causes not expressly excepted by law, the judge of first instance is the local Ordinary, who can exercise judicial power either personally by himself or through others, according however to the canons which follow. *1983 Code correlation: 1983 CIC 1419*
§ 2. Si vero agatur de iuribus aut bonis temporalibus Episcopi aut mensae vel Curiae dioecesanae, controversia dirimenda deferatur vel, Episcopo consentiente, ad dioecesanum tribunal collegiale quod constat officiali et duobus iudicibus synodalibus antiquioribus, vel ad iudicem immediate superiorem.	Sec. 2. But if there is question of the rights or temporal goods of the Bishop or of the episcopal mensa or diocesan Curia, the controversy to be resolved is to be referred either, with the Bishop consenting, to the diocesan collegial tribunal which consists of the officialis and the two older synodal judges, or to the immediately superior judge.
Can. 1573. § 1. Quilibet Episcopus tenetur officialem eligere cum potestate ordinaria iudicandi, a Vicario Generali distinctum, nisi parvitas dioecesis aut paucitas negotiorum suadeat hoc officium ipsi Vicario Generali committi.	Can. 1573. Sec. 1. Every Bishop is held to choose an officialis with ordinary power of judging, distinct from the Vicar General, unless the smallness of the diocese or paucity of affairs suggests that this office be committed to the Vicar General himself. *1983 Code correlation: 1983 CIC 1420, 1422*
§ 2. Officialis unum constituit tribunal cum Episcopo loci: sed nequit iudicare causas quas Episcopus sibi reservat.	Sec. 2. The officialis constitutes one tribunal with the Bishop of the place; but he cannot judge causes which the Bishop reserves to himself.
§ 3. Officiali dari possunt adiutores, quibus nomen est vice-officialium.	Sec. 3. Assistants can be given to the officialis, to whom the name is vice-officiales.
§ 4. Tum officialis tum vice-officiales esse debent sacerdotes, integrae famae, in iure canonico doctores vel ceteroqui periti, annos nati non minus triginta.	Sec. 4. Both the officialis and vice-officiales must be priests, of whole reputation, doctors in canon law or otherwise expert, not less than thirty years old.
§ 5. Sunt amovibiles ad nutum Episcopi; vacante sede, a munere non cessant, nec a Vicario Capitulari amoveri possunt; adveniente autem novo Episcopo, indigent confirmatione.	Sec. 5. They are removable at the will of the Bishop; when the see is vacant, they do not cease from office, nor can they be removed by the Vicar Capitular; but when the new Bishop arrives, they need confirmation.
§ 6. Qui Vicarius Generalis est idemque officialis, sede vacante, cessat quidem a Vicarii, non autem ab officialis munere.	Sec. 6. He who is Vicar General and also officialis, when the see is vacant, ceases indeed from the office of Vicar, but not from the office of officialis.
§ 7. Si officialis eligatur in Vicarium Capitularem ipse novum nominat officialem.	Sec. 7. If the officialis is chosen as Vicar Capitular, he himself names a new officialis.
Can. 1574. § 1. In qualibet dioecesi presbyteri probatae vitae et in iure canonico periti, etsi extradioecesani, non plures quam duodecim eligantur ut potestate ab Episcopo delegata in litibus iudicandis partem habeant; quibus nomen esto iudicum synodalium aut pro-synodalium, si extra Synodum constituuntur.	Can. 1574. Sec. 1. In any diocese, presbyters of proven life and expert in canon law, even extra-diocesan ones, not more than twelve, are to be chosen so that, by power delegated by the Bishop, they may have part in judging lawsuits; to these let the name be synodal judges, or pro-synodal judges if they are constituted outside the Synod. *1983 Code correlation: 1983 CIC 1421-22*
§ 2. Quod ad eorum electionem, substitutionem, cessationem aut remotionem a munere attinet, serventur praescripta can. 385-388.	Sec. 2. As regards their election, substitution, cessation, or removal from office, the prescriptions of can. 385-388 are to be observed.
§ 3. Nomine iudicum synodalium in iure veniunt quoque iudices pro-synodales.	Sec. 3. Under the name of synodal judges in law also come pro-synodal judges.
Can. 1575. Unicus iudex in quolibet iudicio duos assessores consulentes sibi adsciscere potest; quos tamen ex iudicibus synodalibus eligere debet.	Can. 1575. A single judge in any trial can join to himself two consulting assessors; nevertheless he must choose them from the synodal judges. *1983 Code correlation: 1983 CIC 1424*
Can. 1576. § 1. Reprobata contraria consuetudine et revocato quolibet contrario privilegio:	Can. 1576. Sec. 1. Contrary custom being reprobated and any contrary privilege revoked: *1983 Code correlation: 1983 CIC 1425*
1° Causae contentiosae de vinculo sacrae ordinationis, et matrimonii, vel de iuribus aut bonis temporalibus cathedralis ecclesiae; itemque criminales in quibus res est de privatione beneficii inamovibilis aut de irroganda vel declaranda excommunicatione, tribunali collegiali trium iudicum reservantur;	1. Contentious causes concerning the bond of sacred ordination and of marriage, or concerning the rights or temporal goods of a cathedral church; and likewise criminal causes in which the matter is about privation of an irremovable benefice or about imposing or declaring excommunication, are reserved to a collegial tribunal of three judges.
2° Causae vero quibus agitur de delictis quae depositionis, privationis perpetuae habitus ecclesiastici, vel degradationis poenam important, reservantur tribunali quinque iudicum.	2. But causes in which there is question of delicts which carry the penalty of deposition, perpetual privation of ecclesiastical habit, or degradation, are reserved to a tribunal of five judges.

§ 2. Loci Ordinarius tribunali collegiali trium vel quinque iudicum cognitionem committere potest etiam aliarum causarum, idque praesertim faciat quando de causis agitur quae, attentis temporis, loci et personarum adiunctis et materia iudicii, difficiliores et maioris momenti videantur.	Sec. 2. The local Ordinary can commit the cognizance also of other causes to a collegial tribunal of three or five judges, and he should do this especially when there is question of causes which, with attention to the circumstances of time, place, and persons and to the matter of the trial, seem more difficult and of greater moment.
§ 3. Duos vel quatuor iudices qui una cum praeside tribunal collegiale constituunt, inter iudices synodales Ordinarius, nisi pro sua prudentia aliter opportunum existimaverit, eligat per turnum.	Sec. 3. The Ordinary is to choose by turn, from among the synodal judges, two or four judges who together with the president constitute the collegial tribunal, unless in his prudence he has judged otherwise opportune.
Can. 1577. § 1. Tribunal collegiale collegialiter procedere debet, et ad maiorem suffragiorum partem sententias ferre.	Can. 1577. Sec. 1. A collegial tribunal must proceed collegially and render sentences according to the greater part of the votes. *1983 Code correlation: 1983 CIC 1426*
§ 2. Eidem praeest officialis vel vice-officialis, cuius est processum dirigere, et decernere quae pro iustitiae administratione in causa quae agitur necessaria sunt.	Sec. 2. The officialis or vice-officialis presides over the same; his part is to direct the process and decree the things necessary for the administration of justice in the case being conducted.
Can. 1578. Exceptis causis de quibus in can. 1572, § 2, Episcopus semper potest tribunali ipse per se praeesse; sed valde expedit ut causas, praesertim criminales et contentiosas gravis momenti, iudicandas relinquat tribunali ordinario, cui praesit officialis vel vice-officialis.	Can. 1578. Excepting the causes of which in can. 1572, Sec. 2, the Bishop can always preside over the tribunal personally by himself; but it is greatly expedient that he leave causes, especially criminal and contentious causes of grave moment, to be judged by the ordinary tribunal, over which the officialis or vice-officialis presides. *1983 Code correlation: NA*
Can. 1579. § 1. Si controversia sit inter religiosos exemptos eiusdem religionis clericalis, iudex primae instantiae, nisi aliud in constitutionibus caveatur, est Superior provincialis, aut, si monasterium sit sui iuris, Abbas localis.	Can. 1579. Sec. 1. If the controversy is between exempt religious of the same clerical religion, the judge of first instance, unless another thing is provided in the constitutions, is the provincial Superior, or, if the monastery is of its own right, the local Abbot. *1983 Code correlation: 1983 CIC 1427*
§ 2. Salvo diverso constitutionum praescripto, si res contentiosa agatur inter duas provincias, in prima instantia iudicabit ipse per se vel per delegatum supremus religionis Moderator, si inter duo monasteria, supremus Moderator Congregationis monasticae.	Sec. 2. With a different prescription of the constitutions preserved, if a contentious matter is conducted between two provinces, in first instance the supreme Moderator of the religion will judge personally by himself or through a delegate; if between two monasteries, the supreme Moderator of the monastic Congregation.
§ 3. Si demum controversia enascatur inter religiosas personas physicas vel morales diversae religionis, aut etiam inter religiosos eiusdem religionis non exemptae vel laicalis, aut inter religiosum et clericum saecularem vel laicum, iudex primae instantiae est Ordinarius loci.	Sec. 3. Finally, if a controversy arises between religious physical or moral persons of diverse religions, or even between religious of the same non-exempt or lay religion, or between a religious and a secular cleric or lay person, the judge of first instance is the local Ordinary.
ART. II De Auditoribus et Relatoribus	ARTICLE II: Of Auditors and Relators
Can. 1580. § 1. Potest Ordinarius unum aut plures auditores, seu actorum instructores sive stabiliter sive pro certa aliqua causa constituere.	Can. 1580. Sec. 1. The Ordinary can constitute one or more auditors, or instructors of the acts, either stably or for some certain cause. *1983 Code correlation: 1983 CIC 1428*
§ 2. Iudex auditorem eligere potest tantummodo pro causa quam cognoscit, nisi Ordinarius iam providerit.	Sec. 2. The judge can choose an auditor only for the cause which he is hearing, unless the Ordinary has already provided.
Can. 1581. Auditores pro tribunali dioecesano, quantum fieri potest, deligantur ex iudicibus synodalibus; pro tribunali vero religiosorum deligendi semper sunt ex alumnis eiusdem religionis ad normam constitutionum.	Can. 1581. Auditors for the diocesan tribunal, insofar as can be done, are to be chosen from the synodal judges; for the tribunal of religious, however, they must always be chosen from members of the same religion according to the norm of the constitutions. *1983 Code correlation: 1983 CIC 1428*
Can. 1582. Eorum est testes citare et audire, aliaque acta iudicialia instruere secundum tenorem mandati, non autem sententiam definitivam ferre.	Can. 1582. It belongs to them to cite and hear witnesses and to instruct other judicial acts according to the tenor of the mandate, but not to render a definitive sentence. *1983 Code correlation: 1983 CIC 1428*
Can. 1583. Auditor in quovis litis momento ab officio removeri potest ab eo qui eundem elegit, iusta tamen de causa, et citra partium praeiudicium.	Can. 1583. An auditor can be removed from office at any moment of the litigation by him who chose him, yet for a just cause and without prejudice to the parties. *1983 Code correlation: NA*
Can. 1584. Tribunalis collegialis praeses debet unum de iudicibus collegii ponentem seu relatorem designare qui in coetu iudicum de causa referat et sententias in scriptis redigat; et ipsi idem praeses potest alium ex iusta causa substituere.	Can. 1584. The president of a collegial tribunal must designate one of the judges of the college as ponens or relator, who is to report on the cause in the meeting of judges and reduce the sentences to writing; and the same president can substitute another for him from a just cause. *1983 Code correlation: 1983 CIC 1429*

ART. III De Notario, Promotore iustitiae, vinculi Defensore	ARTICLE III: Of the Notary, the Promoter of Justice, and the Defender of the Bond
Can. 1585. § 1. Cuilibet processui interesse oportet notarium, qui actuarii officio fungatur; adeo ut nulla habeantur acta, si actuarii manu non fuerint exarata, vel saltem ab eo subscripta.	Can. 1585. Sec. 1. A notary must be present at any process, who performs the office of actuary; so much so that acts are to be considered null if they have not been written by the hand of the actuary or at least signed by him. *1983 Code correlation: 1983 CIC 1437*
§ 2. Quare iudex, antequam causam cognoscere incipiat, in actuarium assumere debet unum e notariis legitime constitutis, nisi ipse Ordinarius aliquem pro ea causa iam designaverit.	Sec. 2. Wherefore the judge, before he begins to hear the cause, must assume as actuary one from the legitimately constituted notaries, unless the Ordinary himself has already designated someone for that cause.
Can. 1586. Constituatur in dioecesi promotor iustitiae et defensor vinculi; ille pro causis, tum contentiosis in quibus bonum publicum, Ordinarii iudicio, in discrimen vocari potest, tum criminalibus; iste pro causis, in quibus agitur de vinculo sacrae ordinationis aut matrimonii.	Can. 1586. In the diocese there is to be constituted a promoter of justice and a defender of the bond; the former for causes, both contentious ones in which the public good, in the judgment of the Ordinary, can be called into danger, and criminal ones; the latter for causes in which there is question of the bond of sacred ordination or marriage. *1983 Code correlation: 1983 CIC 1430, 1432*
Can. 1587. § 1. In causis in quibus eorum praesentia requiritur, promotore iustitiae aut vinculi defensore non citato, acta irrita sunt, nisi ipsi, etsi non citati, revera interfuerint.	Can. 1587. Sec. 1. In causes in which their presence is required, if the promoter of justice or defender of the bond has not been cited, the acts are invalid, unless they, although not cited, were really present. *1983 Code correlation: 1983 CIC 1433*
§ 2. Si legitime citati aliquibus actibus non interfuerint, acta quidem valent, verum postea eorum examini subiicienda omnino sunt ut ea omnia sive voce sive scriptis possint animadvertere et proponere quae necessaria aut opportuna iudicaverint.	Sec. 2. If, having been legitimately cited, they were not present at some acts, the acts indeed are valid, but afterward must absolutely be submitted to their examination, so that they can observe and propose all those things, either orally or in writing, which they have judged necessary or opportune.
Can. 1588. § 1. Eadem persona officium promotoris iustitiae et defensoris vinculi gerere potest, nisi multiplicitas negotiorum et causarum id prohibeat.	Can. 1588. Sec. 1. The same person can hold the office of promoter of justice and defender of the bond, unless the multiplicity of affairs and causes prohibits this. *1983 Code correlation: 1983 CIC 1436*
§ 2. Promotor et defensor constitui possunt tum ad universitatem causarum tum pro singulis causis.	Sec. 2. The promoter and defender can be constituted both for the totality of causes and for individual causes.
Can. 1589. § 1. Ordinarii est promotorem iustitiae et vinculi defensorem eligere, qui sint sacerdotes integrae famae, in iure canonico doctores vel ceteroqui periti, ac prudentiae et iustitiae zelo probati.	Can. 1589. Sec. 1. It belongs to the Ordinary to choose the promoter of justice and defender of the bond, who are to be priests of whole reputation, doctors in canon law or otherwise expert, and proven in prudence and zeal for justice. *1983 Code correlation: 1983 CIC 1435*
§ 2. In tribunali religiosorum promotor iustitiae sit praeterea eiusdem religionis alumnus.	Sec. 2. In the tribunal of religious, the promoter of justice is moreover to be a member of the same religion.
Can. 1590. § 1. Promotor iustitiae et vinculi defensor electi ad universitatem causarum a munere non cessant, sede episcopali vacante, nec a Vicario Capitulari possunt removeri; adveniente autem novo Praelato, indigent confirmatione.	Can. 1590. Sec. 1. The promoter of justice and defender of the bond chosen for the totality of causes do not cease from office when the episcopal see is vacant, nor can they be removed by the Vicar Capitular; but when the new Prelate arrives, they need confirmation. *1983 Code correlation: 1983 CIC 1436*
§ 2. Iusta tamen intercedente causa, Episcopus eos removere potest.	Sec. 2. Nevertheless, a just cause intervening, the Bishop can remove them.
ART. IV De Cursoribus et Apparitoribus	ARTICLE IV: Of Couriers and Apparitors
Can. 1591. § 1. Ad acta iudicialia intimanda, nisi alia sit probata tribunalis consuetudo, constituantur cursores sive pro omnibus causis sive pro causa peculiari; item apparitores ad sententias ac decreta iudicis, eo committente, exsecutioni mandanda.	Can. 1591. Sec. 1. For intimating judicial acts, unless there is another approved custom of the tribunal, couriers are to be constituted either for all causes or for a particular cause; likewise apparitors for carrying out the execution of sentences and decrees of the judge, when he commits it. *1983 Code correlation: NA*
§ 2. Eadem persona utroque officio defungi potest.	Sec. 2. The same person can discharge both offices.
Can. 1592. Laici ipsi sint, nisi prudentia in aliqua causa suadeat ut ecclesiastici ad id muneris assumantur; quod vero ad eorum nominationem, suspensionem et revocationem attinet, eaedem serventur regulae quae pro notariis can. 373 statutae sunt.	Can. 1592. Let them themselves be lay persons, unless prudence in some cause suggests that ecclesiastics be assumed for this function; but as regards their nomination, suspension, and revocation, the same rules are to be observed which are established for notaries in can. 373. *1983 Code correlation: NA*
Can. 1593. Acta quae hi confecerint, publicam fidem faciunt.	Can. 1593. Acts which these persons have made have public faith. *1983 Code correlation: NA*

CAPUT II De tribunali ordinario secundae instantiae	CHAPTER II: Of the Ordinary Tribunal of Second Instance
Can. 1594. § 1. A tribunali Episcopi Suffraganei appellatur ad Metropolitam.	Can. 1594. Sec. 1. From the tribunal of a suffragan Bishop appeal is made to the Metropolitan. *1983 Code correlation: 1983 CIC 1438*
§ 2. A causis in prima instantia pertractatis coram Metropolita fit appellatio ad loci Ordinarium, quem ipse Metropolita, probante Sede Apostolica, semel pro semper designaverit.	Sec. 2. From causes handled in first instance before the Metropolitan, appeal is made to the local Ordinary whom the Metropolitan himself, with the Apostolic See approving, has designated once for all.
§ 3. Pro causis primum agitatis coram Archiepiscopo qui caret Suffraganeis vel coram loci Ordinario immediate Sedi Apostolicae subiecto, fit appellatio ad Metropolitam, de quo in can. 285.	Sec. 3. For causes first conducted before an Archbishop who lacks suffragans, or before a local Ordinary immediately subject to the Apostolic See, appeal is made to the Metropolitan of whom in can. 285.
§ 4. Inter religiosos exemptos, pro omnibus causis coram Superiore provinciali actis tribunal secundae instantiae est penes supremum Moderatorem; pro causis actis coram Abbate locali, penes supremum Moderatorem Congregationis monasticae; pro causis vero de quibus in can. 1579, § 3, servetur praescriptum §§ 1, 2, 3 huius canonis.	Sec. 4. Among exempt religious, for all causes conducted before the provincial Superior, the tribunal of second instance is with the supreme Moderator; for causes conducted before the local Abbot, with the supreme Moderator of the monastic Congregation; but for causes of which in can. 1579, Sec. 3, the prescription of Secs. 1, 2, 3 of this canon is to be observed.
Can. 1595. Tribunal appellationis eodem modo quo tribunal primae instantiae constitui debet; et eaedem regulae, accommodatae ad rem, in causae discussione servandae sunt.	Can. 1595. The tribunal of appeal must be constituted in the same manner as the tribunal of first instance; and the same rules, adapted to the matter, are to be observed in the discussion of the cause. *1983 Code correlation: 1983 CIC 1441*
Can. 1596. Si collegialiter causa in prima instantia cognita fuerit, etiam in gradu appellationis collegialiter nec a minore iudicum numero definiri debet.	Can. 1596. If a cause was heard collegially in first instance, also in the grade of appeal it must be defined collegially and not by a smaller number of judges. *1983 Code correlation: 1983 CIC 1441*
CAPUT III De ordinariis Apostolicae Sedis tribunalibus	CHAPTER III: Of the Ordinary Tribunals of the Apostolic See
Can. 1597. Romanus Pontifex pro toto orbe catholico ad normam can. 1569 iudex est supremus, qui vel ipse per se ius dicit, vel per tribunalia ab ipso constituta, vel per iudices a se delegatos.	Can. 1597. The Roman Pontiff, for the whole Catholic world, according to the norm of can. 1569, is the supreme judge, who gives judgment either himself personally, or through tribunals constituted by himself, or through judges delegated by himself. *1983 Code correlation: 1983 CIC 1442*
ART. I De Sacra Romana Rota	ARTICLE I: Of the Sacred Roman Rota
Can. 1598. § 1. Tribunal ordinarium a Sancta Sede constitutum pro appellationibus recipiendis est Sacra Rota Romana, quae est tribunal collegiale constans certo Auditorum numero cui praesidet Decanus, qui primus est inter pares.	Can. 1598. Sec. 1. The ordinary tribunal constituted by the Holy See for receiving appeals is the Sacred Roman Rota, which is a collegial tribunal consisting of a fixed number of Auditors, over whom presides the Dean, who is first among equals. *1983 Code correlation: 1983 CIC 1443*
§ 2. Ii sacerdotes esse debent laurea doctorali in utroque saltem iure praediti.	Sec. 2. These must be priests furnished with a doctoral degree at least in both laws.
§ 3. Auditorum electio Romano Pontifici reservatur.	Sec. 3. The election of Auditors is reserved to the Roman Pontiff.
§ 4. Sacra Rota ius dicit aut per singulos turnos trium Auditorum, aut videntibus omnibus, nisi aliter pro aliqua causa Summus Pontifex constituat.	Sec. 4. The Sacred Rota gives judgment either through individual turns of three Auditors, or with all seeing the matter, unless for some cause the Supreme Pontiff establishes otherwise.
Can. 1599. § 1. Sacra Rota iudicat:	Can. 1599. Sec. 1. The Sacred Rota judges: *1983 Code correlation: 1983 CIC 1444*
1° In secunda instantia causas quae a quorumvis Ordinariorum tribunalibus in primo gradu diiudicatae fuerint et ad Sanctam Sedem per appellationem legitimam deferantur;	1. In second instance, causes which have been judged in first grade by the tribunals of any Ordinaries whatever and are brought to the Holy See by legitimate appeal.
2° In ultima instantia causas ab ipsa Sacra Rota et ab aliis quibusvis tribunalibus in secunda vel ulteriore instantia iam cognitas, quae in rem iudicatam non transierint.	2. In last instance, causes already heard by the Sacred Rota itself and by any other tribunals in second or further instance, which have not passed into a judged matter.
§ 2. Hoc tribunal iudicat etiam in prima instantia causas de quibus in can. 1557, § 2 aliasve quas Romanus Pontifex sive motu proprio, sive ad instantiam partium ad suum tribunal advocaverit et Sacrae Rotae commiserit; easque, nisi aliud cautum sit in commissionis rescripto, Sacra Rota iudicat quoque in secunda et tertia instantia ope turnorum qui sibi invicem succedunt.	Sec. 2. This tribunal judges also in first instance the causes of which in can. 1557, Sec. 2, or others which the Roman Pontiff, either by his own motion or at the instance of the parties, has called to his own tribunal and committed to the Sacred Rota; and these, unless otherwise provided in the rescript of commission, the Sacred Rota judges also in second and third instance by means of turns succeeding one another.

Can. 1600. Causae maiores penitus excluduntur ab ambitu competentiae huius tribunalis.	Can. 1600. Greater causes are entirely excluded from the ambit of competence of this tribunal. *1983 Code correlation: NA*
Can. 1601. Contra Ordinariorum decreta non datur appellatio seu recursus ad Sacram Rotam; sed de eiusmodi recursibus exclusive cognoscunt Sacrae Congregationes.	Can. 1601. Against decrees of Ordinaries there is no appeal or recourse to the Sacred Rota; but Sacred Congregations take cognizance exclusively of recourses of this kind. *1983 Code correlation: 1983 CIC 1400, 1445*
ART. II De Signatura Apostolica	ARTICLE II: Of the Apostolic Signatura
Can. 1602. Supremum Signaturae Apostolicae Tribunal constat nonnullis S. R. E. Cardinalibus, quorum unus Praefecti munere fungitur.	Can. 1602. The Supreme Tribunal of the Apostolic Signatura consists of some Cardinals of the Holy Roman Church, one of whom performs the office of Prefect. *1983 Code correlation: NA*
Can. 1603. § 1. Apostolica Signatura videt potestate ordinaria:	Can. 1603. Sec. 1. The Apostolic Signatura sees by ordinary power: *1983 Code correlation: 1983 CIC 1445*
1° De violatione secreti, ac de damnis ab Auditoribus Sacrae Rotae illatis eo quod actum nullum vel iniustum posuerint;	1. Concerning violation of secrecy, and concerning damages inflicted by Auditors of the Sacred Rota because they placed a null or unjust act.
2° De exceptione suspicionis contra aliquem Sacrae Rotae Auditorem;	2. Concerning an exception of suspicion against some Auditor of the Sacred Rota.
3° De querela nullitatis contra sententiam rotalem;	3. Concerning a complaint of nullity against a rotal sentence.
4° De expostulatione pro restitutione in integrum adversus rotalem sententiam quae in rem iudicatam transierit;	4. Concerning a petition for restitution in integrum against a rotal sentence which has passed into a judged matter.
5° De recursibus adversus sententias rotales in causis matrimonialibus quas ad novum examen Sacra Rota admittere renuit;	5. Concerning recourses against rotal sentences in matrimonial causes which the Sacred Rota refused to admit to a new examination.
6° De conflictu competentiae quem enasci contingat inter tribunalia inferiora, ad normam can. 1612, § 2.	6. Concerning a conflict of competence which happens to arise among inferior tribunals, according to the norm of can. 1612, Sec. 2.
§ 2. Videt ex potestate delegata de petitionibus per supplices libellos ad Sanctissimum porrectis ad obtinendam causae commissionem apud Sacram Rotam.	Sec. 2. It sees by delegated power concerning petitions presented by supplicatory libelli to the Most Holy One for obtaining the commission of a cause before the Sacred Rota.
Can. 1604. § 1. In causa criminali, de qua in can. 1603, § 1, n. 1, si forte locus sit iudicio appellationis, hoc obtinetur penes ipsum Supremum Tribunal.	Can. 1604. Sec. 1. In a criminal cause, of which in can. 1603, Sec. 1, n. 1, if perhaps there is place for a judgment of appeal, this is obtained before the Supreme Tribunal itself. *1983 Code correlation: NA*
§ 2. In casu suspicionis, Apostolica Signatura definit utrum sit locus recusationi Auditoris, necne; quo facto, iudicium ad Sacram Rotam remittit, ut, secundum suas regulas ordinarias, procedat, Auditore, contra quem exceptio mota fuit, in suo turno manente vel excluso.	Sec. 2. In a case of suspicion, the Apostolic Signatura defines whether there is place for the recusation of the Auditor or not; when this has been done, it remits the trial to the Sacred Rota so that, according to its ordinary rules, it may proceed, the Auditor against whom the exception was moved remaining in his turn or being excluded.
§ 3. In casu querelae nullitatis aut restitutionis in integrum aut recursus de quibus in can. 1603, § 1, nn. 3, 4, 5, de hoc tantum iudicat num sit nulla sententia rotalis, num locus sit restitutioni vel recursus sit admittendus; et nullitate declarata aut restitutione concessa vel admisso recursu, causam remittit ad Sacram Rotam, nisi Sanctissimus aliter providerit.	Sec. 3. In a case of complaint of nullity or restitution in integrum or recourse of which in can. 1603, Sec. 1, nn. 3, 4, 5, it judges only this: whether the rotal sentence is null, whether there is place for restitution, or whether the recourse is to be admitted; and, nullity having been declared or restitution having been granted or the recourse having been admitted, it remits the cause to the Sacred Rota, unless the Most Holy One has provided otherwise.
§ 4. In examine supplicum libellorum Signatura, habitis opportunis notitiis et auditis iis quorum interest, decernit utrum precibus annuendum sit, necne.	Sec. 4. In the examination of supplicatory libelli, the Signatura, having obtained opportune information and having heard those whose interest it is, decrees whether the prayers are to be granted or not.
Can. 1605. § 1. Supremi Tribunalis Signaturae sententiae suam vim habent, quamvis rationes in facto et in iure non contineant.	Can. 1605. Sec. 1. Sentences of the Supreme Tribunal of the Signatura have their force, although they do not contain the reasons in fact and in law. *1983 Code correlation: NA*
§ 2. Nihilominus sive ad instantiam partis sive ex officio, si res postulet, Supremum Tribunal edicere potest ut praedictae rationes exponantur secundum regulas Tribunalis proprias.	Sec. 2. Nevertheless, either at the instance of a party or from office, if the matter demands it, the Supreme Tribunal can decree that the aforesaid reasons be set forth according to the rules proper to the Tribunal.
CAPUT IV De tribunali delegato	CHAPTER IV: Of the Delegated Tribunal

Can. 1606. Delegati iudices servare tenentur regulas statutas in can. 199-207, 209.	Can. 1606. Delegated judges are held to observe the rules established in can. 199-207, 209. *1983 Code correlation: NA*
Can. 1607. § 1. Iudex a Sancta Sede delegatus uti potest ministris constitutis in Curia dioecesis in qua iudicare debet; sed potest etiam alios quoscunque maluerit eligere et assumere, nisi in delegationis rescripto aliud cautum sit.	Can. 1607. Sec. 1. A judge delegated by the Holy See can use the ministers constituted in the Curia of the diocese in which he must judge; but he can also choose and assume any others whom he prefers, unless another thing is provided in the rescript of delegation. *1983 Code correlation: NA*
§ 2. Iudices vero ab Ordinariis locorum delegati uti debent ministris Curiae dioecesanae, nisi Episcopus in aliquo peculiari casu ob gravem causam proprios et extraordinarios ministros constituendos decreverit.	Sec. 2. Judges delegated by local Ordinaries, however, must use the ministers of the diocesan Curia, unless in some particular case the Bishop has decreed that his own and extraordinary ministers are to be constituted because of a grave cause.
TITULUS III De disciplina in tribunalibus servanda	TITLE III: Of Discipline to Be Observed in Tribunals
CAPUT I De officio iudicum et tribunalis ministrorum	CHAPTER I: Of the Office of Judges and Ministers of the Tribunal
Can. 1608. Iudex competens parti legitime requirenti suum ministerium ne recuset, firmo praescripto can. 1625, § 1.	Can. 1608. A competent judge is not to refuse his ministry to a party legitimately requiring it, with the prescription of can. 1625, Sec. 1 remaining firm. *1983 Code correlation: NA*
Can. 1609. § 1. Iudex antequam aliquem ad suum trahat tribunal et iudicaturus sedeat, videat utrum ipse sit competens, necne.	Can. 1609. Sec. 1. Before a judge draws anyone to his tribunal and sits to judge, he is to see whether he himself is competent or not. *1983 Code correlation: NA*
§ 2. Eodemque modo antequam aliquem ad agendum admittat, cognoscere tenetur num is in iudicio possit iure consistere.	Sec. 2. And in the same way, before he admits someone to act, he is held to know whether that person can stand in judgment by right.
§ 3. Non est tamen necesse ut de his referatur in actis.	Sec. 3. It is not necessary, however, that these things be reported in the acts.
Can. 1610. § 1. Si exceptio proponatur contra iudicis competentiam, hac de re ipse iudex videre debet.	Can. 1610. Sec. 1. If an exception is proposed against the competence of the judge, the judge himself must see concerning this matter. *1983 Code correlation: 1983 CIC 1460*
§ 2. In casu exceptionis de incompetentia relativa, si iudex se competentem pronuntiet, eius decisio non admittit appellationem.	Sec. 2. In the case of an exception concerning relative incompetence, if the judge pronounces himself competent, his decision does not admit appeal.
§ 3. Quod si iudex se incompetentem declaret, pars quae se gravatam reputat, potest intra decem dierum spatium appellationem ad superius tribunal interponere.	Sec. 3. But if the judge declares himself incompetent, the party who considers himself aggrieved can within the space of ten days interpose appeal to the superior tribunal.
Can. 1611. Iudex quovis in stadio causae se absolute incompetentem agnoscens, suam incompetentiam declarare tenetur.	Can. 1611. A judge recognizing himself to be absolutely incompetent at any stage of the cause is held to declare his incompetence. *1983 Code correlation: 1983 CIC 1461*
Can. 1612. § 1. Si inter duos pluresve iudices controversia oriatur quisnam eorum ad aliquod negotium competens sit, res definienda est a tribunali immediate superiore.	Can. 1612. Sec. 1. If among two or more judges a controversy arises as to which of them is competent for some business, the matter is to be defined by the immediately superior tribunal. *1983 Code correlation: 1983 CIC 1416*
§ 2. Quod si iudices, inter quos exsistit competentiae conflictus, subsint distinctis tribunalibus superioribus, controversiae definitio reservatur tribunali superiori illius iudicis, coram quo actio primo promota est; si non habeant tribunal superius, conflictus dirimatur vel a Legato Sanctae Sedis, si adsit, vel ab Apostolica Signatura.	Sec. 2. But if the judges among whom a conflict of competence exists are subject to distinct superior tribunals, the definition of the controversy is reserved to the superior tribunal of that judge before whom the action was first promoted; if they do not have a superior tribunal, the conflict is to be settled either by the Legate of the Holy See, if one is present, or by the Apostolic Signatura.
Can. 1613. § 1. Iudex cognoscendam ne suscipiat causam, in qua ratione consanguinitatis vel affinitatis in quolibet gradu lineae rectae et in primo et secundo gradu lineae collateralis, vel ratione tutelae et curatelae, intimae vitae consuetudinis, magnae simultatis, vel lucri faciendi aut damni vitandi, aliquid ipsius intersit, vel in qua antea advocatum aut procuratorem egerit.	Can. 1613. Sec. 1. A judge is not to undertake hearing a cause in which, by reason of consanguinity or affinity in any grade of the direct line and in the first and second grade of the collateral line, or by reason of tutelage and curatorship, intimacy of life, great enmity, or gain to be made or loss to be avoided, something concerns him, or in which he previously acted as advocate or procurator. *1983 Code correlation: 1983 CIC 1448*
§ 2. In iisdem rerum adiunctis ab officio suo abstinere debent iustitiae promotor et defensor vinculi.	Sec. 2. In the same circumstances the promoter of justice and defender of the bond must abstain from their office.

Can. 1614. § 1. Cum iudex, etsi competens, a parte recusatur ut suspectus, haec exceptio, si proponatur contra iudicem delegatum in causa unicum vel contra collegium vel maiorem delegatorum iudicum partem, definienda est a delegante; si contra unum vel alterum ex pluribus iudicibus delegatis, etsi Collegii praesidem, a ceteris iudicibus delegatis et non suspectis; si contra Auditorem Sacrae Rotae, a Signatura Apostolica ad normam can. 1603, § 1, n. 2; si contra officialem, ab Episcopo; si contra auditorem, a iudice principali.	Can. 1614. Sec. 1. When a judge, although competent, is recusated by a party as suspect, this exception, if proposed against a delegated judge who is sole in the cause or against the college or the greater part of the delegated judges, is to be defined by the delegating authority; if against one or another of several delegated judges, even the president of the college, by the other delegated and non-suspect judges; if against an Auditor of the Sacred Rota, by the Apostolic Signatura according to the norm of can. 1603, Sec. 1, n. 2; if against an officialis, by the Bishop; if against an auditor, by the principal judge. *1983 Code correlation: 1983 CIC 1449*
§ 2. Si ipsemet Ordinarius sit iudex et contra ipsum exceptio suspicionis opponatur, vel abstineat a iudicando vel quaestionem suspicionis definiendam committat iudici immediate superiori.	Sec. 2. If the Ordinary himself is judge and an exception of suspicion is opposed against him, either he is to abstain from judging or he is to commit the question of suspicion to be defined by the immediately superior judge.
§ 3. Si exceptio suspicionis opponatur contra promotorem iustitiae, defensorem vinculi aut alios tribunalis administros, de hac exceptione videt praeses in tribunali collegiali vel ipse iudex, si unicus sit.	Sec. 3. If an exception of suspicion is opposed against the promoter of justice, the defender of the bond, or other administrators of the tribunal, the president sees concerning this exception in a collegial tribunal, or the judge himself, if he is sole.
Can. 1615. § 1. Si iudex unicus aut aliquis vel etiam omnes iudices qui tribunal collegiale constituunt suspecti declarentur, personae mutari debent, non vero iudicii gradus.	Can. 1615. Sec. 1. If a sole judge, or some or even all judges who constitute a collegial tribunal, are declared suspect, the persons must be changed, but not the grade of trial. *1983 Code correlation: 1983 CIC 1450*
§ 2. Ordinarii autem est in locum iudicum qui suspecti declarati sunt, alios a suspicione immunes subrogare.	Sec. 2. It belongs to the Ordinary to substitute, in place of the judges who have been declared suspect, others immune from suspicion.
§ 3. Quod si ipsemet Ordinarius declaratus fuerit suspectus, idem peragat iudex immediate superior.	Sec. 3. But if the Ordinary himself has been declared suspect, the immediately superior judge is to do the same.
Can. 1616. Exceptio suspicionis expeditissime definienda est, auditis partibus, promotore iustitiae vel vinculi defensore, si intersint, nec in ipsos suspicio cadat.	Can. 1616. An exception of suspicion is to be defined most expeditiously, the parties, the promoter of justice, or the defender of the bond having been heard, if they are involved and suspicion does not fall upon them. *1983 Code correlation: 1983 CIC 1451*
Can. 1617. Quod ad tempus attinet quo exceptiones incompetentiae et suspicionis proponendae sint, servetur praescriptum can. 1628.	Can. 1617. As regards the time at which exceptions of incompetence and suspicion are to be proposed, the prescription of can. 1628 is to be observed. *1983 Code correlation: NA*
Can. 1618. In negotio quod privatorum solummodo interest, iudex procedere potest dumtaxat ad instantiam partis; sed in delictis, et in iis quae publicum Ecclesiae bonum aut animarum salutem respiciunt, etiam ex officio.	Can. 1618. In a business which concerns private persons only, the judge can proceed only at the instance of a party; but in delicts, and in those things which regard the public good of the Church or the salvation of souls, also from office. *1983 Code correlation: 1983 CIC 1452*
Can. 1619. § 1. Si actor pro re sua probationes quas afferre posset, non afferat, vel reus exceptiones sibi competentes non opponat, iudex ne suppleat.	Can. 1619. Sec. 1. If the actor does not bring forth proofs which he could bring forth for his matter, or the defendant does not oppose exceptions competent to himself, the judge is not to supply them. *1983 Code correlation: 1983 CIC 1452*
§ 2. Si vero agatur vel de publico bono vel de animarum salute, eas supplere potest et debet.	Sec. 2. But if the matter concerns either the public good or the salvation of souls, he can and must supply them.
Can. 1620. Iudices et tribunalia curent ut quamprimum, salva iustitia, causae omnes terminentur, utque in tribunali primae instantiae ultra biennium non protrahantur, in tribunali vero secundae instantiae ultra annum.	Can. 1620. Judges and tribunals are to take care that as quickly as possible, with justice preserved, all causes are finished, and that in the tribunal of first instance they are not prolonged beyond two years, and in the tribunal of second instance beyond one year. *1983 Code correlation: 1983 CIC 1453*
Can. 1621. § 1. Excepto Episcopo qui per se potestatem iudiciariam exerceat, omnes qui tribunal constituunt aut eidem opem ferunt, iusiurandum de officio rite et fideliter implendo coram Ordinario vel coram iudice a quo electi sunt, vel coram viro ecclesiastico ab alterutro delegato, praestare debent: idque ab initio suscepti officii, si sint stabiles, aut antequam causa agatur, si pro peculiari aliqua causa sint constituti.	Can. 1621. Sec. 1. Excepting a Bishop who exercises judicial power personally, all who constitute a tribunal or bring assistance to it must render an oath concerning the office to be fulfilled rightly and faithfully before the Ordinary or before the judge by whom they were chosen, or before an ecclesiastical man delegated by either; and this from the beginning of the office undertaken, if they are stable, or before the cause is conducted, if they have been constituted for some particular cause. *1983 Code correlation: 1983 CIC 1454*

§ 2. Etiam iudex a Sede Apostolica delegatus vel iudex ordinarius in religione clericali exempta idem iusiurandum praestare tenetur cum primum tribunal constituitur, adstante ipsius tribunalis notario, qui de praestito iureiurando actum redigat.	Sec. 2. Even a judge delegated by the Apostolic See or an ordinary judge in an exempt clerical religion is held to render the same oath when the tribunal is first constituted, the notary of that tribunal being present, who is to draw up an act concerning the oath rendered.
Can. 1622. § 1. Quotiescunque iusiurandum praestatur sive a iudicibus aut tribunalis administris, sive, a partibus, testibus, peritis, semper emitti debet praemissa divini Nominis invocatione et a sacerdotibus quidem tacto pectore, a ceteris fidelibus, tacto Evangeliorum libro.	Can. 1622. Sec. 1. Whenever an oath is rendered either by judges or administrators of the tribunal, or by parties, witnesses, or experts, it must always be emitted with the invocation of the divine Name having been premised, and by priests indeed with the breast touched, but by the other faithful, with the book of the Gospels touched. *1983 Code correlation: NA*
§ 2. Iudex partem, testem aut peritum ad iusiurandum recipiens, eum regulariter commonefaciat tum de sanctitate actus et de gravissimo delicto quod admittunt iurisiurandi violatores, tum etiam de poenis, quibus obnoxii fiunt qui falsum in iudicio iurati affirmant.	Sec. 2. The judge receiving a party, witness, or expert to the oath is regularly to admonish him both concerning the sanctity of the act and concerning the most grave delict which violators of an oath admit, and also concerning the penalties to which those who falsely affirm under oath in judgment become liable.
§ 3. Iusiurandum secundum formulam a iudice probatam praestari debet coram eodem iudice aut eius delegato, adstante utraque aut alterutra parte, quae interesse iurisiurandi praestationi velit.	Sec. 3. The oath must be rendered according to the formula approved by the judge before the same judge or his delegate, with both parties or either party being present if they wish to be present at the rendering of the oath.
Can. 1623. § 1. In iudicio criminali semper, in contentioso autem si ex revelatione alicuius actus processualis praeiudicium partibus obvenire possit, iudices et tribunalis adiutores tenentur ad secretum officii.	Can. 1623. Sec. 1. In a criminal trial always, but in a contentious one if from the revelation of some procedural act prejudice could come to the parties, judges and assistants of the tribunal are held to official secrecy. *1983 Code correlation: 1983 CIC 1455*
§ 2. Tenentur etiam semper ad inviolabile secretum servandum de discussione quae in tribunali collegiali ante ferendam sententiam habetur, tum etiam de variis suffragiis et opinionibus ibidem prolatis.	Sec. 2. They are also always held to preserving inviolable secrecy concerning the discussion which is held in a collegial tribunal before sentence is rendered, and also concerning the various votes and opinions brought forth there.
§ 3. Imo quoties causae vel probationum natura talis sit ut ex actorum vel probationum evulgatione aliorum fama periclitetur, vel praebeatur ansa dissidiis, aut scandalum aliudve id genus incommodum oriatur, iudex poterit testes, peritos, partes earumque advocatos vel procuratores iureiurando adstringere ad secretum servandum.	Sec. 3. Indeed, whenever the nature of the cause or proofs is such that from publication of the acts or proofs the reputation of others is endangered, or occasion is furnished for dissensions, or scandal or another inconvenience of that kind arises, the judge can bind witnesses, experts, parties, and their advocates or procurators by oath to keeping secrecy.
Can. 1624. Iudex et omnes tribunalis administri, occasione agendi iudicii, munera quaevis acceptare prohibentur.	Can. 1624. The judge and all administrators of the tribunal are prohibited from accepting any gifts on the occasion of conducting the trial. *1983 Code correlation: 1983 CIC 1456*
Can. 1625. § 1. Iudices qui cum certe et evidenter competentes sunt, ius reddere recusant, vel qui temere se competentes declarant, vel qui ex culpabili negligentia aut dolo actum nullum cum aliorum detrimento vel iniustum ponunt aut aliud litigantibus damnum inferunt, tenentur de damnis et ab Ordinario loci vel, si de Episcopo agatur, a Sede Apostolica, ad instantiam partis aut etiam ex officio, congruis poenis pro gravitate culpae puniri possunt, non exclusa officii privatione.	Can. 1625. Sec. 1. Judges who, although they are certainly and evidently competent, refuse to render justice, or who rashly declare themselves competent, or who from culpable negligence or fraud place a null or unjust act to the detriment of others or inflict other damage on litigants, are liable for damages and can be punished by the local Ordinary or, if there is question of a Bishop, by the Apostolic See, at the instance of a party or even from office, with suitable penalties according to the gravity of the fault, not excluding privation of office. *1983 Code correlation: 1983 CIC 1457*
§ 2. Iudices qui secreti legem violare vel acta secreta cum aliis quoquo modo communicare praesumpserint, puniantur mulcta pecuniaria aliisque poenis, privatione officii non exclusa, pro diversa reatus gravitate, salvis peculiaribus statutis, quibus graviores poenae praescribantur.	Sec. 2. Judges who have presumed to violate the law of secrecy or communicate secret acts with others in any way whatever are to be punished with a monetary fine and other penalties, not excluding privation of office, according to the diverse gravity of the offense, with peculiar statutes preserved by which graver penalties may be prescribed.
§ 3. Eisdem sanctionibus subsunt tribunalis officiales et adiutores, si officio suo, ut supra, defuerint, quos omnes etiam iudex punire potest.	Sec. 3. The same sanctions bind officials and assistants of the tribunal if, as above, they have failed in their office; all of whom the judge also can punish.
Can. 1626. Cum iudex praevidet actorem probabiliter spreturum esse sententiam ecclesiasticam si forte haec ipsi sit contraria, et idcirco conventi iuribus non satis consultum iri, potest, ad eiusdem conventi instantiam vel etiam ex officio, actorem adigere ad congruam cautionem praestandam pro ecclesiasticae sententiae observantia.	Can. 1626. When the judge foresees that the actor will probably despise the ecclesiastical sentence if perhaps it is contrary to him, and that for this reason the rights of the defendant will not be sufficiently consulted, he can, at the instance of the same defendant or even from office, compel the actor to furnish a suitable security for observing the ecclesiastical sentence. *1983 Code correlation: NA*
CAPUT II De ordine cognitionum	CHAPTER II: Of the Order of Cognitions

Can. 1627. Iudices et tribunalia tenentur causas ad se delatas eo ordine cognoscere quo fuerunt propositae, nisi aliqua earum celerem prae ceteris expeditionem exigat, quod quidem peculiari decreto a iudice seu a tribunali statuendum est.	Can. 1627. Judges and tribunals are held to hear causes brought before them in that order in which they were proposed, unless some one of them requires speedy expedition before the others, which indeed is to be established by a peculiar decree by the judge or by the tribunal. *1983 Code correlation: 1983 CIC 1458*
Can. 1628. § 1. Exceptiones dilatoriae, eae praesertim quae respiciunt personas et modum iudicii, proponendae et cognoscendae sunt ante contestationem litis, nisi contestata iam lite primum emerserint aut pars iureiurando affirmet eas tunc tantum sibi innotuisse.	Can. 1628. Sec. 1. Dilatory exceptions, especially those which regard persons and the manner of trial, are to be proposed and heard before the joinder of issue, unless they first emerge after issue has already been joined, or a party affirms by oath that they became known to him only then. *1983 Code correlation: 1983 CIC 1459*
§ 2. Exceptio tamen de incompetentia iudicis absoluta a partibus opponi potest in quovis statu et gradu causae.	Sec. 2. Nevertheless an exception concerning the absolute incompetence of the judge can be opposed by the parties in any state and grade of the cause.
§ 3. Pariter exceptio excommunicationis opponi potest in quolibet iudicii statu et gradu, dummodo ante sententiam definitivam; imo si agatur de excommunicatis vitandis, aut toleratis contra quos sententia condemnatoria vel declaratoria lata fuerit, ii ex officio semper excludi debent.	Sec. 3. Likewise the exception of excommunication can be opposed in any state and grade of trial, provided it is before definitive sentence; indeed, if there is question of excommunicated persons to be avoided, or of tolerated persons against whom a condemnatory or declaratory sentence has been rendered, they must always be excluded from office.
Can. 1629. § 1. Exceptiones peremptoriae, quae dicuntur litis finitae, veluti exceptio rei iudicatae, transactionis, etc., proponi et cognosci debent ante contestationem litis; qui serius eas opposuerit, non est reiiciendus, sed condemnetur in expensis, nisi probet se oppositionem malitiose non distulisse.	Can. 1629. Sec. 1. Peremptory exceptions which are called of a finished lawsuit, such as the exception of a judged matter, transaction, etc., must be proposed and heard before the joinder of issue; he who has opposed them later is not to be rejected, but is to be condemned in expenses, unless he proves that he did not maliciously delay the opposition. *1983 Code correlation: 1983 CIC 1462*
§ 2. Aliae exceptiones peremptoriae proponi debent post contestatam litem, et suo tempore tractandae sunt secundum regulas circa quaestiones incidentes.	Sec. 2. Other peremptory exceptions must be proposed after issue has been joined, and are to be treated in their own time according to the rules concerning incidental questions.
Can. 1630. § 1. Actiones reconventionales satius statim post litis contestationem, utiliter quovis iudicii momento, ante sententiam tamen, proponi possunt.	Can. 1630. Sec. 1. Reconventional actions can preferably be proposed immediately after the joinder of issue, usefully at any moment of the trial, yet before sentence. *1983 Code correlation: 1983 CIC 1463*
§ 2. Cognoscantur autem simul cum conventionali actione, hoc est pari gradu cum ea, nisi eas separatim cognoscere necessarium sit aut iudex opportunius existimaverit.	Sec. 2. They are to be heard together with the conventional action, that is, in an equal grade with it, unless it is necessary to hear them separately or the judge has judged it more opportune.
Can. 1631. Quaestiones de cautione pro expensis iudicialibus praestanda aut de concessione gratuiti patrocinii, quod statim ab initio postulatum fuerit, et aliae huiusmodi videndae regulariter sunt ante litis contestationem.	Can. 1631. Questions concerning security to be furnished for judicial expenses or concerning the concession of gratuitous advocacy, which had been sought immediately from the beginning, and other things of this kind are regularly to be seen before the joinder of issue. *1983 Code correlation: 1983 CIC 1464*
Can. 1632. Quoties, proposita principali controversia, quaestio praeiudicialis suboriatur, id est eiusmodi ex cuius solutione pendeat solutio quaestionis principalis, illa ante omnia a iudice cognoscenda est.	Can. 1632. Whenever, after the principal controversy has been proposed, a prejudicial question arises, that is, one of such a kind that the solution of the principal question depends on its solution, that question must be heard by the judge before all else. *1983 Code correlation: NA*
Can. 1633. § 1. Si ex principali controversia quaestiones incidentes nascantur, cognoscantur prius eae quarum solutio viam sternat ad aliarum solutionem.	Can. 1633. Sec. 1. If incidental questions arise from the principal controversy, those whose solution prepares the way for the solution of others are to be heard first. *1983 Code correlation: NA*
§ 2. Quod si nullo nexu logico inter se cohaereant, quae prius ab alterutra parte propositae sunt, illae antea definiantur.	Sec. 2. But if they cohere with one another by no logical connection, those which were proposed earlier by either party are to be defined first.
§ 3. Si de spolio incidat quaestio, haec ante omnia est dirimenda.	Sec. 3. If a question concerning spoliation arises incidentally, this must be settled before all else.
CAPUT III De dilationum terminis fatalibus	CHAPTER III: Of Delays and Fatal Terms
Can. 1634. § 1. Fatalia legis quae dicuntur, idest termini perimendis iuribus a lege constituti, prorogari non possunt.	Can. 1634. Sec. 1. Those things which are called the fatalia of law, that is, terms constituted by law for extinguishing rights, cannot be prorogued. *1983 Code correlation: 1983 CIC 1465*
§ 2. Termini autem iudiciales et conventionales, ante eorum lapsum, poterunt, iusta intercedente causa, a iudice, auditis vel petentibus partibus, prorogari.	Sec. 2. Judicial and conventional terms, however, before their lapse, can be prorogued by the judge, with a just cause intervening, the parties having been heard or petitioning.

§ 3. Caveat tamen iudex ne nimis diuturna lis fiat ex prorogatione.	Sec. 3. Nevertheless the judge is to beware lest the lawsuit become too long-lasting from prorogation.
Can. 1635. Si dies, pro actu iudiciali indicta, sit feriata nec in decreto iudicis dicatur expresse tribunal vacaturum nihilominus causis cognoscendis, terminus intelligitur prorogatus ad primam sequentem diem non feriatam.	Can. 1635. If a day appointed for a judicial act is a feast day, and in the decree of the judge it is not expressly said that the tribunal will nevertheless be open for hearing causes, the term is understood to be prorogued to the first following non-feast day. *1983 Code correlation: 1983 CIC 1467*
CAPUT IV De loco et tempore iudicii	CHAPTER IV: Of the Place and Time of Judgment
Can. 1636. Quamvis Episcopus in quolibet suae dioecesis loco, qui non sit exemptus, ius habeat erigendi tribunal, nihilominus penes suam sedem aulam statuat, quae sit ordinarius iudiciorum locus: ibique Crucifixi imago emineat, et adsit Evangeliorum liber.	Can. 1636. Although the Bishop has the right of erecting a tribunal in any place of his diocese which is not exempt, nevertheless he is to establish, at his own see, a hall which is to be the ordinary place of judgments; and there an image of the Crucified is to stand forth, and a book of the Gospels is to be present. *1983 Code correlation: 1983 CIC 1468*
Can. 1637. Iudex e territorio suo vi expulsus vel a iurisdictione ibi exercenda impeditus, potest extra territorium iurisdictionem suam exercere et sententiam ferre, certiore tamen hac de re facto loci Ordinario.	Can. 1637. A judge expelled by force from his territory or impeded from exercising jurisdiction there can exercise his jurisdiction outside the territory and render sentence, with the local Ordinary nevertheless having been made more certain concerning this matter. *1983 Code correlation: 1983 CIC 1469*
Can. 1638. § 1. In unaquaque dioecesi Ordinarius publico decreto dies et horas definiri curet, pro loci ac temporum adiunctis opportunas, quibus tribunal adiri regulariter possit, et ab eo iustitiae administratio exigi.	Can. 1638. Sec. 1. In each diocese the Ordinary is to take care that, by public decree, days and hours be defined, opportune according to the circumstances of place and times, on which the tribunal can regularly be approached and the administration of justice be demanded from it. *1983 Code correlation: 1983 CIC 1468*
§ 2. Iusta tamen de causa, et quoties periculum sit in mora, fas est fidelibus quovis tempore iudicis ministerium in sui iuris vel boni publici tutelam invocare.	Sec. 2. Nevertheless, for a just cause, and whenever there is danger in delay, it is lawful for the faithful at any time to invoke the ministry of the judge for the protection of their own right or of the public good.
Can. 1639. § 1. Dies festi de praecepto, et ultimi tres dies hebdomadae sanctae feriati habeantur; et in iis citationes intimare audientias habere, partes et testes excutere, probationes assumere, decreta et sententias ferre, denuntiare et exsequi vetitum est, nisi necessitas, christiana caritas, aut bonum publicum aliud postulent.	Can. 1639. Sec. 1. Feast days of precept and the last three days of Holy Week are to be held as ferial; and on them it is forbidden to intimate citations, to hold hearings, to examine parties and witnesses, to assume proofs, to render, denounce, and execute decrees and sentences, unless necessity, Christian charity, or the public good demands otherwise. *1983 Code correlation: NA*
§ 2. Iudicis autem est in singulis casibus statuere et denuntiare, an et quae acta supra dictis diebus expleri debeant.	Sec. 2. But it belongs to the judge in individual cases to determine and denounce whether and what acts must be completed on the above-mentioned days.
CAPUT V De personis ad disceptationem iudicialem admittendis et de modo confectionis et conservationis actorum	CHAPTER V: Of Persons To Be Admitted to Judicial Discussion and of the Manner of Making and Preserving Acts
Can. 1640. § 1. Dum causae coram tribunali aguntur, extranei ab aula arceantur et ii tantummodo adsint, quos ad processum expediendum iudex necessarios esse iudicaverit.	Can. 1640. Sec. 1. While causes are conducted before the tribunal, strangers are to be kept from the hall, and only those persons are to be present whom the judge has judged necessary for expediting the process. *1983 Code correlation: 1983 CIC 1470*
§ 2. Omnes, iudicio assistentes, qui reverentiae et obedientiae tribunali debitae graviter defuerint, iudex, etiam illico et incontinenti si coram tribunali sedente in id quis peccaverit, potest censuris quoque aliisve congruis poenis ad officium reducere, advocatos praeterea et procuratores etiam iure alias causas apud tribunalia ecclesiastica pertractandi privare.	Sec. 2. All those assisting at the trial who gravely fail in the reverence and obedience owed to the tribunal can be recalled to duty by the judge, even immediately and on the spot if someone sins in this while the tribunal is sitting, also by censures or other suitable penalties; advocates and procurators, moreover, can also be deprived of the right of treating other causes before ecclesiastical tribunals.
Can. 1641. Si alicui actui processuali interveniat persona linguae loci ignara et iudices ac partes linguam huius personae propriam non intelligant, interpres adhibeatur iuratus, et a iudice designatus, contra quem alterutra pars legitimam exceptionem non proposuerit.	Can. 1641. If a person ignorant of the language of the place intervenes in some procedural act and the judges and parties do not understand the proper language of this person, a sworn interpreter is to be employed, designated by the judge, against whom neither party has proposed a legitimate exception. *1983 Code correlation: 1983 CIC 1471*

Can. 1642. § 1. Acta iudicialia, tum quae meritum quaestionis respiciunt, seu acta causae, ex. gr., sententiae et cuiusque generis probationes, tum quae ad formam procedendi pertinent, seu acta processus, ex. gr., citationes, intimationes, etc., scripto redacta esse debent.	Can. 1642. Sec. 1. Judicial acts, both those which regard the merit of the question, or acts of the cause, for example sentences and proofs of every kind, and those which pertain to the form of proceeding, or acts of the process, for example citations, intimations, etc., must be reduced to writing. *1983 Code correlation: 1983 CIC 1472*
§ 2. Nisi iusta causa aliud suadeat, quoad eius fieri potest, lingua latina redigantur; sed interrogationes et responsiones testium, aliaque similia, lingua vernacula confici debent.	Sec. 2. Unless a just cause persuades otherwise, insofar as this can be done, they are to be written in the Latin language; but the interrogations and responses of witnesses, and other similar things, must be made in the vernacular language.
Can. 1643. § 1. Singula folia processus numerentur; et actuarii subscriptio cum sigillo tribunalis apponatur in unoquoque folio.	Can. 1643. Sec. 1. The individual sheets of the process are to be numbered; and the signature of the actuary with the seal of the tribunal is to be placed on each sheet. *1983 Code correlation: 1983 CIC 1472-73*
§ 2. Singulis actis completis vel interruptis seu ad aliam sessionem remissis, apponatur subscriptio actuarii et iudicis vel tribunalis praesidis.	Sec. 2. When individual acts have been completed or interrupted or remitted to another session, the signature of the actuary and of the judge or president of the tribunal is to be placed.
§ 3. Quoties in actis iudicialibus partium aut testium subscriptio requiritur, si pars aut testis hanc facere nequeat vel nolit, id in ipsis actis adnotetur, simulque iudex et actuarius fidem faciant actum ipsum de verbo ad verbum parti aut testi perlectum fuisse, et partem aut testem vel non potuisse vel noluisse subscribere.	Sec. 3. Whenever in judicial acts the signature of parties or witnesses is required, if the party or witness cannot or will not make it, this is to be noted in the acts themselves, and at the same time the judge and actuary are to attest that the act itself was read word for word to the party or witness, and that the party or witness either could not or would not sign.
Can. 1644. § 1. In casu appellationis, actorum exemplaria ad normam can. 1642, 1643 conscripta et in fasciculum religata, cum indice omnium actorum et documentorum et cum testificatione actuarii seu cancellarii de eorum fideli transcriptione et integritate, mittantur ad superius tribunal; si exemplaria sine gravi incommodo exscribi nequeant, mittantur cum opportunis cautelis acta ipsa originalia.	Can. 1644. Sec. 1. In case of appeal, copies of the acts, written according to the norm of can. 1642, 1643 and bound into a fascicle, with an index of all acts and documents and with the attestation of the actuary or chancellor concerning their faithful transcription and integrity, are to be sent to the higher tribunal; if copies cannot be transcribed without grave inconvenience, the original acts themselves are to be sent with opportune precautions. *1983 Code correlation: 1983 CIC 1474*
§ 2. Si eo mittenda sint ubi vernacula lingua non sit cognita, acta ipsa in linguam latinam vertantur, adhibitis cautelis ut de fideli translatione constet.	Sec. 2. If they must be sent to a place where the vernacular language is not known, the acts themselves are to be translated into the Latin language, precautions being employed so that the faithful translation is established.
§ 3. Si acta debita forma et charactere confecta non fuerint, a iudice superiore repelli possunt: quo in casu illi, quibus culpa imputanda est, acta suis impensis denuo conficere et mittere tenentur.	Sec. 3. If the acts have not been made in the required form and script, they can be rejected by the higher judge; in which case those to whom fault is imputable are bound to make and send the acts again at their own expense.
Can. 1645. § 1. Iudicio expleto, documenta partibus restitui debent, nisi in criminalibus, bono publico ita exigente, iudex aliquod retinendum censuerit.	Can. 1645. Sec. 1. When the judgment has been completed, documents must be restored to the parties, unless in criminal matters, with the public good so requiring, the judge has judged that something must be retained. *1983 Code correlation: 1983 CIC 1475*
§ 2. Documenta omnia, quae apud tribunal manent, in archivo Curiae deponantur sive publico sive secreto, prout eorum natura exigit.	Sec. 2. All documents which remain with the tribunal are to be deposited in the archive of the Curia, whether public or secret, according as their nature requires.
§ 3. Notarii, actuarii et cancellarius sine iudicis mandato tradere prohibentur exemplar actorum iudicialium et documentorum quae sunt processui acquisita.	Sec. 3. Notaries, actuaries, and the chancellor are prohibited from handing over a copy of judicial acts and documents which have been acquired for the process without a mandate of the judge.
§ 4. Anonymae epistolae quae nihil ad causae meritum conferunt, et etiam subscriptae quae sint certo calumniosae, destruantur.	Sec. 4. Anonymous letters which contribute nothing to the merit of the cause, and also signed letters which are certainly calumnious, are to be destroyed.
TITULUS IV De partibus in causa	TITLE IV: Of the Parties in a Cause
CAPUT I De actore et de reo convento	CHAPTER I: Of the Actor and the Defendant
Can. 1646. Quilibet potest in iudicio agere, nisi a sacris canonibus prohibeatur; reus autem legitime conventus respondere debet.	Can. 1646. Anyone can act in judgment, unless he is prohibited by the sacred canons; but a defendant legitimately convened must respond. *1983 Code correlation: 1983 CIC 1476*
Can. 1647. Licet actor vel reus conventus procuratorem vel advocatum constituerit, semper tamen tenetur in iudicio ipsemet adesse ad praescriptum iuris vel iudicis.	Can. 1647. Although the actor or defendant has constituted a procurator or advocate, he is nevertheless always bound to be present personally in judgment according to the prescription of law or of the judge. *1983 Code correlation: 1983 CIC 1477*

Can. 1648. § 1. Pro minoribus et iis qui rationis usu destituti sunt, agere et respondere tenentur eorum parentes aut tutores vel curatores.	Can. 1648. Sec. 1. For minors and those who are destitute of the use of reason, their parents, tutors, or curators are bound to act and respond. *1983 Code correlation: 1983 CIC 1478*
§ 2. Si iudex existimet ipsorum iura esse in conflictu cum iuribus parentum vel tutorum vel curatorum, aut ipsos tam longe distare a parentibus aut tutoribus vel curatoribus, ut hisce uti aut minime aut difficulter liceat, tunc stent in iudicio per curatorem a iudice datum.	Sec. 2. If the judge thinks that their rights are in conflict with the rights of the parents or tutors or curators, or that they are so far distant from the parents or tutors or curators that it is either not at all or only with difficulty possible to use them, then they are to stand in judgment through a curator given by the judge.
§ 3. Sed in causis spiritualibus et cum spiritualibus connexis, si minores usum rationis assecuti sint, agere et respondere queunt sine patris vel tutoris consensu; et quidem, si aetatem quatuordecim annorum expleverint, etiam per seipsos; secus per tutorem ab Ordinario datum, vel etiam per procuratorem a se, Ordinarii auctoritate, constitutum.	Sec. 3. But in spiritual causes and in causes connected with spiritual things, if minors have attained the use of reason, they can act and respond without the consent of the father or tutor; and indeed, if they have completed the age of fourteen years, even by themselves; otherwise through a tutor given by the Ordinary, or even through a procurator constituted by themselves with the authority of the Ordinary.
Can. 1649. Nomine eorum de quibus in can. 100, § 3, stat in iudicio rector vel administrator, firmo praescripto can. 1653; in conflictu vero eorum iurium cum iuribus rectoris vel administratoris, procurator ab Ordinario designatus.	Can. 1649. In the name of those of whom in can. 100, Sec. 3, the rector or administrator stands in judgment, with the prescription of can. 1653 remaining firm; but in a conflict of their rights with the rights of the rector or administrator, a procurator designated by the Ordinary stands. *1983 Code correlation: 1983 CIC 1480*
Can. 1650. Bonis interdicti, et ii qui minus firmae mentis sunt, stare in iudicio per se ipsi possunt tantummodo ut de propriis delictis respondeant, aut ad praescriptum iudicis: in ceteris agere et respondere debent per suos curatores.	Can. 1650. Those interdicted from goods, and those who are of less firm mind, can stand in judgment by themselves only so that they may respond concerning their own delicts, or according to the prescription of the judge; in other matters they must act and respond through their curators. *1983 Code correlation: 1983 CIC 1478*
Can. 1651. § 1. Ut curator ab auctoritate civili alicui datus a iudice ecclesiastico admittatur, debet accedere consensus Ordinarii proprii illius cui datus est.	Can. 1651. Sec. 1. In order that a curator given to someone by civil authority be admitted by an ecclesiastical judge, the consent of the proper Ordinary of the one to whom he has been given must accede. *1983 Code correlation: 1983 CIC 1479*
§ 2. Ordinarius potest quoque alium curatorem constituere pro foro ecclesiastico, si, omnibus mature perpensis, id statuendum esse prudenter censuerit.	Sec. 2. The Ordinary can also constitute another curator for the ecclesiastical forum, if, all things having been maturely weighed, he has prudently judged that this must be established.
Can. 1652. Religiosi sine Superiorum consensu non habent personam standi in iudicio, nisi in casibus qui sequuntur:	Can. 1652. Religious do not have the person of standing in judgment without the consent of Superiors, except in the cases which follow: *1983 Code correlation: NA*
1° Si de vindicandis adversus religionem iuribus sibi ex professione quaesitis agatur;	1. If there is question of vindicating against the religion rights acquired for themselves from profession.
2° Si ipsi extra claustra legitime morentur et iurium suorum tuitio urgeat;	2. If they legitimately dwell outside the cloister and the protection of their rights urges.
3° Si contra ipsum Superiorem denuntiationem instituere velint.	3. If they wish to institute a denunciation against the Superior himself.
Can. 1653. § 1. Ordinarii locorum possunt nomine ecclesiae cathedralis aut mensae episcopalis stare in iudicio; sed, ut licite agant, debent audire Capitulum cathedrale vel Consilium administrationis eorumve consensum vel consilium habere, quando periculo vertitur pecuniae summa pro qua alienanda ad normam can. 1532 eorundem consensus vel consilium requiritur.	Can. 1653. Sec. 1. Local Ordinaries can stand in judgment in the name of a cathedral church or episcopal mensa; but, so that they may act licitly, they must hear the cathedral Chapter or Council of administration, or have their consent or counsel, whenever the sum of money in danger is one for the alienation of which, according to the norm of can. 1532, the consent or counsel of the same is required. *1983 Code correlation: 1983 CIC 1480*
§ 2. Beneficiarii omnes nomine beneficii possunt in iudicio agere aut respondere; quod tamen ut licite faciant, servare debent praescriptum can. 1526.	Sec. 2. All beneficiaries can act or respond in judgment in the name of the benefice; nevertheless, so that they may do this licitly, they must observe the prescription of can. 1526.
§ 3. Praelati ac Superiores Capitulorum, sodalitatum et quorumlibet collegiorum stare in iudicio nequeunt, nomine suae cuiusque communitatis, sine eiusdem consensu ad normam statutorum.	Sec. 3. Prelates and Superiors of Chapters, sodalities, and any colleges whatsoever cannot stand in judgment in the name of each one's own community without the consent of the same according to the norm of the statutes.
§ 4. Adversus eos de quibus in §§ 1-3, si sine praescripto consensu aut consilio in iudicio egerint, piae causae aut communitati ius est ad refectionem damnorum.	Sec. 4. Against those of whom in Secs. 1-3, if they have acted in judgment without the prescribed consent or counsel, the pious cause or community has the right to reparation of damages.

§ 5. In casu vero defectus vel negligentiae illius qui administratoris munere fungitur, potest ipse loci Ordinarius per se vel per alium stare in iudicio nomine personarum moralium quae sub eius iurisdictione sunt.	Sec. 5. In a case of defect or negligence of the one who performs the office of administrator, the local Ordinary himself can stand in judgment, by himself or through another, in the name of moral persons which are under his jurisdiction.
§ 6. Superiores religiosi nequeunt nomine suae communitatis stare in iudicio, nisi ad normam constitutionum.	Sec. 6. Religious Superiors cannot stand in judgment in the name of their community, except according to the norm of the constitutions.
Can. 1654. § 1. Excommunicatis vitandis aut toleratis post sententiam declaratoriam vel condemnatoriam permittitur ut per se ipsi agant tantummodo ad impugnandam iustitiam aut legitimitatem ipsius excommunicationis; per procuratorem, ad aliud quodvis animae suae praeiudicium avertendum; in reliquis ab agendo repelluntur.	Can. 1654. Sec. 1. Excommunicated persons to be avoided, or tolerated persons after a declaratory or condemnatory sentence, are permitted to act by themselves only to impugn the justice or legitimacy of the excommunication itself; through a procurator, to avert any other prejudice of their soul; in the remaining matters they are repelled from acting. *1983 Code correlation: NA*
§ 2. Alii excommunicati generatim stare in iudicio queunt.	Sec. 2. Other excommunicated persons generally can stand in judgment.
CAPUT II De procuratoribus ad lites et advocatis	CHAPTER II: Of Procurators ad lites and Advocates
Can. 1655. § 1. In iudicio criminali reus aut a se electum aut a iudice datum semper habere debet advocatum.	Can. 1655. Sec. 1. In a criminal judgment the accused must always have an advocate either chosen by himself or given by the judge. *1983 Code correlation: 1983 CIC 1481*
§ 2. Etiam in iudicio contentioso, si agatur de minoribus aut de iudicio in quo bonum publicum vertitur, iudex parti carenti defensorem ex officio attribuat, aut, si casus ferat, parti etiam habenti alium adiungat.	Sec. 2. Also in a contentious judgment, if there is question of minors or of a judgment in which the public good is involved, the judge is to assign ex officio a defender to a party lacking one, or, if the case bears it, add one also to a party who has another.
§ 3. Praeter hos casus pars libere potest advocatum et procuratorem constituere, sed potest quoque in iudicio per se ipsa agere et respondere, nisi iudex procuratoris vel advocati ministerium necessarium existimaverit.	Sec. 3. Apart from these cases, a party can freely constitute an advocate and procurator, but he can also act and respond in judgment by himself, unless the judge has considered the ministry of a procurator or advocate necessary.
§ 4. At Episcopus, si quando in causa est, aliquem constituat, qui eius personam, procuratorio nomine, gerat.	Sec. 4. But a Bishop, whenever he is in a cause, is to constitute someone who bears his person under the name of procurator.
Can. 1656. § 1. Unicum quisque potest eligere procuratorem, qui nequit alium sibimet substituere, nisi expressa facultas eidem facta fuerit.	Can. 1656. Sec. 1. Each person can choose a single procurator, who cannot substitute another for himself unless express faculty has been given to him. *1983 Code correlation: 1983 CIC 1482*
§ 2. Quod si, iusta causa suadente, plures ab eodem deputentur, hi ita constituantur, ut detur inter ipsos locus praeventioni.	Sec. 2. But if, with a just cause suggesting it, several are deputed by the same person, they are to be constituted so that there is place for prevention among them.
§ 3. Advocati autem plures simul constitui queunt.	Sec. 3. Several advocates, however, can be constituted at the same time.
§ 4. Utrumque munus, procuratoris et advocati, etiam in eadem causa et pro eodem cliente eadem persona exercere potest.	Sec. 4. The same person can exercise both offices, of procurator and of advocate, even in the same cause and for the same client.
Can. 1657. § 1. Procurator et advocatus esse debent catholici, aetate maiores, bonae famae; acatholicus non admittitur, nisi per exceptionem et ex necessitate.	Can. 1657. Sec. 1. A procurator and advocate must be Catholics, of major age, and of good reputation; a non-Catholic is not admitted except by exception and from necessity. *1983 Code correlation: 1983 CIC 1483*
§ 2. Advocatus debet praeterea esse doctor vel alioqui vere peritus, saltem in iure canonico.	Sec. 2. An advocate must moreover be a doctor or otherwise truly expert, at least in canon law.
§ 3. Religiosus admitti potest, nisi aliud in constitutionibus caveatur, in causis tantum in quibus vertitur utilitas suae religionis, de licentia tamen Superioris.	Sec. 3. A religious can be admitted, unless something else is provided in the constitutions, only in causes in which the advantage of his religion is involved, yet with the license of the Superior.
Can. 1658. § 1. Quilibet pro lubitu a parte potest eligi et deputari procurator, dummodo secundum praecedentem canonem idoneus sit, quin opus sit ut Ordinarii approbatio antecesserit.	Can. 1658. Sec. 1. Anyone can be freely chosen and deputed as procurator by a party, provided he is suitable according to the preceding canon, without there being need for the approval of the Ordinary to have preceded. *1983 Code correlation: 1983 CIC 1483*
§ 2. Advocatus autem, ut ad patrocinium admittatur, indiget approbatione Ordinarii, quae aut generalis sit ad omnes causas aut specialis pro certa causa.	Sec. 2. But an advocate, in order to be admitted to patronage, needs the approval of the Ordinary, which may be either general for all causes or special for a certain cause.
§ 3. In iudicio coram Sanctae Sedis delegato, ipsius delegati est approbare et admittere advocatum, quo pars uti se velle ostenderit.	Sec. 3. In a judgment before a delegate of the Holy See, it belongs to the delegate himself to approve and admit the advocate whom the party has shown that he wishes to use.

§ 4. Procurator et advocatus, in causis quae ad normam can. 1579, §§ 1, 2 aguntur in religionis tribunali, eligendi sunt ex eadem religione et ante patrocinii susceptionem approbandi ab eo, qui partes iudicis in causa agit; in causis vero quae ad normam eiusdem canonis § 3 apud tribunal Ordinarii loci pertractantur, admitti potest etiam religioni extraneus.	Sec. 4. The procurator and advocate, in causes which according to the norm of can. 1579, Secs. 1, 2 are conducted in the tribunal of a religion, are to be chosen from the same religion and, before undertaking patronage, approved by him who performs the part of judge in the cause; but in causes which according to the norm of the same canon Sec. 3 are treated before the tribunal of the local Ordinary, one outside the religion can also be admitted.
Can. 1659. § 1. Procurator ne prius a iudice admittatur quam speciale mandatum ad lites scriptum, etiam in calce ipsius citationis, mandantis subscriptione munitum, et locum, diem, mensem et annum referens, apud tribunal deposuerit.	Can. 1659. Sec. 1. A procurator is not to be admitted by the judge before he has deposited at the tribunal a special mandate for lawsuits in writing, even at the foot of the citation itself, furnished with the signature of the mandating person, and referring to the place, day, month, and year. *1983 Code correlation: 1983 CIC 1484*
§ 2. Quod si mandans scribere nesciat, hoc ipsum ex scriptura constet necesse est, et parochus vel notarius Curiae vel duo testes, loco mandantis, mandatum subsignent.	Sec. 2. But if the mandating person does not know how to write, it is necessary that this very thing be established from the writing, and that the pastor or notary of the Curia or two witnesses sign the mandate in place of the mandating person.
Can. 1660. Mandatum procurationis asservari debet in actis causae.	Can. 1660. The mandate of procuration must be preserved in the acts of the cause. *1983 Code correlation: 1983 CIC 1484*
Can. 1661. Advocatus, ut causae patrocinium suscipiat, habeat necesse est a parte vel a iudice commissionem ad instar mandati procuratorii, de qua in actis constare debet.	Can. 1661. An advocate, in order to undertake the patronage of a cause, must have from the party or from the judge a commission after the manner of a procuratorial mandate, concerning which there must be proof in the acts. *1983 Code correlation: 1983 CIC 1484*
Can. 1662. Nisi speciale mandatum habuerit, procurator non potest renuntiare actioni, instantiae vel actis iudicialibus, nec transigere, pacisci, compromittere in arbitros, deferre aut referre iusiurandum, et generatim ea agere pro quibus ius requirit mandatum speciale.	Can. 1662. Unless he has had a special mandate, the procurator cannot renounce the action, the instance, or judicial acts, nor transact, make an agreement, compromise into arbiters, defer or refer an oath, and generally do those things for which the law requires a special mandate. *1983 Code correlation: 1983 CIC 1485*
Can. 1663. Tum procurator tum advocatus possunt a iudice, dato decreto, repelli sive ex officio sive ad instantiam partis, iusta tamen de causa.	Can. 1663. Both the procurator and the advocate can be repelled by the judge, by a decree given, either from office or at the instance of a party, yet for a just cause. *1983 Code correlation: 1983 CIC 1487*
Can. 1664. § 1. Advocati et procuratores possunt ab eo a quo constituti sunt, removeri, salva obligatione solvendi honoraria ipsis debita; verum ut remotio effectum sortiatur, necesse est ut ipsis intimetur, et, si lis iam contestata fuerit, iudex et adversa pars certiores facti sint de remotione.	Can. 1664. Sec. 1. Advocates and procurators can be removed by the one by whom they were constituted, with the obligation of paying the honoraria owed to them saved; but in order that the removal obtain effect, it is necessary that it be intimated to them, and, if the joinder of issue has already occurred, that the judge and adverse party be made more certain concerning the removal. *1983 Code correlation: 1983 CIC 1486*
§ 2. Lata definitiva sententia, ius et officium appellandi, si mandans non renuat, procuratori manet.	Sec. 2. Once definitive sentence has been issued, the right and office of appealing, if the mandating person does not refuse, remains with the procurator.
Can. 1665. § 1. Vetatur uterque emere litem, aut sibi de immodico emolumento vel rei litigiosae parte vindicata pacisci.	Can. 1665. Sec. 1. Each is forbidden to buy the lawsuit, or to make an agreement for himself concerning an immoderate profit or a vindicated part of the litigated thing. *1983 Code correlation: 1983 CIC 1488*
§ 2. Quae si fecerint, nulla est pactio, et a iudice vel ab Ordinario poterunt poena pecuniaria mulctari; advocatus praeterea tum ab officio suspendi, tum etiam, si recidivus sit, destitui et titulo privari.	Sec. 2. If they have done these things, the agreement is null, and they can be fined with a monetary penalty by the judge or by the Ordinary; the advocate moreover can both be suspended from office, and also, if he is a recidivist, be removed and deprived of title.
Can. 1666. Advocati ac procuratores qui ob dona aut pollicitationes aut quamlibet aliam rationem suum officium prodiderint, ab officio repellantur, et, praeter damnorum refectionem, mulcta pecuniaria aliisve congruis poenis plectantur.	Can. 1666. Advocates and procurators who, because of gifts or promises or any other reason, have betrayed their office are to be repelled from office and, besides reparation of damages, are to be punished with a monetary fine or other suitable penalties. *1983 Code correlation: 1983 CIC 1489*
TITULUS V De actionibus et exceptionibus	TITLE V: Of Actions and Exceptions

Can. 1667. Quodlibet ius non solum actione munitur, nisi aliud expresse cautum sit, sed etiam exceptione, quae semper competit et est suapte natura perpetua.	Can. 1667. Every right is fortified not only by an action, unless something else has been expressly provided, but also by an exception, which always belongs and is by its nature perpetual. *1983 Code correlation: 1983 CIC 1491-92*
Can. 1668. § 1. Qui ad rem sibi vindicandam, seu ad ius suum in iudicio persequendum titulo agit iuris auctoritate subnixo, actione dimicat quae petitoria dicitur.	Can. 1668. Sec. 1. One who acts by a title supported by the authority of law for vindicating a thing for himself, or for pursuing his right in judgment, contends by an action which is called petitory. *1983 Code correlation: NA*
§ 2. Si vero rei possessionem vel iuris quasi-possessionem postulat, eius actio possessoria vocatur.	Sec. 2. But if he seeks possession of a thing or quasi-possession of a right, his action is called possessory.
Can. 1669. § 1. Actor pluribus simul actionibus, quae tamen secum ipsae non confligant, sive de eadem re, sive de diversis, reum convenire potest, si aditi tribunalis competentiam non egrediantur.	Can. 1669. Sec. 1. An actor can convene a defendant by several actions at the same time, provided they do not conflict with one another, whether concerning the same thing or diverse things, if they do not exceed the competence of the tribunal approached. *1983 Code correlation: 1983 CIC 1493*
§ 2. Reus non prohibetur pluribus exceptionibus etiam contrariis uti.	Sec. 2. The defendant is not prohibited from using several exceptions, even contrary ones.
Can. 1670. § 1. Actor potest una instantia cumulare actiones possessorias et petitorias, nisi spolii exceptio ex adverso opponatur.	Can. 1670. Sec. 1. The actor can in one instance cumulate possessory and petitory actions, unless an exception of spoliation is opposed from the other side. *1983 Code correlation: NA*
§ 2. Pariter fas est reo convento in petitorio, actorem reconvenire in possessorio; et viceversa, nisi res sit de spolio.	Sec. 2. Likewise it is lawful for the defendant convened in the petitory to reconvene the actor in the possessory; and vice versa, unless the matter is about spoliation.
Can. 1671. § 1. Item fas est actori, antequam conclusum fuerit in causa, ab instituto iudicio petitorio regredi ad possessorium adipiscendae vel recuperandae.	Can. 1671. Sec. 1. Likewise it is lawful for the actor, before conclusion has occurred in the cause, to go back from the instituted petitory judgment to the possessory one of acquiring or recovering possession. *1983 Code correlation: NA*
§ 2. Imo ex iusta causa iudex etiam post conclusionem in causa, sed ante sententiam definitivam, hunc regressum permittere potest.	Sec. 2. Indeed, from a just cause the judge can permit this return even after conclusion in the cause, but before definitive sentence.
§ 3. Iudicis est, attentis partium allegationibus, aut utramque quaestionem unica sententia definire, aut prius uni, postea alteri satisfacere, prouti magis expedire ipsi videatur ad celeriorem et pleniorem iurium tuitionem.	Sec. 3. It belongs to the judge, with attention to the allegations of the parties, either to define both questions by one sentence, or to satisfy first one, then the other, according as it seems to him more expedient for the swifter and fuller protection of rights.
Can. 1672. § 1. Qui ostenderit super aliqua re ab alio detenta ius se habere sibique damnum imminere nisi res ipsa custodienda tradatur, ius habet obtinendi a iudice eiusdem rei sequestrationem.	Can. 1672. Sec. 1. One who has shown that he has a right over some thing detained by another and that damage is imminent to him unless the thing itself is entrusted to custody has the right of obtaining from the judge the sequestration of the same thing. *1983 Code correlation: 1983 CIC 1496*
§ 2. In similibus rerum adiunctis obtinere potest ut iuris exercitium alicui inhibeatur.	Sec. 2. In similar circumstances of things he can obtain that the exercise of a right be inhibited to someone.
§ 3. Sequestratio rei et inhibitio exercitii iuris a iudice decerni potest ex officio, instante praesertim promotore iustitiae aut defensore vinculi, quoties bonum publicum id postulare videatur.	Sec. 3. The sequestration of a thing and the inhibition of the exercise of a right can be decreed by the judge from office, especially at the instance of the promoter of justice or the defender of the bond, whenever the public good seems to demand it.
Can. 1673. § 1. Ad crediti quoque securitatem sequestratio rei admittitur, dummodo de creditoris iure liquido constet et servata norma de qua in can. 1923, § 1.	Can. 1673. Sec. 1. For the security of a credit also, sequestration of a thing is admitted, provided that the right of the creditor is clearly established and the norm of which in can. 1923, Sec. 1 is observed. *1983 Code correlation: 1983 CIC 1497*
§ 2. Sequestratio extenditur etiam ad res debitoris quae depositi causa aut quolibet alio titulo apud alias personas reperiantur.	Sec. 2. Sequestration extends also to things of the debtor which are found with other persons by reason of deposit or by any other title.
Can. 1674. Sequestratio rei et suspensio exercitii iuris decerni nullatenus possunt, si damnum quod timetur, possit aliter reparari et idonea cautio de eo reparando offeratur.	Can. 1674. Sequestration of a thing and suspension of the exercise of a right can in no way be decreed if the damage which is feared can be repaired otherwise and suitable security is offered concerning its repair. *1983 Code correlation: 1983 CIC 1498*

Can. 1675. § 1. Ad custodiam rei sequestrationi subiectae idonea persona, proponentibus partibus, a iudice designetur, quae sequester dicitur; si partes inter se dissentiant, iudex ex officio sequestrem deligat.	Can. 1675. Sec. 1. For the custody of a thing subject to sequestration, a suitable person, with the parties proposing, is to be designated by the judge, who is called the sequester; if the parties disagree among themselves, the judge is to choose the sequester from office. *1983 Code correlation: NA*
§ 2. Sequester in re custodienda, curanda et servanda non minorem diligentiam adhibere debet quam suis adhibet rebus, eamque postea, cui iudex decreverit, reddere tenetur cum omni causa.	Sec. 2. The sequester, in guarding, caring for, and preserving the thing, must employ no less diligence than he employs for his own things, and afterward he is bound to return it, with all that belongs to it, to the one whom the judge has decreed.
§ 3. Iudex congruam decernat mercedem sequestri, si eam petat.	Sec. 3. The judge is to decree a suitable wage for the sequester, if he asks it.
CAPUT II De actionibus ex novi operis nuntiatione et damno infecto	CHAPTER II: Of Actions from Notice of New Work and Threatened Damage
Can. 1676. § 1. Qui ex aliquo novo opere damnum timet suae rei obventurum, potest illud iudici nuntiare ut opus interrumpatur, donec utriusque partis iura, iudicis sententia, definiantur.	Can. 1676. Sec. 1. One who fears that damage will come to his thing from some new work can notify the judge of it so that the work may be interrupted until the rights of each party are defined by the sentence of the judge. *1983 Code correlation: NA*
§ 2. Is cui intimata fuerit prohibitio, continuo ab opere cessare debet, sed, dummodo idonee caveat se in pristinum omnia restituturum si absoluto iudicio victus discesserit, poterit a iudice continuationem eiusdem impetrare.	Sec. 2. The one to whom the prohibition has been intimated must immediately cease from the work; but, provided that he gives suitable security that he will restore all things to their former state if, when the judgment has been completed, he departs defeated, he can obtain from the judge the continuation of the same work.
§ 3. Nuntianti novum opus ad ius suum demonstrandum duo menses praefiniuntur; qui ex iusta et necessaria causa a iudice, audita altera parte, prorogari vel reduci poterunt.	Sec. 3. For demonstrating his right, two months are prescribed for the one notifying of new work; these can be prorogued or reduced by the judge from a just and necessary cause, the other party having been heard.
Can. 1677. Si vetus opus magna ex parte immutetur, idem ius esto quod de novo opere can. 1676 constitutum est.	Can. 1677. If an old work is changed in great part, let there be the same right as has been established concerning new work in can. 1676. *1983 Code correlation: NA*
Can. 1678. Qui grave damnum rei suae imminere pertimescit ex alieno aedificio quod ruinam minatur, ex arbore aut ex alia re quacunque, actionem habet de damno infecto ad obtinendam periculi remotionem, aut cautionem de damno vel avertendo, vel compensando, si forte evenerit.	Can. 1678. One who fears that grave damage is imminent to his thing from another's building which threatens ruin, from a tree, or from any other thing whatsoever, has an action concerning threatened damage for obtaining the removal of the danger, or security concerning damage either to be averted or to be compensated if perhaps it occurs. *1983 Code correlation: NA*
CAPUT III De actionibus ob nullitatem actorum	CHAPTER III: Of Actions on Account of Nullity of Acts
Can. 1679. Si actus aut contractus sit ipso iure nullus, datur ei, cuius interest, actio ad obtinendam a iudice declarationem nullitatis.	Can. 1679. If an act or contract is null by the law itself, there is given to him whose interest it is an action for obtaining from the judge a declaration of nullity. *1983 Code correlation: NA*
Can. 1680. § 1. Nullitas actus tunc tantum habetur, cum in eo deficiunt quae actum ipsum essentialiter constituunt, aut sollemnia seu conditiones desiderantur a sacris canonibus requisitae sub poena nullitatis.	Can. 1680. Sec. 1. Nullity of an act is had only when those things are lacking in it which essentially constitute the act itself, or when solemnities or conditions required by the sacred canons under penalty of nullity are wanting. *1983 Code correlation: 1983 CIC 124*
§ 2. Nullitas alicuius actus non importat nullitatem actorum qui praecedunt aut subsequuntur et ab actu non dependent.	Sec. 2. The nullity of some act does not import the nullity of acts which precede or follow and do not depend on the act.
Can. 1681. Qui actum posuit nullitatis vitio infectum, tenetur de damnis et expensis erga partem laesam.	Can. 1681. One who placed an act infected by the defect of nullity is bound concerning damages and expenses toward the injured party. *1983 Code correlation: 1983 CIC 128*
Can. 1682. Nullitas actus a iudice declarari non potest ex officio, nisi aut publice id intersit, aut agatur de pauperibus vel de minoribus aliisve qui minorum iure censentur.	Can. 1682. The nullity of an act cannot be declared by the judge from office unless either it is publicly of interest, or there is question of the poor, or of minors or others who are considered by the right of minors. *1983 Code correlation: NA*
Can. 1683. Iudex inferior de confirmatione, a Romano Pontifice actui vel instrumento adiecta, videre non potest, nisi Apostolicae Sedis praecesserit mandatum.	Can. 1683. An inferior judge cannot see concerning confirmation added by the Roman Pontiff to an act or instrument, unless a mandate of the Apostolic See has preceded. *1983 Code correlation: 1983 CIC 1405*

CAPUT IV De actionibus rescissoriis et de restitutione in integrum	CHAPTER IV: Of Rescissory Actions and Restitution in Integrum
Can. 1684. § 1. Si quis motus metu gravi iniuste incusso, vel dolo circumventus actum posuerit vel contractum inierit qui ipso iure non sit nullus, poterit, metu vel dolo probato, obtinere actus vel contractus rescissionem actione quae vocatur rescissoria.	Can. 1684. Sec. 1. If someone, moved by grave fear unjustly inflicted, or circumvented by fraud, has placed an act or entered a contract which is not null by the law itself, he can, once fear or fraud has been proved, obtain the rescission of the act or contract by the action which is called rescissory. *1983 Code correlation: NA*
§ 2. Eadem actione intra biennium uti potest, qui gravem ex contractu laesionem ultra dimidium ex errore passus est.	Sec. 2. By the same action, within a two-year period, one can use it who has suffered grave lesion beyond half from error in a contract.
Can. 1685. Institui haec actio potest:	Can. 1685. This action can be instituted: *1983 Code correlation: NA*
1° Contra eum qui metum intulit aut dolum patravit, quamvis ipse non in suum, sed in alterius commodum talia peregerit;	1. Against him who brought in the fear or perpetrated the fraud, although he carried out such things not for his own advantage but for the advantage of another.
2° Contra quemlibet malae fidei et etiam bonae fidei possessorem, qui res metu vel dolo extortas possidet, salvo iure regressus contra quemlibet usque ad ipsum metus vel doli auctorem.	2. Against any possessor, whether of bad faith or even of good faith, who possesses things extorted by fear or fraud, with the right of recourse saved against anyone up to the author himself of the fear or fraud.
Can. 1686. Si is qui metum intulit aut dolum patravit, urgeat actus vel contractus exsecutionem, parti laesae seu deceptae competit exceptio metus vel doli.	Can. 1686. If the one who brought in the fear or perpetrated the fraud urges the execution of the act or contract, the exception of fear or fraud belongs to the injured or deceived party. *1983 Code correlation: NA*
Can. 1687. § 1. Minoribus vel minorum iure fruentibus graviter laesis eorumque heredibus et successoribus, ad laesionem reparandam ex negotio seu actu valido rescindibili, praeter alia ordinaria remedia, suppetit remedium extraordinarium restitutionis in integrum.	Can. 1687. Sec. 1. To minors or those enjoying the right of minors who have been gravely injured, and to their heirs and successors, for repairing the lesion from a valid but rescindable business or act, besides other ordinary remedies, there is available the extraordinary remedy of restitution in integrum. *1983 Code correlation: NA*
§ 2. Hoc beneficium maioribus quoque conceditur quos deficit rescissoria actio aut aliud ordinarium remedium, dummodo iustam subesse causam et laesionem sibi imputandam non esse probaverint.	Sec. 2. This benefit is granted also to those of major age whom a rescissory action or another ordinary remedy fails, provided they have proved that a just cause is present and that the lesion is not to be imputed to themselves.
Can. 1688. § 1. Restitutio in integrum peti debet ab ordinario iudice, qui competens est respectu illius, contra quem petitur, intra quadriennium ab adepta maioritate computandum, si agatur de minoribus, a die laesionis factae et cessati impedimenti, si de maioribus aut personis moralibus.	Can. 1688. Sec. 1. Restitution in integrum must be sought from the ordinary judge who is competent with respect to the one against whom it is sought, within four years to be computed from attained majority, if there is question of minors; from the day the lesion was made and the impediment ceased, if there is question of those of major age or of moral persons. *1983 Code correlation: NA*
§ 2. Minoribus vel minorum iure fruentibus restitutio concedi potest a iudice etiam ex officio, audito vel instante promotore iustitiae.	Sec. 2. To minors or those enjoying the right of minors, restitution can be granted by the judge even from office, the promoter of justice having been heard or at his instance.
Can. 1689. Restitutio in integrum id efficit ut omnia revocentur in pristinum, idest restituantur in statum quo erant ante laesionem, salvis iuribus quae alii, bona fide, ante petitam restitutionem quaesiverint.	Can. 1689. Restitution in integrum effects this, that all things are recalled to their former state, that is, restored to the state in which they were before the lesion, with the rights saved which others in good faith acquired before the restitution was sought. *1983 Code correlation: NA*
CAPUT V De mutuis petitionibus seu de actionibus reconventionalibus	CHAPTER V: Of Mutual Petitions or Reconventional Actions
Can. 1690. § 1. Actio quam reus coram eodem iudice in eodem iudicio instituit contra actorem ad submovendam vel minuendam eius petitionem, dicitur reconventio.	Can. 1690. Sec. 1. An action which the defendant institutes before the same judge in the same judgment against the actor for removing or diminishing his petition is called reconvention. *1983 Code correlation: 1983 CIC 1494*
§ 2. Reconventio reconventionis non admittitur.	Sec. 2. Reconvention of reconvention is not admitted.
Can. 1691. Actio reconventionalis locum habere potest in omnibus causis contentiosis, exceptis causis spolii; in criminalibus vero non admittitur, nisi ad normam can. 2218, § 3.	Can. 1691. A reconventional action can have place in all contentious causes, with causes of spoliation excepted; in criminal causes, however, it is not admitted except according to the norm of can. 2218, Sec. 3. *1983 Code correlation: NA*
Can. 1692. Proponenda est iudici coram quo actio principalis instituta est, licet ad unam causam dumtaxat delegato vel alioquin incompetenti, nisi sit absolute incompetens.	Can. 1692. It is to be proposed to the judge before whom the principal action has been instituted, although delegated for one cause only or otherwise incompetent, unless he is absolutely incompetent. *1983 Code correlation: 1983 CIC 1495*

CAPUT VI De actionibus seu remediis possessoriis	CHAPTER VI: Of Possessory Actions or Remedies
Can. 1693. Qui ad possessionem alicuius rei adipiscendam, vel ad alicuius iuris exercitium obtinendum munitur titulo legitimo, petere potest, ut in rei possessionem vel iuris exercitium immittatur.	Can. 1693. One who is fortified by a legitimate title for obtaining possession of some thing, or for obtaining the exercise of some right, can petition that he be placed into possession of the thing or into the exercise of the right. *1983 Code correlation: 1983 CIC 1500*
Can. 1694. Non solum possessio, sed etiam simplex detentio praestat, ad normam canonum qui sequuntur, actionem vel exceptionem possessoriam.	Can. 1694. Not only possession, but also simple detention, furnishes, according to the norm of the canons which follow, a possessory action or exception. *1983 Code correlation: 1983 CIC 1500*
Can. 1695. § 1. Qui annum integrum in possessione rei vel in quasi-possessione iuris manserit, si molestiam patiatur quominus suam possessionem vel quasi-possessionem retineat, habet actionem retinendae possessionis.	Can. 1695. Sec. 1. One who has remained for a full year in possession of a thing or in quasi-possession of a right, if he suffers disturbance preventing him from retaining his possession or quasi-possession, has an action for retaining possession. *1983 Code correlation: 1983 CIC 1500*
§ 2. Haec actio non admittitur nisi intra annum ab illata molestia adversus molestiae auctorem ut a molestiis desistat.	Sec. 2. This action is not admitted except within a year from the disturbance inflicted, against the author of the disturbance, so that he may desist from the disturbances.
Can. 1696. § 1. Etiam qui vi, clam vel precario possidet, actione retinendae possessionis uti potest adversus quemlibet deturbatorem: non autem contra personam a qua ipse rem vi vel clam surripuit aut precario accepit.	Can. 1696. Sec. 1. Even one who possesses by force, secretly, or by sufferance can use an action for retaining possession against any disturber whatever, but not against the person from whom he himself seized the thing by force or secretly, or received it by sufferance. *1983 Code correlation: 1983 CIC 1500*
§ 2. In causis quae ad bonum publicum spectant, iustitiae promotori ius est opponendi vitium possessionis adversus eum qui vi, clam vel precario possidet.	Sec. 2. In causes which regard the public good, the promoter of justice has the right of opposing the defect of possession against one who possesses by force, secretly, or by sufferance.
Can. 1697. § 1. Si inter duos controversia oriatur uter eorum possideat, ille in possessione praeferendus est qui intra annum frequentiores et potiores possessionis actus exercuit.	Can. 1697. Sec. 1. If a controversy arises between two persons as to which of them possesses, he is to be preferred in possession who within the year exercised more frequent and stronger acts of possession. *1983 Code correlation: 1983 CIC 1500*
§ 2. In dubio iudex possessionem pro indiviso utrique parti attribuat.	Sec. 2. In doubt, the judge is to attribute possession pro indiviso to each party.
§ 3. Si rei vel iuris indoles aut contentionum et rixarum periculum non patiatur ut litigantibus pro indiviso possessio interim attribuatur, iudex rem apud sequestrem deponi, aut iuris quasi-possessionem suspendi iubeat usque ad iudicii petitorii exitum.	Sec. 3. If the nature of the thing or right, or the danger of contentions and quarrels, does not permit possession meanwhile to be attributed pro indiviso to the litigants, the judge is to order the thing to be deposited with a sequester, or the quasi-possession of the right to be suspended, until the outcome of the petitory judgment.
Can. 1698. § 1. Qui vi aut clam quoquo modo a possessione rei vel quasi-possessione iuris deiectus est, adversus quemlibet spolii auctorem vel rei detentorem habet actionem recuperandae possessionis vel de spolio et spolii exceptionem.	Can. 1698. Sec. 1. One who has been cast out by force or secretly in any way from possession of a thing or quasi-possession of a right has, against any author of spoliation or detainer of the thing, an action for recovering possession or concerning spoliation, and an exception of spoliation. *1983 Code correlation: 1983 CIC 1500*
§ 2. Haec actio non admittitur praeterlapso anno postquam spolium passus rei notitiam habuit; exceptio, contra, perpetua est.	Sec. 2. This action is not admitted after a year has passed from when the one suffering spoliation had notice of the thing; the exception, on the contrary, is perpetual.
Can. 1699. § 1. Spoliatus adversus spoliantem excipiens et probans spolium, non tenetur respondere, nisi prius fuerit in suam possessionem restitutus.	Can. 1699. Sec. 1. One despoiled, excepting against the spoiler and proving the spoliation, is not bound to respond unless he has first been restored into his possession. *1983 Code correlation: 1983 CIC 1500*
§ 2. Spoliatus ut in possessionem restituatur, nil aliud probare debet, nisi spoliationem ipsam.	Sec. 2. In order that the despoiled one be restored into possession, he must prove nothing else except the spoliation itself.
§ 3. Sed si in restitutione rei vel exercitii iuris aliquod occurrat periculum (ex. gr., saevitiarum, cum vir contra uxorem postulat restitutionem coniugalis consortii), iudex, ad instantiam partis vel promotoris iustitiae, pro diversis personarum causarumve adiunctis decernat aut restitutionem suspendi, aut rem vel personam apud sequestrem custodiri, donec causa petitorio iudicio definiatur.	Sec. 3. But if in the restitution of the thing or of the exercise of the right some danger occurs, for example of cruelties, when a husband seeks the restoration of conjugal companionship against his wife, the judge, at the instance of a party or of the promoter of justice, according to the diverse circumstances of persons and causes, is to decree either that the restitution be suspended, or that the thing or person be guarded with a sequester, until the cause is defined by a petitory judgment.

Can. 1700. Iudicia possessoria absolvenda sunt, citata dumtaxat adversa parte in iudiciis retinendae vel recuperandae; citatis vero omnibus iis quorum interest, in iudiciis adipiscendae.	Can. 1700. Possessory judgments are to be completed with only the adverse party cited in judgments of retaining or recovering possession; but with all those whose interest it is cited in judgments of acquiring possession. *1983 Code correlation: 1983 CIC 1500*
CAPUT VII De exstinctione actionum	CHAPTER VII: Of the Extinction of Actions
Can. 1701. In contentiosis actiones tum reales tum personales exstinguuntur praescriptione ad normam can. 1508-1512; actiones autem de statu personarum nunquam exstinguuntur.	Can. 1701. In contentious matters, actions both real and personal are extinguished by prescription according to the norm of can. 1508-1512; but actions concerning the status of persons are never extinguished. *1983 Code correlation: 1983 CIC 1492*
Can. 1702. Omnis criminalis actio perimitur morte rei, condonatione legitimae potestatis, et lapsu temporis utilis ad actionem criminalem proponendam.	Can. 1702. Every criminal action is extinguished by the death of the accused, by condonation of legitimate power, and by lapse of the useful time for proposing the criminal action. *1983 Code correlation: NA*
Can. 1703. Firmo praescripto can. 1555, § 1 de delictis Sacrae Congregationi S. Officii reservatis, tempus utile ad actionem criminalem proponendam est triennium, nisi agatur:	Can. 1703. With the prescription of can. 1555, Sec. 1 concerning delicts reserved to the Sacred Congregation of the Holy Office remaining firm, the useful time for proposing a criminal action is three years, unless there is question: *1983 Code correlation: 1983 CIC 1362*
1° De actione iniuriarum, quae uno anno perimitur;	1. Of an action for injuries, which is extinguished in one year.
2° De actione ob delicta qualificata contra VI et VII divinum praeceptum, quae quinquennio perimitur;	2. Of an action on account of delicts qualified against the sixth and seventh divine precept, which is extinguished in five years.
3° De actionibus ob simoniam vel homicidium contra quae actio criminalis decennio perdurat.	3. Of actions on account of simony or homicide, against which a criminal action endures for ten years.
Can. 1704. Sublata per praescriptionem actione criminali:	Can. 1704. Once a criminal action has been removed by prescription: *1983 Code correlation: NA*
1° Non est hoc ipso sublata actio contentiosa, forte ex delicto orta, ad damna sarcienda;	1. A contentious action, perhaps arisen from the delict, for repairing damages is not by that very fact removed.
2° Ordinarius remediis can. 2222, § 2 statutis uti adhuc potest.	2. The Ordinary can still use the remedies established in can. 2222, Sec. 2.
Can. 1705. § 1. Praescriptio in contentiosis currit ex quo actio primum potuit iure proponi; in criminalibus, a die patrati delicti.	Can. 1705. Sec. 1. Prescription in contentious matters runs from the time when the action first could be proposed by law; in criminal matters, from the day the delict was perpetrated. *1983 Code correlation: 1983 CIC 1363*
§ 2. Si delictum habeat tractum, ut vocant, successivum, non currit praescriptio, nisi a die qua delicti tractus cessaverit.	Sec. 2. If the delict has a successive course, as they call it, prescription does not run except from the day on which the course of the delict ceased.
§ 3. In delicto habituali vel continuato praescriptio non decurrit nisi post ultimum actum; et conventus ob aliquem criminosum actum non praescriptum, tenetur de antiquioribus, qui cum eodem actu connectuntur, etiamsi singulatim sumpti ob praescriptionem excluderentur.	Sec. 3. In a habitual or continued delict, prescription does not run except after the last act; and one convened on account of some criminal act not prescribed is bound concerning older acts which are connected with the same act, even if, taken individually, they would be excluded by prescription.
TITULUS VI De causae introductione	TITLE VI: Of the Introduction of a Cause
CAPUT I De libello litis introductorio	CHAPTER I: Of the Libellus Introducing Litigation
Can. 1706. Qui aliquem convenire vult, debet libellum competenti iudici exhibere, in quo controversiae obiectum proponatur, et ministerium iudicis ad deducta iura persequenda expostuletur.	Can. 1706. One who wishes to convene someone must present a libellus to the competent judge, in which the object of the controversy is proposed, and the ministry of the judge is requested for pursuing the rights brought forward. *1983 Code correlation: 1983 CIC 1502*
Can. 1707. § 1. Qui scribere nescit, aut legitime impeditur quominus libellum exhibeat, oretenus petitionem suam coram tribunali proponere potest.	Can. 1707. Sec. 1. One who does not know how to write, or is legitimately impeded from presenting a libellus, can propose his petition orally before the tribunal. *1983 Code correlation: 1983 CIC 1503*
§ 2. Item in causis facilioris investigationis et minoris momenti ac propterea cito expediendis, iudicis arbitrio relinquitur petitionis admissio oretenus sibi facta.	Sec. 2. Likewise in causes of easier investigation and lesser moment, and therefore to be expedited quickly, the admission of a petition made orally to himself is left to the judgment of the judge.

§ 3. In utroque tamen casu iudex notarium iubeat scriptis actum redigere qui actori legendus est et ab eo probandus.	Sec. 3. In each case, however, the judge is to order a notary to reduce the act to writing, which is to be read to the actor and approved by him.
Can. 1708. Libellus quo lis introducitur debet:	Can. 1708. The libellus by which litigation is introduced must: *1983 Code correlation: 1983 CIC 1504*
1° Exprimere coram quo iudice causa introducatur, quid petatur, et a quo petatur;	1. Express before which judge the cause is introduced, what is sought, and from whom it is sought.
2° Indicare, generatim saltem, quo iure innitatur actor ad comprobanda ea quae allegantur et asseruntur;	2. Indicate, at least generally, by what right the actor is supported for proving those things which are alleged and asserted.
3° Subscribi ab actore vel eius procuratore, appositis die, mense et anno, nec non loco in quo actor vel eius procurator habitant, aut residere se dixerint actorum recipiendorum gratia.	3. Be signed by the actor or his procurator, with the day, month, and year added, and also the place in which the actor or his procurator lives, or has said that he resides for the sake of receiving the acts.
Can. 1709. § 1. Iudex vel tribunal, postquam viderit et rem esse suae competentiae et actori legitimam personam esse standi in iudicio, debet quantocius libellum aut admittere aut reiicere, adiectis in hoc altero casu reiectionis causis.	Can. 1709. Sec. 1. The judge or tribunal, after he has seen both that the matter belongs to his competence and that the actor has a legitimate person for standing in judgment, must as quickly as possible either admit or reject the libellus, with the causes of rejection added in this latter case. *1983 Code correlation: 1983 CIC 1505*
§ 2. Si iudicis decreto libellus reiectus fuerit ob vitia quae emendari possunt, actor novum libellum rite confectum potest eidem iudici denuo exhibere; quod si iudex emendatum libellum reiecerit, novae reiectionis rationes exponere debet.	Sec. 2. If by decree of the judge the libellus has been rejected because of defects which can be emended, the actor can again present to the same judge a new libellus duly made; but if the judge rejects the emended libellus, he must explain the reasons for the new rejection.
§ 3. Adversus libelli reiectionem integrum semper est parti intra tempus utile decem dierum recursum interponere ad superius tribunal: a quo, audita parte, et promotore iustitiae aut vinculi defensore, quaestio reiectionis expeditissime definienda est.	Sec. 3. Against rejection of the libellus it always remains open to the party, within the useful time of ten days, to interpose recourse to the higher tribunal; by which, the party and the promoter of justice or defender of the bond having been heard, the question of rejection is to be defined most expeditiously.
Can. 1710. Si iudex continuo mense ab exhibito libello decretum non ediderit quo libellum admittit vel reiicit ad normam can. 1709, pars cuius interest instare potest ut iudex suo munere fungatur; quod si nihilominus iudex sileat, lapsis quinque diebus a facta instantia, poterit recursum ad Ordinarium loci, si ipse iudex non sit, vel ad superius tribunal interponere ut vel iudex ad definiendam causam adigatur vel alius in eius locum subrogetur.	Can. 1710. If the judge within a continuous month from the libellus having been presented has not issued a decree by which he admits or rejects the libellus according to the norm of can. 1709, the party whose interest it is can insist that the judge perform his office; but if nevertheless the judge is silent, after five days have elapsed from the instance made, he can interpose recourse to the local Ordinary, if the judge himself is not he, or to the higher tribunal, so that either the judge may be compelled to define the cause or another be substituted in his place. *1983 Code correlation: 1983 CIC 1506*
CAPUT II De citatione et denuntiatione actorum iudicialium	CHAPTER II: Of Citation and Notification of Judicial Acts
Can. 1711. § 1. Libello vel orali petitione admissa, locus est vocationi in ius seu citationi alterius partis.	Can. 1711. Sec. 1. Once the libellus or oral petition has been admitted, there is place for a calling into court, or citation, of the other party. *1983 Code correlation: 1983 CIC 1507*
§ 2. Quod si partes litigantes sponte coram iudice se sistant ad causam agendam, opus non est citatione, sed actuarius significet in actis partes sponte sua iudicio adfuisse.	Sec. 2. But if the litigating parties present themselves spontaneously before the judge to conduct the cause, there is no need of citation, but the actuary is to signify in the acts that the parties were present at the judgment spontaneously.
Can. 1712. § 1. Citatio fit a iudice, et libello litis introductorio inscribitur aut adiungitur.	Can. 1712. Sec. 1. Citation is made by the judge and is inscribed on or joined to the libellus introducing litigation. *1983 Code correlation: 1983 CIC 1508*
§ 2. Denuntiatur autem reo, et, si sint plures, singulis.	Sec. 2. It is notified to the defendant, and, if there are several, to each one.
§ 3. Debet insuper actori nota fieri, ut statuta die et hora ipse quoque coram iudice se sistat.	Sec. 3. It must moreover be made known to the actor, so that on the established day and hour he too may present himself before the judge.
Can. 1713. Si lis moveatur ei qui non habet liberam administrationem rerum, de quibus disceptatur, citatio denuntianda est ei qui ipsius nomine iudicium suscipere tenetur ad normam can. 1648-1654.	Can. 1713. If litigation is moved against one who does not have free administration of the things about which discussion is had, citation is to be notified to the one who is bound to undertake judgment in his name according to the norm of can. 1648-1654. *1983 Code correlation: 1983 CIC 1508*
Can. 1714. Quaelibet citatio est peremptoria; nec iteretur necesse est, nisi in casu de quo in can. 1845, § 2.	Can. 1714. Every citation is peremptory; nor is it necessary that it be repeated, except in the case of which in can. 1845, Sec. 2. *1983 Code correlation: NA*

Can. 1715. § 1. Citatio denuntietur per schedam, quae praeceptum iudicis parti conventae factum ad comparendum exprimat, idest a quo iudice, ob quam causam saltem verbis generalibus indicatam, quo actore, reus, nomine et cognomine rite designatus, conveniatur; nec non locum, et tempus, idest annum, mensem, diem et horam ad comparendum praefixam perspicue indicet.	Can. 1715. Sec. 1. Citation is to be notified by a notice, which is to express the precept of the judge made to the party convened to appear, that is, before which judge, for what cause indicated at least in general words, by which actor, the defendant, duly designated by name and surname, is convened; and also it is clearly to indicate the place and time, that is, the year, month, day, and hour fixed for appearing. *1983 Code correlation: 1983 CIC 1508*
§ 2. Citatio, sigillo tribunalis munita, subscribenda est a iudice vel ab eius auditore et a notario.	Sec. 2. The citation, furnished with the seal of the tribunal, must be signed by the judge or by his auditor and by the notary.
Can. 1716. Citatio duplici scheda conficiatur, quarum altera remittatur reo convento, altera asservetur in actis.	Can. 1716. Citation is to be made in a double notice, of which one is sent to the defendant convened, the other is preserved in the acts. *1983 Code correlation: NA*
Can. 1717. § 1. Citationis scheda, si fieri poterit, per Curiae cursorem tradenda est ipsi convento ubicunque is invenitur.	Can. 1717. Sec. 1. The notice of citation, if it can be done, is to be handed by the courier of the Curia to the one convened himself, wherever he is found. *1983 Code correlation: NA*
§ 2. Ad hoc cursor etiam fines alterius dioecesis ingredi potest, si iudex id expedire censuerit et eidem cursori mandaverit.	Sec. 2. For this purpose the courier can even enter the boundaries of another diocese, if the judge has judged this expedient and has mandated it to the same courier.
§ 3. Si cursor personam conventam non invenerit in loco ubi commoratur, relinquere poterit citatoriam schedam alicui de eius familia aut famulatu, si hic eam recipere paratus sit ac spondeat se reo convento quamprimum schedam acceptam traditurum; sin minus eam ad iudicem referat, ut transmittatur ad normam can. 1719, 1720.	Sec. 3. If the courier has not found the person convened in the place where he is staying, he can leave the citation notice with someone of his family or service, if this person is prepared to receive it and promises that he will hand the accepted notice to the defendant convened as soon as possible; otherwise he is to refer it to the judge, so that it may be transmitted according to the norm of can. 1719, 1720.
Can. 1718. Reus qui citatoriam schedam recipere recuset, legitime citatus habeatur.	Can. 1718. A defendant who refuses to receive the citation notice is to be held legitimately cited. *1983 Code correlation: 1983 CIC 1510*
Can. 1719. Si ob distantiam vel aliam causam difficulter per cursorem tradi possit reo convento scheda citatoria, poterit iussu iudicis transmitti per tabellarios publicos, dummodo commendata et cum syngrapha receptionis, vel alio modo qui secundum locorum leges et conditiones tutissimus sit.	Can. 1719. If because of distance or another cause the citation notice can be handed to the defendant convened only with difficulty by the courier, it can, by order of the judge, be transmitted through public postal carriers, provided it is registered and with a receipt of reception, or in another way which according to the laws and conditions of places is safest. *1983 Code correlation: 1983 CIC 1509*
Can. 1720. § 1. Quoties, diligenti inquisitione peracta, adhuc ignoratur ubi commoretur reus, locus est citationi per edictum.	Can. 1720. Sec. 1. Whenever, after diligent inquiry has been completed, it is still unknown where the defendant is staying, there is place for citation by edict. *1983 Code correlation: NA*
§ 2. Hoc autem fit affigendo per cursorem ad fores Curiae schedam citationis ad modum edicti per tempus prudenti iudicis arbitrio determinandum et in aliqua publica ephemeride eam inserendo; si vero utrumque fieri nequeat, alterutrum sufficiet.	Sec. 2. This is done by the courier affixing the notice of citation, in the manner of an edict, to the doors of the Curia for a time to be determined by the prudent judgment of the judge and by inserting it in some public newspaper; but if both cannot be done, either one will suffice.
Can. 1721. § 1. Cursor, cum in manu rei conventi citationis schedam relinquit, debet eam subsignare, adnotatis die et hora qua reo tradita est.	Can. 1721. Sec. 1. When the courier leaves the notice of citation in the hand of the defendant convened, he must sign it, with the day and hour noted on which it was handed to the defendant. *1983 Code correlation: NA*
§ 2. Idem peragat si eam relinquat in manibus alicuius de familia aut famulatu rei conventi, addito insuper nomine personae cui schedam tradidit.	Sec. 2. He is to do the same if he leaves it in the hands of someone of the family or service of the defendant convened, with the name of the person to whom he handed the notice moreover added.
§ 3. Si citatio fiat per edictum, cursor in edicti calce signet qua die et hora edictum affixum ad fores Curiae fuerit et quandiu affixum manserit.	Sec. 3. If citation is made by edict, the courier is to sign at the foot of the edict on what day and hour the edict was affixed to the doors of the Curia and how long it remained affixed.
§ 4. Si reus receptionem schedae recuset, cursor schedam ipsam subsignatam, addita die et hora recusationis, iudici remittat.	Sec. 4. If the defendant refuses reception of the notice, the courier is to send the notice itself, signed and with the day and hour of refusal added, back to the judge.

Can. 1722. § 1. Cursor quae peregit ad iudicem referat in scriptis manu propria subsignatis, quae in actis serventur.	Can. 1722. Sec. 1. The courier is to report to the judge those things which he carried out in writings signed by his own hand, which are to be preserved in the acts. *1983 Code correlation: 1983 CIC 1509*
§ 2. Si per tabellariorum officium citatio transmittatur, asservetur in actis fides eiusdem officii.	Sec. 2. If citation is transmitted through the office of postal carriers, the proof of the same office is to be preserved in the acts.
Can. 1723. Si scheda citatoria non referat quae in can. 1715 praescribuntur aut non fuerit legitime intimata, nullius momenti sunt tum citatio tum acta processus.	Can. 1723. If the citation notice does not report those things which are prescribed in can. 1715 or has not been legitimately intimated, both the citation and the acts of the process are of no moment. *1983 Code correlation: 1983 CIC 1511*
Can. 1724. Regulae superius statutae pro rei citatione, ceteris quoque iudicii actibus, pro diversa tamen eorum natura, accommodandae et applicandae sunt, ut decretorum vel sententiarum denuntiationi aliisque huiusmodi.	Can. 1724. The rules established above for citation of the defendant are also to be accommodated and applied to the other acts of the judgment, according to their different nature, as to notification of decrees or sentences and other things of this kind. *1983 Code correlation: 1983 CIC 1509*
Can. 1725. Cum citatio legitime peracta fuerit aut partes sponte in iudicium venerint:	Can. 1725. When citation has been legitimately completed or the parties have come spontaneously into judgment: *1983 Code correlation: 1983 CIC 1512*
1° Res desinit esse integra;	1. The matter ceases to be intact.
2° Causa fit propria illius iudicis aut tribunalis, coram quo actio instituta est;	2. The cause becomes proper to that judge or tribunal before whom the action was instituted.
3° In iudice delegato firma redditur iurisdictio ita ut non exspiret resoluto iure delegantis;	3. In a delegated judge, jurisdiction is made firm so that it does not expire when the right of the delegating one is resolved.
4° Interrumpitur praescriptio, nisi aliud cautum sit, ad normam can. 1508;	4. Prescription is interrupted, unless something else is provided, according to the norm of can. 1508.
5° Lis pendere incipit; et ideo statim locum habet principium: lite pendente, nihil innovetur.	5. Litigation begins to be pending; and therefore immediately the principle has place: while litigation is pending, nothing is to be changed.
TITULUS VII De litis contestatione	TITLE VII: Of the Joinder of Issue
Can. 1726. Obiectum seu materia iudicii constituitur ipsa litis contestatione, seu formali conventi contradictione petitioni actoris, facta animo litigandi coram iudice.	Can. 1726. The object or matter of the judgment is constituted by the joinder of issue itself, or the formal contradiction of the defendant to the petition of the actor, made with the intention of litigating before the judge. *1983 Code correlation: 1983 CIC 1513*
Can. 1727. Ad litis contestationem nulla necessaria est sollemnitas, sed sufficit ut partibus coram iudice vel eius delegato comparentibus, in actis inseratur petitio actoris et contradictio conventi, unde constet qua de re agatur seu quinam sint controversiae termini.	Can. 1727. For the joinder of issue no solemnity is necessary, but it suffices that, when the parties appear before the judge or his delegate, the petition of the actor and the contradiction of the defendant are inserted in the acts, from which it is established concerning what matter is at issue, or what are the terms of the controversy. *1983 Code correlation: 1983 CIC 1513*
Can. 1728. In causis tamen implicatioribus, in quibus petitio actoris nec perspicua sit nec simplex vel contradictio conventi difficultatibus scateat, iudex, ex officio aut ad instantiam actoris vel conventi, partes citet ad rite definiendos controversiae articulos, idest ad causae dubia, ut dicitur, concordanda.	Can. 1728. Yet in more involved causes, in which the petition of the actor is neither clear nor simple or the contradiction of the defendant abounds in difficulties, the judge, from office or at the instance of the actor or defendant, is to cite the parties for duly defining the articles of the controversy, that is, for agreeing upon the doubts of the cause, as it is said. *1983 Code correlation: 1983 CIC 1513*
Can. 1729. § 1. Si die dubiis concordandis praestituta, pars in ius vocata non compareat nec iustam absentiae excusationem alleget, contumax declaretur, et dubiorum formula statuatur ex officio, parte, quae praesens fuerit, id postulante. Parti autem contumaci statim id notum fiat ex officio ut quas velit exceptiones contra dubiorum seu articulorum formulam possit proponere et a contumacia se purgare, intra tempus quod iudici congruum videatur.	Can. 1729. Sec. 1. If on the day appointed for agreeing upon the doubts, the party called into court does not appear and does not allege a just excuse for absence, he is to be declared contumacious, and the formula of doubts is to be established from office, with the party who was present requesting it. But this is immediately to be made known from office to the contumacious party, so that he can propose whatever exceptions he wishes against the formula of doubts or articles and purge himself of contumacy, within the time which seems suitable to the judge. *1983 Code correlation: 1983 CIC 1513-14*
§ 2. Partibus praesentibus et in formula dubiorum seu articulorum concordibus, si iudex, quod ad se attinet, nihil excipiendum putaverit, eius rei fiat mentio in decreto quo formula firmatur.	Sec. 2. When the parties are present and agree in the formula of doubts or articles, if the judge, as far as concerns himself, has thought that nothing must be excepted, mention of this fact is to be made in the decree by which the formula is confirmed.

§ 3. Si vero partes dissentiant aut earum conclusiones iudici non probentur, iudex ipse controversiam dirimat decreto.	Sec. 3. But if the parties disagree or their conclusions are not approved by the judge, the judge himself is to settle the controversy by decree.
§ 4. Dubiorum seu articulorum formula semel statuta mutari non potest, nisi novo decreto, ex gravi causa, ad instantiam partis, vel promotoris iustitiae, vel defensoris vinculi, audita utraque vel altera parte eiusque rationibus perpensis.	Sec. 4. Once the formula of doubts or articles has been established, it cannot be changed except by a new decree, from a grave cause, at the instance of a party, or of the promoter of justice, or of the defender of the bond, either both parties or one party having been heard and his reasons having been weighed.
Can. 1730. Antequam litis contestatio locum habuerit, iudex ad testium aliarumve probationum receptionem ne procedat, nisi in casu contumaciae, aut nisi testium depositionem recipere oporteat, ne ipsa ob probabilem testis mortem, ob discessum eiusdem vel ob aliam iustam causam recipi postea nequeat, aut difficulter possit.	Can. 1730. Before the joinder of issue has taken place, the judge is not to proceed to the reception of witnesses or other proofs, except in a case of contumacy, or unless it is necessary to receive the deposition of witnesses lest, because of the probable death of the witness, his departure, or another just cause, it cannot afterward be received, or can be received only with difficulty. *1983 Code correlation: 1983 CIC 1529*
Can. 1731. Lite contestata:	Can. 1731. Once issue has been joined: *1983 Code correlation: 1983 CIC 1514-16*
1° Haud licet actori libellum mutare, nisi, reo consentiente, iudex, iustis de causis, censeat mutationem esse admittendam, salva semper reo compensatione damnorum et expensarum, si quae debeatur. Libellus non censetur mutatus, si coarctetur aut mutetur probationis modus; si minuantur aut petitio aut accessoria petitionis; si facti adiuncta in libello pridem posita ita illustrentur, compleantur aut emendentur, ut controversiae obiectum idem remaneat; si in locum rei petatur pretium, foenus aut aliquid aequivalens;	1. It is not lawful for the actor to change the libellus unless, with the defendant consenting, the judge, from just causes, thinks the change must be admitted, with compensation of damages and expenses always saved to the defendant, if any is owed. The libellus is not considered changed if the mode of proof is narrowed or changed; if either the petition or accessories of the petition are diminished; if factual circumstances previously put in the libellus are so illustrated, completed, or emended that the object of controversy remains the same; if in place of the thing a price, interest, or something equivalent is sought.
2° Iudex congruum tempus partibus praestituat probationibus proponendis et explendis; quod quidem poterit, instantibus partibus, arbitrio suo prorogare, dummodo ne lis, ultra quam aequum sit, protrahatur;	2. The judge is to prescribe a suitable time for the parties for proposing and completing proofs; this indeed he can prorogue at his own judgment when the parties insist, provided that the litigation is not prolonged beyond what is equitable.
3° Possessor rei alienae desinit esse bonae fidei; quapropter damnatus rem restituere, non solum rem ipsam, sed et rei fructus a litis contestatae tempore restituere tenetur et damna praeterea sarcire, si qua secuta fuerint.	3. The possessor of another's thing ceases to be of good faith; wherefore one condemned to restore the thing is bound to restore not only the thing itself, but also the fruits of the thing from the time of the joinder of issue, and moreover to repair damages, if any have followed.
TITULUS VIII De litis instantia	TITLE VIII: Of the Instance of Litigation
Can. 1732. Instantiae initium fit litis contestatione; finis autem omnibus modis, quibus iudicium terminatur, sed et antea non solum interrumpi, verum etiam finiri potest sive peremptione sive renuntiatione.	Can. 1732. The beginning of the instance occurs by the joinder of issue; its end, however, occurs by all the ways by which judgment is terminated, but even before that it can not only be interrupted but also ended, whether by peremption or by renunciation. *1983 Code correlation: 1983 CIC 1517*
Can. 1733. Si pars litigans moriatur aut statum mutet aut cesset ab officio cuius ratione agit:	Can. 1733. If a litigating party dies, changes status, or ceases from the office by reason of which he acts: *1983 Code correlation: 1983 CIC 1518*
1° Causa nondum conclusa, instantia interrumpitur, donec heres defuncti aut successor litem instauret;	1. If the cause has not yet been concluded, the instance is interrupted until the heir of the deceased or the successor renews the litigation.
2° Causa conclusa, instantia non interrumpitur, sed iudex procedere debet ad ulteriora, citato procuratore, si adsit, secus defuncti herede vel successore.	2. If the cause has been concluded, the instance is not interrupted, but the judge must proceed to further things, the procurator having been cited if one is present, otherwise the heir or successor of the deceased.
Can. 1734. Si controvertatur cuinam ex clericis litigantibus ius sit ad beneficium, et alter, lite pendente, moriatur, aut beneficio renuntiet, instantia non interrumpitur, sed contra superstitem eam prosequitur promotor iustitiae qui pro beneficii aut ecclesiae libertate dimicet, nisi beneficium sit liberae collationis Ordinarii et hic praeferat causam ut victam superstiti adiudicare.	Can. 1734. If it is controverted to which of the litigating clerics the right to a benefice belongs, and one, while litigation is pending, dies or renounces the benefice, the instance is not interrupted, but the promoter of justice pursues it against the survivor, who contends for the liberty of the benefice or church, unless the benefice is of the free conferral of the Ordinary and he prefers to adjudge the cause as lost to the survivor. *1983 Code correlation: NA*
Can. 1735. Procuratore aut curatore a munere cessante, tandiu interrupta manet instantia, quandiu pars aut ii ad quos pertinet novum procuratorem vel curatorem nominaverint aut per se ipsi in posterum agere se velle professi fuerint.	Can. 1735. When a procurator or curator ceases from his office, the instance remains interrupted so long as the party or those to whom it belongs have named a new procurator or curator, or have declared that they wish to act personally in the future. *1983 Code correlation: 1983 CIC 1519*

Can. 1736. Si nullus actus processualis, quin aliquod obstet impedimentum, ponatur in tribunali primae instantiae per biennium aut in gradu appellationis per annum, instantia perimitur, et in altero casu sententia per appellationem oppugnata transit in rem iudicatam.	Can. 1736. If no procedural act, without some impediment obstructing, is placed in the tribunal of first instance for two years or in the grade of appeal for one year, the instance is perempted, and in the latter case the sentence attacked by appeal passes into a judged matter. *1983 Code correlation: 1983 CIC 1520*
Can. 1737. Peremptio obtinet ipso iure et adversus omnes, minores quoque aliosve minoribus aequiparatos, eaque ex officio etiam excipi debet, salvo iure regressus ad indemnitatem adversus tutores, administratores, procuratores qui culpa se caruisse non probaverint.	Can. 1737. Peremption obtains by the law itself and against all, also minors and others equated to minors, and it must even be excepted from office, with the right of recourse for indemnity saved against tutors, administrators, and procurators who have not proved that they lacked fault. *1983 Code correlation: 1983 CIC 1521*
Can. 1738. Peremptio exstinguit acta processus, non vero acta causae; imo haec vim habere possunt etiam in alia instantia, dummodo ea inter easdem personas et super eadem re intercedat; sed ad extraneos quod attinet, non aliam vim obtinent, nisi documentorum.	Can. 1738. Peremption extinguishes the acts of the process, but not the acts of the cause; indeed these can have force even in another instance, provided that it occurs between the same persons and concerning the same thing; but as regards outsiders, they obtain no other force except that of documents. *1983 Code correlation: 1983 CIC 1522*
Can. 1739. In casu peremptionis, quas quisque ex litigatoribus fecerit, has ipse ferat expensas perempti iudicii.	Can. 1739. In a case of peremption, each one of the litigants is to bear those expenses of the perempted judgment which he has made. *1983 Code correlation: 1983 CIC 1523*
Can. 1740. § 1. In quolibet statu et gradu iudicii potest actor instantiae renuntiare; item tum actor tum reus possunt processus actis renuntiare sive omnibus sive nonnullis tantum.	Can. 1740. Sec. 1. In any state and grade of the judgment the actor can renounce the instance; likewise both actor and defendant can renounce the acts of the process, either all or only some of them. *1983 Code correlation: 1983 CIC 1524*
§ 2. Renuntiatio ut valeat, peragenda est in scriptis, et a parte vel ab eius procuratore, speciali tamen mandato munito, debet subscribi, alteri parti communicari, ab eaque acceptari, vel saltem non impugnari, et a iudice admitti.	Sec. 2. In order that renunciation be valid, it must be carried out in writing and must be signed by the party or by his procurator, furnished however with a special mandate, communicated to the other party, and accepted by him, or at least not impugned, and admitted by the judge.
Can. 1741. Admissa, pro actis quibus renuntiatum est, eosdem parit effectus ac peremptio instantiae: et obligat renuntiantem ad solvendas expensas actorum, quibus renuntiatum fuit.	Can. 1741. Once admitted, for the acts which have been renounced, it produces the same effects as peremption of the instance; and it obliges the one renouncing to pay the expenses of the acts which were renounced. *1983 Code correlation: 1983 CIC 1525*
TITULUS IX De interrogationibus partibus in iudicio faciendis	TITLE IX: Of Interrogations To Be Made to the Parties in Judgment
Can. 1742. § 1. Iudex ad eruendam veritatem facti quod publice interest ut extra dubium ponatur, debet partes interrogare.	Can. 1742. Sec. 1. To elicit the truth of a fact which it is publicly of interest be placed beyond doubt, the judge must interrogate the parties. *1983 Code correlation: 1983 CIC 1530*
§ 2. In aliis casibus potest unum ex contendentibus interrogare non solum ad instantiam alterius partis, sed etiam ex officio, quoties agitur de illustranda probatione adducta.	Sec. 2. In other cases he can interrogate one of the contestants not only at the instance of the other party, but also from office, whenever there is question of illustrating a proof brought forward.
§ 3. Interrogatio partium fieri a iudice potest in quovis stadio iudicii ante conclusionem in causa; post conclusionem in causa servetur praescriptum can. 1861.	Sec. 3. Interrogation of the parties can be made by the judge at any stage of the judgment before conclusion in the cause; after conclusion in the cause the prescription of can. 1861 is to be observed.
Can. 1743. § 1. Iudici legitime interroganti partes respondere tenentur et fateri veritatem, nisi agatur de delicto ab ipsis commisso.	Can. 1743. Sec. 1. The parties are bound to respond to the judge legitimately interrogating them and to confess the truth, unless there is question of a delict committed by themselves. *1983 Code correlation: 1983 CIC 1531*
§ 2. Si pars legitime interrogata respondere recuset, quanti facienda sit haec recusatio, utrum iusta sit, an confessioni aequiparanda, necne, iudicis est aestimare.	Sec. 2. If a party legitimately interrogated refuses to respond, it belongs to the judge to estimate how much this refusal is to be valued, whether it is just or to be equated with confession or not.
§ 3. Pars, quae respondere debet, si illegitime respondere recusaverit aut si postquam responderit mendax reperta fuerit, puniatur, ad tempus a iudice pro rerum adiunctis definiendum remotione ab actibus legitimis ecclesiasticis; et si ante responsionem iusiurandum de veritate dicenda praestiterit, laicus interdicto personali, clericus suspensione plectatur.	Sec. 3. A party who must respond, if he has illegitimately refused to respond or if after he has responded he is found mendacious, is to be punished, for a time to be defined by the judge according to the circumstances of things, by removal from legitimate ecclesiastical acts; and if before the response he had rendered an oath concerning telling the truth, a lay person is to be punished by personal interdict, a cleric by suspension.

Can. 1744. Iusiurandum de veritate dicenda in causis criminalibus nequit iudex accusato deferre; in contentiosis, quoties bonum publicum in causa est, debet illud a partibus exigere; in aliis, potest pro sua prudentia.	Can. 1744. The judge cannot defer an oath concerning telling the truth to the accused in criminal causes; in contentious causes, whenever the public good is involved in the cause, he must exact it from the parties; in other causes, he can exact it according to his prudence. *1983 Code correlation: 1983 CIC 1532, 1728*
Can. 1745. § 1. Tum actor tum reus invicem, tum etiam promotor iustitiae et defensor vinculi possunt iudici exhibere articulos, seu quaesita, super quibus pars interrogetur, quaeque vulgo positiones dicuntur.	Can. 1745. Sec. 1. Both actor and defendant mutually, and also the promoter of justice and defender of the bond, can exhibit to the judge articles, or questions, concerning which the party is to be interrogated, and which are commonly called positions. *1983 Code correlation: 1983 CIC 1533-34*
§ 2. In positionibus exarandis, admittendis et parti proponendis regulae cum proportione serventur quae in can. 1773-1781 statutae sunt.	Sec. 2. In drafting, admitting, and proposing positions to the party, the rules established in can. 1773-1781 are to be observed proportionally.
Can. 1746. Ad iusiurandum praestandum vel interrogationibus respondendum partes personaliter coram iudice se sistere debent, exceptis iis de quibus in can. 1770, § 2, nn. 1, 2.	Can. 1746. For rendering an oath or responding to interrogations, the parties must present themselves personally before the judge, except those of whom in can. 1770, Sec. 2, nn. 1, 2. *1983 Code correlation: NA*
TITULUS X De probationibus	TITLE X: Of Proofs
Can. 1747. Non indigent probatione:	Can. 1747. The following do not need proof: *1983 Code correlation: 1983 CIC 1526*
1° Facta notoria, ad normam can. 2197, nn. 2, 3;	1. Notorious facts, according to the norm of can. 2197, nn. 2, 3.
2° Quae ab ipsa lege praesumuntur;	2. Things which are presumed by the law itself.
3° Facta ab uno ex contendentibus asserta et ab altero admissa, nisi a iure vel a iudice probatio nihilominus exigatur.	3. Facts asserted by one of the contestants and admitted by the other, unless proof is nevertheless required by law or by the judge.
Can. 1748. § 1. Onus probandi incumbit ei qui asserit.	Can. 1748. Sec. 1. The burden of proving rests upon him who asserts. *1983 Code correlation: 1983 CIC 1526*
§ 2. Actore non probante, reus absolvitur.	Sec. 2. When the actor does not prove, the defendant is absolved.
Can. 1749. Probationes quae ad moras iudicio nectendas postulari videntur, ceu examen testis longe dissiti, aut cuius domicilium nescitur, vel cognitio documenti quod cito haberi non potest, iudex ne admittat, nisi hae probationes necessariae videantur quia ceterae deficiant aut satis non sint.	Can. 1749. Proofs which seem to be requested for linking delays to the judgment, such as examination of a witness far distant, or whose domicile is unknown, or cognizance of a document which cannot be had quickly, the judge is not to admit, unless these proofs seem necessary because the others are lacking or are not sufficient. *1983 Code correlation: NA*
CAPUT I De confessione partium	CHAPTER I: Of the Confession of the Parties
Can. 1750. Assertio de aliquo facto, in scriptis aut oretenus ab una parte contra se et pro adversario coram iudice, sive sponte, sive iudice interrogante peracta, dicitur confessio iudicialis.	Can. 1750. An assertion concerning some fact, in writing or orally, made by one party against himself and for the adversary before the judge, whether spontaneously or when the judge interrogates, is called a judicial confession. *1983 Code correlation: 1983 CIC 1535*
Can. 1751. Si agatur de negotio aliquo privato et in causa non sit bonum publicum, confessio iudicialis unius partis, dummodo libere et considerate facta, relevat alteram ab onere probandi.	Can. 1751. If there is question of some private business and the public good is not involved in the cause, the judicial confession of one party, provided it is made freely and deliberately, relieves the other from the burden of proving. *1983 Code correlation: 1983 CIC 1536*
Can. 1752. Pars, aliquid confessa in iudicio, non potest contra confessionem suam venire, nisi aut in continenti hoc faciat, aut probet confessionem ipsam vel carere conditionibus in can. 1750 expressis vel errori facti esse adscribendam.	Can. 1752. A party who has confessed something in judgment cannot come against his own confession, unless either he does this immediately, or proves that the confession itself either lacks the conditions expressed in can. 1750 or is to be ascribed to an error of fact. *1983 Code correlation: 1983 CIC 1538*
Can. 1753. Confessio sive scriptis, sive oretenus, ipsimet adversario aut aliis extra iudicium facta, dicitur extraiudicialis: eaque in iudicium deducta, iudicis est, perpensis omnibus rerum adiunctis, aestimare quanti facienda sit.	Can. 1753. A confession, whether in writing or orally, made to the adversary himself or to others outside judgment, is called extrajudicial; and when it has been brought into judgment, it belongs to the judge, all circumstances of things having been weighed, to estimate how much it is to be valued. *1983 Code correlation: 1983 CIC 1537*
CAPUT II De testibus et attestationibus	CHAPTER II: Of Witnesses and Attestations

Can. 1754. Probatio per testes in quibuslibet causis admittitur, sub iudicis tamen moderatione, secundum modum praefinitum in canonibus qui sequuntur.	Can. 1754. Proof by witnesses is admitted in any causes whatsoever, yet under the moderation of the judge, according to the manner defined beforehand in the canons which follow. *1983 Code correlation: 1983 CIC 1547*
Can. 1755. § 1. Testes iudici legitime interroganti respondere et veritatem fateri debent.	Can. 1755. Sec. 1. Witnesses must respond to the judge legitimately interrogating them and confess the truth. *1983 Code correlation: 1983 CIC 1548*
§ 2. Salvo praescripto can. 1757, § 3, n. 2, ab hac obligatione eximuntur:	Sec. 2. With the prescription of can. 1757, Sec. 3, n. 2 saved, the following are exempted from this obligation:
1° Parochi aliique sacerdotes quod attinet ad ea quae ipsis manifestata sunt ratione sacri ministerii extra sacramentalem confessionem; civitatum magistratus, medici, obstetrices, advocati, notarii aliique qui ad secretum officii etiam ratione praestiti consilii tenentur, quod attinet ad negotia huic secreto obnoxia;	1. Pastors and other priests as regards those things which have been manifested to them by reason of the sacred ministry outside sacramental confession; magistrates of states, physicians, midwives, advocates, notaries, and others who are bound to official secrecy even by reason of counsel given, as regards business subject to this secrecy.
2° Qui ex testificatione sua sibi vel consanguineis vel affinibus in quolibet gradu lineae rectae et in primo gradu lineae collateralis, infamiam, periculosas vexationes, aliave mala valde gravia obventura timent.	2. Those who from their own testimony fear that infamy, dangerous vexations, or other very grave evils will come to themselves or to blood relatives or affines in any degree of the direct line and in the first degree of the collateral line.
§ 3. Testes iudici legitime interroganti scienter falsum affirmantes aut verum occultantes puniantur ad normam can. 1743, § 3; eademque poena mulctentur omnes, qui testem vel peritum donis, pollicitationibus aut alio quovis modo inducere praesumpserint ad falsum testimonium dicendum aut ad veritatem occultandam.	Sec. 3. Witnesses who knowingly affirm what is false or conceal what is true to the judge legitimately interrogating them are to be punished according to the norm of can. 1743, Sec. 3; and all who have presumed by gifts, promises, or any other way to induce a witness or expert to give false testimony or to conceal the truth are to be punished with the same penalty.
ART. I Qui testes esse possint	ARTICLE I: Who Can Be Witnesses
Can. 1756. Omnes possunt esse testes, nisi expresse a iure repellantur vel in totum vel ex parte.	Can. 1756. All can be witnesses, unless they are expressly repelled by law, either wholly or in part. *1983 Code correlation: 1983 CIC 1549*
Can. 1757. § 1. Ut non idonei repelluntur a testimonio ferendo impuberes et mente debiles.	Can. 1757. Sec. 1. Impubescent persons and the weak of mind are repelled as not suitable for giving testimony. *1983 Code correlation: 1983 CIC 1550*
§ 2. Ut suspecti:	Sec. 2. As suspect:
1° Excommunicati, periuri, infames, post sententiam declaratoriam vel condemnatoriam;	1. Excommunicated persons, perjurers, and infamous persons, after a declaratory or condemnatory sentence.
2° Qui ita abiectis sunt moribus ut fide digni non habeantur;	2. Those who are so low in morals that they are not held worthy of faith.
3° Publici gravesque partis inimici.	3. Public and grave enemies of a party.
§ 3. Ut incapaces:	Sec. 3. As incapable:
1° Qui partes sunt in causa, aut partium vice funguntur, veluti tutor in causa pupilli, Superior aut administrator in causa suae communitatis aut piae causae, cuius nomine in iudicio consistit, iudex eiusve assistentes, advocatus aliique qui partibus in eadem causa assistunt vel astiterunt;	1. Those who are parties in the cause, or act in place of the parties, such as a tutor in the cause of a ward, a Superior or administrator in the cause of his community or pious cause, in whose name he stands in judgment, the judge or his assistants, an advocate, and others who assist or have assisted the parties in the same cause.
2° Sacerdotes, quod attinet ad ea omnia quae ipsis ex confessione sacramentali innotuerunt, etsi a vinculo sigilli soluti sint; imo audita a quovis et quoquo modo occasione confessionis ne ut indicium quidem veritatis recipi possunt;	2. Priests, as regards all those things which have become known to them from sacramental confession, even if they have been released from the bond of the seal; indeed things heard by anyone and in any way on the occasion of confession cannot be received even as an indication of truth.
3° Coniux in causa sui coniugis, consanguineus et affinis in causa consanguinei vel affinis, in quolibet gradu lineae rectae et in primo gradu collateralis, nisi agatur de causis quae ad statum civilem aut religiosum personae spectant, cuius notitia aliunde haberi nequeat, et bonum publicum exigat ut habeatur.	3. A spouse in the cause of his or her spouse, a blood relative and affine in the cause of a blood relative or affine, in any degree of the direct line and in the first degree of the collateral line, unless there is question of causes which regard the civil or religious status of a person, knowledge of which cannot be had from elsewhere, and the public good requires that it be had.
Can. 1758. Non idonei et suspecti audiri poterunt ex decreto iudicis, quo id expedire declaretur; sed eorum testimonium valebit tantummodo ut indicium et probationis adminiculum, et generatim iniurati audiantur.	Can. 1758. Those not suitable and suspect can be heard by decree of the judge, by which it is declared expedient; but their testimony will have value only as an indication and aid of proof, and generally they are to be heard without oath. *1983 Code correlation: NA*

ART. II A quibus, quomodo, et quot testes induci et qui excludi possint	ARTICLE II: By Whom, How, and How Many Witnesses Can Be Introduced, and Who Can Be Excluded
Can. 1759. § 1. Testes a partibus inducuntur.	Can. 1759. Sec. 1. Witnesses are introduced by the parties. *1983 Code correlation: 1983 CIC 1551*
§ 2. Possunt quoque induci a promotore iustitiae et defensore vinculi, si id ad causam intersit.	Sec. 2. They can also be introduced by the promoter of justice and defender of the bond, if this is of interest to the cause.
§ 3. Sed ipse iudex, quoties agatur de minoribus aliisve qui minoribus aequiparantur, et generatim quoties publicum bonum id exigat, potest testes ex officio inducere.	Sec. 3. But the judge himself, whenever there is question of minors or others who are equated to minors, and generally whenever the public good requires it, can introduce witnesses from office.
§ 4. Pars, quae testem induxit, potest eius examini renuntiare; sed adversarius postulare potest, ut, hac non obstante renuntiatione, testis examini subiiciatur.	Sec. 4. The party who introduced a witness can renounce his examination; but the adversary can request that, notwithstanding this renunciation, the witness be subjected to examination.
Can. 1760. § 1. Si quis sponte compareat testimonii reddendi gratia, iudex poterit eius testimonium admittere vel repellere prout expedire censuerit.	Can. 1760. Sec. 1. If someone appears spontaneously for the sake of rendering testimony, the judge can admit or repel his testimony according as he has judged expedient. *1983 Code correlation: NA*
§ 2. Debet autem testem, qui se sponte obtulerit, repellere cum comparere sibi videatur moras iudicio nectendi causa vel iustitiae et veritati quoquo modo officiendi.	Sec. 2. But he must repel a witness who has offered himself spontaneously when he seems to appear for the purpose of linking delays to the judgment or of injuring justice and truth in any way.
Can. 1761. § 1. Cum probatio per testes postulatur, eorum nomina et domicilium tribunali indicentur; praeterea exhibeantur positiones seu articuli argumentorum super quibus testes sint interrogandi.	Can. 1761. Sec. 1. When proof by witnesses is requested, their names and domicile are to be indicated to the tribunal; moreover positions or articles of arguments are to be exhibited, concerning which the witnesses are to be interrogated. *1983 Code correlation: 1983 CIC 1552*
§ 2. Si ne intra diem quidem peremptorium a iudice praestitutum, obtemperatum fuerit, postulatio deserta censetur.	Sec. 2. If not even within the peremptory day prescribed by the judge has obedience been given, the request is considered deserted.
Can. 1762. Iudici ius et obligatio est nimiam multitudinem testium refrenandi.	Can. 1762. The judge has the right and obligation of restraining an excessive multitude of witnesses. *1983 Code correlation: 1983 CIC 1553*
Can. 1763. Partes debent sibi invicem nota facere testium nomina antequam eorum examen inchoetur, aut, si id, prudenti iudicis existimatione, fieri sine gravi difficultate nequeat, saltem ante testificationum publicationem.	Can. 1763. The parties must make known to each other the names of witnesses before their examination is begun, or, if this cannot be done without grave difficulty in the prudent estimation of the judge, at least before the publication of the testimonies. *1983 Code correlation: 1983 CIC 1554*
Can. 1764. § 1. Testes debent ex officio excludi, si iudici liquido constet eos a testimonio ferendo prohiberi, salvo praescripto can. 1758.	Can. 1764. Sec. 1. Witnesses must be excluded from office if it is clearly established to the judge that they are prohibited from giving testimony, with the prescription of can. 1758 saved. *1983 Code correlation: 1983 CIC 1555*
§ 2. Ast etiam, postulante adversario, testes excludendi sunt, si iusta exclusionis causa demonstretur, quae exclusio dicitur reprobatio personae testis.	Sec. 2. But also, when the adversary requests it, witnesses are to be excluded if a just cause of exclusion is shown, which exclusion is called reprobation of the person of the witness.
§ 3. Pars nequit reprobare personam testis quem ipsa induxit, nisi nova reprobationis causa supervenerit, quamvis possit eius dicta reprobare.	Sec. 3. A party cannot reprobate the person of a witness whom he himself introduced, unless a new cause of reprobation has supervened, although he can reprobate his statements.
§ 4. Reprobatio testis fieri debet intra triduum postquam testium nomina cum parte communicata fuerunt, nec postea facta admittatur, nisi a parte demonstretur vel saltem iuramento affirmetur defectum testis antea sibi notum non fuisse.	Sec. 4. Reprobation of a witness must be made within three days after the names of witnesses have been communicated with the party; nor is it admitted afterward, unless it is shown by the party, or at least affirmed by oath, that the defect of the witness was not known to him earlier.
§ 5. Iudex autem reprobationis discussionem in finem litis reservet, nisi contra testem stet praesumptio iuris, aut defectus sit notorius vel statim ac facile probari possit vel postea probari nequeat.	Sec. 5. The judge, however, is to reserve the discussion of reprobation to the end of the litigation, unless a presumption of law stands against the witness, or the defect is notorious, or can be proved immediately and easily, or cannot be proved later.
Can. 1765. Citatio testium fit ministerio iudicis, decreto interveniente, et intimanda est testibus ad normam can. 1715-1723.	Can. 1765. Citation of witnesses is made by the ministry of the judge, with a decree intervening, and must be intimated to the witnesses according to the norm of can. 1715-1723. *1983 Code correlation: 1983 CIC 1556*

Can. 1766. § 1. Testis rite citatus parere debet aut causam suae absentiae iudici notam facere.	Can. 1766. Sec. 1. A witness duly cited must obey or make known to the judge the cause of his absence. *1983 Code correlation: 1983 CIC 1557*
§ 2. Testis inobediens, qui nempe sine legitima causa non comparuit, aut, etsi comparuit, renuit respondere vel iusiurandum praestare vel attestationi subscribere, a iudice potest congruis poenis coerceri et insuper mulctari pro rata damni quod ex eius inobedientia partibus obveniat.	Sec. 2. A disobedient witness, namely one who without legitimate cause did not appear, or, although he appeared, refused to respond or to render the oath or to sign the attestation, can be coerced by the judge with suitable penalties and moreover fined according to the measure of the damage which comes to the parties from his disobedience.
ART. III De iureiurando testium	ARTICLE III: Of the Oath of Witnesses
Can. 1767. § 1. Testis, antequam testimonium edat, iusiurandum praestare debet de tota ac sola veritate dicenda, salvo praescripto can. 1758.	Can. 1767. Sec. 1. Before he gives testimony, a witness must render an oath concerning telling the whole and sole truth, with the prescription of can. 1758 saved. *1983 Code correlation: 1983 CIC 1562*
§ 2. Partes earumve procuratores praestationi iurisiurandi testium assistere possunt, salvo praescripto can. 1763.	Sec. 2. The parties or their procurators can be present at the rendering of the oath of witnesses, with the prescription of can. 1763 saved.
§ 3. Testibus, si de iure partium mere privato agatur, poterit iusiurandum, utraque parte consentiente, remitti.	Sec. 3. If there is question of the merely private right of the parties, the oath can be remitted to witnesses, with both parties consenting.
§ 4. Sed etiam cum iusiurandum a teste non exigitur, iudex testem commonefaciat gravis obligationis, qua semper tenetur, veritatem dicendi.	Sec. 4. But even when the oath is not exacted from a witness, the judge is to admonish the witness concerning the grave obligation by which he is always bound of telling the truth.
Can. 1768. Testes, tametsi iusiurandum praestiterint de veritate dicenda, poterunt nihilominus pro prudenti iudicis arbitrio, absoluto examine, adigi ad iusiurandum de veritate dictorum sive circa omnes positionum articulos sive circa aliquos tantum, quoties gravitas negotii et editae testificationis adiuncta id postulare videantur.	Can. 1768. Witnesses, although they have rendered an oath concerning telling the truth, can nevertheless, according to the prudent judgment of the judge, when the examination has been completed, be compelled to an oath concerning the truth of the things said, whether concerning all the articles of the positions or only some, whenever the gravity of the business and the circumstances of the testimony given seem to demand it. *1983 Code correlation: NA*
Can. 1769. Testes adigi etiam iureiurando possunt ad secretum servandum circa propositas interrogationes dataque interrogationibus responsa, usque dum acta et allegata publici iuris fiant; imo etiam perpetuo ad normam can. 1623, § 3.	Can. 1769. Witnesses can also be compelled by oath to preserve secrecy concerning the questions proposed and the responses given to the questions, until the acts and allegations become public; indeed even perpetually according to the norm of can. 1623, Sec. 3. *1983 Code correlation: NA*
ART. IV De testium examine	ARTICLE IV: Of the Examination of Witnesses
Can. 1770. § 1. Testes sunt examini subiiciendi in ipsa tribunalis sede.	Can. 1770. Sec. 1. Witnesses are to be subjected to examination at the very seat of the tribunal. *1983 Code correlation: 1983 CIC 1558*
§ 2. Ab hac generali regula excipiuntur:	Sec. 2. From this general rule are excepted:
1° S. R. E. Cardinales, Episcopi et personae illustres quae suae civitatis iure eximuntur ab obligatione comparendi coram iudice testificandi causa: ii omnes eligere ipsi possunt locum ubi testificentur, de quo iudicem certiorem facere debent;	1. Cardinals of the Holy Roman Church, Bishops, and illustrious persons who by the law of their state are exempt from the obligation of appearing before a judge for the sake of testifying; all these can themselves choose the place where they testify, concerning which they must make the judge more certain.
2° Qui morbo aliove corporis vel animi impedimento aut conditione vitae, uti moniales, tribunalis sedem adire nequeunt; ii domi audiendi sunt;	2. Those who because of illness or another impediment of body or mind, or condition of life, such as nuns, cannot approach the seat of the tribunal; they are to be heard at home.
3° Qui extra dioecesim degentes, in dioecesim reverti et ad tribunalis sedem accedere sine gravi incommodo nequeunt; ii audiendi sunt a tribunali loci in quo commorantur ad normam can. 1570, § 2, secundum interrogationes et instructiones a causae iudice transmissas;	3. Those dwelling outside the diocese who cannot return into the diocese and approach the seat of the tribunal without grave inconvenience; they are to be heard by the tribunal of the place in which they are staying according to the norm of can. 1570, Sec. 2, according to the interrogations and instructions transmitted by the judge of the cause.
4° Qui in dioecesi quidem commorantur, sed in locis ita dissitis a tribunalis sede, ut sine gravibus impensis neque ipsi iudicem adire, neque a iudice adiri possint. Hoc in casu iudex debet propiorem aliquem sacerdotem dignum et idoneum deputare, ut cum assistentia alicuius, qui actuarii munere fungatur, examen horum testium perficiat, transmissis pariter eidem interrogationibus faciendis, datisque opportunis instructionibus.	4. Those who indeed are staying in the diocese, but in places so distant from the seat of the tribunal that without grave expenses they can neither approach the judge themselves nor be approached by the judge. In this case the judge must depute some nearer priest, worthy and suitable, so that, with the assistance of someone who performs the office of actuary, he may complete the examination of these witnesses, the questions to be asked being likewise transmitted to him and opportune instructions being given.

Can. 1771. Examini testium partes assistere nequeunt, nisi iudex eas admittendas censuerit.	Can. 1771. The parties cannot be present at the examination of witnesses unless the judge has judged that they are to be admitted. *1983 Code correlation: 1983 CIC 1559*
Can. 1772. § 1. Testes seorsum singuli examinandi sunt.	Can. 1772. Sec. 1. Witnesses are to be examined individually and separately. *1983 Code correlation: 1983 CIC 1560*
§ 2. Prudenti tamen iudicis arbitrio relinquitur post edita testimonia testes inter se aut cum parte conferre, seu, vulgo, confrontare.	Sec. 2. Nevertheless it is left to the prudent judgment of the judge, after testimonies have been given, to bring witnesses together among themselves or with a party, or, as it is commonly said, to confront them.
§ 3. Id autem fieri poterit si haec omnia simul concurrant, scilicet:	Sec. 3. This can be done if all these things occur at the same time, namely:
1° Si testes inter se aut cum parte in re gravi et causae substantiam attingente dissentiant;	1. If witnesses disagree among themselves or with a party in a grave matter touching the substance of the cause.
2° Si nulla alia facilior ad veritatem detegendam suppetat via;	2. If no other easier way for detecting the truth is available.
3° Si scandali vel dissidiorum periculum non sit ex collatione pertimescendum.	3. If there is no danger of scandal or dissensions to be feared from the comparison.
Can. 1773. § 1. Examen fit a iudice, vel ab eius delegato aut auditore, cui assistat oportet notarius.	Can. 1773. Sec. 1. The examination is made by the judge, or by his delegate or auditor, whom a notary must assist. *1983 Code correlation: 1983 CIC 1561*
§ 2. In examine interrogationes non ab alio quam a iudice vel ab eo qui iudicis locum tenet, testibus deferendae sunt. Quapropter si partes, vel promotor iustitiae, vel defensor vinculi examini intersint et novas interrogationes testi faciendas habeant, has non testi, sed iudici vel eius locum tenenti proponere debent, ut eas ipse deferat.	Sec. 2. In the examination, questions are to be put to the witnesses by no one other than the judge or the one who holds the place of the judge. Therefore if the parties, or the promoter of justice, or the defender of the bond are present at the examination and have new questions to be asked of the witness, they must propose these not to the witness, but to the judge or the one holding his place, so that he himself may put them.
Can. 1774. Testis primo interrogari debet non modo de generalibus personae adiunctis, hoc est, de nomine, cognomine, origine, aetate, religione, conditione, domicilio, sed etiam quae ipsi cum partibus in causa sit necessitudo; deinde deferendae sunt interrogationes quae causam ipsam respiciunt et sciscitandum unde et quomodo ea quae asserit, habeat cognita.	Can. 1774. The witness must first be interrogated not only concerning the general circumstances of the person, that is, concerning name, surname, origin, age, religion, condition, and domicile, but also concerning what relationship he has with the parties in the cause; then questions which regard the cause itself are to be put, and it is to be asked whence and how he has known those things which he asserts. *1983 Code correlation: 1983 CIC 1563*
Can. 1775. Interrogationes breves sunto, non plura simul complectentes, non captiosae, non subdolae, non suggerentes responsionem, remotae a cuiusvis offensione et pertinentes ad causam quae agitur.	Can. 1775. Let the questions be brief, not embracing many things at the same time, not captious, not deceitful, not suggesting the response, removed from any offense, and pertinent to the cause which is being conducted. *1983 Code correlation: 1983 CIC 1564*
Can. 1776. § 1. Interrogationes non sunt cum testibus antea communicandae.	Can. 1776. Sec. 1. Questions are not to be communicated beforehand with the witnesses. *1983 Code correlation: 1983 CIC 1565*
§ 2. Attamen si ea quae testificanda sunt ita a memoria sint remota, ut nisi prius recolantur, certo affirmari nequeant, poterit iudex nonnulla testem praemonere, si id sine periculo fieri posse censeat.	Sec. 2. Nevertheless, if the things which are to be testified are so removed from memory that unless they are first recalled they cannot be affirmed certainly, the judge can warn the witness beforehand about some matters, if he judges that this can be done without danger.
Can. 1777. Testes oretenus testimonium dicant et scriptum ne legant, nisi de calculo et rationibus agatur; tunc enim adnotationes, quas secum attulerunt, poterunt consulere.	Can. 1777. Witnesses are to give testimony orally and not read a writing, unless there is question of calculation and accounts; for then they can consult notes which they have brought with them. *1983 Code correlation: 1983 CIC 1566*
Can. 1778. Responsio ex continenti redigenda est scripto ab actuario non solum quod attinet ad substantiam, sed etiam ad ipsa editi testimonii verba, nisi iudex, attenta causae exiguitate, satis habeat unam depositionis substantiam referri.	Can. 1778. The response is to be reduced to writing immediately by the actuary, not only as regards the substance, but also as regards the very words of the testimony given, unless the judge, with attention to the smallness of the cause, has enough that the substance alone of the deposition be reported. *1983 Code correlation: 1983 CIC 1567*

Can. 1779. Actuarius in actis mentionem faciat de praestito, remisso aut recusato iureiurando, de partium aliorumque praesentia, de interrogationibus ex officio additis et generatim de omnibus memoria dignis quae forte acciderint, cum testes excutiebantur.	Can. 1779. The actuary is to make mention in the acts concerning the oath rendered, remitted, or refused, concerning the presence of the parties and others, concerning questions added from office, and generally concerning all noteworthy things which perhaps occurred while the witnesses were being examined. *1983 Code correlation: 1983 CIC 1568*
Can. 1780. § 1. Testi, antequam ab auditorio discedat, debent legi quae actuarius de iis quae ipse viva voce testatus est, scripto redegit, data eidem testi facultate addendi, supprimendi, corrigendi, variandi.	Can. 1780. Sec. 1. Before the witness departs from the hearing room, the things which the actuary reduced to writing concerning those matters which he himself testified by living voice must be read to him, with the faculty given to the same witness of adding, suppressing, correcting, and varying. *1983 Code correlation: 1983 CIC 1569*
§ 2. Denique actui subscribere debent testis, iudex et notarius.	Sec. 2. Finally the witness, the judge, and the notary must sign the act.
Can. 1781. Testes, quamvis iam excussi, poterunt, parte postulante aut ex officio, antequam acta seu testificationes publici iuris fiant, denuo ad examen vocari, si iudex id necessarium vel utile ducat, dummodo tamen omnis collusionis vel corruptelae absit periculum.	Can. 1781. Witnesses, although already examined, can, at the request of a party or from office, before the acts or testimonies become public, be called again to examination if the judge considers it necessary or useful, provided however that every danger of collusion or corruption is absent. *1983 Code correlation: 1983 CIC 1570*
ART. V De testimoniorum evulgatione eorumque reprobatione	ARTICLE V: Of the Publication of Testimonies and Their Reprobation
Can. 1782. § 1. Cum partes aut earum procuratores examini non interfuerunt, testimonia statim post absolutum omnium testium examen poterunt, decreto iudicis, evulgari.	Can. 1782. Sec. 1. When the parties or their procurators were not present at the examination, testimonies can, immediately after the examination of all witnesses has been completed, be published by decree of the judge. *1983 Code correlation: NA*
§ 2. Sed poterit iudex differre testimoniorum evulgationem in tempus quo cetera probationum capitula fuerint absoluta, si id e re existimet.	Sec. 2. But the judge can defer the publication of testimonies to the time when the remaining heads of proofs have been completed, if he judges this useful to the matter.
Can. 1783. Post testificationum evulgationem:	Can. 1783. After the publication of testimonies: *1983 Code correlation: NA*
1° Cessat facultas reprobandi testis personam, excepto casu de quo in can. 1764, § 4;	1. The faculty of reprobating the person of a witness ceases, except the case of which in can. 1764, Sec. 4.
2° Sed est ius reprobandi testes sive quod attinet ad modum examinis, cum scilicet obiiciuntur regulae iuris in examine peragendo neglectae, sive quod attinet ad testificationes ipsas, cum nempe testimonia impugnantur de falso aut de variatione, contradictione, obscuritate, defectu scientiae et similibus.	2. But there is a right of reprobating witnesses either as regards the manner of examination, namely when rules of law neglected in carrying out the examination are objected, or as regards the testimonies themselves, namely when testimonies are impugned concerning falsity, variation, contradiction, obscurity, defect of knowledge, and similar things.
Can. 1784. Reprobationem iudex decreto suo reiiciat, si eam futili inniti fundamento aut ad retardandum iudicium factam animadvertat.	Can. 1784. The judge is to reject reprobation by his decree if he notices that it rests on a futile foundation or was made for delaying the judgment. *1983 Code correlation: NA*
Can. 1785. Si iudicium reprobationis admittatur, iudex brevem terminum parti postulanti praestituat ad probandam reprobationem, et deinde procedat uti in aliis incidentibus causis.	Can. 1785. If the judgment of reprobation is admitted, the judge is to prescribe a brief term to the party requesting for proving the reprobation, and then he is to proceed as in other incidental causes. *1983 Code correlation: NA*
Can. 1786. Post evulgatas testificationes, testes iam auditi denuo super iisdem articulis ne interrogentur, neque novi testes admittantur, nisi caute et ex gravi ratione in causis quae nunquam transeunt in rem iudicatam; ex gravissima ratione in ceteris; et in quolibet casu omni fraudis et subornationis periculo remoto, altera parte audita, et requisito voto promotoris iustitiae vel defensoris vinculi, si hi iudicio intersint; quae omnia iudex decreto suo definiat.	Can. 1786. After the testimonies have been published, witnesses already heard are not to be interrogated again concerning the same articles, nor are new witnesses to be admitted, except cautiously and from a grave reason in causes which never pass into a judged matter; from a most grave reason in other causes; and in any case with every danger of fraud and subornation removed, the other party having been heard, and the vote of the promoter of justice or defender of the bond having been required, if these are present in the judgment; all which things the judge is to define by his decree. *1983 Code correlation: NA*
ART. VI De indemnitate testium	ARTICLE VI: Of the Indemnity of Witnesses
Can. 1787. § 1. Testis ius habet ad petendam compensationem impensarum, quas sustinuerit ratione itineris et commorationis in loco iudicii, et ad congruam indemnitatem pro interruptione sui negotii vel operis.	Can. 1787. Sec. 1. A witness has the right of asking compensation for expenses which he sustained by reason of travel and staying in the place of the judgment, and a suitable indemnity for the interruption of his business or work. *1983 Code correlation: 1983 CIC 1571*

§ 2. Iudicis est, auditis parte ac teste, et, si opus sit, etiam peritis, taxare indemnitatem et impensas testi solvendas.	Sec. 2. It belongs to the judge, the party and witness having been heard, and also experts if there is need, to tax the indemnity and expenses to be paid to the witness.
Can. 1788. Si intra peremptorium terminum a iudice praestitutum congrua pecuniae quantitas de qua in can. 1909, § 2, ab eo qui testes inducere vult deposita non sit, is testium examini renuntiasse censeatur.	Can. 1788. If within the peremptory term prescribed by the judge the suitable quantity of money of which in can. 1909, Sec. 2 has not been deposited by the one who wishes to introduce witnesses, he is considered to have renounced the examination of the witnesses. *1983 Code correlation: NA*
ART. VII De testimoniorum fide	ARTICLE VII: Of the Credibility of Testimonies
Can. 1789. In aestimandis testimoniis iudex prae oculis habeat:	Can. 1789. In estimating testimonies the judge is to have before his eyes: *1983 Code correlation: 1983 CIC 1572*
1° Quae conditio sit personae, quaeve honestas et an aliqua dignitate testis praefulgeat;	1. What is the condition of the person, what his honesty is, and whether the witness shines with some dignity.
2° Utrum de scientia propria, praesertim de visu et auditu proprio testificetur, an de credulitate, de fama, aut de auditu ab aliis;	2. Whether he testifies from his own knowledge, especially from his own sight and hearing, or from belief, from report, or from hearing from others.
3° Utrum testis constans sit et firmiter sibi cohaereat; an varius, incertus, vel vacillans;	3. Whether the witness is constant and firmly coherent with himself; or whether he is variable, uncertain, or wavering.
4° Denique utrum testimonii contestes habeat, an sit singularis.	4. Finally, whether he has co-witnesses of the testimony, or is singular.
Can. 1790. Si testes inter se discrepent, iudex perpendat utrum edita ab eis testimonia sibi invicem adversentur, an sint dumtaxat diversa vel adminiculativa.	Can. 1790. If witnesses disagree among themselves, the judge is to weigh whether the testimonies given by them are mutually opposed, or are merely diverse or supporting. *1983 Code correlation: NA*
Can. 1791. § 1. Unius testis depositio plenam fidem non facit, nisi sit testis qualificatus qui deponat de rebus ex officio gestis.	Can. 1791. Sec. 1. The deposition of one witness does not make full proof, unless he is a qualified witness who deposes concerning things done from office. *1983 Code correlation: 1983 CIC 1573*
§ 2. Si sub iuramenti fide duae vel tres personae, omni exceptione maiores, sibi firmiter cohaerentes, de aliqua re vel facto in iudicio testificentur de scientia propria, sufficiens probatio habetur; nisi in aliqua causa iudex ob maximam negotii gravitatem, vel ob indicia quae aliquod dubium de veritate rei assertae ingerunt, necessariam censeat pleniorem probationem.	Sec. 2. If under the faith of an oath two or three persons, above every exception and firmly coherent with one another, testify in judgment from their own knowledge concerning some thing or fact, sufficient proof is had; unless in some cause the judge, because of the very great gravity of the business or because of indications which introduce some doubt concerning the truth of the matter asserted, considers fuller proof necessary.
CAPUT III De peritis	CHAPTER III: Of Experts
Can. 1792. Peritorum opera utendum est quoties ex iuris vel iudicis praescripto eorum examen et votum requiritur ad factum aliquod comprobandum vel ad veram alicuius rei naturam dignoscendam.	Can. 1792. The work of experts is to be used whenever, by the prescription of law or of the judge, their examination and opinion are required for proving some fact or for discerning the true nature of some thing. *1983 Code correlation: 1983 CIC 1574*
Can. 1793. § 1. Iudicis est peritos eligere vel designare.	Can. 1793. Sec. 1. It belongs to the judge to choose or designate experts. *1983 Code correlation: 1983 CIC 1575*
§ 2. Hanc designationem in causis mere privatis iudex facere potest rogatu utriusque partis vel etiam alterutrius, altera tamen consentiente; in causis vero bonum publicum respicientibus, audito promotore iustitiae aut vinculi defensore.	Sec. 2. In merely private causes the judge can make this designation at the request of both parties or even of either party, with the other nevertheless consenting; but in causes concerning the public good, after the promoter of justice or defender of the bond has been heard.
§ 3. Prudenti iudicis arbitrio relinquitur unum pluresve peritos eligere pro causae natura et rei difficultate, nisi lex ipsa numerum peritorum praefiniat.	Sec. 3. It is left to the prudent judgment of the judge to choose one or several experts according to the nature of the cause and the difficulty of the matter, unless the law itself predetermines the number of experts.
Can. 1794. Peritorum est peritiam suam ad veritatis et iustitiae leges exigere, neque falsum affirmando neque verum occultando; in quo si deliquerint, puniantur ad normam can. 1743, § 3.	Can. 1794. It belongs to experts to conform their expertise to the laws of truth and justice, neither affirming what is false nor concealing what is true; if they offend in this, they are to be punished according to the norm of can. 1743, Sec. 3. *1983 Code correlation: NA*
Can. 1795. § 1. Ad periti munus, ceteris paribus, deligantur, qui competentis magistratus auctoritate idonei fuerint comprobati.	Can. 1795. Sec. 1. For the office of expert, other things being equal, those are to be chosen who have been proved suitable by the authority of a competent magistrate. *1983 Code correlation: NA*

§ 2. Qui a testimonio ferendo excluduntur ad normam can. 1757, ne ad peritorum quidem officium assumi possunt.	Sec. 2. Those who are excluded from giving testimony according to the norm of can. 1757 cannot be assumed even to the office of experts.
Can. 1796. § 1. Easdem ob causas quibus testes, possunt et periti recusari.	Can. 1796. Sec. 1. Experts also can be recusated for the same causes for which witnesses can be. *1983 Code correlation: 1983 CIC 1576*
§ 2. Iudex suo decreto edicat utrum sit admittenda recusatio, necne, et, recusatione admissa, in locum periti recusati alium sufficiat.	Sec. 2. The judge is to declare by his decree whether the recusation is to be admitted or not; and, the recusation having been admitted, he is to substitute another in place of the recusated expert.
Can. 1797. § 1. Periti demandatum munus suscipere censentur praestatione iurisiurandi de munere fideliter implendo.	Can. 1797. Sec. 1. Experts are considered to undertake the office entrusted to them by rendering an oath concerning faithfully fulfilling the office. *1983 Code correlation: NA*
§ 2. Partes non solum interesse possunt iurisiurandi praestationi, sed etiam exsecutioni muneris perito demandati, nisi aliud rei natura vel honestas exigat aut lex vel iudex statuat.	Sec. 2. The parties can not only be present at the rendering of the oath, but also at the execution of the office entrusted to the expert, unless the nature of the matter or propriety requires otherwise, or the law or judge establishes otherwise.
Can. 1798. Post iusiurandum praestitum, si periti intra praefinitum tempus mandato non paruerint aut sine iusta causa exsecutionem defugiant, tenentur damnorum.	Can. 1798. After the oath has been rendered, if the experts have not obeyed the mandate within the predefined time or without just cause avoid the execution, they are held liable for damages. *1983 Code correlation: NA*
Can. 1799. § 1. Iudex, attentis iis quae a litigantibus forte deducantur, omnia et singula capita decreto suo definiat circa quae periti opera versari debeat.	Can. 1799. Sec. 1. The judge, with attention to those things which perhaps may be brought forward by the litigants, is to define by his decree all and individual heads around which the work of the experts must be occupied. *1983 Code correlation: 1983 CIC 1577*
§ 2. Tempus intra quod examen perficiendum est et votum proferendum, si necessarium vel opportunum iudici videatur, potest ab ipso iudice praefiniri et etiam, auditis partibus, prorogari.	Sec. 2. The time within which the examination must be completed and the opinion brought forth, if it seems necessary or opportune to the judge, can be predefined by the judge himself and also, after the parties have been heard, prolonged.
Can. 1800. § 1. Si dubitetur quis scriptum aliquod exaraverit, iudex praeter scripturam quaestioni obnoxiam assignet peritis, proponentibus partibus, scripturas cum quibus illa comparari et conferri debeat.	Can. 1800. Sec. 1. If there is doubt who wrote some writing, besides the writing subject to question the judge is to assign to the experts, with the parties proposing them, writings with which that writing must be compared and collated. *1983 Code correlation: NA*
§ 2. Si de scripturis, quae sint inter se comparandae, partes dissentiant, iudex seligat, comparationis gratia, eas, quas pars ipsa alias recognovit, aut quas qui accusatur auctor scripturae controversae, scripsit ut persona publica et in archivis aut alio publico tabulario custodiuntur; aut eius subscriptiones quas ex fide notarii vel personae publicae constet coram ipsis fuisse exaratas.	Sec. 2. If the parties disagree concerning the writings which are to be compared among themselves, the judge is to select, for the sake of comparison, those which the party himself has otherwise recognized, or which the one accused as author of the controversial writing wrote as a public person and which are kept in archives or another public record office; or his signatures which, by the faith of a notary or public person, it is established were written before them.
§ 3. Quod si scripturae a partibus et a iudice pro comparatione designatae, peritorum iudicio, investigationi non sufficiant, et is cui scriptura controversa tribuitur, in vivis sit, iudex ad instantiam partis aut etiam ex officio eum citet, ut manu propria coram iudice vel eius delegato scribat quidquid periti, iudex ipse, eiusve delegatus dictaturi sint.	Sec. 3. But if the writings designated by the parties and by the judge for comparison do not suffice for investigation in the judgment of the experts, and the person to whom the controversial writing is attributed is alive, the judge, at the instance of a party or even from office, is to cite him, so that with his own hand before the judge or his delegate he may write whatever the experts, the judge himself, or his delegate are about to dictate.
§ 4. Recusatio scribendi, non probata legitima recusationis causa, habetur ut confessio genuinitatis scripturae controversae in praeiudicium recusantis.	Sec. 4. Refusal to write, when a legitimate cause of refusal has not been proved, is held as a confession of the genuineness of the controversial writing to the prejudice of the one refusing.
Can. 1801. § 1. Periti votum suum vel in scriptis proferre possunt, vel oretenus coram iudice; sed si ore proferatur, statim in scriptis redigi debet a notario et a peritis subscribi.	Can. 1801. Sec. 1. Experts can bring forth their opinion either in writing or orally before the judge; but if it is brought forth orally, it must immediately be reduced to writing by the notary and signed by the experts. *1983 Code correlation: 1983 CIC 1578*
§ 2. Peritus autem, praesertim si sententiam suam in scriptis protulerit, accersiri potest a iudice ut explicationes, quae ulterius necessariae videantur, suppeditet.	Sec. 2. An expert, however, especially if he has brought forth his opinion in writing, can be summoned by the judge so that he may supply explanations which seem further necessary.
§ 3. Periti debent indicare perspicue qua via et ratione processerint in explendo munere sibi demandato et quibus potissimum argumentis sententia ab ipsis prolata nitatur.	Sec. 3. Experts must indicate clearly by what way and reasoning they proceeded in fulfilling the office entrusted to them and on what principal arguments the opinion brought forth by them rests.

Can. 1802. Periti suam quisque relationem a ceteris distinctam conficiant, nisi, lege non contradicente, iudex unam a singulis subscribendam fieri iubeat; quod si fiat, sententiarum discrimina, si qua fuerint, diligenter adnotentur.	Can. 1802. Let each expert prepare his own report distinct from the others, unless, with the law not contradicting, the judge orders one report to be made and signed by the individual experts; but if this is done, differences of opinions, if there have been any, are to be noted diligently. *1983 Code correlation: 1983 CIC 1578*
Can. 1803. § 1. Si periti inter se discrepent, licet iudici aut peritioris suffragium super relatis a primis peritis exquirere aut novos de integro peritos adhibere.	Can. 1803. Sec. 1. If experts disagree among themselves, it is permitted to the judge either to seek the vote of a more expert person concerning the reports made by the first experts, or to employ new experts from the beginning. *1983 Code correlation: NA*
§ 2. Eadem facultas iudici est quoties periti post electionem in suspicionem inciderint vel impares atque non idonei muneri perspecti fuerint.	Sec. 2. The judge has the same faculty whenever, after their election, the experts have fallen under suspicion or have been found unequal and not suitable for the office.
Can. 1804. § 1. Iudex non peritorum tantum conclusiones, etsi concordes, sed cetera quoque causae adiuncta attente perpendat.	Can. 1804. Sec. 1. The judge is to weigh attentively not only the conclusions of the experts, even if concordant, but also the other circumstances of the cause. *1983 Code correlation: 1983 CIC 1579*
§ 2. Cum reddit rationes decidendi, exprimere debet quibus motus argumentis peritorum conclusiones aut admiserit aut reiecerit.	Sec. 2. When he renders the reasons for deciding, he must express by what arguments he was moved either to admit or to reject the conclusions of the experts.
Can. 1805. Peritorum expensas et honoraria iudex, receptam uniuscuiusque loci consuetudinem prae oculis habens, ex bono et aequo taxare debet, salvo iure recursus ad normam can. 1913, § 1.	Can. 1805. The judge must tax the expenses and honoraria of the experts from what is good and equitable, keeping before his eyes the custom received in each place, with the right of recourse preserved according to the norm of can. 1913, Sec. 1. *1983 Code correlation: 1983 CIC 1580*
CAPUT IV De accessu et recognitione iudiciali	CHAPTER IV: Of Access and Judicial Inspection
Can. 1806. Si ad controversiae locum iudex accedere atque ipsam rem controversam inspicere necessarium existimet, decreto id praestituat, quo ea quae in accessu praestanda sint, auditis partibus, summatim describat.	Can. 1806. If the judge considers it necessary to go to the place of controversy and inspect the controverted thing itself, he is to prescribe this by decree, by which, after the parties have been heard, he is to describe summarily those things which must be done in the access. *1983 Code correlation: 1983 CIC 1582*
Can. 1807. Iudex recognitionem peragere potest vel ipse per se vel per auditorem aut iudicem delegatum.	Can. 1807. The judge can carry out the inspection either personally by himself or through an auditor or delegated judge. *1983 Code correlation: NA*
Can. 1808. § 1. Iudex, rem vel locum recognoscens, peritos adhibere potest, si ipsorum opera necessaria vel utilis videatur.	Can. 1808. Sec. 1. The judge, inspecting the thing or place, can employ experts, if their work seems necessary or useful. *1983 Code correlation: NA*
§ 2. Si periti adhibeantur, serventur, quantum fieri potest, quae praescripta sunt can. 1793-1805.	Sec. 2. If experts are employed, the things prescribed in can. 1793-1805 are to be observed insofar as possible.
Can. 1809. Si iurgii vel perturbationis periculum pertimescendum iudici videatur, poterit ipse prohibere ne partes vel earum advocati iudiciali recognitioni intersint.	Can. 1809. If it seems to the judge that the danger of quarrel or disturbance must be feared, he can prohibit the parties or their advocates from being present at the judicial inspection. *1983 Code correlation: NA*
Can. 1810. Iudex testes, vel ex officio accitos vel a partibus ante recognitionem rite productos, potest in ipso iudiciali accessu examini subiicere, si id expedire videatur ad pleniorem probationem aut ad removenda dubia ob quae recognitio decerni debuit.	Can. 1810. The judge can subject witnesses, either summoned from office or duly produced by the parties before the inspection, to examination in the judicial access itself, if this seems expedient for fuller proof or for removing doubts because of which the inspection had to be decreed. *1983 Code correlation: NA*
Can. 1811. § 1. Notarius diligenter curet ut constet ex actis qua die et hora recognitio facta sit, quae personae interfuerint, quae, recognitione durante, aut dicta aut peracta aut a iudice decreta sint.	Can. 1811. Sec. 1. The notary is to take diligent care that it is established from the acts on what day and hour the inspection was made, what persons were present, and what things, during the inspection, were either said or carried out or decreed by the judge. *1983 Code correlation: 1983 CIC 1583*
§ 2. Peractae recognitionis instrumenta tum iudex tum notarius subscribant.	Sec. 2. Both the judge and the notary are to sign the instruments of the completed inspection.
CAPUT V De probatione per instrumenta	CHAPTER V: Of Proof by Instruments
ART. I De natura et fide instrumentorum	ARTICLE I: Of the Nature and Credibility of Instruments

Can. 1812. In quolibet iudicii genere admittitur probatio per documenta tum publica tum privata.	Can. 1812. In any kind of judgment proof by documents, both public and private, is admitted. *1983 Code correlation: 1983 CIC 1539*
Can. 1813. § 1. Praecipua documenta publica ecclesiastica haec sunt:	Can. 1813. Sec. 1. The principal public ecclesiastical documents are these: *1983 Code correlation: 1983 CIC 1540*
1° Acta Summi Pontificis et Curiae Romanae et Ordinariorum in exercitio suorum munerum authentica forma exarata, itemque attestationes authenticae de iisdem actibus datae ab illis vel eorum notariis;	1. Acts of the Supreme Pontiff and of the Roman Curia and of Ordinaries, drawn up in authentic form in the exercise of their offices, and likewise authentic attestations concerning the same acts given by them or by their notaries.
2° Instrumenta a notariis ecclesiasticis confecta;	2. Instruments prepared by ecclesiastical notaries.
3° Acta iudicialia ecclesiastica;	3. Ecclesiastical judicial acts.
4° Inscriptiones baptismi, confirmationis, ordinationis, professionis religiosae, matrimonii, mortis, quae habentur in regestis Curiae vel paroeciae, vel religionis, et attestationes scriptae ex iisdem desumptae et a parochis, vel Ordinariis, vel notariis ecclesiasticis confectae aut earum exemplaria authentica.	4. Entries of baptism, confirmation, ordination, religious profession, marriage, and death, which are had in the registers of the Curia or parish or religion, and written attestations taken from the same and prepared by pastors, or Ordinaries, or ecclesiastical notaries, or authentic copies of them.
§ 2. Documenta publica civilia ea sunt quae secundum uniuscuiusque loci leges talia iure censentur.	Sec. 2. Civil public documents are those which according to the laws of each place are considered such by law.
§ 3. Litterae, contractus, testamenta et scripta quaelibet a privatis confecta, privatorum documentorum numero habentur.	Sec. 3. Letters, contracts, testaments, and any writings prepared by private persons are held in the number of private documents.
Can. 1814. Documenta publica sive ecclesiastica sive civilia genuina praesumuntur, donec contrarium evidentibus argumentis evincatur.	Can. 1814. Public documents, whether ecclesiastical or civil, are presumed genuine until the contrary is proved by evident arguments. *1983 Code correlation: NA*
Can. 1815. Recognitio aut impugnatio scripturae proponi potest in iudicio tum incidenter, tum ad instar causae principalis.	Can. 1815. Recognition or impugnment of a writing can be proposed in judgment both incidentally and after the manner of a principal cause. *1983 Code correlation: NA*
Can. 1816. Documenta publica fidem faciunt de iis quae directe et principaliter in eisdem affirmantur.	Can. 1816. Public documents make faith concerning those things which are affirmed in them directly and principally. *1983 Code correlation: 1983 CIC 1541*
Can. 1817. Documentum privatum, sive agnitum a parte sive recognitum a iudice, probat adversus auctorem vel subscriptorem et causam ab eis habentes, perinde ac confessio extra iudicium facta; sed per se non habet vim probandi adversus extraneos.	Can. 1817. A private document, whether acknowledged by a party or recognized by the judge, proves against the author or signer and those having the cause from them, just as a confession made outside judgment; but of itself it does not have the force of proving against outsiders. *1983 Code correlation: 1983 CIC 1542*
Can. 1818. Si abrasa, correcta, interpolata aliove vitio documenta infecta demonstrentur, iudicis est aestimare an et quanti huiusmodi documenta facienda sint.	Can. 1818. If documents are shown to have been affected by erasure, correction, interpolation, or another defect, it belongs to the judge to estimate whether and how much documents of this kind are to be valued. *1983 Code correlation: 1983 CIC 1543*
ART. II De productione documentorum et actione ad exhibendum	ARTICLE II: Of the Production of Documents and the Action for Exhibiting Them
Can. 1819. Documenta vim probandi in iudicio non habent, nisi originalia sint aut in exemplari authentico exhibita et penes tribunalis cancellariam deposita, exceptis documentis quae publici iuris sunt, ceu leges rite promulgatae.	Can. 1819. Documents do not have the force of proving in judgment unless they are originals or exhibited in an authentic copy and deposited with the chancery of the tribunal, except documents which are of public law, such as laws duly promulgated. *1983 Code correlation: 1983 CIC 1544*
Can. 1820. Documenta in forma authentica sunt exhibenda et in iudicio deponenda, ut a iudice et ab adversario examinari possint.	Can. 1820. Documents are to be exhibited in authentic form and deposited in judgment, so that they can be examined by the judge and by the adversary. *1983 Code correlation: 1983 CIC 1544*
Can. 1821. § 1. Si dubium excitetur utrum fideliter exscriptum sit exemplar, an non, iudex ad instantiam partis vel etiam ex officio decernere potest, ut ipsum documentum exhibeatur, unde exemplar est desumptum.	Can. 1821. Sec. 1. If a doubt is raised whether a copy has been faithfully transcribed or not, the judge, at the instance of a party or even from office, can decree that the document itself be exhibited from which the copy was taken. *1983 Code correlation: NA*

§ 2. Si id fieri aut minime aut valde difficulter possit, iudex potest auditorem delegare aut loci Ordinarium rogare pro examine et collatione documenti, praescribens quibus de articulis et quemadmodum fieri debeat collatio; collationi vero utraque pars assistere potest.	Sec. 2. If this can be done either not at all or only with very great difficulty, the judge can delegate an auditor or request the local Ordinary for the examination and collation of the document, prescribing concerning what articles and in what manner the collation must be made; but each party can be present at the collation.
Can. 1822. Documenta communia quaeve de communi agunt negotio, ut testamenta et instrumenta quae respiciunt successiones, bonorum partitiones, contractus aliaque huiusmodi de quibus lis est inter partes, quilibet ex litigantibus potest postulare ut in iure exhibeantur ab ea parte quae illa possidere dicitur.	Can. 1822. Common documents, or those which concern a common business, such as testaments and instruments which regard successions, partitions of goods, contracts, and other things of this kind concerning which there is a lawsuit between the parties, any one of the litigants can petition that they be exhibited in law by that party who is said to possess them. *1983 Code correlation: 1983 CIC 1545*
Can. 1823. § 1. Nemo tamen exhibere tenetur documenta, etsi communia, quae communicari nequeunt sine periculo damni ad normam can. 1755, § 2, n. 2 aut sine periculo violationis secreti servandi.	Can. 1823. Sec. 1. Nevertheless no one is held to exhibit documents, even common ones, which cannot be communicated without danger of harm according to the norm of can. 1755, Sec. 2, n. 2, or without danger of violation of secrecy to be preserved. *1983 Code correlation: 1983 CIC 1546*
§ 2. Attamen si qua saltem documenti particula, quam produci intersit, describi possit, et in exemplari exhiberi sine memoratis incommodis, iudex decernere potest ut eadem exhibeatur.	Sec. 2. Nevertheless, if at least some particle of the document which it is of interest to produce can be described and exhibited in copy without the mentioned inconveniences, the judge can decree that the same be exhibited.
Can. 1824. § 1. Si pars exhibere recuset documentum de iure producendum, quod ipsa fertur possidere, iudex, altera parte postulante, auditoque, si opus sit, promotore iustitiae vel vinculi defensore, interlocutoria sententia statuat, an et quomodo eiusdem documenti exhibitio facienda sit.	Can. 1824. Sec. 1. If a party refuses to exhibit a document to be produced by law, which he is said to possess, the judge, at the request of the other party and after the promoter of justice or defender of the bond has been heard if there is need, is to establish by interlocutory sentence whether and how the exhibition of the same document is to be made. *1983 Code correlation: NA*
§ 2. Parte parere recusante, iudicis est aestimare quanti haec recusatio facienda sit.	Sec. 2. If the party refuses to obey, it belongs to the judge to estimate how much this refusal is to be valued.
§ 3. Quod si pars documentum apud se esse neget, iudex poterit eam examini subiicere et ad iusiurandum de ea re praestandum adigere.	Sec. 3. But if the party denies that the document is with him, the judge can subject him to examination and compel him to render an oath concerning this matter.
CAPUT VI De praesumptionibus	CHAPTER VI: Of Presumptions
Can. 1825. § 1. Praesumptio est rei incertae probabilis coniectura; eaque alia est iuris, quae ab ipsa lege statuitur; alia hominis, quae a iudice coniicitur.	Can. 1825. Sec. 1. A presumption is a probable conjecture of an uncertain thing; and it is either of law, which is established by the law itself, or of man, which is conjectured by the judge. *1983 Code correlation: 1983 CIC 1584*
§ 2. Praesumptio iuris alia est iuris simpliciter, alia iuris et de iure.	Sec. 2. A presumption of law is either simply of law or of law and by law.
Can. 1826. Contra praesumptionem iuris simpliciter admittitur probatio tum directa tum indirecta; contra praesumptionem iuris et de iure, tantum indirecta, hoc est contra factum quod est praesumptionis fundamentum.	Can. 1826. Against a presumption simply of law both direct and indirect proof is admitted; against a presumption of law and by law, only indirect proof, that is, against the fact which is the foundation of the presumption. *1983 Code correlation: NA*
Can. 1827. Qui habet pro se iuris praesumptionem, liberatur ab onere probandi, quod recidit in partem adversam; qua non probante, sententia ferri debet in favorem partis pro qua stat praesumptio.	Can. 1827. One who has a presumption of law for himself is freed from the burden of proving, which falls back upon the adverse party; if that party does not prove, sentence must be rendered in favor of the party for whom the presumption stands. *1983 Code correlation: 1983 CIC 1585*
Can. 1828. Praesumptiones, quae non statuuntur a iure, iudex ne coniiciat, nisi ex facto certo et determinato, quod cum eo, de quo controversia est, directe cohaereat.	Can. 1828. The judge is not to conjecture presumptions which are not established by law, unless from a certain and determinate fact which directly coheres with that concerning which there is controversy. *1983 Code correlation: 1983 CIC 1586*
CAPUT VII De iureiurando partium	CHAPTER VII: Of the Oath of the Parties
Can. 1829. Si habeatur semiplena tantum probatio nec alia probationis adiumenta iam supersint et iudex aut iubeat aut admittat iusiurandum ad probationes supplendas, hoc iusiurandum dicitur suppletorium.	Can. 1829. If only semiplenary proof is had and no other aids of proof now remain, and the judge either orders or admits an oath for supplying proofs, this oath is called supplementary. *1983 Code correlation: NA*

Can. 1830. § 1. Huic iuriiurando vel maxime locus est cum adiuncta, quae civilem vel religiosum personae statum respiciunt, aliter comperiri nequeunt.	Can. 1830. Sec. 1. There is especially place for this oath when circumstances which regard the civil or religious status of a person cannot be learned otherwise. *1983 Code correlation: NA*
§ 2. Sed eodem abstineat iudex tum in causis criminalibus, tum in contentiosis, si de iure vel re magni pretii agatur aut de facto nimii momenti, aut si ius, res, factum non sit proprium personae cui iusiurandum esset deferendum.	Sec. 2. But the judge is to abstain from the same both in criminal causes and in contentious causes, if it concerns a right or thing of great price, or a fact of too great moment, or if the right, thing, or fact is not proper to the person to whom the oath would have to be deferred.
§ 3. Deferri autem hoc iusiurandum potest sive ex officio, sive ad instantiam alterius partis, vel promotoris iustitiae, vel defensoris vinculi, si iudicio intersint.	Sec. 3. This oath can be deferred either from office, or at the instance of the other party, or of the promoter of justice, or of the defender of the bond, if they are present in the judgment.
§ 4. Regulariter deferatur ei qui pleniores habet probationes.	Sec. 4. Regularly it is to be deferred to the one who has fuller proofs.
§ 5. Iudicis tamen est decreto definire an et quando adiuncta concurrant, cur iusiurandum suppletorium deferri debeat.	Sec. 5. Nevertheless it belongs to the judge to define by decree whether and when the circumstances concur because of which the supplementary oath must be deferred.
Can. 1831. § 1. Pars cui iusiurandum suppletorium defertur in rebus quae ad eius statum civilem vel religiosum non pertinent, potest ex iusta causa illud recusare vel in adversarium referre.	Can. 1831. Sec. 1. The party to whom a supplementary oath is deferred in matters which do not pertain to his civil or religious status can, for a just cause, refuse it or refer it back to the adversary. *1983 Code correlation: NA*
§ 2. Quanti autem haec recusatio facienda sit, utrum iusta sit, an potius confessioni aequiparanda, iudicis est aestimare.	Sec. 2. How much this refusal is to be valued, whether it is just or rather to be equated with confession, belongs to the judge to estimate.
§ 3. Iusiurandum suppletorium, ab una parte praestitum, potest ab altera impugnari.	Sec. 3. A supplementary oath rendered by one party can be impugned by the other.
Can. 1832. Si de iure ad damni reparationem constet, sed quantitas damni aestimari certe non possit, iudex potest parti quae damnum passa est, iusiurandum deferre, quod aestimatorium dicitur.	Can. 1832. If the right to reparation of damage is established, but the quantity of the damage cannot be estimated certainly, the judge can defer to the party who has suffered the damage the oath which is called estimatory. *1983 Code correlation: NA*
Can. 1833. In deferendo iureiurando aestimatorio haec servanda sunt:	Can. 1833. In deferring the estimatory oath these things are to be observed: *1983 Code correlation: NA*
1° Iudex a parte, quae damnum passa est, petat ut sub iurisiurandi sanctitate designet res sibi ablatas vel dolo perditas, earumque pretium et valorem secundum probabilem suam aestimationem exprimat;	1. The judge is to ask from the party who has suffered the damage that, under the sanctity of an oath, he designate the things taken from him or lost by fraud, and express their price and value according to his probable estimation.
2° Si taxatio iudici nimia videatur, eam ad aequitatem reducat, prae oculis habens omnia indicia et argumenta usu comprobata, adhibitis etiam, si opus sit, peritis, quo magis veritati et iustitiae consulatur.	2. If the assessment seems excessive to the judge, he is to reduce it to equity, keeping before his eyes all indications and arguments approved by use, also employing experts if there is need, so that truth and justice may be better consulted.
Can. 1834. § 1. Non solum ante initam litem partes convenire possunt ut controversia per iusiurandum ab alterutra praestandum transigendo dirimatur, sed pendente quoque lite et in quolibet eius momento et statu, altera pars potest, iudice probante, alteri iusiurandum deferre, ea conditione ut quaestio sive principalis sive incidens, secundum iusiurandum decisa habeatur.	Can. 1834. Sec. 1. Not only before a lawsuit has been begun can the parties agree that the controversy be settled by transaction through an oath to be rendered by either one, but also while the lawsuit is pending and at any moment and state of it, one party can, with the judge approving, defer an oath to the other, on this condition: that the question, whether principal or incidental, be considered decided according to the oath. *1983 Code correlation: NA*
§ 2. Iusiurandum huiusmodi dicitur decisorium.	Sec. 2. An oath of this kind is called decisory.
Can. 1835. Decisorium iusiurandum deferri nequit, nisi:	Can. 1835. A decisory oath cannot be deferred unless: *1983 Code correlation: NA*
1° De re, in qua cessio et transactio admittitur, et quae pro litigantium personis non sit nimii momenti seu pretii;	1. It concerns a matter in which cession and transaction are admitted, and which, for the persons of the litigants, is not of too great moment or price.
2° Ab eo qui cedere aut transigere potest;	2. By one who can cede or transact.
3° Ei, qui cedere vel transigere valet, quique pariter pro se non habeat plenam probationem;	3. To one who is able to cede or transact, and who likewise does not have full proof for himself.
4° De mera notitia facti aut de facto, quod proprium sit illius, cui iusiurandum defertur.	4. Concerning mere knowledge of a fact, or concerning a fact which is proper to the one to whom the oath is deferred.

Can. 1836. § 1. Hoc iusiurandum potest a parte, a qua delatum est, revocari quousque praestitum non fuerit, et ab altera parte acceptari et praestari, vel minus, aut referri in adversarium.	Can. 1836. Sec. 1. This oath can be revoked by the party by whom it was deferred until it has been rendered, and can be accepted and rendered by the other party, or not, or referred back to the adversary. *1983 Code correlation: NA*
§ 2. Praestito iureiurando, quaestio secundum iuratam formulam finita est, perinde ac si cessio aut transactio iudicialis intercessisset.	Sec. 2. Once the oath has been rendered, the question is finished according to the sworn formula, just as if a judicial cession or transaction had intervened.
§ 3. Si iusiurandum recusetur nec referatur in adversarium, iudicis est aestimare quanti facienda sit recusatio, utrum iustis innitatur causis an potius confessioni sit aequiparanda.	Sec. 3. If the oath is refused and is not referred back to the adversary, it belongs to the judge to estimate how much the refusal is to be valued, whether it rests on just causes or rather is to be equated with confession.
§ 4. Si in adversarium referatur, hic debet illud praestare, secus causa cadit.	Sec. 4. If it is referred back to the adversary, he must render it; otherwise the cause falls.
§ 5. Ut iusiurandum in adversarium referri possit, eaedem illae concurrant conditiones necesse est, quae ad illud deferendum requiruntur, atque idem intercedat iudicis ministerium.	Sec. 5. In order that the oath can be referred back to the adversary, it is necessary that the same conditions concur which are required for deferring it, and that the same ministry of the judge intervene.
TITULUS XI De causis incidentibus	TITLE XI: Of Incidental Causes
Can. 1837. Causa incidens habetur, quoties, incepto saltem per citationem iudicio, ab una ex partibus aut a promotore iustitiae vel vinculi defensore, si iudicio intersint, quaestio proponitur quae, tametsi libello, quo lis introducitur, non contineatur expresse, nihilominus ita ad causam pertinet ut resolvi plerumque debeat ante quaestionem principalem.	Can. 1837. An incidental cause is had whenever, after judgment has been begun at least by citation, a question is proposed by one of the parties, or by the promoter of justice or defender of the bond if they are present in the judgment, which, although it is not expressly contained in the libellus by which the litigation is introduced, nevertheless so pertains to the cause that it generally must be resolved before the principal question. *1983 Code correlation: 1983 CIC 1587*
Can. 1838. Causa incidens proponitur vel oretenus vel per libellum, indicato nexu qui intercedit inter ipsam et causam principalem, et servatis, quoad eius fieri poterit, regulis can. 1706-1725 statutis.	Can. 1838. An incidental cause is proposed either orally or by libellus, with the bond which exists between it and the principal cause indicated, and with the rules established in can. 1706-1725 observed insofar as this can be done. *1983 Code correlation: 1983 CIC 1588*
Can. 1839. Iudex, libello vel petitione verbali receptis, auditis partibus, et, si opus sit, promotore iustitiae, vel vinculi defensore, secum deliberet num proposita incidens quaestio futilis sit et ad retardandum principale iudicium unice excitata; itemque num causa incidens talis sit naturae et tali nexu cum causa principali cohaereat, ut ante eam resolvi debeat. Si ita se res habeat, libellum vel instantiam admittat; aliter decreto suo eam reiiciat.	Can. 1839. Once the libellus or verbal petition has been received, and the parties having been heard, and, if there is need, the promoter of justice or defender of the bond, the judge is to deliberate with himself whether the proposed incidental question is futile and raised only to delay the principal judgment; and likewise whether the incidental cause is of such a nature and coheres by such a bond with the principal cause that it must be resolved before it. If the matter is so, he is to admit the libellus or instance; otherwise he is to reject it by his decree. *1983 Code correlation: 1983 CIC 1589*
Can. 1840. § 1. Utrum incidens quae excitetur quaestio, definienda sit iudicii forma servata, an mero decreto, iudex, attenta rei qualitate et gravitate, aestimet.	Can. 1840. Sec. 1. Whether the incidental question which is raised must be defined with the judicial form observed, or by mere decree, the judge is to estimate with attention to the quality and gravity of the matter. *1983 Code correlation: 1983 CIC 1589-90*
§ 2. Si causa incidens sit iudicialiter definienda, regulae, quoad eius fieri poterit, servandae sunt, quae in ordinariis iudiciis obtinent; curet tamen iudex ut dilationum termini sint quam maxime breves.	Sec. 2. If the incidental cause must be defined judicially, the rules which obtain in ordinary trials are to be observed insofar as this can be done; nevertheless the judge is to take care that the terms of delays be as brief as possible.
§ 3. Iudex in decreto quo, non servata iudicii forma, vel reiicit vel definit quaestionem incidentem, rationes quibus innititur, in iure et in facto breviter exponat.	Sec. 3. In the decree by which, without the judicial form being observed, he either rejects or defines the incidental question, the judge is to set forth briefly the reasons on which he relies, in law and in fact.
Can. 1841. Antequam finiatur causa principalis, iudex interlocutoriam sententiam potest, iusta intercedente causa, corrigere aut revocare sive ex se, auditis partibus, sive ad instantiam unius partis audita altera parte, et requisito semper voto promotoris iustitiae aut defensoris vinculi, si adsint.	Can. 1841. Before the principal cause is finished, the judge can, with a just cause intervening, correct or revoke an interlocutory sentence either of himself, after the parties have been heard, or at the instance of one party after the other party has been heard, and with the vote of the promoter of justice or defender of the bond always required, if they are present. *1983 Code correlation: 1983 CIC 1591*
CAPUT I De contumacia	CHAPTER I: Of Contumacy

Can. 1842. Reus citatus qui sine iusta causa nec ipse per se nec per procuratorem comparet, contumax declarari potest.	Can. 1842. A cited defendant who without just cause appears neither personally by himself nor through a procurator can be declared contumacious. *1983 Code correlation: 1983 CIC 1592*
Can. 1843. § 1. Non potest tamen iudex reum contumacem declarare nisi prius constiterit:	Can. 1843. Sec. 1. Nevertheless the judge cannot declare the defendant contumacious unless it has first been established: *1983 Code correlation: 1983 CIC 1592*
1° Citationem, legitime factam, tempore utili ad rei notitiam pervenisse aut saltem pervenire debuisse;	1. That the citation, legitimately made, reached the knowledge of the defendant in useful time or at least ought to have reached it.
2° Reum absentiae excusationem afferre neglexisse aut non iustam attulisse.	2. That the defendant neglected to bring an excuse for absence or did not bring a just one.
§ 2. Haec comprobari possunt sive per novam citationem reo factam ut contumaciam suam, si possit, excuset, sive alio modo.	Sec. 2. These things can be proved either by a new citation made to the defendant so that he may excuse his contumacy, if he can, or in another way.
Can. 1844. § 1. Ad instantiam partis vel promotoris iustitiae vel vinculi defensoris, si iudicio intersint, iudex rei contumaciam declarare potest, eaque declarata, procedere, servatis servandis, usque ad sententiam definitivam eiusque exsecutionem.	Can. 1844. Sec. 1. At the instance of a party or of the promoter of justice or defender of the bond, if they are present in the judgment, the judge can declare the contumacy of the defendant, and when it has been declared, proceed, with the things to be observed having been observed, up to definitive sentence and its execution. *1983 Code correlation: 1983 CIC 1592*
§ 2. Si procedatur ad sententiam definitivam, lite non contestata, sententia respicere tantum debet petita in libello; si lite contestata, ipsum contestationis obiectum.	Sec. 2. If the proceeding goes to definitive sentence, when the litigation has not been joined, the sentence must regard only the things petitioned in the libellus; if the litigation has been joined, the object itself of the joinder of issue.
Can. 1845. § 1. Sed potest quoque iudex ad frangendam rei contumaciam comminari ecclesiasticas poenas.	Can. 1845. Sec. 1. But the judge can also threaten ecclesiastical penalties to break the contumacy of the defendant. *1983 Code correlation: NA*
§ 2. Quod si facere velit, iteranda est rei citatio, cum comminatione poenarum; nec iam tunc licet aut contumaciam declarare aut, ea declarata, poenas irrogare, nisi probetur hanc quoque secundam citationem suo effectu caruisse.	Sec. 2. But if he wishes to do this, the citation of the defendant must be repeated, with threat of penalties; and then it is not permitted either to declare contumacy or, after it has been declared, to inflict penalties, unless it is proved that this second citation also lacked its effect.
Can. 1846. Rei a contumacia recedentis seque in iudicio sistentis ante causae definitionem, conclusiones probationesque, si quas afferat, admittantur; caveat autem iudex ne mala fide in longiores et non necessarias moras iudicium protrahatur.	Can. 1846. The conclusions and proofs, if any he brings, of a defendant withdrawing from contumacy and presenting himself in judgment before the definition of the cause are to be admitted; but the judge is to take care that the judgment not be protracted in bad faith into longer and unnecessary delays. *1983 Code correlation: 1983 CIC 1593*
Can. 1847. Post latam vero sententiam, contumax beneficium restitutionis in integrum ad appellandum ab ipso iudice qui eam tulit, petere potest, non ultra tamen trimestre ab ipsius sententiae intimatione, nisi agatur de causis quae non transeunt in rem iudicatam.	Can. 1847. But after sentence has been rendered, the contumacious person can petition from the very judge who rendered it the benefit of restitution in integrum for appealing, yet not beyond three months from the intimation of the sentence itself, unless there is question of causes which do not pass into a judged matter. *1983 Code correlation: 1983 CIC 1593*
Can. 1848. Regulis superius traditis etiam tum locus est cum reus, etsi primae citationi obtemperaverit, fit tamen postea, progressu iudicii, contumax.	Can. 1848. The rules handed down above also have place when the defendant, although he obeyed the first citation, nevertheless afterward, in the progress of the judgment, becomes contumacious. *1983 Code correlation: NA*
Can. 1849. Si die et hora, qua reus secundum citationis praescriptum coram iudice primum se sistit, actor non adsit, nullamque vel insufficientem absentiae excusationem attulerit, iudex eum ad instantiam rei conventi citet iterum; et si actor novae citationi non paruerit vel postea iudicium inchoare vel inchoatum prosequi neglexerit, instante reo convento vel promotore iustitiae aut defensore vinculi, contumax a iudice declaretur, iisdem servatis regulis quae supra traditae sunt pro rei contumacia.	Can. 1849. If on the day and hour when the defendant, according to the prescription of the citation, first presents himself before the judge, the actor is not present and has brought no excuse or an insufficient excuse for absence, the judge is to cite him again at the instance of the defendant; and if the actor does not obey the new citation or afterward neglects to begin the judgment or to pursue one begun, at the instance of the defendant or of the promoter of justice or defender of the bond, he is to be declared contumacious by the judge, with the same rules which were handed down above for the contumacy of the defendant being observed. *1983 Code correlation: 1983 CIC 1594*

Can. 1850. § 1. Actoris contumacia a iudice declarata perimit eiusdem actoris ius ad suam instantiam prosequendam.	Can. 1850. Sec. 1. The contumacy of the actor declared by the judge perempts the same actor's right of pursuing his instance. *1983 Code correlation: NA*
§ 2. Permittitur tamen promotori iustitiae vel vinculi defensori instantiam facere suam eamque prosequi, quoties publicum bonum id postulare videatur.	Sec. 2. Nevertheless the promoter of justice or defender of the bond is permitted to make the instance his own and to pursue it whenever the public good seems to demand this.
§ 3. Reus autem exinde ius habet petendi ut vel libere possit a iudicio abire, vel nulla habeantur omnia eo usque gesta, vel definitive ipse absolvatur a petitione actoris, vel iudicium, absente quoque actore, ad finem adducatur.	Sec. 3. The defendant, however, thereafter has the right of petitioning either that he may freely depart from the judgment, or that all things done up to that point be held as nothing, or that he himself be definitively absolved from the petition of the actor, or that the judgment, even with the actor absent, be brought to an end.
Can. 1851. § 1. Qui contumax declaratus contumaciam suam non purgaverit, sive actor sit sive reus, condemnetur tum ad litis expensas, quae ob suam contumaciam factae sunt, tum etiam, si opus sit, ad indemnitatem alteri parti praestandam.	Can. 1851. Sec. 1. One who has been declared contumacious and has not purged his contumacy, whether he is actor or defendant, is to be condemned both to the expenses of the lawsuit which were made because of his contumacy and also, if there is need, to indemnity to be furnished to the other party. *1983 Code correlation: 1983 CIC 1595*
§ 2. Si tum actor tum reus sint contumaces, ad expensas litis tenentur in solidum.	Sec. 2. If both the actor and the defendant are contumacious, they are held for the expenses of the lawsuit in solidum.
CAPUT II De interventu tertii in causa	CHAPTER II: Of the Intervention of a Third Party in the Cause
Can. 1852. § 1. Is cuius interest, admitti potest ad interveniendum in causa in qualibet litis instantia.	Can. 1852. Sec. 1. One whose interest it is can be admitted to intervene in the cause in any instance of the lawsuit. *1983 Code correlation: 1983 CIC 1596*
§ 2. Sed ut admittatur, debet ante conclusionem in causa libellum iudici exhibere, in quo breviter de iure interveniendi ipsum edoceat.	Sec. 2. But in order to be admitted, before conclusion in the cause he must exhibit to the judge a libellus in which he briefly teaches the judge concerning the right of intervening.
§ 3. Qui intervenit in causa, admittendus est in eo statu in quo causa reperitur, assignato eidem brevi ac peremptorio termino ad probationes suas exhibendas, si causa ad periodum probatoriam pervenerit.	Sec. 3. One who intervenes in a cause is to be admitted in that state in which the cause is found, with a brief and peremptory term assigned to him for exhibiting his proofs, if the cause has arrived at the probatory period.
Can. 1853. Si tertii interventus appareat necessarius, iudex ad instantiam partis vel etiam ex officio debet interventum in causa iubere.	Can. 1853. If the intervention of a third party appears necessary, the judge, at the instance of a party or even from office, must order the intervention in the cause. *1983 Code correlation: 1983 CIC 1597*
CAPUT III De attentatis lite pendente	CHAPTER III: Of Attempted Acts While a Lawsuit Is Pending
Can. 1854. Attentatum est quidquid, lite pendente, aut altera pars adversus alteram aut ipse iudex adversus alterutram vel utramque partem innovat, parte dissentiente et in eius praeiudicium; sive innovatio respiciat litis materiam, salvo tamen praescripto can. 1672, 1673, sive respiciat terminos partibus a iure vel a iudice assignatos ad ponendos certos actus iudiciales.	Can. 1854. An attempted act is whatever, while a lawsuit is pending, either one party against the other, or the judge himself against either or both parties, innovates while a party dissents and to his prejudice; whether the innovation regards the matter of the lawsuit, with the prescription of can. 1672, 1673 nevertheless saved, or regards the terms assigned to the parties by law or by the judge for placing certain judicial acts. *1983 Code correlation: NA*
Can. 1855. § 1. Attentata sunt ipso iure nulla.	Can. 1855. Sec. 1. Attempted acts are null by the law itself. *1983 Code correlation: NA*
§ 2. Idcirco parti ex attentato laesae competit actio ad obtinendam declarationem nullitatis.	Sec. 2. Therefore to the party injured by the attempted act there belongs an action for obtaining a declaration of nullity.
§ 3. Actio haec instituenda est coram ipso iudice causae principalis; quod si ob attentatum pars laesa iudicem suspectum habeat, exceptionem suspicionis potest opponere, in qua procedendum est ad normam can. 1615.	Sec. 3. This action must be instituted before the very judge of the principal cause; but if because of the attempted act the injured party holds the judge suspect, he can oppose the exception of suspicion, in which one must proceed according to the norm of can. 1615.
Can. 1856. § 1. Pendente quaestione de attentato, cursus causae principalis regulariter suspenditur, sed si iudici opportunius videatur, quaestio de attentato potest una cum causa principali pertractari et resolvi.	Can. 1856. Sec. 1. While the question concerning an attempted act is pending, the course of the principal cause is regularly suspended; but if it seems more opportune to the judge, the question concerning the attempted act can be treated and resolved together with the principal cause. *1983 Code correlation: NA*

§ 2. Quaestiones de attentatis expeditissime sunt pertractandae et decreto iudicis definiendae, auditis partibus et promotore iustitiae vel defensore vinculi, si hi iudicio intersint.	Sec. 2. Questions concerning attempted acts are to be treated most expeditiously and defined by decree of the judge, after the parties and the promoter of justice or defender of the bond have been heard, if these are present in the judgment.
Can. 1857. § 1. Demonstrato attentato, iudex decernere debet eius revocationem seu purgationem.	Can. 1857. Sec. 1. When the attempted act has been demonstrated, the judge must decree its revocation or purgation. *1983 Code correlation: NA*
§ 2. Quod si attentatum vi vel dolo patratum sit, qui illud commisit, tenetur etiam de damnis erga partem laesam.	Sec. 2. But if the attempted act was perpetrated by force or fraud, the one who committed it is also held concerning damages toward the injured party.
TITULUS XII De processus publicatione, de conclusione in causa et de causae discussione	TITLE XII: Of the Publication of the Process, of Conclusion in the Cause, and of Discussion of the Cause
Can. 1858. Ante causae discussionem et sententiam omnes probationes quae sunt in actis et quae adhuc secretae permanserunt, sunt publicandae.	Can. 1858. Before the discussion of the cause and sentence, all proofs which are in the acts and which have still remained secret are to be published. *1983 Code correlation: 1983 CIC 1598*
Can. 1859. Concessa partibus earumque advocatis facultate acta processualia inspiciendi petendique eorum exemplar, intelligitur facta publicatio processus.	Can. 1859. Once the faculty of inspecting the processual acts and of requesting a copy of them has been granted to the parties and their advocates, publication of the process is understood to have been made. *1983 Code correlation: 1983 CIC 1598*
Can. 1860. § 1. Expletis omnibus quae ad probationes producendas pertinent, ad conclusionem in causa deveniendum est.	Can. 1860. Sec. 1. When all things which pertain to producing proofs have been completed, one must come to conclusion in the cause. *1983 Code correlation: 1983 CIC 1599*
§ 2. Haec conclusio habetur quoties aut partes a iudice interrogatae declarent se nihil aliud deducendum habere, aut utile proponendis probationibus tempus a iudice praestitutum elapsum sit, aut iudex declaret se satis instructam causam habere.	Sec. 2. This conclusion is had whenever either the parties interrogated by the judge declare that they have nothing else to be brought forward, or the useful time prescribed by the judge for proposing proofs has elapsed, or the judge declares that he has the cause sufficiently instructed.
§ 3. De peracta conclusione in causa, quocunque modo ea acciderit, iudex decretum ferat.	Sec. 3. Concerning the completed conclusion in the cause, in whatever way it has occurred, the judge is to issue a decree.
Can. 1861. § 1. Post conclusionem in causa novae probationes inhibentur, nisi agatur de causis quae nunquam transeunt in rem iudicatam aut de documentis nunc primum repertis, aut de testibus qui antea ob legitimum impedimentum tempore utili induci non potuerunt.	Can. 1861. Sec. 1. After conclusion in the cause, new proofs are inhibited, unless there is question of causes which never pass into a judged matter, or of documents now found for the first time, or of witnesses who earlier because of a legitimate impediment could not be introduced in useful time. *1983 Code correlation: 1983 CIC 1600*
§ 2. Si novas probationes admittendas censeat, id decernat iudex, audita altera parte, cui congruum tempus concedat ut novas probationes cognoscere et se defendere possit; aliter iudicium nullius est momenti.	Sec. 2. If he thinks that new proofs must be admitted, the judge is to decree this after the other party has been heard, to whom he is to grant suitable time so that he can learn the new proofs and defend himself; otherwise the judgment is of no moment.
Can. 1862. § 1. Facta conclusione in causa, iudex, pro suo prudenti arbitrio, partibus congruum temporis spatium praestituat ad defensiones suas seu allegationes sive per se sive per advocatum exhibendas.	Can. 1862. Sec. 1. Once conclusion in the cause has been made, the judge, according to his prudent judgment, is to prescribe to the parties a suitable space of time for exhibiting their defenses or allegations, whether by themselves or through an advocate. *1983 Code correlation: 1983 CIC 1601*
§ 2. Hic terminus prorogari a iudice potest instante una parte, audita altera; vel etiam coarctari, utraque consentiente.	Sec. 2. This term can be prolonged by the judge at the instance of one party, after the other has been heard; or even shortened, with both consenting.
Can. 1863. § 1. Defensio in scriptis est conficienda, et regulariter tot exemplaribus conscribenda quot sunt iudices, ut singula singulis iudicibus possint exemplaria distribui.	Can. 1863. Sec. 1. The defense is to be prepared in writing, and regularly to be written in as many copies as there are judges, so that individual copies can be distributed to the individual judges. *1983 Code correlation: 1983 CIC 1602*
§ 2. Sed etiam promotori iustitiae et defensori vinculi, si iudicio intersint, debet exemplar tradi; praeterea partes inter se exemplaria commutare debent.	Sec. 2. But a copy must also be handed to the promoter of justice and defender of the bond, if they are present in the judgment; moreover the parties must exchange copies among themselves.
§ 3. Tribunalis praeses, quoties pro suo prudenti arbitrio necessarium censeat, et sine nimio partium gravamine fieri animadvertat, mandare potest ut defensio typis imprimatur una cum documentis principalibus in fasciculo coniungendis, qui actorum et documentorum summarium continet.	Sec. 3. The president of the tribunal, whenever according to his prudent judgment he thinks it necessary and notices that it can be done without excessive burden to the parties, can mandate that the defense be printed together with the principal documents to be joined in a fascicle which contains a summary of the acts and documents.

§ 4. Quo in casu iubeat ne quidquam imprimatur, nisi prius exhibito manuscripto et venia illud publicandi obtenta; praeterea sedulo caveat de secreto, si quod sit in causa servandum.	Sec. 4. In this case he is to order that nothing be printed unless the manuscript has first been exhibited and permission for publishing it obtained; moreover he is to take diligent care concerning secrecy, if any must be preserved in the cause.
Can. 1864. Iudicis et in tribunali collegiali praesidis est moderari, pro sua prudentia, nimiam defensionum extensionem, nisi de hoc peculiari tribunalis lege sit cautum.	Can. 1864. It belongs to the judge, and in a collegial tribunal to the president, to moderate according to his prudence the excessive extension of defenses, unless provision has been made concerning this by a particular law of the tribunal. *1983 Code correlation: 1983 CIC 1602*
Can. 1865. § 1. Communicatis vicissim inter partes defensionum scripturis, utrique parti responsiones exhibere liceat, intra breve tempus a iudice praestitutum, et servatis regulis et cautelis de quibus in can. 1863, 1864.	Can. 1865. Sec. 1. Once the writings of the defenses have been communicated mutually between the parties, it is permitted to each party to exhibit responses within the brief time prescribed by the judge, with the rules and cautions of which in can. 1863, 1864 observed. *1983 Code correlation: 1983 CIC 1603*
§ 2. Hoc ius partibus semel tantum esto, nisi iudici gravi ex causa iterum videatur concedendum; tunc autem concessio, uni parti facta, alteri quoque data censeatur.	Sec. 2. Let this right belong to the parties one time only, unless because of a grave cause it seems to the judge that it must be granted again; then, however, a grant made to one party is considered also to have been given to the other.
Can. 1866. § 1. Informationes, uti vocant, orales, quibus videlicet advocati iudicem de adiunctis iuris et facti causam respicientibus instruere satagunt, prohibentur.	Can. 1866. Sec. 1. Oral informations, as they are called, by which namely advocates strive to instruct the judge concerning circumstances of law and fact regarding the cause, are prohibited. *1983 Code correlation: 1983 CIC 1604-5*
§ 2. Admittitur tamen moderata disputatio coram iudice pro tribunali sedente ad aliquid illustrandum, si, alterutra vel utraque parte postulante, iudex eam utilem censeat atque admittat.	Sec. 2. Nevertheless moderate disputation before the judge sitting for the tribunal is admitted for illustrating something, if, with either or both parties petitioning, the judge considers it useful and admits it.
§ 3. Ad disputationem obtinendam partes exhibere debent in scriptis quaestionum capita cum altera parte discutienda, paucis verbis expressa; iudicis autem est ea cum partibus hinc inde communicare, ac diem et horam disputationi assignare et disputationem ipsam moderari.	Sec. 3. To obtain the disputation, the parties must exhibit in writing the heads of questions to be discussed with the other party, expressed in few words; but it belongs to the judge to communicate these with the parties on both sides, and to assign the day and hour for the disputation and to moderate the disputation itself.
§ 4. Disputationi assistat unus ex notariis tribunalis ad hoc ut, si iudex praecipiat aut pars postulet et iudex consentiat, possit de disceptatis, confessis aut conclusis, scripto ad tramitem iuris ex continenti referre.	Sec. 4. Let one of the notaries of the tribunal assist at the disputation for this purpose: that, if the judge prescribes or a party petitions and the judge consents, he can immediately report in writing, according to the path of law, concerning the things debated, confessed, or concluded.
Can. 1867. In causis contentiosis, si partes parare sibi tempore utili defensionem negligant, aut se remittant iudicis scientiae et conscientiae, iudex, si ex actis et probatis rem habeat plane perspectam, poterit statim sententiam pronuntiare.	Can. 1867. In contentious causes, if the parties neglect to prepare a defense for themselves in useful time, or commit themselves to the knowledge and conscience of the judge, the judge, if from the acts and proofs he has the matter plainly seen, will be able at once to pronounce sentence. *1983 Code correlation: 1983 CIC 1606*
TITULUS XIII De sententia	TITLE XIII: Of Sentence
Can. 1868. § 1. Legitima pronuntiatio qua iudex causam a litigantibus propositam et iudiciali modo pertractatam definit, sententia est: eaque interlocutoria dicitur, si dirimat incidentem causam; definitiva, si principalem.	Can. 1868. Sec. 1. The legitimate pronouncement by which the judge defines a cause proposed by litigants and treated in a judicial manner is a sentence; and it is called interlocutory if it settles an incidental cause, definitive if it settles the principal cause. *1983 Code correlation: 1983 CIC 1607, 1617*
§ 2. Ceterae iudicis pronuntiationes decreta vocantur.	Sec. 2. The other pronouncements of the judge are called decrees.
Can. 1869. § 1. Ad pronuntiationem cuiuslibet sententiae requiritur in iudicis animo moralis certitudo circa rem sententia definiendam.	Can. 1869. Sec. 1. For the pronouncement of any sentence, moral certitude concerning the matter to be defined by the sentence is required in the mind of the judge. *1983 Code correlation: 1983 CIC 1608*
§ 2. Hanc certitudinem iudex haurire debet ex actis et probatis.	Sec. 2. The judge must draw this certitude from the acts and proofs.
§ 3. Probationes autem aestimare iudex debet ex sua conscientia, nisi lex aliquid expresse statuat de efficacia alicuius probationis.	Sec. 3. The judge must estimate the proofs from his conscience, unless the law expressly establishes something concerning the efficacy of some proof.
§ 4. Iudex qui eam certitudinem efformare sibi non potuit, pronuntiet non constare de iure actoris et reum dimittat, nisi agatur de causa favorabili, quo in casu pro ipsa pronuntiandum est, et salvo praescripto can. 1697, § 2.	Sec. 4. A judge who has not been able to form this certitude for himself is to pronounce that the right of the actor is not established and dismiss the defendant, unless there is question of a favorable cause, in which case pronouncement is to be made for it, and with the prescription of can. 1697, Sec. 2 saved.

Can. 1870. Sententia ferri a iudice debet, expleta causae disceptatione; et si causa sit implicatior et contentionum vel documentorum mole difficilior, interponi potest congruum temporis intervallum.	Can. 1870. Sentence must be rendered by the judge when the discussion of the cause has been completed; and if the cause is more involved and more difficult by the mass of contentions or documents, a suitable interval of time can be interposed. *1983 Code correlation: NA*
Can. 1871. § 1. In tribunali collegiali, qua die et hora iudices ad deliberandum conveniant, collegii praeses constituat; et nisi peculiaris causa aliud suadeat, in ipsa tribunalis sede conventus habeatur.	Can. 1871. Sec. 1. In a collegial tribunal, the president of the college is to establish on what day and hour the judges are to come together to deliberate; and unless a particular cause persuades otherwise, the meeting is to be held in the very seat of the tribunal. *1983 Code correlation: 1983 CIC 1609*
§ 2. Assignata conventui die, singuli iudices scriptas afferent conclusiones suas in merito causae, et rationes tam in facto quam in iure, quibus ad conclusionem suam venerint: quae conclusiones actis causae adiungantur, secreto servandae.	Sec. 2. On the day assigned for the meeting, the individual judges will bring their written conclusions on the merit of the cause, and the reasons, both in fact and in law, by which they have come to their conclusion; these conclusions are to be added to the acts of the cause, to be kept secret.
§ 3. Prolatis ex ordine, secundum praecedentiam, ita tamen ut semper a causae ponente seu relatore initium fiat, singulorum conclusionibus, habeatur moderata discussio sub tribunalis praesidis ductu, praesertim ut constabiliatur quid statuendum sit in parte dispositiva sententiae.	Sec. 3. When the conclusions of the individual judges have been brought forth in order, according to precedence, yet so that the beginning is always made by the ponens or relator of the cause, a moderate discussion is to be held under the guidance of the president of the tribunal, especially so that what must be established in the dispositive part of the sentence may be settled.
§ 4. In discussione autem fas unicuique est a pristina sua conclusione recedere.	Sec. 4. In the discussion, however, it is permitted to each one to depart from his former conclusion.
§ 5. Quod si iudices in prima discussione ad hanc sententiam devenire aut nolint aut nequeant, differri poterit decisio ad novum conventum; qui tamen ultra hebdomadam comperendinari non debet.	Sec. 5. But if in the first discussion the judges are unwilling or unable to come to this sentence, the decision can be deferred to a new meeting, which however must not be postponed beyond a week.
Can. 1872. Si unicus sit iudex, ipsius tantum est sententiam exarare; in tribunali vero collegiali servetur praescriptum can. 1584.	Can. 1872. If there is a single judge, it belongs to him alone to draw up the sentence; but in a collegial tribunal the prescription of can. 1584 is to be observed. *1983 Code correlation: 1983 CIC 1610*
Can. 1873. § 1. Sententia debet:	Can. 1873. Sec. 1. The sentence must: *1983 Code correlation: 1983 CIC 1610-11*
1° Definire controversiam coram tribunali agitatam; hoc est reum absolvere vel condemnare quod attinet ad petitiones vel accusationes adversus eum prolatas, data singulis dubiis, seu controversiae articulis, congrua responsione;	1. Define the controversy conducted before the tribunal; that is, absolve or condemn the defendant as regards the petitions or accusations brought forth against him, with a suitable response given to each doubt, or article of the controversy.
2° Determinare (saltem quatenus fas sit et materia patiatur), quid pars damnata dare, facere, praestare, aut pati debeat, aut a quo abstinere; itemque quo modo, loco vel tempore obligatio implenda sit;	2. Determine, at least insofar as it is lawful and the matter permits, what the condemned party must give, do, furnish, or suffer, or from what he must abstain; and likewise in what manner, place, or time the obligation must be fulfilled.
3° Continere rationes seu motiva quae dicuntur, tam in facto quam in iure, quibus dispositiva sententiae pars innititur;	3. Contain the reasons or motives, as they are called, both in fact and in law, on which the dispositive part of the sentence rests.
4° Statuere de litis expensis.	4. Establish concerning the expenses of the lawsuit.
§ 2. In tribunali collegiali motiva ab extensore desumantur ex iis quae singuli iudices in discussione attulerunt, nisi ab ipsa iudicum maiore parte praefinitum fuerit quaenam sint motiva proferenda.	Sec. 2. In a collegial tribunal the motives are to be taken by the drafter from those things which the individual judges brought forward in the discussion, unless it has been predefined by the greater part of the judges themselves what motives are to be brought forth.
Can. 1874. § 1. Sententia ferri debet, divino Nomine ab initio semper invocato.	Can. 1874. Sec. 1. The sentence must be rendered with the divine Name always invoked at the beginning. *1983 Code correlation: 1983 CIC 1612*
§ 2. Dein exprimat oportet ex ordine qui sit iudex aut tribunal; qui sit actor, reus, procurator, nominibus et domicilio rite designatis, promotor iustitiae, defensor vinculi, si partem in iudicio habuerint.	Sec. 2. Then it must express in order who the judge or tribunal is; who the actor, defendant, procurator are, with names and domicile duly designated; the promoter of justice, and the defender of the bond, if they have had a part in the judgment.
§ 3. Referre postea debet breviter facti speciem cum partium conclusionibus.	Sec. 3. Afterward it must report briefly the species of fact together with the conclusions of the parties.
§ 4. Hisce subsequatur pars dispositiva sententiae, praemissis rationibus quibus innititur.	Sec. 4. After these things let there follow the dispositive part of the sentence, with the reasons on which it rests having been premised.

§ 5. Claudatur cum indicatione diei et loci in quibus exarata est et cum subscriptione iudicis vel omnium iudicum, si plures fuerint, et notarii.	Sec. 5. Let it be closed with the indication of the day and place in which it was drawn up and with the signature of the judge, or of all the judges if there were several, and of the notary.
Can. 1875. Regulae superius positae locum habent potissimum in proferenda sententia definitiva; sed applicantur etiam, quantum diversa res patitur, in proferenda interlocutoria.	Can. 1875. The rules placed above have place especially in bringing forth a definitive sentence; but they are also applied, insofar as the different matter permits, in bringing forth an interlocutory sentence. *1983 Code correlation: 1983 CIC 1613*
Can. 1876. Sententia, hac ratione redacta, quamprimum publicetur.	Can. 1876. A sentence, drawn up in this manner, is to be published as soon as possible. *1983 Code correlation: 1983 CIC 1614*
Can. 1877. Publicatio sententiae fieri potest tribus modis, vel citando partes ad audiendam sententiae lectionem sollemniter factam a iudice pro tribunali sedente; vel partibus denuntiando sententiam esse penes cancellariam tribunalis, unaque facultatem ipsis fieri eandem legendi et eiusdem exemplar petendi; vel tandem, ubi usus viget, sententiae exemplar transmittendo ad partes per publicos tabellarios ad normam can. 1719.	Can. 1877. Publication of the sentence can be made in three ways: either by citing the parties to hear the reading of the sentence solemnly made by the judge sitting for the tribunal; or by denouncing to the parties that the sentence is in the chancery of the tribunal, and that faculty is given to them to read the same and request a copy of it; or finally, where the practice is in force, by transmitting a copy of the sentence to the parties through public carriers according to the norm of can. 1719. *1983 Code correlation: 1983 CIC 1509, 1615*
TITULUS XIV De iuris remediis contra sententiam	TITLE XIV: Of Remedies of Law Against a Sentence
Can. 1878. § 1. Si agatur de errore materiali qui inciderit vel in transcribenda parte dispositiva sententiae vel in referendis factis aut partium petitionibus aut in ponendis calculis, errorem corrigere valet ipse iudex.	Can. 1878. Sec. 1. If there is question of a material error which has occurred either in transcribing the dispositive part of the sentence or in reporting facts or petitions of the parties or in placing calculations, the judge himself has the power to correct the error. *1983 Code correlation: 1983 CIC 1616*
§ 2. Iudex ad hanc correctionem deveniat edito decreto ad instantiam partis, nisi pars altera refragetur.	Sec. 2. The judge is to come to this correction by issuing a decree at the instance of a party, unless the other party objects.
§ 3. Si altera pars refragetur, quaestio incidens ad normam can. 1840, § 3 decreto definiatur; et decretum ad calcem sententiae correctae referatur.	Sec. 3. If the other party objects, the incidental question is to be defined by decree according to the norm of can. 1840, Sec. 3; and the decree is to be reported at the foot of the corrected sentence.
CAPUT I De appellatione	CHAPTER I: Of Appeal
Can. 1879. Pars quae aliqua sententia se gravatam putat, itemque promotor iustitiae et defensor vinculi in causis in quibus interfuerunt, ius habent a sententia appellandi, id est provocandi ab inferiore iudice qui sententiam tulit, ad superiorem, salvo praescripto can. 1880.	Can. 1879. The party who thinks himself burdened by some sentence, and likewise the promoter of justice and defender of the bond in causes in which they were involved, have the right of appealing from the sentence, that is, of making recourse from the inferior judge who rendered the sentence to the superior, with the prescription of can. 1880 saved. *1983 Code correlation: 1983 CIC 1628*
Can. 1880. Non est locus appellationi:	Can. 1880. There is no place for appeal: *1983 Code correlation: 1983 CIC 1629*
1° A sententia ipsius Summi Pontificis vel Signaturae Apostolicae;	1. From a sentence of the Supreme Pontiff himself or of the Apostolic Signatura.
2° A sententia iudicis qui a Sancta Sede delegatus est ad videndam causam cum clausula appellatione remota;	2. From a sentence of a judge who has been delegated by the Holy See to hear a cause with the clause removing appeal.
3° A sententia vitio nullitatis infecta;	3. From a sentence affected by the defect of nullity.
4° A sententia quae in rem iudicatam transiit;	4. From a sentence which has passed into a judged matter.
5° A definitiva quae iureiurando litis decisorio innixa est;	5. From a definitive sentence which rests on the decisory oath of the lawsuit.
6° A iudicis decreto vel a sententia interlocutoria, quae non habeat vim definitivae, nisi cumuletur cum appellatione a sententia definitiva;	6. From a decree of the judge or from an interlocutory sentence which does not have the force of a definitive sentence, unless it is joined with an appeal from the definitive sentence.
7° A sententia in causa pro qua ius cavet expeditissime rem esse definiendam;	7. From a sentence in a cause for which the law provides that the matter is to be defined most expeditiously.
8° A sententia contra contumacem, qui a contumacia se non purgaverit;	8. From a sentence against a contumacious person who has not purged himself from contumacy.

9° A sententia lata contra eum qui in scriptis expresse professus est se appellationi renuntiare.	9. From a sentence rendered against one who in writing expressly declared that he renounced appeal.
Can. 1881. Appellatio interponi debet coram iudice a quo sententia prolata est intra decem dies a notitia publicationis sententiae.	Can. 1881. Appeal must be interposed before the judge by whom the sentence was pronounced within ten days from notice of publication of the sentence. *1983 Code correlation: 1983 CIC 1630*
Can. 1882. § 1. Appellatio fieri potest oretenus coram iudice pro tribunali sedente, si publice sententia legatur, statimque ab actuario scriptis redigenda est.	Can. 1882. Sec. 1. Appeal can be made orally before the judge sitting for the tribunal, if the sentence is read publicly, and immediately it must be reduced to writing by the actuary. *1983 Code correlation: 1983 CIC 1630*
§ 2. Aliter facienda est in scriptis, salvo casu de quo in can. 1707.	Sec. 2. Otherwise it must be made in writing, with the case of which in can. 1707 saved.
Can. 1883. Appellatio prosequenda est coram iudice ad quem dirigitur intra mensem ab eius interpositione, nisi iudex a quo longius tempus ad eam prosequendam parti praestituerit.	Can. 1883. Appeal must be prosecuted before the judge to whom it is directed within a month from its interposition, unless the judge from whom appeal is taken has furnished the party a longer time for prosecuting it. *1983 Code correlation: 1983 CIC 1663*
Can. 1884. § 1. Ad prosequendam appellationem requiritur et sufficit ut pars ministerium invocet iudicis superioris ad impugnatae sententiae emendationem, adiuncto exemplari huius sententiae et libelli appellatorii quem iudici inferiori exhibuerat.	Can. 1884. Sec. 1. To prosecute an appeal it is required and sufficient that the party invoke the ministry of the superior judge for the correction of the impugned sentence, with a copy of this sentence and of the appellate libellus which he had exhibited to the inferior judge attached. *1983 Code correlation: 1983 CIC 1634*
§ 2. Quod si pars exemplar impugnatae sententiae intra utile tempus a tribunali a quo obtinere nequeat, interim termini non decurrunt et impedimentum significandum est iudici appellationis, qui iudicem a quo praecepto obstringat officio suo quamprimum satisfaciendi.	Sec. 2. But if the party cannot obtain a copy of the impugned sentence from the tribunal from which appeal is taken within the useful time, meanwhile the terms do not run, and the impediment must be signified to the judge of appeal, who is to bind the judge from whom appeal is taken by precept to satisfy his office as soon as possible.
Can. 1885. § 1. Si casus de quo in can. 1733 contigerit intra terminum ad appellandum utilem sed antequam appellatio interposita sit, sententia debet iis quorum interest denuntiari eisque concessi intelliguntur termini a iure statuti a die denuntiationis computandi.	Can. 1885. Sec. 1. If the case of which in can. 1733 has occurred within the time useful for appealing, but before appeal has been interposed, the sentence must be denounced to those whose interest it is, and the terms established by law are understood to be granted to them, to be computed from the day of denunciation. *1983 Code correlation: NA*
§ 2. Si contigerit postquam fuerit appellatum, appellatio interposita eisdem denuntietur, in quorum favorem a die denuntiationis denuo currere incipit tempus utile ad appellationem prosequendam.	Sec. 2. If it has occurred after appeal has been made, the interposed appeal is to be denounced to the same persons, in whose favor the useful time for prosecuting the appeal begins to run anew from the day of denunciation.
Can. 1886. Inutiliter elapsis fatalibus appellatoriis sive coram iudice a quo, sive coram iudice ad quem, deserta censetur appellatio.	Can. 1886. When the fatal terms of appeal have elapsed uselessly, whether before the judge from whom appeal is taken or before the judge to whom appeal is made, the appeal is considered deserted. *1983 Code correlation: 1983 CIC 1635*
Can. 1887. § 1. Appellatio facta ab actore prodest etiam reo, et vicissim.	Can. 1887. Sec. 1. An appeal made by the actor also profits the defendant, and conversely. *1983 Code correlation: 1983 CIC 1637*
§ 2. Si interponatur ab una parte super aliquo sententiae capite, pars adversa, etsi fatalia appellationis fuerint transacta, potest super aliis capitibus incidenter appellare; idque facere potest etiam sub conditione recedendi, si prior pars ab instantia recesserit.	Sec. 2. If it is interposed by one party concerning some head of the sentence, the adverse party, even if the fatal terms of appeal have passed, can appeal incidentally concerning other heads; and he can do this even under the condition of withdrawing if the prior party has withdrawn from the instance.
§ 3. Si sententia plura capita contineat, et appellans quaedam tantummodo capita impugnet, cetera capita exclusa habeantur; si nullum determinavit caput, appellatio praesumitur facta contra omnia capita.	Sec. 3. If the sentence contains several heads, and the appellant impugns only certain heads, the remaining heads are considered excluded; if he has determined no head, the appeal is presumed to have been made against all heads.
Can. 1888. Si unus ex pluribus correis aut actoribus sententiam impugnet, impugnatio censetur ab omnibus facta, quoties res petita sit individua aut obligatio solidalis; expensas vero iudiciales ille tantum sustinere debet qui appellavit, si iudex appellationis primam sententiam confirmaverit.	Can. 1888. If one of several co-defendants or actors impugns the sentence, the impugnment is considered to have been made by all whenever the thing petitioned is indivisible or the obligation is solidary; but he alone who appealed must sustain the judicial expenses, if the judge of appeal has confirmed the first sentence. *1983 Code correlation: 1983 CIC 1637*

Can. 1889. § 1. Appellatio in suspensivo exsecutionem appellatae sententiae suspendit ac propterea in suo robore permanet principium: "lite pendente nihil innovetur"; appellatio autem in devolutivo tantum, non suspendit exsecutionem sententiae, licet lis adhuc pendeat circa meritum causae.	Can. 1889. Sec. 1. An appeal in suspensive suspends the execution of the appealed sentence, and therefore the principle remains in its force: while the lawsuit is pending, let nothing be innovated; but an appeal only in devolutive does not suspend execution of the sentence, although the lawsuit still remains pending concerning the merit of the cause. *1983 Code correlation: 1983 CIC 1638*
§ 2. Omnis appellatio est in suspensivo, nisi aliud in iure expresse caveatur, firmo praescripto can. 1917, § 2.	Sec. 2. Every appeal is in suspensive, unless another thing is expressly provided in law, with the prescription of can. 1917, Sec. 2 remaining firm.
Can. 1890. Interposita appellatione tribunal a quo debet ad iudicem ad quem actorum causae authenticum exemplar vel ipsamet originalia acta causae transmittere ad normam can. 1644.	Can. 1890. Once appeal has been interposed, the tribunal from which appeal is taken must transmit to the judge to whom appeal is made an authentic copy of the acts of the cause, or the original acts of the cause themselves, according to the norm of can. 1644. *1983 Code correlation: 1983 CIC 1634*
Can. 1891. § 1. In gradu appellationis non potest admitti nova petendi causa, ne per modum quidem utilis cumulationis; ideoque litis contestatio in eo tantum versari potest ut prior sententia vel confirmetur, vel reformetur sive ex toto sive ex parte.	Can. 1891. Sec. 1. In the grade of appeal a new cause of petition cannot be admitted, not even by way of useful cumulation; and therefore joinder of issue in that grade can concern only whether the prior sentence is to be confirmed or reformed, either wholly or in part. *1983 Code correlation: 1983 CIC 1639*
§ 2. Sed novis exhibitis documentis et novis probationibus poterit causa instrui, servatis regulis traditis in can. 1786, 1861.	Sec. 2. But when new documents and new proofs have been exhibited, the cause can be instructed, with the rules handed down in can. 1786, 1861 observed.
CAPUT II De querela nullitatis contra sententiam	CHAPTER II: Of the Complaint of Nullity Against a Sentence
Can. 1892. Sententia vitio insanabilis nullitatis laborat, quando:	Can. 1892. A sentence labors under the defect of insanable nullity when: *1983 Code correlation: 1983 CIC 1620*
1° Lata est a iudice absolute incompetenti vel in tribunali collegiali a non legitimo iudicum numero contra praescriptum can. 1576, § 1;	1. It was rendered by an absolutely incompetent judge or, in a collegial tribunal, by a number of judges not legitimate against the prescription of can. 1576, Sec. 1.
2° Lata est inter partes, quarum altera saltem non habet personam standi in iudicio;	2. It was rendered between parties of whom at least one does not have the person for standing in judgment.
3° Quis nomine alterius egit sine legitimo mandato.	3. Someone acted in the name of another without a legitimate mandate.
Can. 1893. Nullitas de qua in can. 1892 proponi potest per modum exceptionis in perpetuum, per modum vero actionis coram iudice qui sententiam tulit intra triginta annos a die publicationis sententiae.	Can. 1893. The nullity of which in can. 1892 can be proposed by way of exception forever, but by way of action before the judge who rendered the sentence within thirty years from the day of publication of the sentence. *1983 Code correlation: 1983 CIC 1621*
Can. 1894. Sententia vitio sanabilis nullitatis laborat, quando:	Can. 1894. A sentence labors under the defect of sanable nullity when: *1983 Code correlation: 1983 CIC 1622*
1° Legitima defuit citatio;	1. Legitimate citation was lacking.
2° Motivis seu rationibus decidendi est destituta salvo praescripto can. 1605;	2. It is destitute of motives or reasons for deciding, with the prescription of can. 1605 saved.
3° Subscriptionibus caret iure praescriptis;	3. It lacks the signatures prescribed by law.
4° Non refert indicationem anni, mensis, diei et loci quo prolata fuit.	4. It does not report the indication of the year, month, day, and place in which it was pronounced.
Can. 1895. Querela nullitatis in casibus de quibus in can. 1894, proponi potest vel una cum appellatione intra decendium, vel seorsim et unice qua querela intra tres menses a die publicationis sententiae coram iudice qui sententiam tulit.	Can. 1895. A complaint of nullity in the cases of which in can. 1894 can be proposed either together with appeal within ten days, or separately and only as a complaint within three months from the day of publication of the sentence before the judge who rendered the sentence. *1983 Code correlation: 1983 CIC 1623-25*
Can. 1896. Si pars vereatur ne iudex, qui sententiam, querela nullitatis impugnatam, tulit, praeoccupatum animum habeat et proinde eum suspectum merito existimet, exigere potest ut alius iudex, sed in eadem iudicii sede, in eius locum subrogetur ad normam can. 1615.	Can. 1896. If a party fears that the judge who rendered the sentence impugned by complaint of nullity has a preoccupied mind and therefore rightly considers him suspect, he can demand that another judge, but in the same seat of judgment, be substituted in his place according to the norm of can. 1615. *1983 Code correlation: 1983 CIC 1624*

Can. 1897. § 1. Querelam nullitatis interponere possunt nedum partes, quae se gravatas putant, sed etiam promotor iustitiae aut defensor vinculi, quoties iudicio interfuerunt.	Can. 1897. Sec. 1. Not only the parties who think themselves burdened, but also the promoter of justice or defender of the bond, whenever they were involved in the judgment, can interpose a complaint of nullity. *1983 Code correlation: 1983 CIC 1626*
§ 2. Imo ipse iudex potest ex officio sententiam nullam a se latam retractare et emendare intra terminos ad agendum supra statutos.	Sec. 2. Indeed the judge himself can from office retract and amend a null sentence rendered by himself within the terms established above for acting.
CAPUT III De oppositione tertii	CHAPTER III: Of Opposition of a Third Party
Can. 1898. Si sententiae definitivae praescriptum iura aliorum offendat, hi habent remedium extraordinarium quod oppositio tertii dicitur, vi cuius qui ex sententia suorum iurium laesionem verentur, possunt sententiam ipsam ante eius exsecutionem impugnare eique se opponere.	Can. 1898. If the prescription of a definitive sentence offends the rights of others, these have the extraordinary remedy which is called opposition of a third party, by force of which those who fear injury to their rights from the sentence can impugn the sentence itself before its execution and oppose themselves to it. *1983 Code correlation: NA*
Can. 1899. § 1. Oppositio fieri potest ad recurrentis arbitrium sive postulando revisionem sententiae ab ipso iudice qui eam tulit, sive appellando ad iudicem superiorem.	Can. 1899. Sec. 1. Opposition can be made at the choice of the recurring person, either by petitioning revision of the sentence by the very judge who rendered it, or by appealing to the superior judge. *1983 Code correlation: NA*
§ 2. In utroque casu oppositor probare debet ius suum revera esse laesum aut probabiliter laedendum.	Sec. 2. In either case the opponent must prove that his right has truly been injured or probably will be injured.
§ 3. Laesio autem oriri debet ex ipsa sententia quatenus aut ipsa sit causa laesionis, aut, si exsecutioni mandetur, oppositorem gravi praeiudicio sit affectura.	Sec. 3. But the injury must arise from the sentence itself insofar as either it itself is the cause of the injury, or, if it is committed to execution, it will affect the opponent with grave prejudice.
§ 4. Si neutrum probetur, iudex, non obstante tertii oppositione, sententiae exsecutionem decernat.	Sec. 4. If neither is proved, the judge, notwithstanding the opposition of the third party, is to decree the execution of the sentence.
Can. 1900. Admissa instantia, si oppositor agere velit in gradu appellationis, tenetur legibus pro appellatione statutis; si coram ipso iudice qui sententiam tulit, regulae servandae sunt pro causis incidentibus datae.	Can. 1900. Once the instance has been admitted, if the opponent wishes to act in the grade of appeal, he is held to the laws established for appeal; if before the very judge who rendered the sentence, the rules given for incidental causes are to be observed. *1983 Code correlation: NA*
Can. 1901. Causa ab oppositore victa, sententia antea lata mutanda est a iudice, secundum oppositoris instantiam.	Can. 1901. When the cause has been won by the opponent, the sentence rendered previously must be changed by the judge according to the instance of the opponent. *1983 Code correlation: NA*
TITULUS XV De re iudicata et de restitutione in integrum	TITLE XV: Of Judged Matter and of Restitution in Integrum
Can. 1902. Res iudicata habetur:	Can. 1902. A judged matter is had: *1983 Code correlation: 1983 CIC 1641*
1° Duplici sententia conformi;	1. By a double conforming sentence.
2° Sententia intra utile tempus non appellata; aut quae, licet appellata coram iudice a quo, deserta fuit coram iudice ad quem;	2. By a sentence not appealed within the useful time; or one which, although appealed before the judge from whom appeal is taken, was deserted before the judge to whom appeal is made.
3° Sententia definitiva unica, a qua non datur appellatio ad normam can. 1880.	3. By a single definitive sentence from which appeal is not given according to the norm of can. 1880.
Can. 1903. Nunquam transeunt in rem iudicatam causae de statu personarum; sed ex duplici sententia conformi in his causis consequitur, ut ulterior propositio non debeat admitti, nisi novis prolatis iisdemque gravibus argumentis vel documentis.	Can. 1903. Causes concerning the status of persons never pass into a judged matter; but from a double conforming sentence in these causes it follows that a further proposition must not be admitted unless new and likewise grave arguments or documents have been brought forth. *1983 Code correlation: 1983 CIC 1643-44*
Can. 1904. § 1. Res iudicata praesumptione iuris et de iure habetur vera et iusta nec impugnari directe potest.	Can. 1904. Sec. 1. A judged matter is held true and just by a presumption of law and by law, and cannot be impugned directly. *1983 Code correlation: 1983 CIC 1642*
§ 2. Facit ius inter partes et dat exceptionem ad impediendam novam eiusdem causae introductionem.	Sec. 2. It makes law between the parties and gives an exception for impeding the new introduction of the same cause.

Can. 1905. § 1. Adversus sententiam contra quam non suppetat ordinarium remedium appellationis aut querelae nullitatis, datur remedium extraordinarium restitutionis in integrum intra fines can. 1687, 1688, dummodo de evidenti iniustitia rei iudicatae manifesto constet.	Can. 1905. Sec. 1. Against a sentence against which the ordinary remedy of appeal or complaint of nullity is not available, there is given the extraordinary remedy of restitution in integrum within the limits of can. 1687, 1688, provided that the evident injustice of the judged matter is manifestly established. *1983 Code correlation: 1983 CIC 1645*
§ 2. De iniustitia autem manifesto constare non censetur, nisi:	Sec. 2. But injustice is not considered manifestly established unless:
1° Sententia documentis innitatur, quae postea fuerint falsa deprehensa;	1. The sentence rests on documents which afterward were detected to be false.
2° Postea detecta fuerint documenta, quae facta nova et contrariam decisionem exigentia peremptorie probent;	2. Documents afterward were discovered which peremptorily prove new facts requiring a contrary decision.
3° Sententia ex dolo partis prolata fuerit in damnum alterius;	3. The sentence was brought forth from the fraud of a party to the damage of the other.
4° Legis praescriptum evidenter neglectum fuerit.	4. A prescription of law was evidently neglected.
Can. 1906. Ad restitutionem in integrum concedendam competens est iudex qui sententiam tulit, nisi ea petatur ex neglecto a iudice praescripto legis; quo in casu eam concedit tribunal appellationis.	Can. 1906. For granting restitution in integrum, the competent judge is the judge who rendered the sentence, unless it is petitioned because of a prescription of law neglected by the judge; in that case the tribunal of appeal grants it. *1983 Code correlation: 1983 CIC 1646*
Can. 1907. § 1. Petitio restitutionis in integrum sententiae exsecutionem nondum inceptam suspendit.	Can. 1907. Sec. 1. A petition for restitution in integrum suspends the execution of a sentence not yet begun. *1983 Code correlation: 1983 CIC 1647*
§ 2. Si tamen suspicio sit ex probabilibus indiciis petitionem factam esse ad moras exsecutioni nectendas, iudex decernere potest ut sententia exsecutioni demandetur, assignata tamen restitutionem petenti idonea cautione ut, si restituatur in integrum, indemnis fiat.	Sec. 2. If, however, there is a suspicion from probable indications that the petition was made to weave delays for execution, the judge can decree that the sentence be committed to execution, yet with a suitable caution assigned to the one petitioning restitution so that, if he is restored in integrum, he may be made indemnified.
TITULUS XVI De expensis iudicialibus et gratuito patrocinio	TITLE XVI: Of Judicial Expenses and Gratuitous Patronage
CAPUT I De expensis iudicialibus	CHAPTER I: Of Judicial Expenses
Can. 1908. In causis contentiosis possunt partes adigi ad aliquid solvendum, titulo expensarum iudicialium, nisi ab hoc onere eximantur ad normam can. 1914-1916.	Can. 1908. In contentious causes the parties can be compelled to pay something by title of judicial expenses, unless they are exempted from this burden according to the norm of can. 1914-1916. *1983 Code correlation: 1983 CIC 1649*
Can. 1909. § 1. Concilii Provincialis, vel conventus Episcoporum est taxarum notulam ac regulam statuere in qua praefiniatur quid partes debeant pro expensis iudicialibus; quae sit retributio pro advocatorum et procuratorum opera a partibus solvenda; quae mercedis mensura pro versionibus et transcriptionibus; pro his examinandis et fide facienda de earum fidelitate; itemque pro exscribendis ex archivo documentis.	Can. 1909. Sec. 1. It belongs to the Provincial Council or the meeting of Bishops to establish a schedule and rule of taxes, in which it is predefined what the parties owe for judicial expenses; what compensation for the work of advocates and procurators is to be paid by the parties; what measure of payment there is for translations and transcriptions, for examining these and making faith concerning their fidelity, and likewise for copying documents from the archive. *1983 Code correlation: 1983 CIC 1649*
§ 2. Potest autem iudex pro suo prudenti arbitrio exigere ut pecunia pro iudicialibus expensis, pro indemnitate testium, pro honorariis peritorum debita a parte quae petit vel, si iudex ex officio agat, ab actore, antea deponatur penes tribunalis cancellariam aut saltem congrua cautio praestetur pecuniam deinde solutum iri.	Sec. 2. The judge, however, according to his prudent judgment, can demand that the money due for judicial expenses, for the indemnity of witnesses, and for the honoraria of experts be deposited beforehand at the chancery of the tribunal by the party who petitions or, if the judge acts from office, by the actor, or at least that suitable caution be furnished that the money will be paid afterward.
Can. 1910. § 1. Victus victori iudiciales expensas regulariter reficere tenetur tum in causa principali tum in incidenti.	Can. 1910. Sec. 1. The defeated party is regularly held to restore judicial expenses to the victor both in the principal cause and in the incidental cause. *1983 Code correlation: 1983 CIC 1649*
§ 2. Si actor vel reus temere litigaverit, etiam ad damnorum refectionem damnari debet.	Sec. 2. If the actor or defendant has litigated rashly, he must also be condemned to reparation of damages.

Can. 1911. Si actor vel reus partialiter tantum succubuerit, aut lis agitata fuerit inter consanguineos vel affines, aut de quaestione valde ardua actum fuerit, aut quacunque alia iusta et gravi de causa, poterit iudex pro suo prudenti arbitrio ex toto vel ex parte inter litigantes expensas compensare; idque debet exprimere in ipso sententiae tenore.	Can. 1911. If the actor or defendant has only partially succumbed, or the lawsuit was conducted between blood relatives or affines, or a question very difficult was treated, or for any other just and grave cause, the judge according to his prudent judgment can compensate the expenses between the litigants wholly or in part; and he must express this in the very tenor of the sentence. *1983 Code correlation: 1983 CIC 1649*
Can. 1912. Si plures sint in causa qui condemnationem ad expensas mereantur, iudex eos damnet in solidum, si agatur de obligatione solidali; aliter pro rata.	Can. 1912. If there are several in the cause who deserve condemnation to expenses, the judge is to condemn them in solidum if there is question of a solidary obligation; otherwise pro rata. *1983 Code correlation: 1983 CIC 1649*
Can. 1913. § 1. A pronuntiatione circa expensas non datur distincta appellatio; sed pars quae se gravatam putat, oppositionem intra decem dies facere potest coram eodem iudice: qui de hac re cognoscere denuo poterit, et taxationem emendare ac moderari.	Can. 1913. Sec. 1. From a pronouncement concerning expenses there is not given a distinct appeal; but the party who thinks himself burdened can make opposition within ten days before the same judge, who will be able to take cognizance of this matter anew and amend and moderate the taxation. *1983 Code correlation: 1983 CIC 1649*
§ 2. Appellatio a sententia circa causam principalem secumfert appellationem a pronuntiatione circa expensas.	Sec. 2. Appeal from a sentence concerning the principal cause carries with it appeal from the pronouncement concerning expenses.
CAPUT II De gratuito patrocinio, aut expensarum iudicialium deminutione	CHAPTER II: Of Gratuitous Patronage, or Diminution of Judicial Expenses
Can. 1914. Pauperes, si in totum impares sint expensis iudicialibus sustinendis, ius habent ad gratuitum patrocinium; si ex parte tantum, ad expensarum deminutionem.	Can. 1914. The poor, if they are wholly unequal to sustaining judicial expenses, have the right to gratuitous patronage; if only in part, to diminution of expenses. *1983 Code correlation: 1983 CIC 1649*
Can. 1915. § 1. Qui exemptionem ab expensis vel earum deminutionem assequi vult, eam a iudice postulare debet, dato supplici libello, allatisque documentis quibus quae conditio sit postulantis quaeve eius rei familiaris copia demonstret; praeterea probare debet se non futilem neque temerariam causam agere.	Can. 1915. Sec. 1. One who wishes to obtain exemption from expenses or diminution of them must petition it from the judge, a supplicatory libellus having been given and documents having been brought by which what the condition of the petitioner is and what abundance of his family property is may be shown; moreover he must prove that he is not conducting a futile or rash cause. *1983 Code correlation: 1983 CIC 1649*
§ 2. Iudex postulationem nec admittat nec reiiciat, nisi requisitis, si opus sit, notitiis etiam secretis quibus statum rei familiaris ipsius postulantis compertum habere possit auditoque promotore iustitiae; imo concessam potest etiam revocare, si in decursu processus assertam paupertatem non adesse compertum habuerit.	Sec. 2. The judge is neither to admit nor reject the petition unless, if there is need, information, even secret information, has been required by which he can have the state of the family property of the petitioner himself ascertained, and the promoter of justice has been heard; indeed he can also revoke what has been granted if in the course of the process he has found that the asserted poverty is not present.
Can. 1916. § 1. Ad gratuitum pauperum patrocinium iudex in singulis causis eligat aliquem ex advocatis in suo foro approbatum, qui ab hoc munere explendo, nisi ex causa iudici probata, sese subducere nequit, secus a iudice congrua poena, etiam suspensionis ab officio, plecti potest.	Can. 1916. Sec. 1. For the gratuitous patronage of the poor, the judge in individual causes is to choose someone from the advocates approved in his forum, who cannot withdraw himself from fulfilling this office unless for a cause approved by the judge; otherwise he can be punished by the judge with a suitable penalty, even suspension from office. *1983 Code correlation: 1983 CIC 1649*
§ 2. Deficientibus advocatis, iudex Ordinarium loci roget ut aliam idoneam personam, si opus sit, designet ad pauperis patrocinium suscipiendum.	Sec. 2. If advocates are lacking, the judge is to ask the local Ordinary to designate another suitable person, if there is need, to undertake the patronage of the poor person.
TITULUS XVII De exsecutione sententiae	TITLE XVII: Of Execution of Sentence
Can. 1917. § 1. Sententia quae transiit in rem iudicatam, exsecutioni mandari potest.	Can. 1917. Sec. 1. A sentence which has passed into a judged matter can be committed to execution. *1983 Code correlation: 1983 CIC 1650*
§ 2. Iudex tamen potest sententiae, quae nondum transiit in rem iudicatam, provisoriam exsecutionem iubere:	Sec. 2. Nevertheless the judge can order provisional execution of a sentence which has not yet passed into a judged matter:
1° Si agatur de provisionibus seu praestationibus ad necessariam sustentationem ordinatis;	1. If there is question of provisions or prestations ordered for necessary sustenance.
2° Si alia gravis urgeat necessitas, ita tamen ut, concessa provisoria exsecutione, per cautiones, fideiiussiones aut pignora satis consultum sit indemnitati alterius partis casu quo exsecutio revocanda sit.	2. If another grave necessity urges, yet so that, provisional execution having been granted, by cautions, suretyships, or pledges enough provision has been made for the indemnity of the other party in the case in which the execution must be revoked.

Can. 1918. Non antea exsecutioni locus esse poterit, quam exsecutorium iudicis decretum habeatur quo scilicet edicatur sententiam ipsam exsecutioni mandari debere; quod decretum pro diversa causarum natura vel in ipso sententiae tenore includatur vel separatim edatur.	Can. 1918. There will not be place for execution before the executory decree of the judge is had, by which namely it is declared that the sentence itself must be committed to execution; this decree, according to the diverse nature of causes, is either included in the very tenor of the sentence or issued separately. *1983 Code correlation: 1983 CIC 1651*
Can. 1919. Si sententiae exsecutio praeviam rationum redditionem exigat, causa incidens habetur, ab illo ipso iudice, servatis de iure servandis, decidenda, qui tulit sententiam exsecutioni mandandam.	Can. 1919. If the execution of a sentence requires a prior rendering of accounts, an incidental cause is had, to be decided, with the things to be observed by law being observed, by that very judge who rendered the sentence to be committed to execution. *1983 Code correlation: 1983 CIC 1652*
Can. 1920. § 1. Sententiam exsecutioni mandare debet per se vel per alium Ordinarius loci in quo sententia primi gradus lata est.	Can. 1920. Sec. 1. The Ordinary of the place in which the sentence of first grade was rendered must commit the sentence to execution, either personally by himself or through another. *1983 Code correlation: 1983 CIC 1653*
§ 2. Quod si hic renuat vel negligat, parte cuius interest instante vel etiam ex officio, exsecutio spectat ad iudicem appellationis.	Sec. 2. But if he refuses or neglects this, at the instance of the party whose interest it is or even from office, execution pertains to the judge of appeal.
§ 3. Inter religiosos exsecutio sententiae spectat ad Superiorem, qui definitivam sententiam tulit aut iudicem delegavit.	Sec. 3. Among religious, execution of the sentence pertains to the Superior who rendered the definitive sentence or delegated the judge.
Can. 1921. § 1. Exsecutor, nisi quid eius arbitrio in ipso sententiae tenore fuerit permissum, debet sententiam ipsam, secundum obvium verborum sensum, exsecutioni mandare.	Can. 1921. Sec. 1. The executor, unless something has been permitted to his judgment in the very tenor of the sentence, must commit the sentence itself to execution according to the obvious sense of the words. *1983 Code correlation: 1983 CIC 1654*
§ 2. Licet ei videre de exceptionibus circa modum et vim exsecutionis, non autem de merito causae; quod si habeat aliunde compertum sententiam esse manifeste iniustam, abstineat ab exsecutione, et partem ad eum qui exsecutionem commisit, remittat.	Sec. 2. It is permitted to him to see concerning exceptions about the manner and force of execution, but not concerning the merit of the cause; but if he has learned from elsewhere that the sentence is manifestly unjust, he is to abstain from execution and remit the party to the one who committed the execution.
Can. 1922. § 1. Quod attinet ad reales actiones, adiudicata actori re aliqua, haec actori tradenda est statim ac res iudicata habetur.	Can. 1922. Sec. 1. As regards real actions, once some thing has been adjudged to the actor, it is to be handed over to the actor as soon as the judged matter is had. *1983 Code correlation: 1983 CIC 1655*
§ 2. Quod vero attinet ad actiones personales, cum reus damnatus est ad rem mobilem praestandam, vel ad solvendam pecuniam, vel ad aliud dandum aut faciendum, quadrimestre conceditur pro implenda obligatione.	Sec. 2. But as regards personal actions, when the defendant has been condemned to furnish a movable thing, or to pay money, or to give or do something else, four months are granted for fulfilling the obligation.
§ 3. Iudex potest terminum praescriptum vel reducere vel protrahere, ita tamen ut neque infra bimestre coarctetur, neque semestre excedat.	Sec. 3. The judge can reduce or prolong the prescribed term, yet so that it is neither shortened below two months nor exceeds six months.
Can. 1923. § 1. In exsecutione peragenda exsecutor caveat ut quam minimum damnato noceatur, eaque de causa incipiat exsecutionem a distrahendis rebus quae minus ei necessariae sunt, salvis semper quae eius victui vel industriae deserviunt; et si agatur de clerico, salva honesta eiusdem sustentatione ad normam can. 122.	Can. 1923. Sec. 1. In carrying out execution the executor is to take care that the condemned person be harmed as little as possible, and for that reason he is to begin execution by selling off things which are less necessary to him, always preserving those things which serve his food or industry; and if there is question of a cleric, his honorable sustenance is to be preserved according to the norm of can. 122. *1983 Code correlation: NA*
§ 2. Ad exsecutionem privationis beneficii iudex ne procedat contra clericum qui Sanctam Sedem adierit; sed si agatur de beneficio, cui adnexa sit animarum cura, Ordinarius provideat per designationem vicarii substituti.	Sec. 2. The judge is not to proceed to the execution of privation of a benefice against a cleric who has approached the Holy See; but if there is question of a benefice to which care of souls is attached, the Ordinary is to provide through designation of a substitute vicar.
Can. 1924. Exsecutor utatur prius monitis et praeceptis erga reluctantem; ad poenas autem spirituales et ad censuras ne deveniat, nisi ex necessitate et gradatim.	Can. 1924. The executor is first to use warnings and precepts toward the reluctant person; but he is not to come to spiritual penalties and censures unless from necessity and by steps. *1983 Code correlation: NA*
SECTIO II DE PECULIARIBUS NORMIS IN CERTIS QUIBUSDAM IUDICIIS SERVANDIS	SECTION II: Of Particular Norms To Be Observed in Certain Trials
TITULUS XVIII De modis evitandi iudicium contentiosum	TITLE XVIII: Of Ways of Avoiding a Contentious Trial
CAPUT I De transactione	CHAPTER I: Of Transaction

Can. 1925. § 1. Cum valde optandum sit ut lites inter fideles evitentur, iudex exhortationes adhibeat, ut cum aliqua contentiosa controversia quae privatum eorum bonum respiciat, ei proponitur iudicii forma dirimenda, per transactionem, si qua concordiae spes affulgeat, lis componatur.	Can. 1925. Sec. 1. Since it is greatly to be desired that lawsuits among the faithful be avoided, the judge is to employ exhortations so that, when some contentious controversy which regards their private good is proposed to him to be settled by judicial form, the lawsuit may be composed by transaction, if some hope of concord shines forth. *1983 Code correlation: 1983 CIC 1446, 1713*
§ 2. Huic officio iudex satisfacere poterit sive antequam partes in iudicium vocentur, sive cum primum iudicio steterint, sive denique quocunque tempore et efficacius et opportunius id tentari posse existimaverit.	Sec. 2. The judge will be able to satisfy this office either before the parties are called into judgment, or when they have first stood in judgment, or finally at whatever time he has considered that this can be attempted both more efficaciously and more opportunely.
§ 3. Convenit tamen dignitati iudicantis ne ipse per se, regulariter saltem, hoc negotium suscipiat tractandum, sed ut illud alicui sacerdoti, praesertim ex iudicibus synodalibus, committat.	Sec. 3. Nevertheless it befits the dignity of one judging that he not personally by himself, at least regularly, undertake this business to be treated, but that he commit it to some priest, especially from the synodal judges.
Can. 1926. In transactione serventur normae statutae a legibus civilibus loci in quo transactio initur, nisi iuri divino vel ecclesiastico adversentur et salvo praescripto canonum qui sequuntur.	Can. 1926. In transaction, the norms established by the civil laws of the place in which the transaction is entered into are to be observed, unless they are opposed to divine or ecclesiastical law and with the prescription of the canons which follow saved. *1983 Code correlation: 1983 CIC 1714*
Can. 1927. § 1. Transactio fieri valide nequit sive in causa criminali, sive in contentiosa in qua agitur vel de matrimonio dissolvendo, vel de materia beneficiaria, cum de ipso beneficii titulo disceptatur, nisi legitima accedat auctoritas, nec de rebus spiritualibus quotiescunque interveniat solutio rei temporalis.	Can. 1927. Sec. 1. Transaction cannot validly be made either in a criminal cause, or in a contentious cause in which there is question either of dissolving a marriage, or of a benefice matter when the very title of the benefice is disputed, unless legitimate authority accedes; nor concerning spiritual things whenever payment of a temporal thing intervenes. *1983 Code correlation: 1983 CIC 1715*
§ 2. Sed si quaestio fiat de bonis temporalibus ecclesiasticis et de iis rebus quae, etsi spiritualibus sunt adnexae, seorsum tamen a spiritualibus considerari queunt, transactio fieri potest, servatis tamen, si materia id postulet, sollemnitatibus a iure statutis pro alienatione rerum ecclesiasticarum.	Sec. 2. But if a question is made concerning ecclesiastical temporal goods and those things which, although attached to spiritual things, nevertheless can be considered separately from spiritual things, transaction can be made, with the solemnities established by law for alienation of ecclesiastical things nevertheless observed if the matter demands it.
Can. 1928. § 1. Effectus transactionis ad exitum feliciter perductae dicitur compositio seu concordia.	Can. 1928. Sec. 1. The effect of a transaction brought happily to its end is called composition or concord. *1983 Code correlation: NA*
§ 2. Expensarum, quas transactio postulaverit, nisi aliud expresse cautum sit, utraque pars dimidium solvat.	Sec. 2. Unless another thing has been expressly provided, each party is to pay half of the expenses which the transaction required.
CAPUT II De compromisso in arbitros	CHAPTER II: Of Compromise into Arbitrators
Can. 1929. Ad evitandas iudiciales contentiones, partes possunt quoque inire conventionem, qua controversia committatur iudicio unius vel plurium qui ad normam iuris quaestionem dirimant, vel de bono et aequo negotium pertractent et transigant; illi arbitri, isti arbitratores proprio nomine appellantur.	Can. 1929. To avoid judicial contentions, the parties can also enter into a convention by which the controversy is committed to the judgment of one or several who, according to the norm of law, settle the question, or treat and transact the business from what is good and equitable; the former are called by the proper name arbiters, the latter arbitrators. *1983 Code correlation: 1983 CIC 1713*
Can. 1930. Praescripta can. 1926, 1927 etiam compromisso in arbitros applicentur.	Can. 1930. The prescriptions of can. 1926, 1927 are also to be applied to compromise into arbiters. *1983 Code correlation: 1983 CIC 1714-15*
Can. 1931. Prohibentur ab arbitri munere valide gerendo laici in causis ecclesiasticis, excommunicati et infames post sententiam declaratoriam vel condemnatoriam; religiosi vero munus arbitri ne suscipiant sine venia Superioris.	Can. 1931. Lay persons in ecclesiastical causes, excommunicated persons, and infamous persons after a declaratory or condemnatory sentence are prohibited from validly discharging the office of arbiter; religious, however, are not to undertake the office of arbiter without permission of the Superior. *1983 Code correlation: NA*
Can. 1932. Si nec in transactionem nec in compromissum in arbitros vel arbitratores partes consentire velint, controversia dirimenda erit per formale iudicium ad normam Sectionis Primae.	Can. 1932. If the parties do not wish to consent either to transaction or to compromise into arbiters or arbitrators, the controversy will have to be settled through a formal trial according to the norm of the First Section. *1983 Code correlation: NA*
TITULUS XIX De iudicio criminali	TITLE XIX: Of Criminal Judgment

Can. 1933. § 1. Delicta quae cadunt sub criminali iudicio sunt delicta publica.	Can. 1933. Sec. 1. Delicts which fall under criminal judgment are public delicts. *1983 Code correlation: 1983 CIC 1342, 1720*
§ 2. Excipiuntur delicta plectenda sanctionibus poenalibus de quibus in can. 2168-2194.	Sec. 2. Delicts to be punished by penal sanctions of which in can. 2168-2194 are excepted.
§ 3. In delictis mixti fori Ordinarii regulariter ne procedant cum reus laicus est et civilis magistratus, in reum animadvertens, publico bono satis consulit.	Sec. 3. In delicts of mixed forum Ordinaries regularly are not to proceed when the defendant is a lay person and the civil magistrate, taking action against the defendant, sufficiently consults the public good.
§ 4. Poenitentia, remedium poenale, excommunicatio, suspensio, interdictum, dummodo delictum certum sit, infligi possunt etiam per modum praecepti extra iudicium.	Sec. 4. Penance, a penal remedy, excommunication, suspension, and interdict, provided the delict is certain, can also be inflicted by way of precept outside judgment.
CAPUT I De accusatoria actione et denuntiatione	CHAPTER I: Of the Accusatory Action and Denunciation
Can. 1934. Actio seu accusatio criminalis uni promotori iustitiae, ceteris omnibus exclusis, reservatur.	Can. 1934. The criminal action or accusation is reserved to the promoter of justice alone, all others being excluded. *1983 Code correlation: 1983 CIC 1721*
Can. 1935. § 1. Quilibet tamen fidelium semper potest delictum alterius denuntiare ad satisfactionem petendam vel damnum sibi resarciendum, vel etiam studio iustitiae ad alicuius scandali vel mali reparationem.	Can. 1935. Sec. 1. Nevertheless any one of the faithful can always denounce the delict of another to petition satisfaction or to have damage to himself repaired, or also from zeal for justice for the reparation of some scandal or evil. *1983 Code correlation: NA*
§ 2. Imo obligatio denuntiationis urget quotiescunque ad id quis adigitur sive lege vel peculiari legitimo praecepto, sive ex ipsa naturali lege ob fidei vel religionis periculum vel aliud imminens publicum malum.	Sec. 2. Indeed the obligation of denunciation urges whenever someone is compelled to it either by law or by a particular legitimate precept, or by the natural law itself because of danger to faith or religion or another imminent public evil.
Can. 1936. Denuntiatio scriptis a denuntiante subsignatis vel oretenus fieri debet loci Ordinario, vel cancellario Curiae vel vicariis foraneis vel parochis, a quibus tamen, si viva voce facta fuerit, scriptis est consignanda et statim ad Ordinarium deferenda.	Can. 1936. Denunciation must be made in writings signed by the denouncer, or orally to the local Ordinary, or chancellor of the Curia, or vicars forane, or pastors; by these, however, if it was made by living voice, it is to be consigned to writings and immediately deferred to the Ordinary. *1983 Code correlation: NA*
Can. 1937. Qui delictum denuntiat debet promotori iustitiae adiumenta suppeditare ad eiusdem delicti probationem.	Can. 1937. One who denounces a delict must supply aids to the promoter of justice for the proof of the same delict. *1983 Code correlation: NA*
Can. 1938. § 1. In causa iniuriarum aut diffamationis, ut actio criminalis instituatur, requiritur praevia denuntiatio aut querela partis laesae.	Can. 1938. Sec. 1. In a cause of injuries or defamation, in order that a criminal action be instituted, a prior denunciation or complaint of the injured party is required. *1983 Code correlation: NA*
§ 2. Sed si agatur de iniuria aut diffamatione gravi, clerico vel religioso, praesertim in dignitate constituto, illata, aut quam clericus vel religiosus alii intulerit, actio criminalis institui potest etiam ex officio.	Sec. 2. But if there is question of a grave injury or defamation brought upon a cleric or religious, especially one constituted in dignity, or which a cleric or religious has brought upon another, a criminal action can also be instituted from office.
CAPUT II De inquisitione	CHAPTER II: Of Inquisition
Can. 1939. § 1. Si delictum nec notorium sit nec omnino certum, sed innotuerit sive ex rumore et publica fama, sive ex denuntiatione, sive ex querela damni, sive ex inquisitione generali ab Ordinario facta, sive alia quavis ratione, antequam quis citetur ad respondendum de delicto, inquisitio specialis est praemittenda ut constet an et quo fundamento innitatur imputatio.	Can. 1939. Sec. 1. If the delict is neither notorious nor entirely certain, but has become known either from rumor and public reputation, or from denunciation, or from complaint of damage, or from a general inquisition made by the Ordinary, or in any other way, before someone is cited to respond concerning the delict, a special inquisition must be premised so that it may be established whether and on what foundation the imputation rests. *1983 Code correlation: 1983 CIC 1717*
§ 2. Huic regulae locus est sive agatur de irroganda poena vindicativa vel censura, sive de ferenda sententia declaratoria poenae vel censurae in quam quis inciderit.	Sec. 2. This rule has place whether there is question of inflicting a vindicative penalty or censure, or of rendering a declaratory sentence of a penalty or censure into which someone has fallen.
Can. 1940. Haec inquisitio, quamvis ab ipso loci Ordinario peragi possit, ex generali tamen regula committenda est alicui ex iudicibus synodalibus, nisi eidem Ordinario ex peculiari ratione alii committenda videatur.	Can. 1940. This inquisition, although it can be carried out by the local Ordinary himself, nevertheless by the general rule is to be committed to one from the synodal judges, unless for a particular reason it seems to the same Ordinary that it should be committed to another. *1983 Code correlation: 1983 CIC 1717*

Can. 1941. § 1. Inquisitor delegetur non ad universitatem causarum, sed toties quoties et ad unam causam.	Can. 1941. Sec. 1. The inquisitor is to be delegated not for the totality of causes, but each time and for one cause. *1983 Code correlation: 1983 CIC 1717*
§ 2. Inquisitor tenetur iisdem obligationibus quibus iudices ordinarii, ac praesertim praestare debet iusiurandum de secreto servando deque officio fideliter implendo et abstinere ab accipiendis muneribus ad normam can. 1621-1624.	Sec. 2. The inquisitor is held to the same obligations by which ordinary judges are held, and especially must render an oath concerning preserving secrecy and faithfully fulfilling the office and abstain from receiving gifts according to the norm of can. 1621-1624.
§ 3. Inquisitor nequit in eadem causa iudicem agere.	Sec. 3. The inquisitor cannot act as judge in the same cause.
Can. 1942. § 1. Prudenti Ordinarii iudicio committitur statuere quandonam ea, quae praesto sunt argumenta, sufficiant ad inquisitionem instituendam.	Can. 1942. Sec. 1. It is committed to the prudent judgment of the Ordinary to establish when the arguments which are at hand suffice for instituting an inquisition. *1983 Code correlation: 1983 CIC 1718*
§ 2. Nihili faciendae sunt denuntiationes quae ab inimico manifesto, aut ab homine vili et indigno proveniunt, vel anonymae iis adiunctis iisque aliis elementis carentes, quae accusationem forte probabilem reddant.	Sec. 2. Denunciations which come from a manifest enemy, or from a vile and unworthy person, or anonymous denunciations lacking those circumstances and those other elements which perhaps render the accusation probable, are to be considered as nothing.
Can. 1943. Inquisitio secreta semper esse debet, et cautissime ducenda, ne rumor delicti diffundatur, neve bonum cuiusquam nomen in discrimen vocetur.	Can. 1943. The inquisition must always be secret and conducted most cautiously, lest the rumor of the delict be spread and lest anyone's good name be called into danger. *1983 Code correlation: 1983 CIC 1717*
Can. 1944. § 1. Ad finem suum assequendum potest inquisitor aliquos, quos de re edoctos censeat, ad se accire et interrogare sub iureiurando veritatis dicendae et secreti servandi.	Can. 1944. Sec. 1. To achieve his end the inquisitor can summon to himself and interrogate under oath of telling the truth and preserving secrecy some persons whom he considers informed concerning the matter. *1983 Code correlation: NA*
§ 2. In eorum examine servet inquisitor, quantum fieri potest et natura inquisitionis patitur, regulas statutas in can. 1770-1781.	Sec. 2. In their examination the inquisitor is to observe, insofar as can be done and the nature of the inquisition permits, the rules established in can. 1770-1781.
Can. 1945. Inquisitor, antequam inquisitionem claudat, potest promotoris iustitiae consilium exquirere quoties in aliquam difficultatem inciderit, et cum eo acta communicare.	Can. 1945. Before he closes the inquisition, the inquisitor can seek the counsel of the promoter of justice whenever he has fallen into some difficulty, and communicate the acts with him. *1983 Code correlation: NA*
Can. 1946. § 1. Expleta inquisitione, inquisitor, addito suffragio suo, omnia referat ad Ordinarium.	Can. 1946. Sec. 1. When the inquisition has been completed, the inquisitor, his vote having been added, is to report all things to the Ordinary. *1983 Code correlation: 1983 CIC 1718-19*
§ 2. Ordinarius vel de eius speciali mandato officialis suo decreto iubeat ut:	Sec. 2. The Ordinary, or by his special mandate the officialis, is to order by his decree that:
1° Si appareat denuntiationem solido fundamento esse destitutam, id declaretur in actis et acta ipsa in secreto Curiae archivo reponantur;	1. If it appears that the denunciation is destitute of solid foundation, this is to be declared in the acts and the acts themselves are to be placed in the secret archive of the Curia.
2° Si indicia criminis habeantur, sed nondum sufficientia ad accusatoriam actionem instituendam, acta in eodem archivo serventur et invigiletur interim moribus imputati, qui pro prudenti Ordinarii iudicio erit opportune super re audiendus, et, si casus ferat, monendus ad normam can. 2307;	2. If indications of crime are had, but not yet sufficient for instituting an accusatory action, the acts are to be preserved in the same archive, and meanwhile the morals of the accused are to be watched; he, according to the prudent judgment of the Ordinary, will opportunely be heard concerning the matter and, if the case requires, warned according to the norm of can. 2307.
3° Si denique certa vel saltem probabilia et sufficientia ad accusationem instituendam argumenta praesto sint, citetur reus ad comparendum et procedatur ad ulteriora ad normam canonum qui sequuntur.	3. If finally arguments certain or at least probable and sufficient for instituting an accusation are at hand, the defendant is to be cited to appear and one is to proceed to further things according to the norm of the canons which follow.
CAPUT III De correptione delinquentis	CHAPTER III: Of the Correction of the Delinquent
Can. 1947. Si reus interrogatus delictum confiteatur, Ordinarius, loco criminalis iudicii, utatur correptione iudiciali si eidem locus sit.	Can. 1947. If the defendant, having been interrogated, confesses the delict, the Ordinary, in place of a criminal judgment, is to use judicial correction if there is place for it. *1983 Code correlation: NA*
Can. 1948. Correptio iudicialis locum habere nequit:	Can. 1948. Judicial correction cannot have place: *1983 Code correlation: NA*

1° In delictis quae poenam secumferunt excommunicationis specialissimo vel speciali modo Sedi Apostolicae reservatae, aut privationis beneficii, infamiae, depositionis aut degradationis;	1. In delicts which carry the penalty of excommunication reserved in a most special or special manner to the Apostolic See, or of privation of benefice, infamy, deposition, or degradation.
2° Quando agitur de ferenda sententia declaratoria poenae vindicativae vel censurae in quam quis inciderit;	2. When there is question of rendering a declaratory sentence of a vindicative penalty or censure into which someone has fallen.
3° Quando Ordinarius existimet eam non sufficere reparationi scandali et restitutioni iustitiae.	3. When the Ordinary considers that it is not sufficient for reparation of scandal and restitution of justice.
Can. 1949. § 1. Correptioni locus esse potest semel et iterum, non autem tertio contra eundem reum.	Can. 1949. Sec. 1. There can be place for correction once and again, but not a third time against the same defendant. *1983 Code correlation: NA*
§ 2. Quare si post alteram correptionem reus idem delictum commiserit, criminale iudicium instrui aut inceptum continuari debet ad normam can. 1954 seqq.	Sec. 2. Wherefore if after the second correction the defendant commits the same delict, a criminal judgment must be instructed or one already begun must be continued according to the norm of can. 1954 and following.
Can. 1950. Intra fines can. 1947, 1948 potest correptio ab Ordinario adhiberi non solum antequam gradus fiat ad formale iudicium, sed etiam eo incepto ante conclusionem in causa; ac tunc quidem iudicium suspenditur, nisi tamen prosequendum idcirco sit quia correptio in irritum cesserit.	Can. 1950. Within the limits of can. 1947, 1948 correction can be used by the Ordinary not only before a step is made to formal judgment, but also after it has begun before conclusion in the cause; and then indeed the judgment is suspended, unless nevertheless it must be prosecuted because the correction has turned out in vain. *1983 Code correlation: NA*
Can. 1951. § 1. Correptio adhiberi etiam potest, cum interposita fuit querela damni ex delicto.	Can. 1951. Sec. 1. Correction can also be used when a complaint of damage from the delict has been interposed. *1983 Code correlation: NA*
§ 2. Quo in casu Ordinarius potest de bono et aequo, partibus consentientibus, videre et dirimere quaestionem de damno.	Sec. 2. In this case the Ordinary can, from what is good and equitable and with the parties consenting, see and settle the question concerning damage.
§ 3. Sed si censuerit quaestionem de damno difficulter de bono et aequo posse definiri, licet ipsi, remissa ordini iudiciario solutione huius quaestionis, per correptionem consulere reparationi scandali et emendationi delinquentis.	Sec. 3. But if he has judged that the question concerning damage can be defined with difficulty from what is good and equitable, it is permitted to him, the solution of this question having been remitted to the judicial order, to consult by correction the reparation of scandal and the amendment of the delinquent.
Can. 1952. § 1. Correptio iudicialis, praeter monita salutaria, debet plerumque coniuncta habere quaedam opportuna remedia, aut poenitentiarum vel piorum operum praescriptionem, quae valeant ad publicam reparationem laesae iustitiae aut scandali.	Can. 1952. Sec. 1. Judicial correction, besides salutary warnings, must generally have joined to it certain opportune remedies, or the prescription of penances or pious works, which can serve for the public reparation of injured justice or scandal. *1983 Code correlation: NA*
§ 2. Salutaria remedia, poenitentiae, pia opera reo praescribenda, mitiora et leviora esse debent iis, quae in criminali iudicio per sententiam condemnatoriam ipsi infligi possent et deberent.	Sec. 2. The salutary remedies, penances, and pious works to be prescribed to the defendant must be milder and lighter than those which in a criminal judgment could and should be inflicted upon him by a condemnatory sentence.
Can. 1953. Correptio censetur inutiliter adhibita, si reus remedia, poenitentias et pia opera sibi praescripta non acceptet aut acceptata non exsequatur.	Can. 1953. Correction is considered to have been employed uselessly if the defendant does not accept the remedies, penances, and pious works prescribed to him, or, having accepted them, does not execute them. *1983 Code correlation: NA*
CAPUT IV De instructione processus criminalis et de rei constitutione	CHAPTER IV: Of the Instruction of the Criminal Process and of the Constitution of the Defendant
Can. 1954. Si correptio iudicialis vel insufficiens sit ad reparationem scandali et restitutionem iustitiae vel adhiberi nequeat quia reus delictum denegat, vel inutiliter adhibita fuerit, Episcopus, aut officialis, de eius speciali mandato, praecipiat ut acta inquisitionis tradantur promotori iustitiae.	Can. 1954. If judicial correction is either insufficient for reparation of scandal and restitution of justice, or cannot be employed because the defendant denies the delict, or has been employed uselessly, the Bishop, or the officialis by his special mandate, is to command that the acts of the inquisition be handed over to the promoter of justice. *1983 Code correlation: 1983 CIC 1721*
Can. 1955. Promotor statim conficiat accusationis libellum eumque exhibeat iudici secundum normas in Sectione Prima statutas.	Can. 1955. The promoter is immediately to prepare the libellus of accusation and exhibit it to the judge according to the norms established in the First Section. *1983 Code correlation: NA*

Can. 1956. In delictis gravioribus, si Ordinarius censeat cum fidelium offensione imputatum ministrare sacris aut officio aliquo spirituali ecclesiastico vel pio fungi aut ad sacram Synaxim publice accedere, potest, audito promotore iustitiae, eum a sacro ministerio, ab illorum officiorum exercitio, vel etiam a publica sacrae Synaxis participatione prohibere ad normam can. 2222, § 2.	Can. 1956. In graver delicts, if the Ordinary considers that, with offense of the faithful, the accused person ministers in sacred things or discharges some spiritual ecclesiastical or pious office or publicly approaches Holy Communion, he can, after the promoter of justice has been heard, prohibit him from sacred ministry, from the exercise of those offices, or even from public participation in Holy Communion according to the norm of can. 2222, Sec. 2. *1983 Code correlation: 1983 CIC 1722*
Can. 1957. Pariter si iudex censeat accusatum posse testibus timorem incutere aut eos subornare, aut alio modo iustitiae cursum impedire, potest, audito promotore iustitiae, decreto suo mandare, ut ille ad tempus deserat oppidum vel paroeciam quandam, vel etiam ut secedat in praefinitum locum ibique sub peculiari vigilantia maneat.	Can. 1957. Likewise, if the judge considers that the accused can strike fear into witnesses or suborn them, or in another way impede the course of justice, he can, after the promoter of justice has been heard, command by his decree that he temporarily leave a town or certain parish, or even that he withdraw to a predefined place and remain there under special vigilance. *1983 Code correlation: 1983 CIC 1722*
Can. 1958. Decreta de quibus in can. 1956, 1957 ferri nequeunt, nisi reo citato et comparente vel contumaci, sive post primam eius auditionem seu constitutum, sive postea in decursu processus; et contra eadem non datur iuris remedium.	Can. 1958. The decrees of which in can. 1956, 1957 cannot be rendered unless the defendant has been cited and appears or is contumacious, whether after his first hearing or constitution, or afterward in the course of the process; and against the same decrees no remedy of law is given. *1983 Code correlation: 1983 CIC 1722*
Can. 1959. In reliquis serventur regulae in Sectione Prima huius Libri traditae et in inflictione poenarum sanctiones in Libro Quinto statutae.	Can. 1959. In the remaining matters the rules handed down in the First Section of this Book are to be observed, and in the infliction of penalties the sanctions established in Book Five. *1983 Code correlation: 1983 CIC 1728*
TITULUS XX De causis matrimonialibus	TITLE XX: Of Matrimonial Causes
CAPUT I De foro competenti	CHAPTER I: Of the Competent Forum
Can. 1960. Causae matrimoniales inter baptizatos iure proprio et exclusivo ad iudicem ecclesiasticum spectant.	Can. 1960. Matrimonial causes between baptized persons pertain by proper and exclusive right to the ecclesiastical judge. *1983 Code correlation: 1983 CIC 1671*
Can. 1961. Causae de effectibus matrimonii mere civilibus, si principaliter agantur, pertinent ad civilem magistratum ad normam can. 1016; sed si incidenter et accessorie, possunt etiam a iudice ecclesiastico ex propria potestate cognosci ac definiri.	Can. 1961. Causes concerning merely civil effects of marriage, if they are conducted principally, pertain to the civil magistrate according to the norm of can. 1016; but if incidentally and accessorily, they can also be known and defined by the ecclesiastical judge from his proper power. *1983 Code correlation: 1983 CIC 1672*
Can. 1962. Causas matrimoniales ad eos spectantes de quibus in can. 1557, § 1, n. 1, illa Sacra Congregatio vel illud Tribunal aut specialis ea Commissio exclusive cognoscet, cui eas toties quoties Summus Pontifex delegaverit; causas dispensationis super matrimonio rato et non consummato, Sacra Congregatio de disciplina Sacramentorum; causas vero quae referuntur ad privilegium Paulinum, Sacra Congregatio S. Officii.	Can. 1962. Matrimonial causes pertaining to those persons of whom in can. 1557, Sec. 1, n. 1, that Sacred Congregation or that Tribunal or that special Commission will exclusively know, to which the Supreme Pontiff has delegated them in each case; causes of dispensation concerning a ratified and non-consummated marriage, the Sacred Congregation of the Discipline of the Sacraments; but causes which refer to the Pauline privilege, the Sacred Congregation of the Holy Office. *1983 Code correlation: 1983 CIC 1698*
Can. 1963. § 1. Quare nullus iudex inferior potest processum in causis dispensationis super rato instruere, nisi Sedes Apostolica facultatem eidem fecerit.	Can. 1963. Sec. 1. Wherefore no inferior judge can instruct a process in causes of dispensation concerning a ratified marriage unless the Apostolic See has given him faculty. *1983 Code correlation: 1983 CIC 1681, 1699*
§ 2. Si tamen iudex competens auctoritate propria iudicium peregerit de matrimonio nullo ex capite impotentiae et ex eo, non impotentiae, sed nondum consummati matrimonii emerserit probatio, omnia acta ad Sacram Congregationem transmittantur, quae iis uti poterit ad sententiam super rato et non consummato ferendam.	Sec. 2. If, however, a competent judge by his own authority has conducted a judgment concerning a null marriage from the head of impotence and from it proof has emerged not of impotence but of a marriage not yet consummated, all the acts are to be transmitted to the Sacred Congregation, which will be able to use them for rendering a sentence concerning the ratified and non-consummated marriage.
Can. 1964. In aliis causis matrimonialibus iudex competens est iudex loci in quo matrimonium celebratum est aut in quo pars conventa vel, si una sit acatholica, pars catholica domicilium vel quasi-domicilium habet.	Can. 1964. In other matrimonial causes the competent judge is the judge of the place in which the marriage was celebrated or in which the convened party, or, if one party is non-Catholic, the Catholic party, has domicile or quasi-domicile. *1983 Code correlation: 1983 CIC 1673*

Can. 1965. Si matrimonium accusatur ex defectu consensus, curet ante omnia iudex ut monitionibus opportunis partem, cuius consensus deesse affirmatur, ad consensum renovandum inducat; si ex defectu formae substantialis vel ex impedimento dirimenti quod dispensari potest et solet, partes inducere studeat ad consensum in forma legitima renovandum vel ad dispensationem petendam.	Can. 1965. If a marriage is accused from defect of consent, the judge is to take care before all things that by opportune warnings he induce the party whose consent is affirmed to be lacking to renew consent; if from defect of substantial form or from a diriment impediment which can and usually is dispensed, he is to strive to induce the parties to renew consent in legitimate form or to petition dispensation. *1983 Code correlation: 1983 CIC 1676*
CAPUT II De tribunali constituendo	CHAPTER II: Of Constituting the Tribunal
Can. 1966. Firmo praescripto can. 1576, § 1, n.1, unicus est iudex instructor in inquisitione pro dispensatione super matrimonio rato et non consummato.	Can. 1966. With the prescription of can. 1576, Sec. 1, n. 1 remaining firm, there is a single instructing judge in the inquisition for dispensation concerning a ratified and non-consummated marriage. *1983 Code correlation: 1983 CIC 1700*
Can. 1967. Sive agatur de nullitate matrimonii, sive de probandis inconsummatione et causis ad dispensandum super rato, citari debet defensor vinculi matrimonialis, ad normam can. 1586.	Can. 1967. Whether there is question of the nullity of marriage, or of proving non-consummation and the causes for dispensing concerning the ratified marriage, the defender of the matrimonial bond must be cited according to the norm of can. 1586. *1983 Code correlation: 1983 CIC 1701*
Can. 1968. Defensoris vinculi est:	Can. 1968. It belongs to the defender of the bond: *1983 Code correlation: 1983 CIC 1432, 1678*
1° Examini partium, testium et peritorum adesse; exhibere iudici interrogatoria clausa et obsignata, in actu examinis a iudice aperienda, et partibus aut testibus proponenda; novas interrogationes, ab examine emergentes, iudici suggerere;	1. To be present at the examination of the parties, witnesses, and experts; to exhibit to the judge closed and sealed interrogatories, to be opened by the judge in the act of examination and proposed to the parties or witnesses; and to suggest to the judge new interrogations emerging from the examination.
2° Articulos a partibus propositos perpendere, eisque, quatenus opus sit, contradicere; documenta a partibus exhibita recognoscere;	2. To weigh the articles proposed by the parties and, insofar as there is need, to contradict them; to inspect documents exhibited by the parties.
3° Animadversiones contra matrimonii nullitatem ac probationes pro validitate aut pro consummatione matrimonii scribere et allegare, eaque omnia deducere, quae ad matrimonium tuendum utilia censuerit.	3. To write and allege observations against the nullity of marriage and proofs for the validity or for the consummation of the marriage, and to bring forward all things which he has considered useful for defending the marriage.
Can. 1969. Defensori vinculi ius esto:	Can. 1969. Let the defender of the bond have the right: *1983 Code correlation: 1983 CIC 1678*
1° Semper et quolibet causae momento acta processus, etsi nondum publicati, invisere; novos terminos ad scripta perficienda flagitare, prudenti iudicis arbitrio prorogandos;	1. Always and at any moment of the cause to inspect the acts of the process, even if not yet published; to demand new terms for completing writings, to be prolonged by the prudent judgment of the judge.
2° De omnibus probationibus vel allegationibus ita certiorem fieri, ut contradicendi facultate uti possit;	2. To be informed concerning all proofs or allegations in such a way that he can use the faculty of contradicting.
3° Petere ut alii testes inducantur vel iidem iterum examini subiiciantur, processu etiam absoluto vel publicato, novasque animadversiones edere;	3. To petition that other witnesses be introduced or the same witnesses again be subjected to examination, even when the process has been completed or published, and to issue new observations.
4° Exigere ut alia acta, quae ipse suggesserit, conficiantur, nisi tribunal unanimi suffragio dissentiat.	4. To require that other acts which he himself has suggested be prepared, unless the tribunal by unanimous vote dissents.
CAPUT III De iure accusandi matrimonium et postulandi dispensationem super rato	CHAPTER III: Of the Right of Accusing a Marriage and of Petitioning Dispensation concerning the Ratified Marriage
Can. 1970. Tribunal collegiale nullam causam matrimonialem cognoscere vel definire potest, nisi regularis accusatio vel iure facta petitio praecesserit.	Can. 1970. A collegial tribunal can know or define no matrimonial cause unless a regular accusation or a petition made by law has preceded. *1983 Code correlation: NA*
Can. 1971. § 1. Habiles ad accusandum sunt:	Can. 1971. Sec. 1. Able to accuse are: *1983 Code correlation: 1983 CIC 1674*
1° Coniuges, in omnibus causis separationis et nullitatis, nisi ipsi fuerint impedimenti causa;	1. Spouses, in all causes of separation and nullity, unless they themselves were the cause of the impediment.
2° Promotor iustitiae in impedimentis natura sua publicis.	2. The promoter of justice in impediments public by their nature.
§ 2. Reliqui omnes, etsi consanguinei, non habent ius matrimonia accusandi, sed tantummodo nullitatem matrimonii Ordinario vel promotori iustitiae denuntiandi.	Sec. 2. All others, even blood relatives, do not have the right of accusing marriages, but only of denouncing the nullity of a marriage to the Ordinary or promoter of justice.

Can. 1972. Matrimonium, quod, utroque coniuge vivente, non fuerit accusatum, post mortem alterutrius vel utriusque coniugis ita praesumitur validum fuisse, ut contra hanc praesumptionem non admittatur probatio, nisi incidenter oriatur quaestio.	Can. 1972. A marriage which, while both spouses are living, has not been accused, after the death of either or both spouses is presumed to have been valid in such a way that proof against this presumption is not admitted, unless a question arises incidentally. *1983 Code correlation: 1983 CIC 1675*
Can. 1973. Soli coniuges ius habent petendi dispensationem super matrimonio rato et non consummato.	Can. 1973. Spouses alone have the right of petitioning dispensation concerning a ratified and non-consummated marriage. *1983 Code correlation: 1983 CIC 1697*
CAPUT IV De probationibus	CHAPTER IV: Of Proofs
ART. I De testibus	ARTICLE I: Of Witnesses
Can. 1974. Consanguinei et affines de quibus in can. 1757, § 3, n. 3, habentur testes habiles in causis suorum propinquorum.	Can. 1974. Blood relatives and affines of whom in can. 1757, Sec. 3, n. 3, are held as able witnesses in the causes of their relatives. *1983 Code correlation: NA*
Can. 1975. § 1. In causis impotentiae vel inconsummationis, nisi de impotentia vel inconsummatione aliunde certo constet, debet uterque coniux testes, qui septimae manus audiunt, inducere, sanguine aut affinitate sibi coniunctos, sin minus vicinos bonae famae, aut alioquin de re edoctos, qui iurare possint de ipsorum coniugum probitate, et praesertim de veracitate circa rem in controversiam deductam; quibus iudex ad normam can. 1759, § 3 alios testes potest ex officio adiungere.	Can. 1975. Sec. 1. In causes of impotence or non-consummation, unless concerning impotence or non-consummation it is otherwise certainly established, each spouse must introduce witnesses, who are called of the seventh hand, joined to himself by blood or affinity, or otherwise neighbors of good reputation, or otherwise informed concerning the matter, who can swear concerning the probity of the spouses themselves, and especially concerning their truthfulness regarding the matter brought into controversy; to whom the judge, according to the norm of can. 1759, Sec. 3, can join other witnesses from office. *1983 Code correlation: NA*
§ 2. Testimonium septimae manus est argumentum credibilitatis quod robur addit depositionibus coniugum; sed vim plenae probationis non obtinet, nisi aliis adminiculis aut argumentis fulciatur.	Sec. 2. Testimony of the seventh hand is an argument of credibility which adds strength to the depositions of the spouses; but it does not obtain the force of full proof unless it is supported by other aids or arguments.
ART. II De inspectione corporali	ARTICLE II: Of Bodily Inspection
Can. 1976. In causis impotentiae aut inconsummationis requiritur inspectio corporis utriusque vel alterutrius coniugis per peritos facienda, nisi ex adiunctis inutilis evidenter appareat.	Can. 1976. In causes of impotence or non-consummation, inspection of the body of both spouses or of either spouse to be made by experts is required, unless from the circumstances it is evidently useless. *1983 Code correlation: 1983 CIC 1680*
Can. 1977. In peritis eligendis, praeter normas in can. 1792-1805 datas, serventur praescripta canonum qui sequuntur.	Can. 1977. In choosing experts, besides the norms given in can. 1792-1805, the prescriptions of the canons which follow are to be observed. *1983 Code correlation: NA*
Can. 1978. Ad periti munus ne admittantur qui coniuges privatim inspexerint circa factum cui innititur petitio declarationis nullitatis vel inconsummationis; licet tamen hos tanquam testes inducere.	Can. 1978. Let those not be admitted to the office of expert who have privately inspected the spouses concerning the fact on which the petition for declaration of nullity or non-consummation rests; nevertheless it is permitted to introduce them as witnesses. *1983 Code correlation: NA*
Can. 1979. § 1. Ad inspiciendum virum, duo periti medici ex officio deputari debent.	Can. 1979. Sec. 1. For inspecting the man, two medical experts must be deputed from office. *1983 Code correlation: NA*
§ 2. Ad mulierem vero inspiciendam duae obstetrices, quae legitimum peritiae testimonium habeant, ex officio designentur; nisi maluerit mulier a duobus medicis ex officio pariter designandis inspici vel id Ordinarius necessarium habuerit.	Sec. 2. But for inspecting the woman, two midwives who have legitimate testimony of expertise are to be designated from office; unless the woman has preferred to be inspected by two physicians likewise designated from office, or the Ordinary has held this necessary.
§ 3. Corporalis mulieris inspectio fieri debet, servatis plene christianae modestiae regulis et adstante semper honesta matrona ex officio designanda.	Sec. 3. The bodily inspection of the woman must be made with the rules of Christian modesty fully observed and with an honorable matron, to be designated from office, always standing by.
Can. 1980. § 1. Mulieris inspectionem obstetrices vel periti, seorsum singuli, exsequi debent.	Can. 1980. Sec. 1. The midwives or experts must carry out the inspection of the woman separately, each one by himself or herself. *1983 Code correlation: NA*
§ 2. Singuli medici vel obstetrices singulas relationes conficiant, intra terminum a iudice praefinitum tradendas.	Sec. 2. The individual physicians or midwives are to prepare individual reports, to be handed in within the term predefined by the judge.
§ 3. Potest iudex relationes ab obstetricibus confectas examini alicuius periti medici subiicere, si id opportunum existimaverit.	Sec. 3. The judge can subject the reports prepared by the midwives to the examination of some medical expert, if he has considered this opportune.

Can. 1981. Peracta relatione, periti, obstetrices ac matrona, seorsum singuli, a iudice interrogentur, secundum articulos a vinculi defensore antea concinnatos quibus ipsi, praestito iuramento, respondeant.	Can. 1981. When the report has been completed, the experts, midwives, and matron, separately each one, are to be interrogated by the judge according to the articles previously prepared by the defender of the bond, to which they are to respond after rendering an oath. *1983 Code correlation: NA*
Can. 1982. Etiam in causis defectus consensus ob amentiam, requiratur suffragium peritorum, qui infirmum, si casus ferat, eiusve acta quae amentiae suspicionem ingerunt, examinent secundum artis praecepta; insuper uti testes audiri debent periti qui infirmum antea visitaverint.	Can. 1982. Also in causes of defect of consent because of insanity, the vote of experts is to be required; they are to examine the infirm person, if the case requires, or his acts which introduce suspicion of insanity, according to the precepts of the art; moreover experts who previously visited the infirm person must be heard as witnesses. *1983 Code correlation: 1983 CIC 1680*
CAPUT V De publicatione processus, conclusione in causa et sententia	CHAPTER V: Of the Publication of the Process, Conclusion in the Cause, and Sentence
Can. 1983. § 1. Publicato processu fas adhuc est partibus novos testes, ad normam tamen can. 1786, super diversis articulis inducere.	Can. 1983. Sec. 1. Once the process has been published, it is still lawful for the parties to introduce new witnesses, according nevertheless to the norm of can. 1786, concerning different articles. *1983 Code correlation: NA*
§ 2. Si vero testes iam excussi super iisdem articulis antea propositis denuo audiendi sint, servetur praescriptum can. 1781, integro iure defensoris vinculi opportunas proponendi exceptiones.	Sec. 2. But if witnesses already examined must be heard again concerning the same articles previously proposed, the prescription of can. 1781 is to be observed, the right of the defender of the bond to propose opportune exceptions remaining intact.
Can. 1984. § 1. Defensor vinculi ius habet ut in allegando, petendo et respondendo tam in scriptis quam in defensione orali, audiatur postremus.	Can. 1984. Sec. 1. The defender of the bond has the right that in alleging, petitioning, and responding, both in writings and in oral defense, he be heard last. *1983 Code correlation: NA*
§ 2. Quare tribunal ad definitivam sententiam ne deveniat, nisi prius vinculi defensor interrogatus declaraverit sibi nihil deducendum vel inquirendum superesse.	Sec. 2. Wherefore the tribunal is not to come to definitive sentence unless the defender of the bond, having first been interrogated, has declared that nothing to be brought forward or investigated remains to him.
§ 3. Si vero ante praefinitum a iudice iudicii diem defensor nihil deduxerit, praesumitur eum nihil iam deducendum habere.	Sec. 3. But if before the day of judgment predefined by the judge the defender has brought forward nothing, he is presumed to have nothing now to be brought forward.
Can. 1985. In causis quae spectant ad dispensationem matrimonii rati et non consummati, iudex instructor neque ad publicationem processus neque ad sententiam super ipsa inconsummatione et causis ad dispensandum deveniat, sed omnia acta una cum voto scripto Episcopi et defensoris vinculi transmittat ad Sedem Apostolicam.	Can. 1985. In causes which pertain to dispensation of a ratified and non-consummated marriage, the instructing judge is to come neither to publication of the process nor to sentence concerning the non-consummation itself and the causes for dispensing, but is to transmit all the acts together with the written vote of the Bishop and of the defender of the bond to the Apostolic See. *1983 Code correlation: 1983 CIC 1703-5*
CAPUT VI De appellationibus	CHAPTER VI: Of Appeals
Can. 1986. A prima sententia, quae matrimonii nullitatem declaraverit, vinculi defensor, intra legitimum tempus, ad superius tribunal provocare debet; et si negligat officium suum implere, compellatur auctoritate iudicis.	Can. 1986. From the first sentence which has declared the nullity of marriage, the defender of the bond must, within legitimate time, make recourse to the higher tribunal; and if he neglects to fulfill his office, he is to be compelled by authority of the judge. *1983 Code correlation: 1983 CIC 1682*
Can. 1987. Post secundam sententiam, quae matrimonii nullitatem confirmaverit, si defensor vinculi in gradu appellationis pro sua conscientia non crediderit esse appellandum, ius coniugibus est, decem diebus a sententiae denuntiatione elapsis, novas nuptias contrahendi.	Can. 1987. After a second sentence which has confirmed the nullity of marriage, if the defender of the bond in the grade of appeal according to his conscience has not believed that appeal should be made, the spouses have the right, ten days having elapsed from denunciation of the sentence, of contracting new nuptials. *1983 Code correlation: 1983 CIC 1684*
Can. 1988. Decreta matrimonii nullitate, Ordinarius loci curare debet, ut de ea mentio fiat in baptismorum et matrimoniorum regestis, ubi matrimonii celebratio consignata invenitur.	Can. 1988. When the nullity of marriage has been decreed, the Ordinary of the place must take care that mention of it be made in the registers of baptisms and marriages, where the celebration of the marriage is found consigned. *1983 Code correlation: 1983 CIC 1685*
Can. 1989. Cum sententiae in causis matrimonialibus nunquam transeant in rem iudicatam, causae ipsae, si nova argumenta praesto sint, retractari semper poterunt, firmo praescripto can. 1903.	Can. 1989. Since sentences in matrimonial causes never pass into a judged matter, the causes themselves, if new arguments are at hand, can always be retried, with the prescription of can. 1903 remaining firm. *1983 Code correlation: NA*

CAPUT VII De casibus exceptis a regulis hucusque traditis	CHAPTER VII: Of Cases Excepted from the Rules Handed Down Thus Far
Can. 1990. Cum ex certo et authentico documento, quod nulli contradictioni vel exceptioni obnoxium sit, constiterit de exsistentia impedimenti disparitatis cultus, ordinis, voti sollemnis castitatis, ligaminis, consanguinitatis, affinitatis aut cognationis spiritualis, simulque pari certitudine apparuerit dispensationem super his impedimentis datam non esse, hisce in casibus, praetermissis sollemnitatibus hucusque recensitis, poterit Ordinarius, citatis partibus, matrimonii nullitatem declarare, cum interventu tamen defensoris vinculi.	Can. 1990. When from a certain and authentic document, which is subject to no contradiction or exception, it has been established concerning the existence of the impediment of disparity of cult, order, solemn vow of chastity, bond, consanguinity, affinity, or spiritual relationship, and at the same time with equal certitude it has appeared that dispensation concerning these impediments was not given, in these cases, the solemnities recounted thus far having been omitted, the Ordinary, the parties having been cited, will be able to declare the nullity of the marriage, with the intervention nevertheless of the defender of the bond. *1983 Code correlation: 1983 CIC 1686*
Can. 1991. Adversus hanc declarationem defensor vinculi, si prudenter existimaverit impedimenta de quibus in can. 1990 non esse certa aut dispensationem super eisdem probabiliter intercessisse, provocare tenetur ad iudicem secundae instantiae, ad quem acta sunt transmittenda quique scripto monendus est agi de casu excepto.	Can. 1991. Against this declaration the defender of the bond, if he has prudently considered that the impediments of which in can. 1990 are not certain or that dispensation concerning them probably intervened, is held to make recourse to the judge of second instance, to whom the acts are to be transmitted and who is to be warned in writing that there is question of an excepted case. *1983 Code correlation: 1983 CIC 1687*
Can. 1992. Iudex alterius instantiae, cum solo interventu defensoris vinculi, decernet eodem modo de quo in can. 1990, utrum sententia sit confirmanda, an potius procedendum in causa sit ad ordinarium tramitem iuris; quo in casu eam remittit ad tribunal primae instantiae.	Can. 1992. The judge of the other instance, with the intervention of the defender of the bond alone, will decree in the same manner of which in can. 1990 whether the sentence is to be confirmed, or rather whether one must proceed in the cause according to the ordinary course of law; in which case he remits it to the tribunal of first instance. *1983 Code correlation: 1983 CIC 1688*
TITULUS XXI De causis contra sacram ordinationem	TITLE XXI: Of Causes against Sacred Ordination
Can. 1993. § 1. In causis quibus impugnantur obligationes ex sacra ordinatione contractae vel ipsa sacrae ordinationis validitas, libellus mitti debet ad Sacram Congregationem de disciplina Sacramentorum vel, si ordinatio impugnetur ob defectum substantialem sacri ritus, ad Sacram Congregationem S. Officii; et Sacra Congregatio definit utrum causa iudiciario ordine an disciplinae tramite sit pertractanda.	Can. 1993. Sec. 1. In causes in which obligations contracted from sacred ordination or the validity itself of sacred ordination are impugned, the libellus must be sent to the Sacred Congregation of the Discipline of the Sacraments or, if ordination is impugned because of a substantial defect of the sacred rite, to the Sacred Congregation of the Holy Office; and the Sacred Congregation defines whether the cause is to be treated in judicial order or by the path of discipline. *1983 Code correlation: 1983 CIC 1709-10*
§ 2. Si primum, Sacra Congregatio causam remittit ad tribunal dioecesis quae clerico propria fuit tempore sacrae ordinationis, vel, si sacra ordinatio impugnetur ob defectum substantialem sacri ritus, ad tribunal dioecesis in qua ordinatio peracta fuit; pro gradibus vero appellationis standum praescripto can. 1594-1601.	Sec. 2. If the first, the Sacred Congregation remits the cause to the tribunal of the diocese which was proper to the cleric at the time of sacred ordination, or, if sacred ordination is impugned because of a substantial defect of the sacred rite, to the tribunal of the diocese in which the ordination was performed; but for the grades of appeal the prescription of can. 1594-1601 is to be stood by.
§ 3. Si alterum, ipsamet Sacra Congregatio quaestionem dirimit, praevio processu informativo peracto a tribunali Curiae competentis.	Sec. 3. If the second, the Sacred Congregation itself resolves the question, after an informative process has first been carried out by the tribunal of the competent Curia.
Can. 1994. § 1. Validitatem sacrae ordinationis accusare valet clericus peraeque ac Ordinarius cui clericus subsit vel in cuius dioecesi ordinatus sit.	Can. 1994. Sec. 1. The cleric equally as well as the Ordinary to whom the cleric is subject or in whose diocese he was ordained is able to accuse the validity of sacred ordination. *1983 Code correlation: 1983 CIC 1708*
§ 2. Solus clericus, qui existimet se ex sacra ordinatione obligationes ordini adnexas non contraxisse, potest declarationem nullitatis onerum petere.	Sec. 2. Only the cleric who thinks that he has not contracted from sacred ordination the obligations attached to the order can petition a declaration of nullity of the burdens.
Can. 1995. Ea omnia, quae tum in Sectione Prima huius Partis, tum in peculiari titulo de processu in causis matrimonialibus sunt dicta, servari etiam debent, congrua congruis referendo, in causis contra sacram ordinationem.	Can. 1995. All those things which are said both in the First Section of this Part and in the special title concerning process in matrimonial causes must also be observed, with congruous things referred to congruous things, in causes against sacred ordination. *1983 Code correlation: 1983 CIC 1710*
Can. 1996. Defensor vinculi sacrae ordinationis iisdem gaudet iuribus iisdemque tenetur officiis quibus defensor vinculi matrimonialis.	Can. 1996. The defender of the bond of sacred ordination enjoys the same rights and is held to the same offices by which the defender of the matrimonial bond is bound. *1983 Code correlation: 1983 CIC 1711*

Can. 1997. Quamvis actio instituta fuerit non super ipsamet sacrae ordinationis nullitate, sed super obligationibus tantum ex ipsa sacra ordinatione exsurgentibus, nihilominus clericus est ad cautelam ab exercitio ordinum prohibendus.	Can. 1997. Although the action has been instituted not concerning the nullity itself of sacred ordination, but only concerning obligations arising from the sacred ordination itself, nevertheless the cleric is to be prohibited, as a precaution, from the exercise of orders. *1983 Code correlation: 1983 CIC 1709*
Can. 1998. § 1. Ut clericus liber sit ab obligationibus quae a vinculo ordinationis manant, requiruntur duae sententiae conformes.	Can. 1998. Sec. 1. For a cleric to be free from the obligations which flow from the bond of ordination, two conforming sentences are required. *1983 Code correlation: 1983 CIC 1712*
§ 2. Quod ad appellationem attinet, in his causis serventur praescripta can. 1986-1989 de causis matrimonialibus.	Sec. 2. As regards appeal, in these causes the prescriptions of can. 1986-1989 concerning matrimonial causes are to be observed.
PARS SECUNDA DE CAUSIS BEATIFICATIONIS SERVORUM DEI ET CANONIZATIONIS BEATORUM	PART TWO: Of the Causes of Beatification of Servants of God and Canonization of the Blessed
Can. 1999. § 1. Causae beatificationis Servorum Dei et canonizationis Beatorum unius Sanctae Sedis iudicio reservantur.	Can. 1999. Sec. 1. Causes of beatification of Servants of God and canonization of the Blessed are reserved to the judgment of the Holy See alone. *1983 Code correlation: 1983 CIC 1403*
§ 2. Ad normam can. 253, § 3 una Sacrorum Rituum Congregatio in his causis competens est.	Sec. 2. According to the norm of can. 253, Sec. 3, only the Sacred Congregation of Rites is competent in these causes.
§ 3. Ordinarii locorum, iure proprio, possunt ea tantum quae in canonibus qui sequuntur eisdem expresse demandantur.	Sec. 3. Local Ordinaries, by their own right, can do only those things which in the canons that follow are expressly entrusted to them.
Can. 2000. § 1. Causae huiusmodi duplici possunt procedere via, scilicet vel ordinaria non cultus vel extraordinaria casus excepti seu cultus.	Can. 2000. Sec. 1. Causes of this kind can proceed by a twofold way, namely either the ordinary way of non-cult or the extraordinary way of an excepted case or cult. *1983 Code correlation: NA*
§ 2. Per ordinariam viam proceditur, quando, antequam ad discussionem super virtutibus deveniatur, probari intenditur nullum publicum cultum Servo Dei fuisse praestitum vel, si quando per abusum praestitus fuerit, sublatum fuisse; per extraordinariam vero cum probari intenditur aliquem Dei Servum in possessione publici et ecclesiastici cultus versari.	Sec. 2. One proceeds by the ordinary way when, before one comes to discussion concerning virtues, it is intended to be proved that no public cult was offered to the Servant of God or, if at some time it was offered by abuse, that it was removed; but by the extraordinary way when it is intended to be proved that some Servant of God is in possession of public and ecclesiastical cult.
Can. 2001. § 1. Causae martyrum sive procedant per viam ordinariam sive per extraordinariam non sunt cumulandae, sed unaquaeque singillatim tractanda est, nisi agatur de martyribus qui in eadem persecutione eodemque loco passi sunt.	Can. 2001. Sec. 1. Causes of martyrs, whether they proceed by the ordinary way or by the extraordinary way, are not to be cumulated, but each one is to be treated individually, unless there is question of martyrs who suffered in the same persecution and in the same place. *1983 Code correlation: NA*
§ 2. Id extendi quoque debet ad distinctos processus et discussiones quae in iis causis fieri praescribuntur inde a causae introductione usque ad finem.	Sec. 2. This must also be extended to the distinct processes and discussions which are prescribed to be made in these causes from the introduction of the cause up to the end.
Can. 2002. In canonibus qui sequuntur, nomine Ordinarii non intelligitur Vicarius Generalis, nisi habuerit mandatum speciale.	Can. 2002. In the canons which follow, by the name of Ordinary is not understood the Vicar General, unless he has had a special mandate. *1983 Code correlation: NA*
TITULUS XXII De nonnullis personis quae in his processibus partem habent	TITLE XXII: Of Certain Persons Who Have a Part in These Processes
CAPUT I De Actore et Postulatore	CHAPTER I: Of the Actor and Postulator
Can. 2003. § 1. Quivis fidelis vel legitimus Christifidelium coetus ius habet petendi ut causa apud tribunal competens instruatur.	Can. 2003. Sec. 1. Any faithful person or legitimate group of the Christian faithful has the right of petitioning that a cause be instructed before the competent tribunal. *1983 Code correlation: NA*
§ 2. Si petitio a legitima et competenti Ecclesiae auctoritate admissa fuerit, eo ipso petenti ius est causam legitime promovendi et ad exitum perducendi.	Sec. 2. If the petition has been admitted by the legitimate and competent authority of the Church, by that very fact the petitioner has the right of legitimately promoting the cause and bringing it to conclusion.
§ 3. Loci Ordinarius potest sive ex officio sive ad instantiam causam beatificationis instruere.	Sec. 3. The local Ordinary can instruct a cause of beatification either from office or at the instance of a party.

Can. 2004. § 1. Actor potest agere vel per se vel per procuratorem ad hoc legitime constitutum; mulieres nonnisi per procuratorem.	Can. 2004. Sec. 1. The actor can act either by himself or through a procurator legitimately constituted for this; women only through a procurator. *1983 Code correlation: NA*
§ 2. Qui apud tribunal competens causam pertractat dicitur postulator.	Sec. 2. He who treats the cause before the competent tribunal is called the postulator.
§ 3. Postulator, sive proprio sive alieno nomine agat, debet esse sacerdos vel saecularis vel religiosus, in Urbe fixam habens sedem.	Sec. 3. The postulator, whether he acts in his own name or in another's name, must be a priest, either secular or religious, having a fixed seat in the City.
Can. 2005. Singuli pro singulis causis postulatores admittuntur: nec alii quam causae postulatori competit ius substituendi sibi per legitimum mandatum alios qui vice-postulatores dicuntur.	Can. 2005. Individual postulators are admitted for individual causes; nor does the right belong to anyone other than the postulator of the cause of substituting for himself, by legitimate mandate, others who are called vice-postulators. *1983 Code correlation: NA*
Can. 2006. § 1. Tum postulator tum vice-postulatores, si ex alius mandato causam agant, antequam ad munus suum exercendum admittantur, debent mandatum tribunali exhibere.	Can. 2006. Sec. 1. Both the postulator and the vice-postulators, if they conduct the cause by mandate of another, before they are admitted to exercising their office, must exhibit the mandate to the tribunal. *1983 Code correlation: NA*
§ 2. Mandatum postulatoris exactum sit ad normam can. 1659 neque censeatur legitimum nisi cum fuerit a Sacra Congregatione admissum et in eiusdem actis inscriptum; mandatum vero vice-postulatorum debet recognosci et admitti a tribunali in quo munus suum exercent.	Sec. 2. The mandate of the postulator is to be drawn up according to the norm of can. 1659 and is not considered legitimate unless it has been admitted by the Sacred Congregation and inscribed in its acts; but the mandate of the vice-postulators must be recognized and admitted by the tribunal in which they exercise their office.
Can. 2007. Ad postulatoris officium pertinet:	Can. 2007. To the office of postulator it belongs: *1983 Code correlation: NA*
1° Agere causam apud iudices competentes;	1. To conduct the cause before competent judges.
2° Necessarios sumptus facere; sed pecunia a fidelibus ad causae expensas collecta administrari debet ad normam instructionum Sedis Apostolicae;	2. To make necessary expenses; but money collected from the faithful for expenses of the cause must be administered according to the norm of the instructions of the Apostolic See.
3° Nomina testium et documenta tribunali exhibere;	3. To exhibit the names of witnesses and documents to the tribunal.
4° Conficere et exhibere promotori fidei articulos, super quibus testes in processibus debeant interrogari.	4. To prepare and exhibit to the promoter of the faith the articles concerning which witnesses must be interrogated in the processes.
Can. 2008. Mandatum postulatoris, si postulator nomine alius agat, finem habet iisdem de causis quibus ad normam iuris mandatum aliorum procuratorum exstinguitur.	Can. 2008. The mandate of the postulator, if the postulator acts in the name of another, has an end for the same causes by which, according to the norm of law, the mandate of other procurators is extinguished. *1983 Code correlation: NA*
CAPUT II De Cardinali Relatore, Promotoribus fidei et Subpromotoribus	CHAPTER II: Of the Cardinal Relator, Promoters of the Faith, and Subpromoters
Can. 2009. § 1. In causis, quae agitantur apud Sacram Congregationem, relatorem seu ponentem agat unus e Patribus Cardinalibus eidem Congregationi adscriptis, a Romano Pontifice designatus.	Can. 2009. Sec. 1. In causes which are conducted before the Sacred Congregation, one of the Cardinal Fathers enrolled in the same Congregation, designated by the Roman Pontiff, is to act as relator or ponens. *1983 Code correlation: NA*
§ 2. Eius officium est causae sibi demandatae peculiare studium impendere et in plenaria seu ordinaria congregatione ea omnia referre, quae sive in favorem causae sive contra eam facere videntur.	Sec. 2. His office is to devote special study to the cause entrusted to him and to report in the plenary or ordinary congregation all those things which seem to make either in favor of the cause or against it.
Can. 2010. § 1. Ad ius tuendum in quolibet processu partem habere debet promotor fidei, qui semper citari debet ad normam can. 1587.	Can. 2010. Sec. 1. For the protection of the law, the promoter of the faith must have a part in any process, who must always be cited according to the norm of can. 1587. *1983 Code correlation: NA*
§ 2. Fidei promotor apud Sacram Congregationem dicitur Promotor generalis fidei, et Assessor Sacrae Congregationis qui eidem assistit, dicitur Sub-promotor generalis fidei.	Sec. 2. The promoter of the faith before the Sacred Congregation is called the Promoter General of the Faith, and the Assessor of the Sacred Congregation who assists him is called the Sub-promoter General of the Faith.

Can. 2011. § 1. Promotor fidei, extra Sacram Congregationem, constitui potest vel ad omnes causas vel ad aliquam causam particularem.	Can. 2011. Sec. 1. A promoter of the faith, outside the Sacred Congregation, can be constituted either for all causes or for some particular cause. *1983 Code correlation: NA*
§ 2. Promotor fidei generalis et Sub-promotor generalis a Romano Pontifice eliguntur; promotor fidei apud Ordinariorum tribunal, si quidem agatur de processu apostolico, nominatur a Promotore generali et tunc nomen sub-promotoris habet; secus nominetur ab Ordinario ante edictum de quo in can. 2043.	Sec. 2. The Promoter General of the Faith and Sub-promoter General are chosen by the Roman Pontiff; the promoter of the faith before the tribunal of Ordinaries, if indeed there is question of an apostolic process, is nominated by the Promoter General and then has the name of sub-promoter; otherwise he is to be named by the Ordinary before the edict of which in can. 2043.
Can. 2012. § 1. Promotoris fidei est concinnare interrogatoria sobria, mere historica, quae non eo spectent ut certam quandam responsionem ab interrogato eliciant, quaeque apta sint ad veritatem eruendam etiam super articulis a postulatore propositis, eaque iudicibus exhibere sub secreti obligatione.	Can. 2012. Sec. 1. It belongs to the promoter of the faith to compose sober, merely historical interrogatories, which do not tend to elicit some certain response from the one interrogated, and which are apt for uncovering the truth even concerning the articles proposed by the postulator, and to exhibit them to the judges under obligation of secrecy. *1983 Code correlation: NA*
§ 2. Est praeterea eiusdem promotoris instare ut testes ex officio citentur et opportunas promovere exceptiones; sed iudex potest testes, etiam promotore fidei non instante aut renuente, ipso tamen monito, ex officio arcessere.	Sec. 2. It is moreover for the same promoter to insist that witnesses be cited from office and to promote opportune exceptions; but the judge can call witnesses from office, even when the promoter of the faith does not insist or refuses, after nevertheless having warned him.
CAPUT III De notario, cancellario et advocatis	CHAPTER III: Of the Notary, Chancellor, and Advocates
Can. 2013. § 1. Processibus sive apostolicis sive ab Ordinario loci iure proprio instruendis assistere debet notarius seu actuarius.	Can. 2013. Sec. 1. A notary or actuary must assist at processes, whether apostolic or to be instructed by the local Ordinary by his own right. *1983 Code correlation: NA*
§ 2. Notarius apud Sacram Congregationem debet esse e numero Protonotariorum participantium.	Sec. 2. The notary before the Sacred Congregation must be from the number of participating Protonotaries.
Can. 2014. Religiosi fungi valide nequeunt munere notarii, nisi ex necessitate; in causis autem propriae religionis semper excluduntur.	Can. 2014. Religious cannot validly discharge the office of notary, except from necessity; but in causes of their own religion they are always excluded. *1983 Code correlation: NA*
Can. 2015. In processibus ab Ordinario loci instruendis extra Urbem, notarii munere fungi potest ipsemet Curiae notarius; in Urbe notarii munere fungatur Protonotarius Sacrae Congregationis, eoque absente, notarius Vicariatus Urbis.	Can. 2015. In processes instructed by the local Ordinary outside the City, the notary himself of the Curia can discharge the office of notary; in the City the Protonotary of the Sacred Congregation is to discharge the office of notary, and, he being absent, the notary of the Vicariate of the City. *1983 Code correlation: NA*
Can. 2016. Notario dari potest adiutor seu, ut aiunt, adiunctus qui ei auxilium praestet in conferendis transumptis cum actis originalibus, et exemplaribus cum documentis quae ex autographis in bibliothecis, tabulariis, etc., servatis transcribantur.	Can. 2016. An assistant or, as they say, adjunct can be given to the notary, who may furnish him help in comparing transcripts with the original acts, and copies with documents which are transcribed from autographs preserved in libraries, archives, etc. *1983 Code correlation: NA*
Can. 2017. Notarius adiunctus et cancellarius Sacrae Congregationis debent esse sacerdotes, integrae famae et omni exceptione maiores; cancellarius vero sit praeterea laurea in iure canonico donatus.	Can. 2017. The adjunct notary and the chancellor of the Sacred Congregation must be priests, of whole reputation and above every exception; but the chancellor is moreover to be furnished with a degree in canon law. *1983 Code correlation: NA*
Can. 2018. Advocati et procuratores in causis beatificationis et canonizationis apud Sacram Congregationem debent esse potiti laurea in iure canonico et saltem licentia in sacra theologia, et fecerint oportet tirocinium penes aliquem ex advocatis Sacrae eiusdem Congregationis vel penes ipsum fidei Subpromotorem generalem; pro advocatis insuper requiritur legitimus titulus advocati rotalis.	Can. 2018. Advocates and procurators in causes of beatification and canonization before the Sacred Congregation must be possessed of a degree in canon law and at least a licentiate in sacred theology, and they must have made a traineeship with some one of the advocates of the same Sacred Congregation or with the Sub-promoter General of the Faith himself; for advocates moreover a legitimate title of rotal advocate is required. *1983 Code correlation: NA*
TITULUS XXIII De probationibus in his processibus adhibendis	TITLE XXIII: Of Proofs to Be Used in These Processes
CAPUT I De probationibus generatim	CHAPTER I: Of Proofs in General

Can. 2019. In his causis probationes debent esse omnino plenae; nec aliae sunt admittendae, nisi quae ex testibus et ex documentis eruantur.	Can. 2019. In these causes proofs must be entirely full; nor are any others to be admitted, except those which are drawn from witnesses and from documents. *1983 Code correlation: NA*
Can. 2020. § 1. Ad probandum nunquam Servo Dei cultum fuisse praestitum, quatuor saltem testes sunt necessarii.	Can. 2020. Sec. 1. To prove that cult was never offered to a Servant of God, at least four witnesses are necessary. *1983 Code correlation: NA*
§ 2. Ad probandam famam virtutum, martyrii ac miraculorum, octo saltem testes requiruntur, qui singulares esse possunt singularitate, ut aiunt, adminiculativa; praeterea duo saltem testes ex officio vocandi sunt.	Sec. 2. To prove the fame of virtues, martyrdom, and miracles, at least eight witnesses are required, who can be singular with the singularity, as they say, of support; moreover at least two witnesses are to be called from office.
§ 3. Ad probandas virtutes vel martyrium, requiruntur testes de visu et contestes: historica monumenta adminiculum tantum praestare possunt.	Sec. 3. To prove virtues or martyrdom, eyewitnesses and co-witnesses are required; historical monuments can furnish only support.
§ 4. Si habeantur in processu apostolico testes ex auditu a videntibus et in informativo testes de visu, possunt ii omnes coniungi in linea probationis.	Sec. 4. If in the apostolic process there are witnesses from hearing from those seeing, and in the informative process eyewitnesses, all these can be joined in the line of proof.
§ 5. Si vero adsint in informativo testes de visu et in apostolico testes tantummodo ex auditu auditus, hi habent vim adminiculi, magis vel minus gravis pro prudenti iudicum aestimatione; et tunc tantum ad ulteriora, idest ad miraculorum disceptationem, procedi potest, cum ex horum omnium testium coniunctione talis habeatur probatio quae viro prudenti de re gravi iudicaturo fidem factura sit et auctoritatem.	Sec. 5. But if in the informative process there are eyewitnesses and in the apostolic process witnesses only from hearing of hearing, these have the force of support, more or less grave according to the prudent estimation of the judges; and then only can one proceed to further matters, that is, to the disputation of miracles, when from the conjunction of all these witnesses there is such proof as would make faith and authority for a prudent man about to judge concerning a grave matter.
§ 6. In causis tamen antiquis per viam non cultus procedentibus, in quibus deficiunt oculati testes vel ex auditu a videntibus, et in causis procedentibus per viam casus excepti, virtutes et martyrium probari poterunt per testes ex auditu atque ex publica fama, quae annulatam, uti aiunt, traditionem ex auditu constituat, et per documenta coaeva vel monumenta uti authentica recognita.	Sec. 6. Nevertheless, in ancient causes proceeding by the way of non-cult, in which eyewitnesses or witnesses from hearing from those seeing are lacking, and in causes proceeding by the way of an excepted case, virtues and martyrdom can be proved through witnesses from hearing and from public fame, which constitutes an annulated, as they say, tradition from hearing, and through contemporaneous documents or monuments recognized as authentic.
§ 7. Denique miracula semper probanda sunt per testes de visu et contestes.	Sec. 7. Finally, miracles must always be proved through eyewitnesses and co-witnesses.
Can. 2021. Cultus immemorabilis probatur per authentica monumenta, quae constitutioni Urbanianae, an. 1634 promulgatae, centum annorum spatio antecedant vel illo saeculo perdurante sint edita, dummodo facta referant quae saltem centum ante annos contigerint una cum populi traditione nunquam interrupta.	Can. 2021. Immemorial cult is proved through authentic monuments, which precede by a space of one hundred years the Urbanian constitution promulgated in the year 1634, or were published while that century endured, provided that they report facts which happened at least one hundred years before, together with the never-interrupted tradition of the people. *1983 Code correlation: NA*
Can. 2022. Longissimi temporis cultus a Sede Apostolica permissus per documenta coaeva probatur.	Can. 2022. Cult of very long time permitted by the Apostolic See is proved through contemporaneous documents. *1983 Code correlation: NA*
CAPUT II De testibus et peritis	CHAPTER II: Of Witnesses and Experts
Can. 2023. In processibus beatificationis omnes Christifideles, salvo praescripto can. 2027, § 2, n.1, tenentur, licet non vocati, ea in Ecclesiae notitiam perferre, quae contra virtutem aut miracula aut martyrium Servi Dei facere ipsis videantur.	Can. 2023. In processes of beatification, all the Christian faithful, with the prescription of can. 2027, Sec. 2, n. 1 preserved, are held, though not called, to bring to the knowledge of the Church those things which seem to them to make against the virtue or miracles or martyrdom of the Servant of God. *1983 Code correlation: NA*
Can. 2024. Tanquam testes vocandi in primis sunt a promotore fidei, etsi a postulatore non inducti, ii omnes qui cum Servo Dei familiaritatem vel consuetudinem habuerunt.	Can. 2024. As witnesses to be called first by the promoter of the faith, even if not introduced by the postulator, are all those who had familiarity or customary association with the Servant of God. *1983 Code correlation: NA*

Can. 2025. § 1. Omnes de quibus in can. 2023, 2024, nisi iam tanquam testes se inductos sciverint, dare litteras debent ad proprium Ordinarium, quibus utrum consuetudinem cum Servo Dei habuerint, an aliquod factum peculiare aperiendum cognoscant et quodnam illud sit, breviter exponant; Ordinarius vero has litteras promotori fidei transmittendas curet.	Can. 2025. Sec. 1. All those of whom in can. 2023, 2024, unless they already knew themselves to have been introduced as witnesses, must give letters to their proper Ordinary, in which they briefly explain whether they had customary association with the Servant of God, or know some particular fact to be disclosed and what that is; but the Ordinary is to take care that these letters be transmitted to the promoter of the faith. *1983 Code correlation: NA*
§ 2. Religiosi vel religiosae litteras eiusmodi, sigillo clausas, immediate et directe ad Ordinarium aut fidei promotorem transmittant, vel confessario tradant qui illas quamprimum ad Ordinarium vel promotorem fidei deferendas curet.	Sec. 2. Religious men or women are to transmit letters of this kind, closed with a seal, immediately and directly to the Ordinary or promoter of the faith, or hand them to the confessor, who is to take care that they are brought as soon as possible to the Ordinary or promoter of the faith.
§ 3. Illitterati rem parocho exponant, qui ad Ordinarium vel promotorem fidei eam referat.	Sec. 3. The illiterate are to explain the matter to the parish priest, who is to report it to the Ordinary or promoter of the faith.
Can. 2026. Superiores religiosi gravi obligatione tenentur curandi ut omnes subditi, qui debent, accedant ad deponendum, quos tamen nec directe nec indirecte impellant ad testandum in unum potius quam in alium sensum.	Can. 2026. Religious Superiors are held by grave obligation of taking care that all subjects who ought to do so approach to depose, whom nevertheless they are to impel neither directly nor indirectly to testify in one sense rather than in another. *1983 Code correlation: NA*
Can. 2027. § 1. Admittuntur ut testes consanguinei, affines, familiares, haeretici quoque et infideles.	Can. 2027. Sec. 1. Blood relatives, affines, familiars, and also heretics and infidels are admitted as witnesses. *1983 Code correlation: NA*
§ 2. Admitti nequeunt:	Sec. 2. The following cannot be admitted:
1° Confessarius ad normam can. 1757, § 3, n. 2;	1. The confessor according to the norm of can. 1757, Sec. 3, n. 2.
2° Postulator, advocatus aut procurator in causa, durante munere; si vero munus penitus dimiserint, admittuntur, sed adminiculum tantum suppeditare possunt;	2. The postulator, advocate, or procurator in the cause, while holding the office; but if they have entirely given up the office, they are admitted, but can furnish only support.
3° Qui munere iudicis aliquando in causa functi sunt.	3. Those who at some time have discharged the office of judge in the cause.
Can. 2028. § 1. Medici a curatione, quicumque ii sint, cum de miraculis agitur, tanquam testes sunt inducendi.	Can. 2028. Sec. 1. Physicians from the treatment, whoever they may be, when there is question of miracles, are to be introduced as witnesses. *1983 Code correlation: NA*
§ 2. Quod si renuerint se tribunali sistere, curet iudex ut saltem scriptam et iuratam relationem de morbo eiusque processu conficiant actis inserendam, vel eorum sententia per interpositam personam excipiatur, deinde examini subiiciendam.	Sec. 2. But if they have refused to present themselves to the tribunal, the judge is to take care that at least they prepare a written and sworn report concerning the illness and its course, to be inserted in the acts, or that their opinion be received through an intermediary person, then to be subjected to examination.
Can. 2029. Testes in sua testificatione propriae scientiae causam reddere debent circa ea quae asserunt; secus eorum testimonium nihili faciendum est.	Can. 2029. Witnesses in their testimony must render the cause of their own knowledge concerning those things which they assert; otherwise their testimony is to be made of no account. *1983 Code correlation: NA*
Can. 2030. Ad probandam famam sanctitatis vel martyrii Servi Dei qui pertinuerit ad aliquam religionem, dimidia saltem pars testium debent esse extranei.	Can. 2030. To prove the fame of sanctity or martyrdom of a Servant of God who belonged to some religion, at least half the witnesses must be outsiders. *1983 Code correlation: NA*
Can. 2031. Cum peritorum opera est necessaria:	Can. 2031. When the work of experts is necessary: *1983 Code correlation: NA*
1° Periti sint saltem duo, quorum alter alteri sit ignotus, salvo praescripto n. 4;	1. Let the experts be at least two, of whom one is unknown to the other, with the prescription of n. 4 preserved.
2° Deputentur a tribunali per maiorem suffragiorum partem, audito fidei promotore, vel, si penes Sacram Congregationem operam suam praestare debeant, a Cardinali Ponente, audito fidei generali Promotore; semper autem excludi debent qui in causa testis munere functi sunt;	2. Let them be deputed by the tribunal through the greater part of the votes, after the promoter of the faith has been heard, or, if they must furnish their work before the Sacred Congregation, by the Cardinal Ponens, after the Promoter General of the Faith has been heard; but those who have discharged the office of witness in the cause must always be excluded.
3° Postulator certior ne fiat quinam periti fuerint designati; et ipsimet periti de sua designatione secretum servent;	3. Let the postulator not be made more certain who the experts are who have been designated; and let the experts themselves keep secret concerning their designation.

4° Periti seorsim singuli ad peritiam deveniant, nisi ex iusta causa iudex, assentiente promotore fidei, permittat ut ii simul peritiam instituant;	4. Let the experts individually come separately to the expert examination, unless for a just cause the judge, with the promoter of the faith assenting, permits them to institute the expert examination together.
5° Singuli relationem peritiae a se confectae scripto tradant; sed deinde seorsim interrogentur, etsi peritiam simul confecerint.	5. Let the individuals hand in the report of the expert examination prepared by themselves in writing; but afterward let them be interrogated separately, even if they prepared the expert examination together.
CAPUT III De documentis processu inserendis	CHAPTER III: Of Documents to Be Inserted in the Process
Can. 2032. § 1. Documenta, quibus postulator innititur, integra exhibenda sunt tribunali.	Can. 2032. Sec. 1. The documents upon which the postulator relies must be exhibited entire to the tribunal. *1983 Code correlation: NA*
§ 2. Sed alia quoque documenta poterit a postulatore tribunal exigere, quae ad veritatem detegendam conferre eidem tribunali videantur.	Sec. 2. But the tribunal can also demand from the postulator other documents which seem to the same tribunal to contribute to uncovering the truth.
Can. 2033. § 1. Testimonia extraiudicialia scripto consignata sive ab iis quos postulator in processu interrogari curaverit circa virtutes et martyrium Servi Dei, sive ab aliis quos postulator interrogandos proposuerit, etsi in processibus afferantur, recenseri tamen nequeunt inter documenta quae in iudicio de Servi Dei sanctitate vel martyrio vim probativam habent.	Can. 2033. Sec. 1. Extrajudicial testimonies consigned in writing, whether by those whom the postulator has caused to be interrogated in the process concerning the virtues and martyrdom of the Servant of God, or by others whom the postulator has proposed to be interrogated, even if they are brought forward in the processes, nevertheless cannot be counted among the documents which have probative force in the judgment concerning the sanctity or martyrdom of the Servant of God. *1983 Code correlation: NA*
§ 2. Nec elogia funebria et necrologia illico post mortem Servi Dei exarata vel typis edita legitimam probationem constituunt.	Sec. 2. Nor do funeral praises and necrologies written or published in print immediately after the death of the Servant of God constitute legitimate proof.
§ 3. Multoque minus testimonia virorum quamvis illustrium circa virtutes et opera Servi Dei non sponte, sed amicorum precibus, eo adhuc vivente, scripto tradita.	Sec. 3. Much less do testimonies of men, however illustrious, concerning the virtues and works of the Servant of God, handed down in writing while he was still living, not spontaneously but at the prayers of friends.
Can. 2034. Qui documenta exhibent, debent declarare eorum originem et authenticitatem.	Can. 2034. Those who exhibit documents must declare their origin and authenticity. *1983 Code correlation: NA*
Can. 2035. § 1. Historiae non habent vim documentorum, nisi documentis innixae in processu exhibitis.	Can. 2035. Sec. 1. Histories do not have the force of documents unless they rest upon documents exhibited in the process. *1983 Code correlation: NA*
§ 2. Si qui magnae auctoritatis viri his documentis usi sint eaque probaverint, eorum testimonium afferri debet tantum ad confirmandam documentorum authenticitatem et auctoritatem.	Sec. 2. If men of great authority have used these documents and approved them, their testimony must be brought forward only to confirm the authenticity and authority of the documents.
Can. 2036. § 1. Documenta historica sive manu scripta, sive typis impressa, quibus postulator Servi Dei virtutes aut cultus eidem praestiti antiquitatem eiusque non interruptam continuationem probare intendit, inserantur in processum et cum ipso transmittantur ad Sacram Congregationem et a viris peritis examinentur.	Can. 2036. Sec. 1. Historical documents, whether handwritten or printed in type, by which the postulator intends to prove the virtues of the Servant of God or the antiquity of the cult offered to the same and its uninterrupted continuation, are to be inserted in the process and transmitted with it to the Sacred Congregation and examined by expert men. *1983 Code correlation: NA*
§ 2. At si quod ex his in bibliotheca vel tabulario asservetur, unde deduci nequeat, eius exemplar scriptum vel photographice redditum exhibeatur cum testificatione scripto reddita a notario tribunalis de eius authenticitate.	Sec. 2. But if any of these is kept in a library or archive, from which it cannot be brought out, a written or photographically reproduced copy of it is to be exhibited with a testimony rendered in writing by the notary of the tribunal concerning its authenticity.
§ 3. Si ne id quidem fieri possit, res deferatur ad Sacram Congregationem, quae peritos designet ut ea recognoscant ubi asservantur.	Sec. 3. If not even this can be done, the matter is to be referred to the Sacred Congregation, which is to designate experts so that they may inspect those things where they are preserved.
TITULUS XXIV De processu beatificationis Servorum Dei per viam non cultus	TITLE XXIV: Of the Process of Beatification of Servants of God by the Way of Non-Cult

Can. 2037. § 1. Personae quae in processu, sive a locorum Ordinariis iure proprio sive a delegatis Sedis Apostolicae instruendo, partem habent, scilicet iudices, promotor fidei ac sub-promotores, notarius et adiunctus debent, initio uniuscuiusque processus, secundum formulam a Sacra Congregatione praescriptam, iusiurandum praestare de munere fideliter adimplendo, de secreto servando usque ad processus publicationem et de donis cuiusvis generis non accipiendis.	Can. 2037. Sec. 1. The persons who have a part in the process, whether it is to be instructed by local Ordinaries by their own right or by delegates of the Apostolic See, namely judges, the promoter of the faith and sub-promoters, the notary and adjunct, must, at the beginning of each process, according to the formula prescribed by the Sacred Congregation, take an oath concerning the office to be faithfully fulfilled, concerning secrecy to be observed up to the publication of the process, and concerning gifts of any kind not to be accepted. *1983 Code correlation: NA*
§ 2. Ordinarius, etsi partes iudicis non agat, tenetur tamen praestare iusiurandum de secreto servando.	Sec. 2. The Ordinary, even if he does not act the parts of judge, is nevertheless held to take an oath concerning secrecy to be observed.
§ 3. Praeterquam quod de secreto servando, iurare praeterea debent testes, nemine excepto aut dispensato, de veritate dicenda, antequam interrogentur, de veritate dictorum, post factam interrogationem; periti, interpretes, revisores et scriba, de munere bene adimplendo, antequam peritiam, conversionem de uno sermone in alium, revisionem, transcriptionem peragant; de munere bene adimpleto, post peractam peritiam, conversionem, transcriptionem, revisionem. Etiam cursor seu nuntius iusiurandum praestet de officio fideliter obeundo.	Sec. 3. Besides the oath concerning secrecy to be observed, witnesses, no one excepted or dispensed, must moreover swear concerning the truth to be spoken before they are interrogated, and concerning the truth of what has been said after interrogation has been made; experts, interpreters, revisers, and the scribe must swear concerning the office to be well fulfilled before they carry out expert examination, translation from one language into another, revision, or transcription; and concerning the office well fulfilled after the expert examination, translation, transcription, or revision has been completed. The courier or messenger also is to take an oath concerning the office to be faithfully discharged.
§ 4. Postulatores ac vice-postulatores praestare debent iusiurandum calumniae, idest iurent se veritatem per totum processum dicturos nullaque fraude usuros.	Sec. 4. Postulators and vice-postulators must take the oath of calumny, that is, they are to swear that they will speak the truth throughout the whole process and use no fraud.
§ 5. Penes Sacram Congregationem, quod ad iusiurandum attinet, servetur lex eiusdem propria.	Sec. 5. Before the Sacred Congregation, as regards the oath, its own law is to be observed.
CAPUT I De processibus a loci Ordinario iure proprio instruendis	CHAPTER I: Of Processes to Be Instructed by the Local Ordinary by His Own Right
Can. 2038. § 1. Ad introductionem causae beatificationis Servi Dei, a Sede Apostolica obtinendam, debet prius iure constare de puritate doctrinae in eius scriptis, de eiusdem fama sanctitatis, virtutum et miraculorum vel martyrii, de absentia cuiuslibet obstaculi quod peremptorium videatur; mox vero de cultu publico eidem non praestito.	Can. 2038. Sec. 1. For the introduction of a cause of beatification of a Servant of God to be obtained from the Apostolic See, it must first be juridically established concerning the purity of doctrine in his writings, concerning his fame of sanctity, virtues and miracles or martyrdom, concerning the absence of any obstacle which seems peremptory; but afterward concerning public cult not offered to him. *1983 Code correlation: NA*
§ 2. Quare ad preces postulatoris Ordinarius, si petitionem admittendam esse existimaverit, debet:	Sec. 2. Wherefore, at the prayers of the postulator, the Ordinary, if he has judged that the petition is to be admitted, must:
1° Scripta Servi Dei perquirere;	1. Search out the writings of the Servant of God.
2° Processum informativum instruere super fama sanctitatis, virtutum in genere vel martyrii, causae martyrii et miraculorum;	2. Instruct the informative process concerning the fame of sanctity, virtues in general or martyrdom, the cause of martyrdom, and miracles.
3° Processum instruere super non cultu.	3. Instruct the process concerning non-cult.
Can. 2039. § 1. Ad haec competens est Ordinarius loci in quo Servus Dei supremum diem obiit, aut miracula contigerunt; qui tamen non debet ipse per se iudicium instruere, si sit de gente Servi Dei.	Can. 2039. Sec. 1. For these things the Ordinary of the place in which the Servant of God died his last day, or miracles happened, is competent; who nevertheless must not instruct the judgment himself by himself, if he is of the family of the Servant of God. *1983 Code correlation: NA*
§ 2. Cum antiquus exstat processus super fama sanctitatis vel martyrii ante annos triginta confectus, sed causa, antequam a Sede Apostolica obtineret legitimam introductionem, qualibet de causa fuerit intermissa, ad eosdem Ordinarios eorumve successores pertinet processum informativum conficere super continuatione famae sanctitatis vel martyrii.	Sec. 2. When an ancient process concerning the fame of sanctity or martyrdom exists, completed thirty years before, but the cause, before it obtained legitimate introduction from the Apostolic See, was interrupted for any cause whatever, it belongs to the same Ordinaries or their successors to prepare an informative process concerning the continuation of the fame of sanctity or martyrdom.
Can. 2040. § 1. Tribunal constare debet praeside, qui est ipsemet Ordinarius per se vel per sacerdotem ad hoc delegatum, et in hoc altero casu duobus aliis iudicibus ab eodem Ordinario eligendis inter iudices synodales.	Can. 2040. Sec. 1. The tribunal must consist of a president, who is the Ordinary himself by himself or through a priest delegated for this, and in this latter case of two other judges to be chosen by the same Ordinary from among the synodal judges. *1983 Code correlation: NA*

§ 2. Ordinarius per decretum designet tribunalis praesidem, sive hoc munus sibi reservet, sive delegatum cum duobus aliis iudicibus nominet; eodemque decreto nominet fidei promotorem et notarium.	Sec. 2. The Ordinary by decree is to designate the president of the tribunal, whether he reserves this office to himself, or names a delegate with two other judges; and by the same decree he is to name the promoter of the faith and the notary.
Can. 2041. § 1. Sessiones tribunalis pro excipiendo iureiurando et examine testium habeantur diurno, quoad fieri potest, tempore et in loco sacro.	Can. 2041. Sec. 1. Sessions of the tribunal for receiving the oath and for the examination of witnesses are to be held by day, insofar as can be done, and in a sacred place. *1983 Code correlation: NA*
§ 2. Post unamquamque sessionem acta causae claudi et iudicis sigillo obsignari debent, non aperienda, nisi in sequenti sessione, postquam iudex sigillum integrum et intactum recognoverit; si sigillum integrum et intactum non inveniatur, iudex rem deferat ad Sacram Congregationem.	Sec. 2. After each session the acts of the cause must be closed and sealed with the judge's seal, not to be opened except in the following session, after the judge has recognized that the seal is whole and intact; if the seal is not found whole and intact, the judge is to refer the matter to the Sacred Congregation.
ART. I De perquisitione scriptorum Servi Dei	ARTICLE I: Of the Search for the Writings of the Servant of God
Can. 2042. Nomine scriptorum veniunt non modo opera inedita Servi Dei, sed etiam quae iam typis fuerint impressa; item conciones, epistolae, diaria, autobiographiae, quidquid denique vel ipse per se, vel aliena manu exaraverit.	Can. 2042. By the name of writings come not only unpublished works of the Servant of God, but also those which have already been printed in type; likewise sermons, letters, diaries, autobiographies, finally whatever either he himself by himself, or by another's hand, has written. *1983 Code correlation: NA*
Can. 2043. § 1. Ordinarius per publicum edictum in singulis paroeciis, si fieri potest, vulgandum vel alio opportuniore modo scripta Servi Dei ab omnibus penes quos exstent ad tribunal deferri iubeat, et praescripta can. 2023-2025 in memoriam revocet atque urgeat.	Can. 2043. Sec. 1. The Ordinary, by a public edict to be published in individual parishes, if this can be done, or by another more opportune manner, is to order the writings of the Servant of God to be brought to the tribunal by all with whom they exist, and is to recall to memory and urge the prescriptions of can. 2023-2025. *1983 Code correlation: NA*
§ 2. Si vero agatur de causa Servi Dei ad religionem aliquam pertinentis, vulgari praeterea debet edictum in singulis eiusdem religionis domibus; et Superiores gravi obligatione tenentur curandi ut haec publicatio fiat, habita expressa mentione praescripti can. 2025, § 2, itemque ut omnes subditi qui habeant, scripta remittant.	Sec. 2. But if there is question of the cause of a Servant of God belonging to some religion, the edict must moreover be published in individual houses of the same religion; and Superiors are held by grave obligation of taking care that this publication be made, with express mention made of the prescription of can. 2025, Sec. 2, and likewise that all subjects who have writings send them in.
§ 3. Munus est promotoris fidei instare ut edictum publicetur etiam in aliis locis ubi spes sit fore ut aliquis inveniatur qui scriptum aliquod penes se habeat.	Sec. 3. It is the office of the promoter of the faith to insist that the edict be published also in other places where there is hope that someone will be found who has some writing in his possession.
Can. 2044. § 1. Ordinarius non solum ad instantiam postulatoris, sed etiam ex officio scripta Servi Dei diligenter perquirat.	Can. 2044. Sec. 1. The Ordinary is to search diligently for the writings of the Servant of God, not only at the instance of the postulator but also from office. *1983 Code correlation: NA*
§ 2. Quando scripta in aliena dioecesi reperiuntur, iudex roget Ordinarium illius dioecesis, ut ea ipse perquirat ad normam iuris et ad se una cum actis transmittat.	Sec. 2. When writings are found in another diocese, the judge is to ask the Ordinary of that diocese that he search for them according to the norm of law and transmit them to him together with the acts.
Can. 2045. § 1. Si qui ex possessoribus autographa retinere cupiant, horum apographum authenticum ipse notarius conficiendum curet, ad Sacram Congregationem una cum processu transmittendum.	Can. 2045. Sec. 1. If any of the possessors wish to retain the autographs, the notary himself is to take care that an authentic copy of these be prepared, to be transmitted to the Sacred Congregation together with the process. *1983 Code correlation: NA*
§ 2. Quod attinet ad scripta in bibliotheca aut tabulario asservata, standum praescripto can. 2036, §§ 2, 3.	Sec. 2. As regards writings kept in a library or archive, the prescription of can. 2036, Secs. 2, 3 is to be stood by.
Can. 2046. Notarius diligenter describat tum scriptorum numerum et qualitatem, tum acta omnia perquisitionis ipsorum; quae acta debent praeterea ab Ordinario vel ab eius delegato et promotore fidei subscribi ac Ordinarii sigillo muniri.	Can. 2046. The notary is diligently to describe both the number and quality of the writings and all the acts of the search for them; which acts must moreover be subscribed by the Ordinary or by his delegate and the promoter of the faith and fortified with the seal of the Ordinary. *1983 Code correlation: NA*
Can. 2047. § 1. Postulator iusiurandum coram Ordinario emittat de scriptorum perquisitione a se diligenter facienda, et postea de eadem diligenter peracta.	Can. 2047. Sec. 1. The postulator is to emit an oath before the Ordinary concerning the search for writings to be diligently made by him, and afterward concerning the same diligently completed. *1983 Code correlation: NA*

§ 2. Si agatur de Serva Dei quae ad aliquam religionem pertinuerit, suprema religionis Moderatrix vel Antistita monasterii iusiurandum pariter praestet se diligentem scriptorum perquisitionem peregisse, omnia quae possidebat Servae Dei scripta tradidisse, neque sibi constare aliquam ex suis subditis aliasve personas eiusdem Servae Dei scripta adhuc retinere.	Sec. 2. If there is question of a Servant of God who was a woman and belonged to some religion, the supreme Moderatrix of the religion or the Abbess of the monastery is likewise to take an oath that she has carried out a diligent search for writings, has handed over all writings of the Servant of God which she possessed, and that it is not established to her that any of her subjects or other persons still retain writings of the same Servant of God.
Can. 2048. Si agatur de causa alicuius martyris, perquisitio scriptorum fieri etiam potest post signatam commissionem introductionis causae apud Sacram Congregationem, secundum instructiones a Promotore generali fidei ea de re dandas.	Can. 2048. If there is question of the cause of some martyr, the search for writings can also be made after the commission of introduction of the cause before the Sacred Congregation has been signed, according to instructions to be given concerning that matter by the Promoter General of the Faith. *1983 Code correlation: NA*
ART. II De processu informativo	ARTICLE II: Of the Informative Process
Can. 2049. Processus informativus per Ordinarios instruitur; et si inchoatus non fuerit intra triginta annos a morte Servi Dei, ut ad ulteriora procedi possit, probari debet nullam in casu fraudem vel dolum aut culpabilem negligentiam adfuisse.	Can. 2049. The informative process is instructed by the Ordinaries; and if it has not been begun within thirty years from the death of the Servant of God, so that one can proceed to further matters, it must be proved that no fraud or deceit or culpable negligence was present in the case. *1983 Code correlation: NA*
Can. 2050. § 1. In testium excussione super fama sanctitatis, martyrii et miraculorum serventur praescripta can. 2019, 2020.	Can. 2050. Sec. 1. In the examination of witnesses concerning the fame of sanctity, martyrdom, and miracles, the prescriptions of can. 2019, 2020 are to be observed. *1983 Code correlation: NA*
§ 2. Non est necesse ut constet in specie de virtutibus, martyrio, miraculis, sed sufficit ut probetur fama in genere, spontanea, non arte aut diligentia humana procurata, orta ab honestis et gravibus personis, continua, in dies aucta et vigens in praesenti apud maiorem partem populi.	Sec. 2. It is not necessary that it be established in species concerning virtues, martyrdom, or miracles, but it suffices that fame be proved in general, spontaneous, not procured by art or human diligence, arisen from honorable and weighty persons, continuous, increased from day to day, and vigorous in the present among the greater part of the people.
§ 3. Praemissis generalibus quaestionibus ad normam can. 1774, testibus quaestio in primis a iudice proponatur quid nempe de vita, virtutibus, miraculis aut martyrio Servi Dei ad eorum notitiam pervenerit et quomodo haec noverint et an sciant de eisdem esse publicam famam, et deinde interrogandi sunt super interrogatoriis a promotore fidei confectis et super articulis a postulatore exhibitis.	Sec. 3. After general questions have been placed first according to the norm of can. 1774, the question is first to be proposed to the witnesses by the judge: namely, what concerning the life, virtues, miracles, or martyrdom of the Servant of God has come to their knowledge, and how they knew these things, and whether they know that there is public fame concerning the same; and then they are to be interrogated on the interrogatories prepared by the promoter of the faith and on the articles exhibited by the postulator.
Can. 2051. Absolvi nequit processus informativus nisi prius promotor fidei omnes ad se remissas litteras, de quibus in can. 2025, expenderit eique constiterit examinatos fuisse eos de quibus in can. 2023-2025.	Can. 2051. The informative process cannot be completed unless first the promoter of the faith has weighed all letters remitted to him, of which in can. 2025, and it has been established to him that those of whom in can. 2023-2025 have been examined. *1983 Code correlation: NA*
Can. 2052. Tribunal cum iudicaverit probationes omnes sive per testium examen sive per documentorum exhibitionem fuisse collectas et scripta omnia Servi Dei, quae haberi poterant, in actis esse, audito promotore fidei, moneat postulatorem ut, si alia habeat, offerat intra certum temporis spatium, quo elapso, processui finis imponitur.	Can. 2052. When the tribunal has judged that all proofs, whether through examination of witnesses or through exhibition of documents, have been collected, and that all writings of the Servant of God which could be had are in the acts, after the promoter of the faith has been heard, it is to warn the postulator that, if he has others, he is to offer them within a certain space of time, which having elapsed, an end is imposed on the process. *1983 Code correlation: NA*
Can. 2053. Iubente iudice et non contradicente promotore fidei, notarius publicet processum; qui scribae a tribunali designato transcribendus tradatur.	Can. 2053. With the judge ordering and the promoter of the faith not contradicting, the notary is to publish the process; this is to be handed over to the scribe designated by the tribunal to be transcribed. *1983 Code correlation: NA*
Can. 2054. Exemplar processus, seu, ut aiunt, transumptum, sicut acta archetypa, manu transcribantur.	Can. 2054. The copy of the process, or, as they say, the transcript, like the archetypal acts, is to be transcribed by hand. *1983 Code correlation: NA*
Can. 2055. Absoluto transumpto, fiat eius collatio cum archetypo a notario et ab eius adiuncto, praesentibus uno ex iudicibus et promotore fidei; qua collatione expleta, ad authenticitatem transumpti probandam tum notarius tum iudex et promotor fidei subscriptione sua et sigillo transumptum communiant.	Can. 2055. Once the transcript has been completed, its collation with the archetype is to be made by the notary and by his adjunct, in the presence of one of the judges and the promoter of the faith; this collation having been completed, to prove the authenticity of the transcript, both the notary and the judge and the promoter of the faith are to strengthen the transcript by their signature and seal. *1983 Code correlation: NA*

Can. 2056. § 1. Absoluta collatione, archetypum clauditur et sigillis munitur in archivo Curiae diligenter asservandum et nunquam aperiendum sine venia Sedis Apostolicae.	Can. 2056. Sec. 1. Once the collation has been completed, the archetype is closed and fortified with seals, to be diligently preserved in the archive of the Curia and never opened without permission of the Apostolic See. *1983 Code correlation: NA*
§ 2. Transumptum vero clauditur et obsignatur sigillo Ordinarii atque hac de re notarius instrumentum in duplici exemplari conficit, alterum Romam transmittendum, alterum in archivo Curiae asservandum.	Sec. 2. But the transcript is closed and sealed with the seal of the Ordinary, and concerning this matter the notary prepares an instrument in duplicate, one to be transmitted to Rome, the other to be preserved in the archive of the Curia.
ART. III De processu super non cultu	ARTICLE III: Of the Process concerning Non-Cult
Can. 2057. Tribunal praeter testes inductos a postulatore, duos alios ex officio inducat omnesque interroget num Servo Dei cultus publicus fuerit unquam praestitus.	Can. 2057. Besides witnesses introduced by the postulator, the tribunal is to introduce two others from office and interrogate all whether public cult was ever offered to the Servant of God. *1983 Code correlation: NA*
Can. 2058. Tribunal adeat praeterea et diligenter inspiciat sepulcrum Servi Dei, cubiculum in quo habitavit vel obiit, et si qua sint alia loca ubi cultus signa adesse merito quis suspicari possit.	Can. 2058. The tribunal is moreover to go to and diligently inspect the tomb of the Servant of God, the room in which he lived or died, and any other places where someone may rightly suspect that signs of cult are present. *1983 Code correlation: NA*
Can. 2059. Si in processus decursu non levia habeantur indicia cultus interea Servo Dei praestiti, munus esto promotoris fidei instare ut ulterior inquisitio hac de re peragatur.	Can. 2059. If in the course of the process there are held to be not light indications of cult meanwhile offered to the Servant of God, it is the office of the promoter of the faith to insist that further inquiry concerning this matter be carried out. *1983 Code correlation: NA*
Can. 2060. Tribunal debet sententia definire utrum cultus Servo Dei fuerit praestitus, necne.	Can. 2060. The tribunal must define by sentence whether cult was offered to the Servant of God, or not. *1983 Code correlation: NA*
ART. IV De transmissione processus scriptorum Servi Dei, processus informativi et de non cultu ad Sacram Congregationem	ARTICLE IV: Of the Transmission of the Process of the Writings of the Servant of God, of the Informative Process, and of Non-Cult to the Sacred Congregation
Can. 2061. Ordinarius statim ac expleverit perquisitionem scriptorum, ea Romam una cum processiculo mittat diligentiarum, idest cum iuridica relatione diligentiarum quibus in perquirendis scriptis usus est.	Can. 2061. As soon as the Ordinary has completed the search for writings, he is to send them to Rome together with the little process of diligences, that is, with the juridical relation of the diligences which he used in searching for the writings. *1983 Code correlation: NA*
Can. 2062. Si post perquisitionem scriptorum Servi Dei alia in decursu causae reperiantur, ea statim ad Sacram Congregationem transmittenda sunt, nec ad ulteriora procedi potest, nisi prius revisa fuerint.	Can. 2062. If after the search for writings of the Servant of God other writings are found in the course of the cause, they must at once be transmitted to the Sacred Congregation, nor can one proceed to further matters unless they have first been reviewed. *1983 Code correlation: NA*
Can. 2063. § 1. Transumptum processus informativi Ordinarius postulatori tradat ad Sacram Congregationem transmittendum.	Can. 2063. Sec. 1. The Ordinary is to hand over the transcript of the informative process to the postulator, to be transmitted to the Sacred Congregation. *1983 Code correlation: NA*
§ 2. Una cum transumpto mittat quoque litteras tum iudicum ad Sacram Congregationem tum promotoris fidei ad Promotorem fidei generalem, ut Sacra Congregatio certior fiat tum de fide testibus praestanda tum de omnibus actis legitime absolutis.	Sec. 2. Together with the transcript he is also to send letters both of the judges to the Sacred Congregation and of the promoter of the faith to the Promoter General of the Faith, so that the Sacred Congregation may be made more certain both concerning the faith to be given to the witnesses and concerning all the acts legitimately completed.
§ 3. Transmittat quoque Ordinarius descriptionem formae sigilli, quo transumptum obsignavit, vel eiusdem sigilli exemplar.	Sec. 3. The Ordinary is also to transmit a description of the form of the seal with which he sealed the transcript, or a specimen of the same seal.
Can. 2064. Item Ordinarius expletum processum de non cultu ad Sacram Congregationem per postulatorem transmittat.	Can. 2064. Likewise the Ordinary is to transmit the completed process concerning non-cult to the Sacred Congregation through the postulator. *1983 Code correlation: NA*
CAPUT II De causae introductione apud Sacram Congregationem	CHAPTER II: Of the Introduction of the Cause before the Sacred Congregation
ART. I De revisione scriptorum	ARTICLE I: Of the Revision of Writings

Can. 2065. Statim ac scripta Servi Dei Romam transmissa fuerint, sunt illa quidem examini subiicienda; sed Sacra Congregatio debet opportune investigare utrum, praeter exhibita, alia quoque Servi Dei scripta sive a privatis custodita sive in publicis archivis consignata exstent.	Can. 2065. As soon as the writings of the Servant of God have been transmitted to Rome, they indeed are to be subjected to examination; but the Sacred Congregation must opportunely investigate whether, besides those exhibited, there also exist other writings of the Servant of God, whether kept by private persons or consigned in public archives. *1983 Code correlation: NA*
Can. 2066. § 1. Revisores scriptorum in singulis causis deligantur a Cardinali Ponente, audito Promotore generali fidei; eorumque nomina secreto serventur.	Can. 2066. Sec. 1. Revisers of writings in individual causes are to be chosen by the Cardinal Ponens, after the Promoter General of the Faith has been heard; and their names are to be kept secret. *1983 Code correlation: NA*
§ 2. Ad hoc munus adsciscantur sacerdotes qui laurea saltem in theologia vel, si religiosi fuerint, aequivalenti titulo sint donati.	Sec. 2. For this office priests are to be enrolled who are furnished with at least a degree in theology or, if they are religious, with an equivalent title.
Can. 2067. § 1. Scripta Servi Dei tradantur a secretario revisoribus ad id munus adscitis ita ut singulorum scriptorum examen fiat a duobus revisoribus, quorum alter alteri sit ignotus.	Can. 2067. Sec. 1. The writings of the Servant of God are to be handed over by the secretary to the revisers enrolled for this office, so that the examination of individual writings may be made by two revisers, of whom one is unknown to the other. *1983 Code correlation: NA*
§ 2. Nihil obstat, si scriptorum Servi Dei numerus ingens sit, quominus ea in plures partes dividantur, quarum unaquaeque distinctis revisoribus tradatur.	Sec. 2. There is no obstacle, if the number of writings of the Servant of God is huge, to their being divided into several parts, each one of which is handed over to distinct revisers.
Can. 2068. § 1. Iudicium revisorum debet referre num in scriptis aliquid habeatur quod fidei ac bonis moribus adversetur, et edocere generali quadam ratione quaenam indoles, quinam virtutum habitus vel defectus ex scriptis appareant propria fuisse Servi Dei.	Can. 2068. Sec. 1. The judgment of the revisers must report whether in the writings anything is had which is opposed to faith and good morals, and must teach in a certain general manner what character, what habits of virtues or defects appear from the writings to have been proper to the Servant of God. *1983 Code correlation: NA*
§ 2. Hoc iudicium revisores scripto proferant, argumentis et rationibus suffultum.	Sec. 2. The revisers are to bring forth this judgment in writing, supported by arguments and reasons.
Can. 2069. Si quando iudicia revisorum discrepent, designetur ad normam can. 2066 tertius revisor, qui munus suum eodem modo expleat.	Can. 2069. If at any time the judgments of the revisers disagree, a third reviser is to be designated according to the norm of can. 2066, who is to fulfill his office in the same manner. *1983 Code correlation: NA*
Can. 2070. Promotor generalis fidei obiectiones ex scriptis Servi Dei ac revisorum iudicio desumptas, si quas habeat, Patribus Cardinalibus discutiendas proponat.	Can. 2070. The Promoter General of the Faith is to propose to the Cardinal Fathers, for discussion, objections drawn from the writings of the Servant of God and from the judgment of the revisers, if he has any. *1983 Code correlation: NA*
Can. 2071. Si quid in scriptis Servi Dei fidei non omnino consonum contineri certo fuerit demonstratum aut aliquid habeatur quod in praesenti fidelium offensioni esse possit, Romanus Pontifex, audito Patrum Cardinalium voto et perpensis omnibus casus circumstantiis, decidit num ad ulteriora procedi possit.	Can. 2071. If it has been certainly demonstrated that something not altogether consonant with the faith is contained in the writings of the Servant of God, or if something is had which in the present can be an offense to the faithful, the Roman Pontiff, after the vote of the Cardinal Fathers has been heard and all the circumstances of the case weighed, decides whether one can proceed to further matters. *1983 Code correlation: NA*
Can. 2072. Favorabile Romani Pontificis iudicium non secumfert scriptorum approbationem, neque impedit quominus Promotor generalis fidei et consultores possint aut debeant in discussione virtutum obiectiones ex scriptis Servi Dei desumptas proponere.	Can. 2072. A favorable judgment of the Roman Pontiff does not carry with it approval of the writings, nor does it prevent the Promoter General of the Faith and the consultors from being able or bound, in the discussion of the virtues, to propose objections drawn from the writings of the Servant of God. *1983 Code correlation: NA*
ART. II De discussione processus informativi	ARTICLE II: Of the Discussion of the Informative Process
Can. 2073. Processus informativus ab Ordinario confectus et Romam transmissus, postquam sigillorum integritas recognita fuerit a Protonotario Sacrae Congregationis, si nihil obstet, accedente Romani Pontificis speciali decreto, aperiatur coram Cardinali Praefecto Sacrae Congregationis qui eum cancellario transcribendum committat.	Can. 2073. The informative process prepared by the Ordinary and transmitted to Rome, after the integrity of the seals has been recognized by the Protonotary of the Sacred Congregation, if nothing obstructs, with the special decree of the Roman Pontiff acceding, is to be opened before the Cardinal Prefect of the Sacred Congregation, who commits it to the chancellor to be transcribed. *1983 Code correlation: NA*

Can. 2074. Cardinalis Ponens curet ut, si opus sit, per interpretem probatum versio processus in Urbe fiat, quae postea revisoris examini subiiciatur.	Can. 2074. The Cardinal Ponens is to take care that, if there is need, a translation of the process be made in the City through an approved interpreter, which afterward is to be subjected to the examination of a reviser. *1983 Code correlation: NA*
Can. 2075. Transumptum processus ab Ordinario missum in tabulario Sacrae Congregationis asservetur; eiusque exemplar a cancellario ad iuris praescriptum recognitum postulatori tradatur.	Can. 2075. The transcript of the process sent by the Ordinary is to be preserved in the archive of the Sacred Congregation; and a copy of it, recognized by the chancellor according to the prescription of law, is to be handed to the postulator. *1983 Code correlation: NA*
Can. 2076. § 1. Advocatus et procurator transumpti vel, si plura sint, omnium transumptorum summarium conficiant et informationem quae summario adnectatur.	Can. 2076. Sec. 1. The advocate and procurator are to prepare a summary of the transcript or, if there are several, of all the transcripts, and the information which is to be attached to the summary. *1983 Code correlation: NA*
§ 2. Summario addi debet fides Sub-promotoris generalis fidei testantis summarium ipsum concordare cum actis Sacrae Congregationi exhibitis.	Sec. 2. To the summary must be added the attestation of the Sub-promoter General of the Faith testifying that the summary itself agrees with the acts exhibited to the Sacred Congregation.
Can. 2077. Litterae postulatoriae, quibus personae insigniores in dignitate sive ecclesiastica sive civili constitutae vel personae morales expostulant a Summo Pontifice ut causae beatificationis alicuius Servi Dei manus apponatur, utiliter exhibentur, dummodo sponte et ex propria scientia datae sint.	Can. 2077. Postulatory letters, by which persons more notable in dignity, whether ecclesiastical or civil, or moral persons ask from the Supreme Pontiff that a hand be applied to the cause of beatification of some Servant of God, are usefully exhibited, provided that they have been given spontaneously and from proper knowledge. *1983 Code correlation: NA*
Can. 2078. Si, scriptis perpensis, decretum fuerit ad ulteriora procedi posse, Promotor generalis fidei obiectiones suas exaret contra causae introductionem, quibus respondeat advocatus causae.	Can. 2078. If, the writings having been weighed, it has been decreed that one can proceed to further matters, the Promoter General of the Faith is to draw up his objections against the introduction of the cause, to which the advocate of the cause is to respond. *1983 Code correlation: NA*
Can. 2079. § 1. Fidei Promotor generalis obiectionibus ab ipso pro causae introductione concinnandis praemittat sobriam et perspicuam synopsim, quae Servi Dei vitam exhibeat.	Can. 2079. Sec. 1. The Promoter General of the Faith is to place before the objections to be prepared by himself for the introduction of the cause a sober and clear synopsis which exhibits the life of the Servant of God. *1983 Code correlation: NA*
§ 2. Ad hanc synopsim conscribendam adhibeat non modo documenta in summario relata, sed etiam alia, si qua sint, opportune consulenda.	Sec. 2. For writing this synopsis he is to employ not only the documents related in the summary, but also others, if there are any, to be consulted opportunely.
Can. 2080. Obiectiones et responsiones breviter et perspicue, scholastica fere methodo, secundum veteres Sacrae Congregationis consuetudines, exarentur.	Can. 2080. Objections and responses are to be drawn up briefly and clearly, almost by a scholastic method, according to the old customs of the Sacred Congregation. *1983 Code correlation: NA*
Can. 2081. Informationes orales non solum ad iudices, sed etiam ad eos omnes qui suffragium ferre debent, tam in isto iudicio quam in ceteris, quae secutura sunt, prohibentur.	Can. 2081. Oral informations are prohibited not only to the judges but also to all those who must cast a vote, both in that judgment and in the others which are to follow. *1983 Code correlation: NA*
Can. 2082. Iudicium circa valorem processus informativi ab Ordinario instructi, circa famam sanctitatis vel martyrii et circa absentiam cuiuslibet obstaculi peremptorii profertur a Patribus Cardinalibus in comitiis ordinariis, Cardinali Ponente referente ac proponente dubium: an signanda sit commissio introductionis causae in casu et ad effectum de quo agitur.	Can. 2082. The judgment concerning the value of the informative process instructed by the Ordinary, concerning the fame of sanctity or martyrdom, and concerning the absence of any peremptory obstacle, is brought forth by the Cardinal Fathers in ordinary meetings, with the Cardinal Ponens reporting and proposing the doubt: whether the commission of introduction of the cause is to be signed in the case and for the effect of which there is question. *1983 Code correlation: NA*
Can. 2083. § 1. Si Patrum Cardinalium iudicium fuerit favorabile, proponatur Sanctissimo ut signet, si placeat, commissionem introductionis causae.	Can. 2083. Sec. 1. If the judgment of the Cardinal Fathers has been favorable, it is to be proposed to the Most Holy One that he sign, if it pleases him, the commission of introduction of the cause. *1983 Code correlation: NA*
§ 2. Si Sanctissimus commissionem signaverit, Secretarius Sacrae Congregationis hac de re decretum conficiat et publici iuris faciat.	Sec. 2. If the Most Holy One has signed the commission, the Secretary of the Sacred Congregation is to prepare a decree concerning this matter and make it public.

Can. 2084. § 1. Edito decreto introductionis causae, Ordinarii nihil ultra circa eam agere possunt sine expressa licentia Sacrae Congregationis.	Can. 2084. Sec. 1. Once the decree of introduction of the cause has been issued, the Ordinaries can do nothing further concerning it without the express permission of the Sacred Congregation. *1983 Code correlation: NA*
§ 2. Servum Dei, cuius causa introducta tantum est, venerabilis titulo decorari prohibitum est; et caveant postulatores ne occasione introductionis causae quidquam fiat in honorem Servi Dei, quod publicum cultum redoleat.	Sec. 2. It is prohibited that a Servant of God whose cause has only been introduced be adorned with the title venerable; and let postulators beware lest, on the occasion of the introduction of the cause, anything be done in honor of the Servant of God which savors of public cult.
ART. III De discussione processus super non cultu	ARTICLE III: Of the Discussion of the Process concerning Non-Cult
Can. 2085. Signata commissione introductionis causae, a Patribus Cardinalibus in comitiis ordinariis particularibus discutiendum est dubium num confirmanda sit sententia de non cultu ab Ordinario prolata. Si sententia Patrum Cardinalium cultum praestitum fuisse edixerit, eorundem Patrum arbitrio, omnibus circumstantiis attentis, causa suspendatur quousque omnia signa vetiti cultus remota fuerint, et haec obedientia ad certum tempus, ab ipsis Patribus statuendum, fuerit praestita.	Can. 2085. Once the commission of introduction of the cause has been signed, the doubt whether the sentence concerning non-cult pronounced by the Ordinary is to be confirmed must be discussed by the Cardinal Fathers in particular ordinary meetings. If the sentence of the Cardinal Fathers has declared that cult was offered, by the judgment of the same Fathers, all circumstances having been considered, the cause is to be suspended until all signs of prohibited cult have been removed, and this obedience has been furnished for a certain time to be established by the Fathers themselves. *1983 Code correlation: NA*
Can. 2086. § 1. Si Ordinarius processum super non cultu nondum confecerit ante causae introductionem, ad eundem processum deveniendum est auctoritate apostolica.	Can. 2086. Sec. 1. If the Ordinary has not yet prepared the process concerning non-cult before the introduction of the cause, one must come to that process by apostolic authority. *1983 Code correlation: NA*
§ 2. Ad hunc finem fidei Promotor generalis interrogatoria exaret quae una cum litteris remissorialibus, de quibus in can. 2087 seqq., a Sacra Congregatione expediuntur ad iudices ab ipsa designatos.	Sec. 2. To this end the Promoter General of the Faith is to draw up interrogatories which, together with the remissorial letters of which in can. 2087 and following, are dispatched by the Sacred Congregation to the judges designated by it.
§ 3. Quando agitur de martyribus, in quorum causa Ordinarius omiserit processum super non cultu instruere ante causae introductionem, litteris remissorialibus ad conficiendum processum super martyrio et causa martyrii addatur commissio ad colligendas probationes super non cultu una cum peculiaribus interrogatoriis a fidei Promotore generali propositis.	Sec. 3. When there is question of martyrs, in whose cause the Ordinary omitted instructing the process concerning non-cult before the introduction of the cause, to the remissorial letters for preparing the process concerning martyrdom and the cause of martyrdom is to be added a commission for collecting proofs concerning non-cult, together with particular interrogatories proposed by the Promoter General of the Faith.
CAPUT III De processibus apostolicis	CHAPTER III: Of Apostolic Processes
ART. I De processu apostolico instruendo	ARTICLE I: Of Instructing the Apostolic Process
Can. 2087. § 1. Edito decreto de non cultu, impetrentur a Summo Pontifice et expediantur a Cardinali Praefecto litterae remissoriales, quas vocant, ad instruendum processum apostolicum tum super fama sanctitatis, miraculorum aut martyrii, tum super virtutibus et miraculis in specie vel super martyrio eiusdemque causa.	Can. 2087. Sec. 1. Once the decree concerning non-cult has been issued, remissorial letters, as they call them, are to be obtained from the Supreme Pontiff and dispatched by the Cardinal Prefect for instructing the apostolic process both concerning the fame of sanctity, miracles, or martyrdom, and concerning virtues and miracles in species, or concerning martyrdom and its cause. *1983 Code correlation: NA*
§ 2. Hi duo processus distincte fiant; sed primus omitti potest, si Cardinali Praefecto et Promotori fidei generali nec necessarium nec opportunum videatur de continuatione famae iterum inquirere.	Sec. 2. These two processes are to be made distinctly; but the first can be omitted if it seems neither necessary nor opportune to the Cardinal Prefect and the Promoter General of the Faith to inquire again concerning the continuation of the fame.
§ 3. Signata commissione et nondum edito decreto de non cultu, si periculum sit ne quidam oculati testes interim deficiant, concedantur statim litterae remissoriales ad instruendum processum apostolicum super virtutibus et miraculis in specie vel super martyrio eiusdemque causa, ne pereant probationes.	Sec. 3. Once the commission has been signed and the decree concerning non-cult has not yet been issued, if there is danger that certain eyewitnesses meanwhile may fail, remissorial letters are to be granted at once for instructing the apostolic process concerning virtues and miracles in species or concerning martyrdom and its cause, lest the proofs perish.
Can. 2088. § 1. Litterae remissoriales dentur ad quinque saltem iudices, in ecclesiastica dignitate, si fieri potest, constitutos.	Can. 2088. Sec. 1. Remissorial letters are to be given to at least five judges constituted in ecclesiastical dignity, if this can be done. *1983 Code correlation: NA*
§ 2. Si inter iudices cooptatus fuerit Ordinarius, ipse praesidem agat; secus praeses ab ipsa Sacra Congregatione designatur; expedit autem ut saltem praeses non sit idem ille qui praefuit in informativo processu.	Sec. 2. If the Ordinary has been chosen among the judges, he himself acts as president; otherwise the president is designated by the Sacred Congregation itself; but it is expedient that at least the president not be the same one who presided in the informative process.

§ 3. Si agatur de processu super miraculis, nominetur praeterea unus saltem peritus, qui sessionibus tribunalis adsit et iudicem rogare possit ut necessarias interrogationes testibus proponat ad maiorem assequendam verborum rerumque claritatem.	Sec. 3. If there is question of a process concerning miracles, at least one expert is moreover to be named, who is to be present at the sessions of the tribunal and can ask the judge that he propose necessary interrogations to the witnesses for attaining greater clarity of words and things.
Can. 2089. Litteris remissorialibus addantur peculiares litterae Promotoris generalis fidei, quibus duos sub-promotores designet qui eius nomine processui adsint.	Can. 2089. To the remissorial letters are to be added particular letters of the Promoter General of the Faith, by which he designates two sub-promoters who are to be present at the process in his name. *1983 Code correlation: NA*
Can. 2090. Interrogatoria conficiantur a Promotore generali fidei super obiectionibus in causae introductione agitatis et super testimoniis receptis in processu informativo ad normam can. 2050, itemque super extraiudicialibus informationibus, quas ipse exquirendas existimaverit, adhibita quoque opera periti, si de miraculis agatur.	Can. 2090. The interrogatories are to be prepared by the Promoter General of the Faith concerning the objections argued in the introduction of the cause and concerning the testimonies received in the informative process according to the norm of can. 2050, and likewise concerning extrajudicial informations which he has judged must be sought out, with the work of an expert also employed, if there is question of miracles. *1983 Code correlation: NA*
Can. 2091. § 1. Litterae remissoriales tradantur causae postulatori qui eas ad delegatum praesidem tribunalis transmittendas curet.	Can. 2091. Sec. 1. The remissorial letters are to be handed to the postulator of the cause, who is to take care that they are transmitted to the delegated president of the tribunal. *1983 Code correlation: NA*
§ 2. Una simul mittantur ad aliquem ex sub-promotoribus, clausa et non aperienda nisi in actu examinis, interrogatoria, super quibus qui inducentur testes, sint interrogandi.	Sec. 2. At the same time, to one of the sub-promoters are to be sent the interrogatories, closed and not to be opened except in the act of examination, concerning which the witnesses who will be introduced are to be interrogated.
Can. 2092. Iudices delegati, antequam muneris obeundi initium faciant, Ordinario ostendant litteras delegationis, qui debet eisdem praestare auxilium auctoritatis suae.	Can. 2092. The delegated judges, before they make a beginning of discharging the office, are to show the letters of delegation to the Ordinary, who must furnish to the same the help of his authority. *1983 Code correlation: NA*
Can. 2093. § 1. Receptis litteris remissorialibus, praeses tribunalis curet quantocius tribunal convocare et nunquam hanc convocationem differat ultra trimestre, nisi iustum intercedat impedimentum, de quo tamen intra idem tempus Sacram Congregationem monere ne omittat.	Can. 2093. Sec. 1. Once the remissorial letters have been received, the president of the tribunal is to take care to convoke the tribunal as quickly as possible and never delay this convocation beyond three months, unless a just impediment intervenes, concerning which nevertheless he is not to omit warning the Sacred Congregation within the same time. *1983 Code correlation: NA*
§ 2. Tribunal in ipsa prima sessione eligat notarium, eius adiunctum, peritum, si casus ferat, et cursorem, ac de eiusmodi electione fidem faciat notarius Curiae.	Sec. 2. The tribunal in the first session itself is to choose a notary, his adjunct, an expert if the case requires, and a courier; and the notary of the Curia is to make attestation concerning an election of this kind.
Can. 2094. Quamvis omnes, ad quos remissoriales litterae datae sunt, adesse possint singulis processus apostolici sessionibus, ad validitatem tamen sufficit ut adsint praeses cum duobus iudicibus vel ipso annuente et absente, tres alii iudices, itemque unus ex sub-promotoribus fidei, notarius vel adiunctus.	Can. 2094. Although all to whom the remissorial letters were given can be present at individual sessions of the apostolic process, nevertheless for validity it suffices that there be present the president with two judges or, with him consenting and absent, three other judges, and likewise one of the sub-promoters of the faith, the notary or adjunct. *1983 Code correlation: NA*
Can. 2095. Processus saltem intra biennium, computandum a die aperitionis litterarum, absolvendus est; quo biennio elapso, cum processus continuari nequeat sine venia Apostolicae Sedis, Sacra Congregatio moneatur de impedimentis ob quae apostolicum mandatum non fuerit ad exitum perductum.	Can. 2095. The process must be completed at least within two years, to be computed from the day of the opening of the letters; this two-year period having elapsed, since the process cannot be continued without permission of the Apostolic See, the Sacred Congregation is to be warned concerning the impediments on account of which the apostolic mandate was not brought to conclusion. *1983 Code correlation: NA*
Can. 2096. Antequam absolvatur processus apostolicus super virtutibus in specie, fiat a tribunali recognitio iuridica exuviarum Servi Dei secundum praescripta litterarum remissorialium.	Can. 2096. Before the apostolic process concerning virtues in species is completed, a juridical recognition of the remains of the Servant of God is to be made by the tribunal according to the prescriptions of the remissorial letters. *1983 Code correlation: NA*
Can. 2097. § 1. In transcriptione, collatione et Romam transmissione exemplaris actorum originalium serventur quae supra can. 2054-2056, 2063 pro informativo processu praescripta sunt.	Can. 2097. Sec. 1. In the transcription, collation, and transmission to Rome of the copy of the original acts, those things are to be observed which above in can. 2054-2056, 2063 are prescribed for the informative process. *1983 Code correlation: NA*
§ 2. Processus exhibeatur, aperiatur et transcribatur apud Sacram Congregationem ad normam can. 2073-2075.	Sec. 2. The process is to be exhibited, opened, and transcribed before the Sacred Congregation according to the norm of can. 2073-2075.

ART. II De processus apostolici validitate diiudicanda	ARTICLE II: Of Judging the Validity of the Apostolic Process
Can. 2098. Processu apostolico ad Sacram Congregationem remisso, in primis de eiusdem processus validitate constare debet, simulque ad examen revocetur validitas processus informativi.	Can. 2098. Once the apostolic process has been remitted to the Sacred Congregation, first of all it must be established concerning the validity of the same process, and at the same time the validity of the informative process is to be recalled to examination. *1983 Code correlation: NA*
Can. 2099. Quare ante disceptationem paretur a causae advocato positio, quae constet:	Can. 2099. Wherefore before discussion, a position is to be prepared by the advocate of the cause, which consists of: *1983 Code correlation: NA*
1° Informatione qua, productis documentis ad rem necessariis in processu contentis, omnia in eo ad normam iuris peracta fuisse demonstretur;	1. An information by which, the documents necessary for the matter contained in the process having been produced, it is demonstrated that all things in it were carried out according to the norm of law.
2° Animadversionibus Promotoris generalis fidei contra validitatem, cum responsionibus advocati, utrisque ad normam can. 2080 exaratis.	2. Observations of the Promoter General of the Faith against validity, with the responses of the advocate, each drawn up according to the norm of can. 2080.
Can. 2100. § 1. Pro diiudicanda validitate processus habeatur congregatio, praesentibus Cardinali Sacrae Congregationis Praefecto, Cardinali Ponente et aliis tribus eiusdem Sacrae Congregationis Cardinalibus ab ipso Romano Pontifice electis, nec non Secretario, Protonotario Apostolico, Promotore generali fidei et Sub-promotore.	Can. 2100. Sec. 1. For judging the validity of the process, a congregation is to be held, with the Cardinal Prefect of the Sacred Congregation, the Cardinal Ponens, and three other Cardinals of the same Sacred Congregation chosen by the Roman Pontiff himself present, and also the Secretary, the Apostolic Protonotary, the Promoter General of the Faith, and the Sub-promoter. *1983 Code correlation: NA*
§ 2. In congregatione, referente Cardinali Ponente, praelati supradicti suum votum proferunt; et Promotor generalis fidei obiectiones, si quas habet, proponit.	Sec. 2. In the congregation, with the Cardinal Ponens reporting, the aforesaid prelates bring forth their vote; and the Promoter General of the Faith proposes objections, if he has any.
§ 3. His omnibus discussis, Patres Cardinales iudicium ferant; quod si fuerit favorabile et a Summo Pontifice confirmatum, decretum de processus validitate fiat.	Sec. 3. All these things having been discussed, the Cardinal Fathers are to render judgment; and if it has been favorable and confirmed by the Supreme Pontiff, a decree concerning the validity of the process is to be made.
ART. III De iudicio super heroicitate virtutum in specie vel super martyrio eiusque causa	ARTICLE III: Of the Judgment concerning the Heroicity of Virtues in Species or concerning Martyrdom and Its Cause
Can. 2101. Disceptatio virtutum non ante quinquaginta annos a morte Servi Dei inchoanda est.	Can. 2101. The discussion of virtues is not to be begun before fifty years from the death of the Servant of God. *1983 Code correlation: NA*
Can. 2102. Tribus congregationibus disceptatur de Servi Dei virtutum heroicitate vel de eius martyrio eiusque causa; scilicet in antepraeparatoria, praeparatoria et generali.	Can. 2102. In three congregations there is discussion concerning the heroicness of the virtues of the Servant of God or concerning his martyrdom and its cause; namely in the antepreparatory, preparatory, and general congregations. *1983 Code correlation: NA*
Can. 2103. § 1. Praelati officiales et consultores in qualibet congregatione suffragia scripto proferunt.	Can. 2103. Sec. 1. The official prelates and consultors bring forth their votes in writing in any congregation. *1983 Code correlation: NA*
§ 2. Postquam omnes praelati et consultores suffragium suum protulerint tum in congregatione antepraeparatoria tum in praeparatoria, singuli poterunt iterum declarare, antequam dimittatur congregatio, se a suffragio iam lato recedere.	Sec. 2. After all the prelates and consultors have brought forth their vote both in the antepreparatory congregation and in the preparatory congregation, individuals will be able again to declare, before the congregation is dismissed, that they recede from the vote already cast.
§ 3. Conclusiones singulorum suffragiorum scripto mandentur a Secretario et secretae serventur; ipsa vero scripta suffragia Promotori generali fidei tradantur.	Sec. 3. The conclusions of the votes of individuals are to be committed to writing by the Secretary and kept secret; but the written votes themselves are to be handed to the Promoter General of the Faith.
Can. 2104. In causis confessorum discuti debet dubium: an constet de virtutibus theologalibus Fide, Spe, Caritate tum in Deum tum in proximum, nec non de cardinalibus Prudentia, Iustitia, Temperantia, Fortitudine, earumque adnexis in gradu heroico in casu et ad effectum de quo agitur; in causis vero martyrum: an constet de martyrio eiusque causa et de signis seu miraculis in casu et ad effectum de quo agitur.	Can. 2104. In causes of confessors the doubt must be discussed: whether it is established concerning the theological virtues, Faith, Hope, Charity both toward God and toward neighbor, and also concerning the cardinal virtues, Prudence, Justice, Temperance, Fortitude, and their annexed virtues in heroic degree in the case and for the effect of which there is question; but in causes of martyrs: whether it is established concerning martyrdom and its cause and concerning signs or miracles in the case and for the effect of which there is question. *1983 Code correlation: NA*

Can. 2105. Congregatio antepraeparatoria habetur coram Cardinali Ponente una cum praelatis officialibus et consultoribus.	Can. 2105. The antepreparatory congregation is held before the Cardinal Ponens together with the official prelates and consultors. *1983 Code correlation: NA*
Can. 2106. Pro congregatione antepraeparatoria paretur positio quae constet:	Can. 2106. For the antepreparatory congregation a position is to be prepared which consists of: *1983 Code correlation: NA*
1° Summario ex processu originali desumpto, quod ita conficiatur ut testimonia et documenta integra producantur;	1. A summary drawn from the original process, which is to be prepared in such a way that testimonies and documents are produced entire.
2° Advocati scriptura, qua ex dictis in summario vita et heroicitas virtutum Servi Dei, vel martyrium eiusque causa paucis illustrentur, omnino et diligentissime distinctis iis, quae tanquam argumenta ad probationem afferuntur et iis quae adducuntur potius tanquam adminiculum et auxilium probationis;	2. A writing of the advocate, by which from the things said in the summary the life and heroicness of the virtues of the Servant of God, or martyrdom and its cause, are briefly illustrated, with those things wholly and most diligently distinguished which are brought forward as arguments for proof and those which are brought forward rather as a support and aid of proof.
3° Synopsi Promotoris generalis fidei de qua in can. 2079;	3. The synopsis of the Promoter General of the Faith of which in can. 2079.
4° Animadversionibus Promotoris generalis fidei et responsionibus advocati;	4. Observations of the Promoter General of the Faith and responses of the advocate.
5° Votis quae a revisoribus super scriptis Servi Dei conscripta sunt.	5. Votes which were written by the revisers concerning the writings of the Servant of God.
Can. 2107. Ne fiat gradus a congregatione antepraeparatoria ad praeparatoriam quando duae ex tribus adstantium partibus negativum protulerint suffragium, nisi, re a Cardinali Praefecto ad Romanum Pontificem delata, is aliter faciendum duxerit.	Can. 2107. Let no step be made from the antepreparatory congregation to the preparatory when two of the three parts of those present have brought forth a negative vote, unless, the matter having been brought by the Cardinal Prefect to the Roman Pontiff, he has judged that another thing should be done. *1983 Code correlation: NA*
Can. 2108. Congregatio praeparatoria habetur ab omnibus Patribus Cardinalibus Sacrae Congregationis, assistentibus praelatis officialibus et consultoribus.	Can. 2108. The preparatory congregation is held by all the Cardinal Fathers of the Sacred Congregation, with the official prelates and consultors assisting. *1983 Code correlation: NA*
Can. 2109. Positio pro congregatione praeparatoria confletur:	Can. 2109. The position for the preparatory congregation is to be put together from: *1983 Code correlation: NA*
1° Difficultatibus Promotoris generalis fidei;	1. Difficulties of the Promoter General of the Faith.
2° Difficultatibus quae a consultoribus in suis suffragiis propositae fuerint, si Promotori generali non spernendae videantur;	2. Difficulties which were proposed by the consultors in their votes, if they seem not to be despised to the Promoter General.
3° Responsionibus advocati;	3. Responses of the advocate.
4° Documentis nuper repertis sive pro causa sive contra causam, cum summariis additionalibus sive ad impugnationem sive ad defensionem.	4. Recently discovered documents, whether for the cause or against the cause, with additional summaries, whether for impugnation or for defense.
Can. 2110. § 1. In congregatione praeparatoria Patres Cardinales, auditis consultoribus, decernunt num ad ulteriora procedi possit.	Can. 2110. Sec. 1. In the preparatory congregation the Cardinal Fathers, after the consultors have been heard, decree whether one can proceed to further matters. *1983 Code correlation: NA*
§ 2. Secretario et Promotori generali fidei, etiam si rogati non fuerint, licet semper interloqui quo magis et quaestio fiat perspicua et facta illustrentur.	Sec. 2. To the Secretary and to the Promoter General of the Faith, even if they have not been asked, it is always permitted to interject so that both the question may become clearer and the facts may be illustrated.
Can. 2111. Post discussionem res Summo Pontifici deferatur a Cardinali Praefecto qui Sanctissimum certiorem faciat non solum de exitu discussionis, sed etiam de praecipuis rationibus quae hinc inde allatae sunt.	Can. 2111. After the discussion, the matter is to be referred to the Supreme Pontiff by the Cardinal Prefect, who is to make the Most Holy One more certain not only concerning the outcome of the discussion, but also concerning the chief reasons which have been brought forward on this side and that. *1983 Code correlation: NA*
Can. 2112. Congregatio generalis habetur coram Sanctissimo, assistentibus Patribus Cardinalibus Sacrae Congregationis, praelatis officialibus et consultoribus.	Can. 2112. The general congregation is held before the Most Holy One, with the Cardinal Fathers of the Sacred Congregation, the official prelates, and the consultors assisting. *1983 Code correlation: NA*

Can. 2113. Pro congregatione generali paratur novissima positio ad normam can. 2109, cui adiicienda est brevis relatio ex officio confecta eorum omnium quae in causa eousque acta sunt, nempe factum concordatum.	Can. 2113. For the general congregation a newest position is prepared according to the norm of can. 2109, to which is to be added a brief relation prepared from office of all those things which have been done thus far in the cause, namely the agreed fact. *1983 Code correlation: NA*
Can. 2114. In congregatione generali iudicium an constet de heroicitate virtutum Servi Dei vel de martyrio eiusque causa, ipsi Summo Pontifici reservatur; consultores vero, praelati officiales et Patres Cardinales votum tantum consultivum ferunt.	Can. 2114. In the general congregation the judgment whether it is established concerning the heroicness of the virtues of the Servant of God or concerning martyrdom and its cause is reserved to the Supreme Pontiff himself; but the consultors, official prelates, and Cardinal Fathers cast only a consultative vote. *1983 Code correlation: NA*
Can. 2115. § 1. Mandante Sanctissimo, exaretur a Secretario Sacrae Congregationis decretum, quo, nomine Summi Pontificis, authentice declaretur Servi Dei virtutes omnes in gradu heroico vel martyrium bene esse probata: quod decretum publicetur tempore et modo a Sanctissimo praescribendis.	Can. 2115. Sec. 1. At the command of the Most Holy One, a decree is to be drawn up by the Secretary of the Sacred Congregation, by which, in the name of the Supreme Pontiff, it is authentically declared that all the virtues of the Servant of God in heroic degree, or martyrdom, have been well proved; which decree is to be published at the time and in the manner to be prescribed by the Most Holy One. *1983 Code correlation: NA*
§ 2. Publicato hoc decreto, Servus Dei nuncupari potest venerabilis; qui tamen titulus nullam publici cultus permissionem importat.	Sec. 2. Once this decree has been published, the Servant of God can be called venerable; yet this title imports no permission of public cult.
ART. IV De iudicio super Servi Dei miraculis in specie	ARTICLE IV: Of the Judgment concerning the Miracles of the Servant of God in Species
Can. 2116. § 1. Praeter virtutum heroicitatem aut martyrium, ad beatificationem Servi Dei requiruntur miracula eius intercessione patrata.	Can. 2116. Sec. 1. Besides heroicness of virtues or martyrdom, miracles performed by his intercession are required for the beatification of a Servant of God. *1983 Code correlation: NA*
§ 2. Verum, si de martyre agatur et evidenter constet de martyrio et causa martyrii tum materialiter tum formaliter spectati, sed deficiant miracula, Sacrae Congregationis est decidere an signa in casu sufficiant et, iis deficientibus, an supplicandum sit Sanctissimo pro dispensatione a signis in casu.	Sec. 2. But if there is question of a martyr and it is evidently established concerning martyrdom and the cause of martyrdom considered both materially and formally, but miracles are lacking, it belongs to the Sacred Congregation to decide whether signs in the case suffice and, if these are lacking, whether supplication is to be made to the Most Holy One for dispensation from signs in the case.
Can. 2117. Ad beatificationem Servorum Dei requiruntur duo tantum miracula, si testes oculati in utroque processu tum informativo tum apostolico probationem virtutum confecerint, vel si testes, in processu apostolico excussi, fuerint saltem ex auditu a videntibus; tria, si testes fuerint oculati in processu informativo et de auditu auditus in processu apostolico; quatuor, si in utroque processu de virtutibus constiterit per solos testes traditionis et per documenta.	Can. 2117. For the beatification of Servants of God only two miracles are required if eyewitnesses in both the informative and apostolic processes have prepared proof of the virtues, or if witnesses examined in the apostolic process were at least from hearing from those seeing; three, if the witnesses were eyewitnesses in the informative process and from hearing of hearing in the apostolic process; four, if in both processes concerning virtues it was established through witnesses of tradition alone and through documents. *1983 Code correlation: NA*
Can. 2118. § 1. Ad probationem miraculorum duo periti ex officio inducendi sunt initio discussionis; et si ambo fuerint concordes in reiiciendo miraculo, ad ulteriora ne procedatur.	Can. 2118. Sec. 1. For the proof of miracles two experts are to be introduced from office at the beginning of the discussion; and if both have been concordant in rejecting the miracle, one is not to proceed to further matters. *1983 Code correlation: NA*
§ 2. Cum saepissime in discussione miraculorum agatur de sanatione ab aliquo morbo diiudicanda, periti esse debent in re medica vel chirurgica celebriores, imo, cum fieri potest, ii eligantur, qui in morbis, de quibus in proposito miraculo agitur, dignoscendis et curandis singulari peritia sint praediti.	Sec. 2. Since very often in the discussion of miracles there is question of judging a healing from some disease, the experts must be more celebrated in medical or surgical matters; indeed, when it can be done, those are to be chosen who are furnished with singular expertise in diagnosing and treating the diseases of which there is question in the proposed miracle.
Can. 2119. Vota peritorum, breviter sed dilucide conscripta rationibusque fulta, haec duo contineant, scilicet:	Can. 2119. The votes of the experts, written briefly but clearly and supported by reasons, are to contain these two things, namely: *1983 Code correlation: NA*
1° Utrum, si de sanatione agatur, is qui eam consecutus dicitur, vere sanus haberi debeat;	1. Whether, if there is question of a healing, he who is said to have obtained it must truly be held healthy.
2° Utrum factum, tanquam miraculum propositum, per naturae leges explicari possit, necne.	2. Whether the fact proposed as a miracle can be explained by the laws of nature, or not.

Can. 2120. Miracula discutienda sunt in tribus congregationibus eodem plane modo qui supra pro virtutum heroicitate statutus est; discussioni vero in una eademque congregatione, excepta generali coram Sanctissimo, nunquam plura quam duo miracula subiiciantur.	Can. 2120. Miracles are to be discussed in three congregations in exactly the same manner which above was established for heroicness of virtues; but never are more than two miracles to be subjected to discussion in one and the same congregation, except the general congregation before the Most Holy One. *1983 Code correlation: NA*
Can. 2121. Positio pro congregatione antepraeparatoria constare debet:	Can. 2121. The position for the antepreparatory congregation must consist of: *1983 Code correlation: NA*
1° Informatione ab advocato conscripta;	1. Information written by the advocate.
2° Summario depositionum testium;	2. A summary of the depositions of the witnesses.
3° Duobus votis quae circa unumquodque miraculorum pro veritate a peritis conscripta fuerint;	3. Two votes which have been written concerning each of the miracles for the truth by experts.
4° Obiectionibus Promotoris generalis fidei;	4. Objections of the Promoter General of the Faith.
5° Responsionibus advocati.	5. Responses of the advocate.
Can. 2122. § 1. Pro congregatione praeparatoria positio confletur quemadmodum in can. 2109 statutum est, addito voto peritorum ad normam § 2.	Can. 2122. Sec. 1. For the preparatory congregation the position is to be put together as was established in can. 2109, with the vote of the experts added according to the norm of Sec. 2. *1983 Code correlation: NA*
§ 2. Si in congregatione antepraeparatoria duo periti fuerint concordes in affirmando miraculo, tunc unus tantum pro congregatione praeparatoria designetur peritus; si unus tantum peritus pro miraculo steterit, tunc duo novi periti ex officio nominentur.	Sec. 2. If in the antepreparatory congregation two experts were concordant in affirming the miracle, then only one expert is to be designated for the preparatory congregation; if only one expert stood for the miracle, then two new experts are to be named from office.
§ 3. Patribus Cardinalibus eiusdem Sacrae Congregationis semper ius esto plures, quam praescripti sunt, peritos designare, si hoc necessarium in casu iudicaverint.	Sec. 3. The Cardinal Fathers of the same Sacred Congregation always have the right to designate more experts than are prescribed, if they have judged this necessary in the case.
§ 4. Licet tamen causae advocato auxilium adhibere alicuius periti in suis responsionibus concinnandis, excluso voto, uti aiunt, ad opportunitatem.	Sec. 4. Nevertheless it is permitted to the advocate of the cause to employ the help of some expert in preparing his responses, with the vote, as they say, for opportunity excluded.
Can. 2123. Pro congregatione generali serventur praescripta can. 2113, 2114.	Can. 2123. For the general congregation the prescriptions of can. 2113, 2114 are to be observed. *1983 Code correlation: NA*
Can. 2124. § 1. Post decretum approbationis miraculorum nova fieri debet coram Summo Pontifice disceptatio super dubio: An tuto procedi possit ad beatificationem Servi Dei.	Can. 2124. Sec. 1. After the decree of approval of miracles, a new discussion must be made before the Supreme Pontiff concerning the doubt: Whether one can proceed safely to the beatification of the Servant of God. *1983 Code correlation: NA*
§ 2. De hac, audita consultorum et Patrum Cardinalium sententia, Pontifex decernit, qui, cum voluerit, decretum hac de re conficiendum et promulgandum iubet.	Sec. 2. Concerning this, after the opinion of the consultors and Cardinal Fathers has been heard, the Pontiff decrees, who, when he wishes, orders a decree concerning this matter to be prepared and promulgated.
TITULUS XXV De processu beatificationis Servorum Dei per viam cultus seu casus excepti	TITLE XXV: Of the Process of Beatification of Servants of God by the Way of Cult or an Excepted Case
Can. 2125. § 1. Pro Servis Dei, qui post pontificatum Alexandri III et ante tempus a constitutione Urbaniana praefixum ex tolerantia cultum habuerunt, peti potest positiva approbatio Romani Pontificis.	Can. 2125. Sec. 1. For Servants of God who after the pontificate of Alexander III and before the time fixed by the Urbanian constitution had cult by tolerance, positive approval of the Roman Pontiff can be petitioned. *1983 Code correlation: NA*
§ 2. Ad hoc autem requiritur processus ad normam canonum qui sequuntur.	Sec. 2. But for this a process according to the norm of the canons which follow is required.
Can. 2126. Ordinarius competens ad hunc processum instruendum est Ordinarius loci ubi cultus praestatur vel documenta cultus reperiuntur, salvo iure praeventionis si istiusmodi Ordinarii plures sint.	Can. 2126. The Ordinary competent to instruct this process is the Ordinary of the place where cult is offered or documents of cult are found, with the right of prevention preserved if there are several Ordinaries of this kind. *1983 Code correlation: NA*
Can. 2127. Ad preces postulatoris Ordinarius debet:	Can. 2127. At the prayers of the postulator the Ordinary must: *1983 Code correlation: NA*
1° Scripta Servi Dei perquirere;	1. Search out the writings of the Servant of God.

2° Processum instruere super fama sanctitatis vitae, virtutum vel martyrii et miraculorum, quo respondeatur quaestionibus: an in loco sit constans et communis fama et persuasio de sancta Servi Dei in terris conversatione vel de eius martyrio et martyrii causa nec non de miraculis ad eius intercessionem patratis; an ibidem de praesenti vigeat ipsius Servi Dei cultus et quibus obsequiis Servus Dei honoretur.	2. Instruct a process concerning the fame of sanctity of life, virtues or martyrdom, and miracles, by which response is made to the questions: whether in the place there is constant and common fame and persuasion concerning the holy life on earth of the Servant of God or concerning his martyrdom and the cause of martyrdom and also concerning miracles performed at his intercession; whether in the same place at present the cult of the Servant of God himself flourishes and by what observances the Servant of God is honored.
Can. 2128. His omnibus ad Sacram Congregationem transmissis ad normam can. 2061-2063, dubium: An signanda sit commissio introductionis causae in congregatione ordinaria discussioni Patrum Cardinalium subiicitur, referente Cardinali Ponente.	Can. 2128. All these things having been transmitted to the Sacred Congregation according to the norm of can. 2061-2063, the doubt: Whether the commission of introduction of the cause is to be signed, is subjected to the discussion of the Cardinal Fathers in ordinary congregation, with the Cardinal Ponens reporting. *1983 Code correlation: NA*
Can. 2129. Signata commissione, expediantur litterae remissoriales ad viros ab ipsa Sacra Congregatione designatos, ut ad tramitem iuris processus apostolicus instruatur super casu excepto et sententia a iudice delegato feratur.	Can. 2129. Once the commission has been signed, remissorial letters are to be dispatched to the men designated by the Sacred Congregation itself, so that the apostolic process may be instructed according to the path of law concerning the excepted case and a sentence may be rendered by the delegated judge. *1983 Code correlation: NA*
Can. 2130. Ex processu probari debet tum cultus initium tum non interrupta eius continuatio usque ad sententiam delegati iudicis.	Can. 2130. From the process there must be proved both the beginning of the cult and its uninterrupted continuation up to the sentence of the delegated judge. *1983 Code correlation: NA*
Can. 2131. Processu ad Sacram Congregationem transmisso et aperto parataque a causae advocato positione cum animadversionibus Promotoris generalis fidei et responsionibus ipsius patroni, in ordinaria congregatione proponatur dubium: An confirmanda sit sententia iudicis delegati vel an ita constet de casu excepto ut ad ulteriora procedi possit.	Can. 2131. Once the process has been transmitted to the Sacred Congregation and opened, and the position has been prepared by the advocate of the cause with the observations of the Promoter General of the Faith and the responses of the patron himself, in ordinary congregation the doubt is to be proposed: Whether the sentence of the delegated judge is to be confirmed, or whether it is so established concerning the excepted case that one can proceed to further matters. *1983 Code correlation: NA*
Can. 2132. Confirmatio sententiae iudicis delegati ex parte Romani Pontificis eam solam vim habet, ut probet factum immemorabilis cultus Servo Dei praestiti et usque ad sententiam perseverantis.	Can. 2132. Confirmation of the sentence of the delegated judge on the part of the Roman Pontiff has only this force: that it proves the fact of immemorial cult offered to the Servant of God and persevering up to the sentence. *1983 Code correlation: NA*
Can. 2133. Si sententia super casu excepto favorabilis fuerit et a Summo Pontifice approbata, expediantur litterae remissoriales ad conficiendum processum super virtutibus vel super martyrio eiusque causa secundum diversitatem causarum; et serventur praescripta can. 2087-2115.	Can. 2133. If the sentence concerning the excepted case has been favorable and approved by the Supreme Pontiff, remissorial letters are to be dispatched for preparing a process concerning virtues or concerning martyrdom and its cause according to the diversity of causes; and the prescriptions of can. 2087-2115 are to be observed. *1983 Code correlation: NA*
Can. 2134. Edito decreto de facto cultus immemorabilis et de heroicitate virtutum vel de martyrio, Servus Dei habendus est aequipollenter beatificatus, si eiusdem cultus confirmatio per decretum Romani Pontificis accesserit.	Can. 2134. Once the decree concerning the fact of immemorial cult and concerning heroicness of virtues or martyrdom has been issued, the Servant of God is to be held equivalently beatified, if confirmation of the same cult by decree of the Roman Pontiff has acceded. *1983 Code correlation: NA*
Can. 2135. Servis Dei aequipollenter beatificatis iidem concedi possunt actus publici cultus, quibus honorari consueverunt formaliter beatificati.	Can. 2135. To Servants of God equivalently beatified there can be granted the same acts of public cult by which the formally beatified are accustomed to be honored. *1983 Code correlation: NA*
TITULUS XXVI De Beatorum canonizatione	TITLE XXVI: Of the Canonization of the Blessed
Can. 2136. Nemo potest alicuius canonizationem petere aut in eius honorem certos actus cultus a Sacra Congregatione impetrare nisi prius constiterit Servum Dei, de quo agitur, inter Beatos vel formaliter vel aequipollenter relatum esse.	Can. 2136. No one can petition for the canonization of someone or obtain from the Sacred Congregation certain acts of cult in his honor unless it has first been established that the Servant of God of whom there is question has been enrolled among the Blessed either formally or equivalently. *1983 Code correlation: NA*

Can. 2137. § 1. Ut Sacrae Congregationi de formali aut aequipollenti beatificatione in casu constet, authenticum documentum exhibendum est.	Can. 2137. Sec. 1. So that it may be established to the Sacred Congregation concerning formal or equivalent beatification in the case, an authentic document must be exhibited. *1983 Code correlation: NA*
§ 2. Si documentum huiusmodi non habeatur, legitimus processus est instituendus ad probandum factum positivae permissionis cultus ex parte Romani Pontificis.	Sec. 2. If a document of this kind is not had, a legitimate process is to be instituted to prove the fact of positive permission of cult on the part of the Roman Pontiff.
§ 3. Processu absoluto, edatur in ordinaria congregatione sententia approbationi Romani Pontificis subiicienda.	Sec. 3. Once the process has been completed, a sentence to be subjected to the approval of the Roman Pontiff is to be issued in ordinary congregation.
Can. 2138. § 1. Ad canonizationem Beatorum qui formaliter beatificati sunt, requiritur approbatio duorum miraculorum, quae supervenerint post formalem beatificationem.	Can. 2138. Sec. 1. For the canonization of the Blessed who have been formally beatified, approval of two miracles is required, which have supervened after formal beatification. *1983 Code correlation: NA*
§ 2. Ad canonizationem vero Beatorum, qui aequipollenter fuerunt beatificati, requiritur approbatio trium miraculorum, quae post aequipollentem beatificationem patrata sint.	Sec. 2. But for the canonization of the Blessed who have been equivalently beatified, approval of three miracles is required, which were performed after equivalent beatification.
Can. 2139. § 1. Cum aliquod miraculum ad intercessionem alicuius Beati patratum dicitur, Sacra Congregatio ad instantiam postulatoris decretum edit, si id Sanctissimo placuerit, de resumenda causa et de novis processibus instruendis secundum normas in superioribus canonibus traditas.	Can. 2139. Sec. 1. When some miracle is said to have been performed at the intercession of some Blessed, the Sacred Congregation, at the instance of the postulator, issues a decree, if this has pleased the Most Holy One, concerning resuming the cause and instructing new processes according to the norms handed down in the preceding canons. *1983 Code correlation: NA*
§ 2. Probata validitate processuum, discussio de novis miraculis regitur iisdem legibus quae superius statutae sunt can. 2116-2124.	Sec. 2. The validity of the processes having been proved, the discussion concerning new miracles is governed by the same laws which were established above in can. 2116-2124.
Can. 2140. Post haec omnia, Romanus Pontifex, auditis votis Patrum Cardinalium et consultorum, si et quando opportunum iudicaverit, decretum fert, quo decernit tuto procedi posse ad sollemnem Beati canonizationem.	Can. 2140. After all these things, the Roman Pontiff, after hearing the votes of the Cardinal Fathers and consultors, if and when he has judged it opportune, renders a decree by which he decrees that one can safely proceed to the solemn canonization of the Blessed. *1983 Code correlation: NA*
Can. 2141. Sollemnis Beatorum canonizatio, postquam in Consistorio decreta fuerit, fit servatis ritibus et sollemnitatibus in Romana Curia receptis.	Can. 2141. The solemn canonization of the Blessed, after it has been decreed in Consistory, is made with the rites and solemnities received in the Roman Curia observed. *1983 Code correlation: NA*
PARS TERTIA DE MODO PROCEDENDI IN NONNULLIS EXPEDIENDIS NEGOTIIS VEL SANCTIONIBUS POENALIBUS APPLICANDIS	PART THREE: Of the Manner of Proceeding in Certain Affairs to Be Dispatched or Penal Sanctions to Be Applied
Can. 2142. In processibus de quibus infra, adhibeatur semper notarius, qui scripto consignet acta quae ab omnibus subscribi debent et in archivo servari.	Can. 2142. In the processes of which below, a notary is always to be employed, who is to consign in writing acts which must be subscribed by all and preserved in the archive. *1983 Code correlation: NA*
Can. 2143. § 1. Quoties monitiones praescribuntur, hae fieri debent vel oretenus coram cancellario aliove officiali Curiae aut duobus testibus, vel per epistolas ad normam can. 1719.	Can. 2143. Sec. 1. As often as warnings are prescribed, these must be made either orally before the chancellor or another official of the Curia or two witnesses, or through letters according to the norm of can. 1719. *1983 Code correlation: NA*
§ 2. Peractae monitionis eiusque tenoris documentum authenticum in actis servetur.	Sec. 2. An authentic document of the warning carried out and of its tenor is to be preserved in the acts.
§ 3. Qui impedit quominus monitio ad se perveniat, habeatur pro monito.	Sec. 3. He who prevents the warning from reaching himself is to be held as warned.
Can. 2144. § 1. Examinatores et consultores ac notarius debent, interposito ab initio processus iureiurando, servare secretum circa omnia quae ratione sui muneris noverint ac praesertim circa documenta occulta, disceptationes in consilio habitas, suffragiorum numerum ac motiva.	Can. 2144. Sec. 1. Examiners and consultors and the notary must, an oath having been interposed from the beginning of the process, observe secrecy concerning all things which by reason of their office they know, and especially concerning hidden documents, discussions held in council, the number and motives of votes. *1983 Code correlation: NA*

§ 2. Si huic praescripto minime paruerint, non solum a munere amoveri debent, sed alia etiam condigna poena ab Ordinario, servatis servandis, plecti poterunt; ac praeterea damna, si qua inde secuta sint, sarcire tenentur.	Sec. 2. If they have by no means obeyed this prescription, they must not only be removed from office, but can also be punished by the Ordinary, with those things to be observed having been observed, with another condign penalty; and moreover they are held to repair damages, if any have followed from this.
Can. 2145. § 1. In iis processibus summarie procedendum est; at duo vel tres testes sive ex officio arcessiti sive a parte inducti audiri non prohibentur, nisi Ordinarius, auditis parochis consultoribus seu examinatoribus existimaverit partes eos inducere ad moras nectendas.	Can. 2145. Sec. 1. In these processes one must proceed summarily; but it is not prohibited that two or three witnesses, whether summoned from office or introduced by a party, be heard, unless the Ordinary, after the pastor-consultors or examiners have been heard, has considered that the parties are introducing them to weave delays. *1983 Code correlation: NA*
§ 2. Testes et periti, nisi iurati, ne admittantur.	Sec. 2. Witnesses and experts, unless sworn, are not to be admitted.
Can. 2146. § 1. A definitivo decreto unicum datur iuris remedium, idest recursus ad Sedem Apostolicam.	Can. 2146. Sec. 1. From a definitive decree there is given one remedy of law, that is, recourse to the Apostolic See. *1983 Code correlation: 1983 CIC 1747, 1752*
§ 2. Quo in casu ad Sanctam Sedem omnia acta processus transmittenda sunt.	Sec. 2. In this case all acts of the process are to be transmitted to the Holy See.
§ 3. Pendente recursu, Ordinarius paroeciam vel beneficium quo clericus privatus sit, alii stabiliter conferre valide nequit.	Sec. 3. While recourse is pending, the Ordinary cannot validly confer stably on another the parish or benefice of which the cleric has been deprived.
TITULUS XXVII De modo procedendi in remotione parochorum inamovibilium	TITLE XXVII: Of the Manner of Proceeding in the Removal of Irremovable Pastors
Can. 2147. § 1. Parochus inamovibilis a sua paroecia amoveri potest ob causam, quae ipsius ministerium, etiam citra gravem suam culpam, noxium aut saltem inefficax reddit.	Can. 2147. Sec. 1. An irremovable pastor can be removed from his parish for a cause which renders his ministry harmful or at least ineffective, even short of grave fault of his own. *1983 Code correlation: 1983 CIC 1740-41*
§ 2. Hae causae sunt praesertim quae sequuntur:	Sec. 2. These causes are especially those which follow:
1° Imperitia vel permanens infirmitas mentis aut corporis, quae parochum suis muneribus rite obeundis imparem reddit, si, iudicio Ordinarii, per vicarium adiutorem bono animarum provideri nequeat ad normam can. 475;	1. Lack of skill or permanent infirmity of mind or body, which renders the pastor unequal to duly discharging his duties, if, in the judgment of the Ordinary, provision for the good of souls cannot be made through an assistant vicar according to the norm of can. 475.
2° Odium plebis, quamvis iniustum et non universale, dummodo tale sit, quod utile parochi ministerium impediat, nec brevi cessaturum praevideatur;	2. Hatred of the people, although unjust and not universal, provided that it is such as impedes the useful ministry of the pastor, and it is foreseen that it will not cease shortly.
3° Bonae existimationis amissio penes probos et graves viros, sive haec oriatur ex levi vivendi ratione parochi, sive ex antiquo eius crimine quod nuper detectum eximatur iam poena ob praescriptionem, sive ex facto familiarium et consanguineorum quibuscum parochus vivit nisi per eorum discessum bonae parochi famae sit satis provisum;	3. Loss of good reputation among upright and weighty men, whether this arises from the pastor's light manner of living, or from an old crime of his which, recently detected, is now exempt from penalty by reason of prescription, or from the deed of familiars and blood relatives with whom the pastor lives, unless by their departure provision has been made sufficiently for the pastor's good fame.
4° Probabile crimen occultum, parocho imputatum, ex quo Ordinarius prudenter praevidet magnam in posterum oriri posse fidelium offensionem;	4. A probable hidden crime, imputed to the pastor, from which the Ordinary prudently foresees that great offense of the faithful could arise in the future.
5° Mala rerum temporalium administratio cum gravi ecclesiae aut beneficii damno, quoties huic malo remedium afferri nequeat sive auferendo administrationem parocho, sive alio modo, quamvis aliunde parochus spirituale ministerium utiliter exerceat.	5. Bad administration of temporal things with grave damage to the church or benefice, whenever a remedy cannot be brought to this evil either by taking administration away from the pastor or in another way, although otherwise the pastor usefully exercises the spiritual ministry.
Can. 2148. § 1. Quoties, prudenti Ordinarii iudicio, in unam ex causis de quibus in can. 2147 parochus incidisse videatur, ipsemet Ordinarius, auditis duobus examinatoribus et veritate gravitateque causae cum eis discussa, parochum scripto vel oretenus ad paroeciae renuntiationem intra certum tempus faciendam invitet, nisi agatur de parocho vitio mentis laborante.	Can. 2148. Sec. 1. As often as, in the prudent judgment of the Ordinary, a pastor seems to have fallen into one of the causes of which in can. 2147, the Ordinary himself, after two examiners have been heard and the truth and gravity of the cause have been discussed with them, is to invite the pastor in writing or orally to make resignation of the parish within a certain time, unless there is question of a pastor laboring under defect of mind. *1983 Code correlation: 1983 CIC 1742*
§ 2. Invitatio, ut acta valeant, continere debet causam quae Ordinarium movet et argumenta quibus ipsa innititur.	Sec. 2. The invitation, so that the acts may be valid, must contain the cause which moves the Ordinary and the arguments on which it rests.

Can. 2149. § 1. Si parochus intra praestitutos dies nec renuntiet nec dilationem postulet neque causas ad amotionem invocatas oppugnet, Ordinarius, postquam constiterit et invitationem ad renuntiandum, rite factam, parocho innotuisse et ipsum quominus responderet legitime impeditum non fuisse, eum statim a paroecia amoveat, quin teneatur praescripto can. 2154.	Can. 2149. Sec. 1. If the pastor within the appointed days neither resigns nor petitions delay nor attacks the causes invoked for removal, the Ordinary, after it has been established both that the invitation to resign, duly made, became known to the pastor and that he was not legitimately impeded from responding, is to remove him at once from the parish, without being held to the prescription of can. 2154. *1983 Code correlation: 1983 CIC 1744*
§ 2. Quod si non constet de superius indicatis duobus adiunctis, Ordinarius opportune provideat aut iterando invitationem ad renuntiandum aut prorogando tempus utile ad respondendum.	Sec. 2. But if it is not established concerning the two circumstances indicated above, the Ordinary is to provide opportunely either by repeating the invitation to resign or by proroguing the useful time for responding.
Can. 2150. § 1. Si parochus paroeciae renuntiet, Ordinarius paroeciam ex renuntiatione vacantem declaret.	Can. 2150. Sec. 1. If the pastor resigns the parish, the Ordinary is to declare the parish vacant by the resignation. *1983 Code correlation: 1983 CIC 1743*
§ 2. Potest vero parochus, loco causae ab Ordinario invocatae, aliam ad renuntiandum afferre sibi minus molestam vel minus gravem, dummodo vera et honesta sit, ex. gr., ut obsequatur Ordinarii desideriis.	Sec. 2. But the pastor, in place of the cause invoked by the Ordinary, can bring forward another for resigning less troublesome or less grave to himself, provided that it is true and honorable, e.g., that he may comply with the desires of the Ordinary.
§ 3. Renuntiatio fieri potest non solum pure et simpliciter, sed etiam sub conditione, dummodo haec ab Ordinario legitime acceptari possit et reapse acceptetur, et firmo praescripto can. 186.	Sec. 3. Resignation can be made not only purely and simply, but also under condition, provided that this condition can be legitimately accepted by the Ordinary and is actually accepted, and with the prescription of can. 186 remaining firm.
Can. 2151. Parochus, si oppugnare velit causam adductam in invitatione, potest dilationem ad probationes afferendas postulare, quam Ordinarius pro suo prudenti arbitrio concedere potest, dummodo ne sit cessura in detrimentum animarum.	Can. 2151. If the pastor wishes to attack the cause adduced in the invitation, he can petition delay for bringing forward proofs, which the Ordinary can grant according to his prudent judgment, provided that it is not going to yield to the detriment of souls. *1983 Code correlation: 1983 CIC 1745*
Can. 2152. § 1. Rationes a parocho contra invitationem adductas Ordinarius, ut valide agat, auditis iisdem examinatoribus de quibus in can. 2148, § 1, perpendat, approbet aut reiiciat.	Can. 2152. Sec. 1. The Ordinary, so that he may act validly, after the same examiners of whom in can. 2148, Sec. 1 have been heard, is to weigh, approve, or reject the reasons adduced by the pastor against the invitation. *1983 Code correlation: 1983 CIC 1745*
§ 2. Decisio, sive affirmativa fuerit sive negativa, parocho significetur decreto.	Sec. 2. The decision, whether it has been affirmative or negative, is to be signified to the pastor by decree.
Can. 2153. § 1. Contra decretum amotionis potest parochus intra decem dies recursum interponere apud eundem Ordinarium, qui, ne invalide agat, debet, auditis duobus parochis consultoribus, novas allegationes ab eodem parocho intra decem dies ab interposito recursu producendas, simul cum rationibus primo allatis, examinare, approbare aut reiicere.	Can. 2153. Sec. 1. Against a decree of removal the pastor can within ten days interpose recourse before the same Ordinary, who, lest he act invalidly, must, after two pastor-consultors have been heard, examine, approve, or reject new allegations to be produced by the same pastor within ten days from the interposed recourse, together with the reasons first brought forward. *1983 Code correlation: 1983 CIC 1745*
§ 2. Parochus potest eos testes inducere ad normam can. 2145, § 1, quos prima vice se inducere non potuisse probaverit.	Sec. 2. The pastor can introduce those witnesses according to the norm of can. 2145, Sec. 1 whom he has proved that he could not introduce the first time.
§ 3. Decisio decreto nota parocho fiat.	Sec. 3. Let the decision be made known to the pastor by decree.
Can. 2154. § 1. Amoto parocho Ordinarius, examinatoribus vel parochis consultoribus, qui partem habuerunt in amotione decernenda, in consilium adscitis, pro viribus consulat sive translatione ad aliam paroeciam vel assignatione alius officii aut beneficii, si ad haec idoneus sit, sive pensione, prout casus ferat et adiuncta permittant.	Can. 2154. Sec. 1. Once the pastor has been removed, the Ordinary, the examiners or pastor-consultors who had a part in decreeing the removal having been called into counsel, is to provide as best he can either by transfer to another parish or by assignment of another office or benefice, if he is suitable for these, or by pension, as the case bears and circumstances permit. *1983 Code correlation: 1983 CIC 1746*
§ 2. Ceteris paribus, in provisione favendum magis renuntianti quam amoto.	Sec. 2. Other things being equal, in provision favor is to be shown more to one resigning than to one removed.
Can. 2155. Negotium novae provisionis parochi amoti potest Ordinarius sive ipso amotionis decreto sive postea, quamprimum tamen, expedire.	Can. 2155. The Ordinary can dispatch the business of the new provision of the removed pastor either by the decree of removal itself or afterward, yet as soon as possible. *1983 Code correlation: NA*

Can. 2156. § 1. Sacerdos a paroecia amotus debet quamprimum liberam relinquere paroecialem domum, et omnia quae ad paroeciam pertinent novo parocho vel oeconomo ab Ordinario interim deputato tradere.	Can. 2156. Sec. 1. A priest removed from a parish must as soon as possible leave free the parochial house and hand over all things which pertain to the parish to the new pastor or to an administrator deputed meanwhile by the Ordinary. *1983 Code correlation: 1983 CIC 1747*
§ 2. Si autem de infirmo agatur qui e paroeciali domo sine incommodo nequit alio transferri, Ordinarius eidem relinquat eius usum etiam exclusivum, eadem necessitate durante.	Sec. 2. But if there is question of an infirm man who cannot without inconvenience be transferred elsewhere from the parochial house, the Ordinary is to leave to him its use, even exclusive, while the same necessity lasts.
TITULUS XXVIII De modo procedendi in remotione parochorum amovibilium	TITLE XXVIII: Of the Manner of Proceeding in the Removal of Removable Pastors
Can. 2157. § 1. Parochus quoque amovibilis a sua paroecia amoveri potest ex iusta et gravi causa ad normam can. 2147.	Can. 2157. Sec. 1. A removable pastor also can be removed from his parish for a just and grave cause according to the norm of can. 2147. *1983 Code correlation: 1983 CIC 1740, 1742*
§ 2. Ad parochos religiosos quod attinet, servetur praescriptum can. 454, § 5.	Sec. 2. As regards religious pastors, the prescription of can. 454, Sec. 5 is to be observed.
Can. 2158. Si Ordinarius aliquam ex his causis adesse existimaverit, parochum paterne moneat atque hortetur ut paroeciae renuntiet, causam indicans, quae paroeciale ipsius ministerium fidelibus noxium aut saltem inefficax reddit.	Can. 2158. If the Ordinary has considered that some one of these causes is present, let him warn the pastor paternally and exhort him to resign the parish, indicating the cause which renders his parochial ministry harmful or at least ineffective to the faithful. *1983 Code correlation: 1983 CIC 1742*
Can. 2159. Firmo praescripto can. 2149, si parochus renuat, rationes in scriptis reddat, quas Ordinarius, ut valide procedat, perpendere debet una cum duobus examinatoribus.	Can. 2159. With the prescription of can. 2149 remaining firm, if the pastor refuses, let him render reasons in writing, which the Ordinary, so that he may proceed validly, must weigh together with two examiners. *1983 Code correlation: 1983 CIC 1745*
Can. 2160. Si, auditis examinatoribus, Ordinarius allatas rationes legitimas non iudicaverit, paternas iteret hortationes ad parochum, comminata amotione, si intra congruum definitum tempus paroeciam sponte non dimittat.	Can. 2160. If, after the examiners have been heard, the Ordinary has judged that the reasons brought forward are not legitimate, let him repeat paternal exhortations to the pastor, with removal threatened if within a congruous defined time he does not spontaneously leave the parish. *1983 Code correlation: NA*
Can. 2161. § 1. Expleto praefinito tempore, quod pro sua prudentia prorogare potest, Ordinarius decretum amotionis emittat.	Can. 2161. Sec. 1. The predefined time having expired, which he can prorogue according to his prudence, the Ordinary is to issue the decree of removal. *1983 Code correlation: 1983 CIC 1744-47*
§ 2. Parocho autem renuntianti aut amoto providere tenetur ad normam can. 2154-2156.	Sec. 2. But he is held to provide for a resigning or removed pastor according to the norm of can. 2154-2156.
TITULUS XXIX De modo procedendi in translatione parochorum	TITLE XXIX: Of the Manner of Proceeding in the Transfer of Pastors
Can. 2162. Si bonum animarum postulet ut parochus a sua, quam utiliter regit, ad aliam paroeciam transferatur, Ordinarius eidem translationem proponat ac suadeat ut eidem pro Dei atque animarum amore consentiat.	Can. 2162. If the good of souls demands that a pastor be transferred from his parish, which he usefully rules, to another parish, the Ordinary is to propose the transfer to him and persuade him that he consent to it for love of God and of souls. *1983 Code correlation: 1983 CIC 1748*
Can. 2163. § 1. Parochum inamovibilem Ordinarius invitum transferre nequit, nisi speciales facultates a Sede Apostolica obtinuerit.	Can. 2163. Sec. 1. The Ordinary cannot transfer an irremovable pastor against his will, unless he has obtained special faculties from the Apostolic See. *1983 Code correlation: NA*
§ 2. Parochus vero amovibilis, si paroecia ad quam non sit ordinis nimio inferioris, etiam invitus transferri potest, servatis tamen praescriptis canonum qui sequuntur.	Sec. 2. But a removable pastor, if the parish to which he is to be transferred is not of an excessively inferior order, can be transferred even against his will, with the prescriptions of the canons which follow nevertheless observed.
Can. 2164. Si parochus consilio ac suasionibus Ordinarii non obsequatur, rationes in scriptis exponat.	Can. 2164. If the pastor does not obey the counsel and persuasions of the Ordinary, let him explain the reasons in writing. *1983 Code correlation: 1983 CIC 1749*

Can. 2165. Ordinarius, si, non obstantibus allatis causis, iudicet a proposito non esse recedendum, debet, ut valide agat, super eisdem causis audire duos parochos consultores, et cum eisdem perpendere adiuncta in quibus versatur tum paroecia a qua tum paroecia ad quam, et rationes quae translationis utilitatem aut necessitatem suadent.	Can. 2165. The Ordinary, if, notwithstanding the causes brought forward, he judges that one must not recede from the proposal, must, so that he may act validly, hear two pastor-consultors concerning the same causes, and with the same weigh the circumstances in which both the parish from which and the parish to which are situated, and the reasons which persuade the usefulness or necessity of the transfer. *1983 Code correlation: 1983 CIC 1750*
Can. 2166. Si, auditis parochis, Ordinarius translationem peragendam censeat, paternas exhortationes iteret ut parochus voluntati sui Superioris morem gerat.	Can. 2166. If, after the pastor-consultors have been heard, the Ordinary thinks the transfer must be carried out, let him repeat paternal exhortations so that the pastor comply with the will of his Superior. *1983 Code correlation: 1983 CIC 1750*
Can. 2167. § 1. His peractis, si parochus adhuc renuat et Ordinarius adhuc putet translationem esse faciendam, parocho praecipiat ut intra certum tempus ad novam se conferat paroeciam, eidem in scriptis significans, elapso praefinito tempore, paroeciam, quam in praesens obtinet, ipso facto vacaturam esse.	Can. 2167. Sec. 1. These things having been done, if the pastor still refuses and the Ordinary still thinks the transfer must be made, let him command the pastor that within a certain time he betake himself to the new parish, signifying to him in writing that, once the predefined time has elapsed, the parish which he holds at present will be vacant by the fact itself. *1983 Code correlation: 1983 CIC 1751*
§ 2. Hoc tempore inutiliter transacto, paroeciam vacantem declaret.	Sec. 2. This time having passed uselessly, let him declare the parish vacant.
TITULUS XXX De modo procedendi contra clericos non residentes	TITLE XXX: Of the Manner of Proceeding against Non-Resident Clerics
Can. 2168. § 1. Parochum, canonicum aliumve clericum, qui residentiae legem, qua ratione beneficii tenetur, negligat, Ordinarius moneat, et interim, si agatur de parocho, eiusdem impensis provideat ne salus animarum detrimentum patiatur.	Can. 2168. Sec. 1. The Ordinary is to warn a pastor, canon, or other cleric who neglects the law of residence by which he is bound by reason of a benefice, and meanwhile, if there is question of a pastor, at his expense he is to provide that the salvation of souls suffer no detriment. *1983 Code correlation: NA*
§ 2. In monitione Ordinarius recolat poenas quas incurrunt clerici non residentes itemque praescriptum can. 188, n. 8, et clerico significet ut intra congruum tempus ab eodem Ordinario definiendum residentiam instauret.	Sec. 2. In the warning the Ordinary is to recall the penalties which non-resident clerics incur and likewise the prescription of can. 188, n. 8, and signify to the cleric that within a congruous time to be defined by the same Ordinary he restore residence.
Can. 2169. Si intra praestitutum terminum clericus nec residentiam instauret nec absentiae causas afferat, Ordinarius, servato praescripto can. 2149, declaret paroeciam aliudve beneficium vacare.	Can. 2169. If within the appointed term the cleric neither restores residence nor brings forward causes of absence, the Ordinary, with the prescription of can. 2149 observed, is to declare the parish or other benefice vacant. *1983 Code correlation: NA*
Can. 2170. Si clericus residentiam instauret, Ordinarius, non modo debet, si absentia illegitima fuerit, ei infligere privationem fructuum pro tempore absentiae de qua in can. 2381, sed potest etiam, si casus ferat, pro gravitate culpae eum congrue punire.	Can. 2170. If the cleric restores residence, the Ordinary not only must, if the absence was illegitimate, inflict on him privation of fruits for the time of absence of which in can. 2381, but can also, if the case bears, punish him suitably according to the gravity of the fault. *1983 Code correlation: NA*
Can. 2171. Si clericus residentiam non instauret, sed absentiae causas afferat, Ordinarius, accitis duobus examinatoribus et institutis, si opus fuerit, opportunis investigationibus, videre debet num causae sint legitimae.	Can. 2171. If the cleric does not restore residence but brings forward causes of absence, the Ordinary, two examiners having been called and opportune investigations having been instituted if there is need, must see whether the causes are legitimate. *1983 Code correlation: NA*
Can. 2172. Si, auditis examinatoribus, Ordinarius censeat adductas causas non esse legitimas, rursus clerico praefigat terminum intra quem redire debet, salva semper privatione fructuum pro tempore absentiae.	Can. 2172. If, after the examiners have been heard, the Ordinary thinks the causes adduced are not legitimate, again let him set for the cleric a term within which he must return, with privation of fruits for the time of absence always preserved. *1983 Code correlation: NA*
Can. 2173. Si parochus amovibilis intra praescriptum tempus non redierit, Ordinarius statim procedere potest ad paroeciae privationem; si redierit, Ordinarius det ei praeceptum ne rursus discedat sine scripta sua licentia sub poena privationis paroeciae ipso facto incurrenda.	Can. 2173. If a removable pastor has not returned within the prescribed time, the Ordinary can immediately proceed to privation of the parish; if he has returned, let the Ordinary give him a precept not to depart again without his written permission under penalty of privation of the parish to be incurred by the fact itself. *1983 Code correlation: NA*
Can. 2174. § 1. Si clericus, qui beneficium inamovibile obtinet, residentiam non instauret, sed novas alleget deductiones, Ordinarius eas cum eisdem examinatoribus ad examen revocet ad normam can. 2171.	Can. 2174. Sec. 1. If a cleric who obtains an irremovable benefice does not restore residence but alleges new deductions, the Ordinary is to recall them to examination with the same examiners according to the norm of can. 2171. *1983 Code correlation: NA*

§ 2. Si nec ipsae legitimae habitae fuerint, posthabitis quibusvis aliis deductionibus, Ordinarius clerico praecipiat ut intra tempus praescriptum vel iterum praescribendum redeat sub poena privationis beneficii ipso facto incurrenda.	Sec. 2. If not even these have been held legitimate, any other deductions being disregarded, the Ordinary is to command the cleric that within the prescribed or again-to-be-prescribed time he return under penalty of privation of the benefice to be incurred by the fact itself.
§ 3. Si non redeat, Ordinarius eum beneficio privatum declaret; si redeat, Ordinarius idem det praeceptum de quo in can. 2173.	Sec. 3. If he does not return, the Ordinary is to declare him deprived of the benefice; if he returns, let the Ordinary give the same precept of which in can. 2173.
Can. 2175. Neutro in casu Ordinarius beneficium vacare declaret, nisi postquam, perpensis una cum examinatoribus discessus rationibus quas clericus forte allegaverit, eiusdem Ordinarii licentiam in scriptis ab eodem clerico peti potuisse constiterit.	Can. 2175. In neither case is the Ordinary to declare the benefice vacant unless, after weighing together with the examiners the reasons for departure which the cleric may perhaps have alleged, it has been established that the permission of the same Ordinary in writing could have been sought by the same cleric. *1983 Code correlation: NA*
TITULUS XXXI De modo procedendi contra clericos concubinarios	TITLE XXXI: Of the Manner of Proceeding against Concubinary Clerics
Can. 2176. Ordinarius clericum qui contra praescriptum can. 133 mulierem suspectam secum habeat aut quoquo modo frequentet, moneat ut eam dimittat vel ab eadem frequentanda sese abstineat, comminatis poenis in clericos concubinarios can. 2359 statutis.	Can. 2176. The Ordinary is to warn a cleric who, against the prescription of can. 133, has a suspect woman with him or frequents her in any way, that he dismiss her or abstain from frequenting her, with the penalties established in can. 2359 against concubinary clerics threatened. *1983 Code correlation: NA*
Can. 2177. Si clericus neque praecepto pareat, neque respondeat, Ordinarius, postquam sibi constiterit id clericum praestare potuisse:	Can. 2177. If the cleric neither obeys the precept nor responds, the Ordinary, after it has been established to him that the cleric could have done this: *1983 Code correlation: NA*
1° Eum suspendat a divinis;	1. Is to suspend him from divine things.
2° Parochum praeterea statim paroecia privet;	2. Moreover, immediately to deprive a pastor of the parish.
3° Clericum vero qui aliud beneficium sine animarum cura habet, si, exacto bimestri tempore a suspensione, sese non emendaverit, privet dimidia parte fructuum beneficii; post alios tres menses, omnibus beneficii fructibus; post alios tres menses, ipsomet beneficio.	3. But a cleric who has another benefice without care of souls, if, the bimonthly time from suspension having been completed, he has not amended himself, is to deprive him of half the fruits of the benefice; after another three months, of all the fruits of the benefice; after another three months, of the benefice itself.
Can. 2178. Si clericus non obediat, sed causas excusationis adducat, Ordinarius debet super eisdem audire duos examinatores.	Can. 2178. If the cleric does not obey but adduces causes of excuse, the Ordinary must hear two examiners concerning the same. *1983 Code correlation: NA*
Can. 2179. Si, auditis examinatoribus, Ordinarius existimaverit allatas causas non esse legitimas, id clerico quamprimum significet eique det formale praeceptum ut intra breve tempus a se definiendum pareat.	Can. 2179. If, after the examiners have been heard, the Ordinary has considered that the causes brought forward are not legitimate, let him signify this to the cleric as soon as possible and give him a formal precept that he obey within a brief time to be defined by him. *1983 Code correlation: NA*
Can. 2180. Parochum amovibilem inobedientem Ordinarius statim ad normam can. 2177 coercere potest; si vero agatur de clerico qui, beneficium inamovibile obtinens, non paret, sed novas allegat deductiones, Ordinarius eas ad examen revocet ad normam can. 2178.	Can. 2180. The Ordinary can at once coerce a disobedient removable pastor according to the norm of can. 2177; but if there is question of a cleric who, obtaining an irremovable benefice, does not obey but alleges new deductions, the Ordinary is to recall them to examination according to the norm of can. 2178. *1983 Code correlation: NA*
Can. 2181. Si ne eae quidem iudicentur legitimae, Ordinarius clerico rursus praecipiat ut intra congruum tempus mandato obtemperet; quo tempore inutiliter transacto, procedat ad normam can. 2177.	Can. 2181. If not even these are judged legitimate, the Ordinary is again to command the cleric that he obey the mandate within a congruous time; this time having passed uselessly, let him proceed according to the norm of can. 2177. *1983 Code correlation: NA*
TITULUS XXXII De modo procedendi contra parochum in adimplendis paroecialibus officiis negligentem	TITLE XXXII: Of the Manner of Proceeding against a Pastor Negligent in Fulfilling Parochial Offices
Can. 2182. Parochum qui officia paroecialia de quibus in can. 467, § 1, 468, § 1, 1178, 1330-1332, 1344, graviter neglexerit aut violaverit, Episcopus moneat, in memoriam eius revocans et strictam obligationem qua eius conscientia oneratur et poenas in haec delicta iure statutas.	Can. 2182. The Bishop is to warn a pastor who has gravely neglected or violated the parochial offices of which in can. 467, Sec. 1, 468, Sec. 1, 1178, 1330-1332, 1344, recalling to his memory both the strict obligation by which his conscience is burdened and the penalties established by law for these delicts. *1983 Code correlation: NA*

Can. 2183. Si parochus sese non emendaverit Episcopus eum corripiat et aliqua congrua poena pro gravitate culpae puniat, postquam, auditis duobus examinatoribus et facta parocho sese defendendi facultate, probatum iudicaverit praedicta paroecialia officia etiam atque etiam per notabile tempus in re gravis momenti praetermissa aut violata fuisse et eorundem omissiones aut violationes nulla iusta causa excusari.	Can. 2183. If the pastor has not amended himself, the Bishop is to correct him and punish him with some congruous penalty according to the gravity of the fault, after, two examiners having been heard and the faculty of defending himself having been given to the pastor, he has judged it proved that the aforesaid parochial offices were omitted or violated again and again for a notable time in a matter of grave moment and that the omissions or violations of the same were excused by no just cause. *1983 Code correlation: NA*
Can. 2184. Si et correptio et punitio in irritum cesserint, Ordinarius, probata, ad normam can. 2183, perseverante ac culpabili officiorum paroecialium omissione vel violatione in re gravi, parochum amovibilem sua paroecia statim privare potest; parochum vero inamovibilem beneficii fructibus, pauperibus ab Ordinario distribuendis, pro gravitate culpae in totum vel ex parte privet.	Can. 2184. If both correction and punishment have fallen in vain, the Ordinary, the persevering and culpable omission or violation of parochial offices in a grave matter having been proved according to the norm of can. 2183, can immediately deprive a removable pastor of his parish; but he is to deprive an irremovable pastor, according to the gravity of the fault, of the fruits of the benefice in whole or in part, to be distributed to the poor by the Ordinary. *1983 Code correlation: NA*
Can. 2185. Mala voluntate persistente ac probata, ut supra, Ordinarius etiam parochum inamovibilem e sua paroecia removeat.	Can. 2185. Bad will persisting and having been proved as above, the Ordinary is also to remove an irremovable pastor from his parish. *1983 Code correlation: NA*
TITULUS XXXIII De modo procedendi in suspensione ex informata conscientia infligenda	TITLE XXXIII: Of the Manner of Proceeding in Inflicting Suspension from Informed Conscience
Can. 2186. § 1. Ordinariis licet ex informata conscientia clericos suos subditos suspendere ab officio sive ex parte sive etiam in totum.	Can. 2186. Sec. 1. It is permitted to Ordinaries from informed conscience to suspend their subject clerics from office either in part or even in whole. *1983 Code correlation: NA*
§ 2. Extraordinarium hoc remedium adhibere non licet, si Ordinarius potest sine gravi incommodo ad iuris normam in subditum procedere.	Sec. 2. It is not permitted to employ this extraordinary remedy if the Ordinary can without grave inconvenience proceed against the subject according to the norm of law.
Can. 2187. Ad ferendam hanc suspensionem neque formae iudiciales neque canonicae monitiones requiruntur; sed satis est si Ordinarius, servato praescripto canonum qui sequuntur, simplici decreto declaret se suspensionem indicere.	Can. 2187. For imposing this suspension neither judicial forms nor canonical warnings are required; but it is enough if the Ordinary, with the prescription of the canons which follow observed, declares by simple decree that he imposes the suspension. *1983 Code correlation: NA*
Can. 2188. Huiusmodi decretum detur in scriptis, nisi adiuncta aliud exigant, designato die, mense et anno; in eoque:	Can. 2188. A decree of this kind is to be given in writing, unless circumstances require another thing, with the day, month, and year designated; and in it: *1983 Code correlation: NA*
1° Expresse dicatur suspensionem ferri ex informata conscientia seu ex causis ipsi Ordinario notis;	1. It is to be said expressly that the suspension is imposed from informed conscience or from causes known to the Ordinary himself.
2° Indicetur tempus durationis poenae; abstineat autem Ordinarius ab ipsa infligenda in perpetuum. Potest vero infligi etiam tanquam censura, dummodo hoc in casu clerico patefiat causa propter quam suspensio irrogatur;	2. The time of duration of the penalty is to be indicated; but the Ordinary is to abstain from imposing it in perpetuity. It can indeed be imposed also as a censure, provided that in this case the cause on account of which the suspension is imposed is made known to the cleric.
3° Clare indicentur actus qui prohibentur, si suspensio non in totum sed ex parte infligatur.	3. The acts which are prohibited are to be clearly indicated, if the suspension is imposed not in whole but in part.
Can. 2189. § 1. Si clericus suspensus sit ab officio in quo alius in eius locum substituendus est, ut, ex. gr., oeconomus in cura animarum, qui substituitur mercedem ex fructibus beneficii percipiat secundum prudens Ordinarii iudicium determinandam.	Can. 2189. Sec. 1. If a cleric has been suspended from an office in which another must be substituted in his place, as, e.g., an administrator in the care of souls, he who is substituted is to receive wages from the fruits of the benefice, to be determined according to the prudent judgment of the Ordinary. *1983 Code correlation: NA*
§ 2. Clericus suspensus, si se gravatum senserit, potest imminutionem pensionis petere ab immediato Superiore qui in via iudiciaria esset iudex appellationis.	Sec. 2. A suspended cleric, if he has felt himself burdened, can petition diminution of the pension from the immediate Superior who in the judicial way would be the judge of appeal.
Can. 2190. Ordinarius, qui fert suspensionem ex informata conscientia, debet ex peractis investigationibus tales collegisse probationes, quae eum certum reddant clericum delictum revera perpetrasse et quidem adeo grave ut eiusmodi poena coercendus sit.	Can. 2190. The Ordinary who imposes suspension from informed conscience must from completed investigations have collected such proofs as render him certain that the cleric truly perpetrated the delict and indeed one so grave that he must be coerced by a penalty of this kind. *1983 Code correlation: NA*

Can. 2191. § 1. Suspensioni ex informata conscientia iustam ac legitimam causam praebet delictum occultum ad normam can. 2197, n. 4.	Can. 2191. Sec. 1. To suspension from informed conscience a just and legitimate cause is furnished by an occult delict according to the norm of can. 2197, n. 4. *1983 Code correlation: NA*
§ 2. Ob notorium delictum suspensio ex informata conscientia nunquam ferri potest.	Sec. 2. For a notorious delict suspension from informed conscience can never be imposed.
§ 3. Ut delictum publicum suspensione ex informata conscientia plecti possit, occurrat necesse est aliquod ex adiunctis quae sequuntur:	Sec. 3. For a public delict to be able to be punished by suspension from informed conscience, it is necessary that one of the circumstances which follow occur:
1° Si testes probi et graves delictum quidem Ordinario patefaciant, sed nulla ratione induci possint ut de eo testimonium in iudicio ferant, neque aliis probationibus delictum iudiciali processu evinci possit;	1. If upright and grave witnesses indeed make the delict known to the Ordinary, but by no reason can be induced to bear testimony about it in judgment, nor can the delict be proved by other proofs in judicial process.
2° Si ipsemet clericus minis aut aliis adhibitis mediis impediat ne processus iudiciarius instituatur aut inceptus perficiatur;	2. If the cleric himself by threats or by other means employed impedes a judicial process from being instituted or one begun from being completed.
3° Si processui iudiciali conficiendo ferendaeque sententiae impedimenta exoriantur ex adversis civilibus legibus aut gravi scandali periculo.	3. If impediments to preparing the judicial process and rendering sentence arise from adverse civil laws or from grave danger of scandal.
Can. 2192. Suspensio ex informata conscientia valet si ex pluribus delictis unum tantum fuerit occultum.	Can. 2192. Suspension from informed conscience is valid if, out of several delicts, only one was occult. *1983 Code correlation: NA*
Can. 2193. Prudenti Ordinarii arbitrio relinquitur suspensionis causam seu delictum clerico patefacere aut reticere, pastorali tamen adhibita sollicitudine et caritate, ut, si delictum clerico manifestare censuerit, poena, ex paternis quae interposuerit monitis, nedum ad expiationem culpae, verum etiam ad emendationem delinquentis et ad occasionem peccati eliminandam inserviat.	Can. 2193. It is left to the prudent judgment of the Ordinary to disclose or to keep silent to the cleric the cause of the suspension, or the delict, with pastoral solicitude and charity nevertheless employed, so that, if he has judged that the delict should be made manifest to the cleric, the penalty, from the paternal warnings which he has interposed, may serve not only for the expiation of fault, but also for the amendment of the delinquent and for eliminating the occasion of sin. *1983 Code correlation: NA*
Can. 2194. Si clericus recursum a suspensione sibi inflicta interponat, Ordinarius ad Sedem Apostolicam mittere debet probationes quibus constet clericum delictum revera perpetrasse quod extraordinaria hac poena puniri queat.	Can. 2194. If the cleric interposes recourse from the suspension inflicted upon him, the Ordinary must send to the Apostolic See the proofs by which it is established that the cleric truly perpetrated the delict which can be punished by this extraordinary penalty. *1983 Code correlation: NA*

Liber V: Of Delicts and Penalties

Corrected Latin	Literal English
LIBER QUINTUS DE DELICTIS ET POENIS	BOOK FIVE: Of Delicts and Penalties
PARS PRIMA DE DELICTIS	PART ONE: Of Delicts
TITULUS I De natura delicti eiusque divisione	TITLE I: Of the Nature of a Delict and Its Division
Can. 2195. § 1. Nomine delicti, iure ecclesiastico, intelligitur externa et moraliter imputabilis legis violatio cui addita sit sanctio canonica saltem indeterminata.	Can. 2195. Sec. 1. By the name of delict, in ecclesiastical law, is understood an external and morally imputable violation of law to which a canonical sanction, at least indeterminate, has been added. *1983 Code correlation: 1983 CIC 1321*
§ 2. Nisi ex adiunctis aliud appareat, quae dicuntur de delictis, applicantur etiam violationibus praecepti cui poenalis sanctio adnexa sit.	Sec. 2. Unless another thing appears from the circumstances, the things which are said concerning delicts are applied also to violations of a precept to which a penal sanction is attached.
Can. 2196. Qualitas delicti desumenda est ex obiecto legis; quantitas vero dimetienda non solum ex diversa gravitate legis laesae, sed etiam ex maiore minoreve imputabilitate aut damno illato.	Can. 2196. The quality of a delict is to be taken from the object of the law; but its quantity is to be measured not only from the diverse gravity of the law injured, but also from the greater or lesser imputability or from the damage inflicted. *1983 Code correlation: NA*
Can. 2197. Delictum est:	Can. 2197. A delict is: *1983 Code correlation: NA*
1° Publicum, si iam divulgatum est aut talibus contigit seu versatur in adiunctis ut prudenter iudicari possit et debeat facile divulgatum iri;	1. Public, if it has already been divulged or has happened or is situated in such circumstances that it can and must prudently be judged that it will easily be divulged.
2° Notorium notorietate iuris, post sententiam iudicis competentis quae in rem iudicatam transierit aut post confessionem delinquentis in iudicio factam ad normam can. 1750;	2. Notorious by notoriety of law, after a sentence of a competent judge which has passed into a res iudicata, or after the confession of the delinquent made in judgment according to the norm of can. 1750.
3° Notorium notorietate facti, si publice notum sit et in talibus adiunctis commissum, ut nulla tergiversatione celari nulloque iuris suffragio excusari possit;	3. Notorious by notoriety of fact, if it is publicly known and was committed in such circumstances that it can be concealed by no tergiversation and excused by no support of law.
4° Occultum, quod non est publicum; occultum materialiter, si lateat delictum ipsum; occultum formaliter, si eiusdem imputabilitas.	4. Occult, that which is not public; materially occult, if the delict itself is hidden; formally occult, if its imputability is hidden.
Can. 2198. Delictum quod unice laedit Ecclesiae legem, natura sua, sola ecclesiastica auctoritas persequitur, requisito interdum, ubi eadem auctoritas necessarium vel opportunum iudicaverit, auxilio brachii saecularis; delictum quod unice laedit legem societatis civilis, iure proprio, salvo praescripto can. 120, punit civilis auctoritas, licet etiam Ecclesia sit in illud competens ratione peccati; delictum quod laedit utriusque societatis legem, ab utraque potestate puniri potest.	Can. 2198. A delict which injures only the law of the Church, by its nature, only ecclesiastical authority pursues, with the help of the secular arm sometimes required where the same authority has judged it necessary or opportune; a delict which injures only the law of civil society, by its own right, with the prescription of can. 120 preserved, civil authority punishes, although the Church also is competent concerning it by reason of sin; a delict which injures the law of both societies can be punished by each power. *1983 Code correlation: NA*
TITULUS II De imputabilitate delicti, de causis illam aggravantibus vel minuentibus et de iuridicis delicti effectibus	TITLE II: Of the Imputability of a Delict, of Causes Aggravating or Diminishing It, and of the Juridical Effects of a Delict
Can. 2199. Imputabilitas delicti pendet ex dolo delinquentis vel ex eiusdem culpa in ignorantia legis violatae aut in omissione debitae diligentiae; quare omnes causae quae augent, minuunt, tollunt dolum aut culpam, eo ipso augent, minuunt, tollunt delicti imputabilitatem.	Can. 2199. The imputability of a delict depends on the malice of the delinquent or on his fault in ignorance of the violated law or in omission of due diligence; wherefore all causes which increase, diminish, or remove malice or fault, by that fact increase, diminish, or remove the imputability of the delict. *1983 Code correlation: 1983 CIC 1321*
Can. 2200. § 1. Dolus heic est deliberata voluntas violandi legem, eique opponitur ex parte intellectus defectus cognitionis et ex parte voluntatis defectus libertatis.	Can. 2200. Sec. 1. Here malice is the deliberate will of violating the law, and opposed to it on the part of the intellect is defect of knowledge, and on the part of the will defect of freedom. *1983 Code correlation: 1983 CIC 1321*
§ 2. Posita externa legis violatione, dolus in foro externo praesumitur, donec contrarium probetur.	Sec. 2. Once the external violation of the law has been posited, malice in the external forum is presumed until the contrary is proved.

Can. 2201. § 1. Delicti sunt incapaces qui actu carent usu rationis.	Can. 2201. Sec. 1. Those who actually lack the use of reason are incapable of a delict. *1983 Code correlation: 1983 CIC 1322-25*
§ 2. Habitualiter amentes, licet quandoque lucida intervalla habeant, vel in certis quibusdam ratiocinationibus vel actibus sani videantur, delicti tamen incapaces praesumuntur.	Sec. 2. The habitually insane, although sometimes they have lucid intervals, or in certain reasonings or acts seem sane, nevertheless are presumed incapable of a delict.
§ 3. Delictum in ebrietate voluntaria commissum aliqua imputabilitate non vacat, sed ea minor est quam cum idem delictum committitur ab eo qui sui plene compos sit, nisi tamen ebrietas apposite ad delictum patrandum vel excusandum quaesita sit; violata autem lege in ebrietate involuntaria, imputabilitas exsulat omnino, si ebrietas usum rationis adimat ex toto; minuitur, si ex parte tantum. Idem dicatur de aliis similibus mentis perturbationibus.	Sec. 3. A delict committed in voluntary drunkenness is not without some imputability, but that imputability is less than when the same delict is committed by one who is fully master of himself, unless however the drunkenness was sought precisely for perpetrating or excusing the delict; but when a law has been violated in involuntary drunkenness, imputability is wholly absent if the drunkenness entirely takes away the use of reason; it is diminished if only in part. The same is to be said of other similar disturbances of mind.
§ 4. Debilitas mentis delicti imputabilitatem minuit, sed non tollit omnino.	Sec. 4. Weakness of mind diminishes the imputability of a delict, but does not remove it entirely.
Can. 2202. § 1. Violatio legis ignoratae nullatenus imputatur, si ignorantia fuerit inculpabilis; secus imputabilitas minuitur plus minusve pro ignorantiae ipsius culpabilitate.	Can. 2202. Sec. 1. Violation of an unknown law is not imputed in any way, if the ignorance was inculpable; otherwise imputability is diminished more or less according to the culpability of the ignorance itself. *1983 Code correlation: 1983 CIC 1323-24*
§ 2. Ignorantia solius poenae imputabilitatem delicti non tollit, sed aliquantum minuit.	Sec. 2. Ignorance of the penalty alone does not remove the imputability of the delict, but somewhat diminishes it.
§ 3. Quae de ignorantia statuuntur, valent quoque de inadvertentia et errore.	Sec. 3. The things established concerning ignorance also hold for inadvertence and error.
Can. 2203. § 1. Si quis legem violaverit ex omissione debitae diligentiae, imputabilitas minuitur pro modo a prudenti iudice ex adiunctis determinando; quod si rem praeviderit, et nihilominus cautiones ad eam evitandam omiserit, quas diligens quivis adhibuisset, culpa est proxima dolo.	Can. 2203. Sec. 1. If someone has violated a law from omission of due diligence, imputability is diminished according to the measure to be determined from the circumstances by a prudent judge; but if he foresaw the matter and nevertheless omitted the precautions for avoiding it which any diligent person would have used, the fault is proximate to malice. *1983 Code correlation: 1983 CIC 1323, 1326*
§ 2. Casus fortuitus qui praevideri vel cui praeviso occurri nequit, a qualibet imputabilitate eximit.	Sec. 2. A fortuitous event which cannot be foreseen or, once foreseen, cannot be met, exempts from any imputability.
Can. 2204. Minor aetas, nisi aliud constet, minuit imputabilitatem eoque magis quo ad infantiam propius accedit.	Can. 2204. Minor age, unless another thing is established, diminishes imputability, and the more so the closer it approaches infancy. *1983 Code correlation: 1983 CIC 1323*
Can. 2205. § 1. Vis physica quae omnem adimit agendi facultatem, delictum prorsus excludit.	Can. 2205. Sec. 1. Physical force which takes away every faculty of acting excludes a delict completely. *1983 Code correlation: 1983 CIC 1323-24*
§ 2. Metus quoque gravis, etiam relative tantum, necessitas, imo et grave incommodum, plerumque delictum, si agatur de legibus mere ecclesiasticis, penitus tollunt.	Sec. 2. Grave fear also, even only relative, necessity, indeed even grave inconvenience, for the most part wholly remove a delict, if there is question of merely ecclesiastical laws.
§ 3. Si vero actus sit intrinsece malus aut vergat in contemptum fidei vel ecclesiasticae auctoritatis vel in animarum damnum, causae, de quibus in § 2, delicti imputabilitatem minuunt quidem, sed non auferunt.	Sec. 3. But if the act is intrinsically evil or tends toward contempt of the faith or of ecclesiastical authority or toward damage of souls, the causes of which in Sec. 2 indeed diminish the imputability of the delict, but do not take it away.
§ 4. Causa legitimae tutelae contra iniustum aggressorem, si debitum servetur moderamen, delictum omnino aufert; secus imputabilitatem tantummodo minuit, sicut etiam causa provocationis.	Sec. 4. The cause of legitimate defense against an unjust aggressor, if due moderation is observed, wholly takes away the delict; otherwise it only diminishes imputability, as also does the cause of provocation.
Can. 2206. Passio, si fuerit voluntarie et deliberate excitata vel nutrita, imputabilitatem potius auget; secus eam minuit plus minusve pro diverso passionis aestu; et omnino tollit si omnem mentis deliberationem et voluntatis consensum praecedat et impediat.	Can. 2206. Passion, if it was voluntarily and deliberately excited or nourished, rather increases imputability; otherwise it diminishes it more or less according to the diverse heat of the passion; and wholly removes it if it precedes and impedes every deliberation of mind and consent of will. *1983 Code correlation: 1983 CIC 1324*
Can. 2207. Praeter alia adiuncta aggravantia, delictum augetur:	Can. 2207. Besides other aggravating circumstances, a delict is increased: *1983 Code correlation: 1983 CIC 1326*
1° Pro maiore dignitate personae quae delictum committit, aut quae delicto offenditur;	1. On account of the greater dignity of the person who commits the delict, or who is offended by the delict.

2° Ex abusu auctoritatis vel officii ad delictum patrandum.	2. From abuse of authority or office for perpetrating the delict.
Can. 2208. § 1. Recidivus sensu iuris est qui post condemnationem rursus committit delictum eiusdem generis et in talibus rerum ac praesertim temporis adiunctis ut eiusdem pertinacia in mala voluntate prudenter coniici possit.	Can. 2208. Sec. 1. A recidivist in the sense of law is one who after condemnation again commits a delict of the same kind and in such circumstances of things and especially of time that his pertinacity in bad will can prudently be inferred. *1983 Code correlation: 1983 CIC 1326*
§ 2. Qui pluries deliquerit etiam diverso in genere, suam auget culpabilitatem.	Sec. 2. One who has offended several times even in a different kind increases his culpability.
Can. 2209. § 1. Qui communi delinquendi consilio simul physice concurrunt in delictum, omnes eodem modo rei habentur, nisi adiuncta alicuius culpabilitatem augeant vel minuant.	Can. 2209. Sec. 1. Those who, by common counsel of offending, concur physically together in a delict are all held guilty in the same manner, unless circumstances increase or diminish the culpability of someone. *1983 Code correlation: 1983 CIC 1329*
§ 2. In delicto quod sua natura complicem postulat, unaquaeque pars est eodem modo culpabilis, nisi ex adiunctis aliud appareat.	Sec. 2. In a delict which by its nature requires an accomplice, each part is culpable in the same manner, unless another thing appears from the circumstances.
§ 3. Non solum mandans qui est principalis delicti auctor, sed etiam qui ad delicti consummationem inducunt vel in hanc quoquo modo concurrunt, non minorem, ceteris paribus, imputabilitatem contrahunt, quam ipse delicti exsecutor, si delictum sine eorum opera commissum non fuisset.	Sec. 3. Not only the one commanding, who is the principal author of the delict, but also those who induce to the consummation of the delict or in any way concur in it contract, other things being equal, no less imputability than the executor of the delict himself, if the delict would not have been committed without their work.
§ 4. Si vero eorum concursus facilius tantum reddidit delictum, quod etiam sine eorundem concursu commissum fuisset, minorem imputabilitatem secumfert.	Sec. 4. But if their concurrence only rendered the delict easier, which would have been committed even without their concurrence, it brings lesser imputability with it.
§ 5. Qui suum influxum in delictum patrandum opportuna retractatione abduxerit plene, ab omni imputabilitate liberatur, etiamsi exsecutor delictum ob alias causas sibi proprias nihilominus patraverit; si non abduxerit plene, retractatio minuit, sed non aufert culpabilitatem.	Sec. 5. One who by opportune retraction has fully withdrawn his influence in perpetrating the delict is freed from all imputability, even if the executor nevertheless perpetrated the delict for other causes proper to himself; if he has not fully withdrawn it, retraction diminishes culpability, but does not take it away.
§ 6. Qui in delictum concurrit suum dumtaxat officium negligendo, imputabilitate tenetur proportionata obligationi qua adigebatur ad delictum suo officio impediendum.	Sec. 6. One who concurs in a delict only by neglecting his office is held by imputability proportionate to the obligation by which he was constrained to prevent the delict by his office.
§ 7. Delicti patrati laudatio, fructuum participatio, delinquentis occultatio et receptatio aliive actus delictum iam plene absolutum subsequentes, nova delicta constituere possunt, si nempe poena in lege plectantur; sed, nisi cum delinquente de illis actibus ante delictum conventum fuerit, non secumferunt delicti patrati imputabilitatem.	Sec. 7. Praise of a perpetrated delict, participation in its fruits, concealment and reception of the delinquent, or other acts following upon a delict already fully completed, can constitute new delicts, namely if they are punished by a penalty in law; but unless there was agreement with the delinquent concerning those acts before the delict, they do not bring with them the imputability of the perpetrated delict.
Can. 2210. § 1. Ex delicto oritur:	Can. 2210. Sec. 1. From a delict there arises: *1983 Code correlation: NA*
1° Actio poenalis ad poenam declarandam vel infligendam et ad satisfactionem petendam;	1. A penal action for declaring or inflicting a penalty and for seeking satisfaction.
2° Actio civilis ad reparanda damna, si cui delictum damnum intulerit.	2. A civil action for repairing damages, if the delict has brought damage to anyone.
§ 2. Utraque actio explicatur ad normam can. 1552-1959; et idem iudex in criminali iudicio potest ad instantiam partis laesae civilem actionem ad examen revocare et definire.	Sec. 2. Each action is pursued according to the norm of can. 1552-1959; and the same judge in a criminal trial can at the instance of the injured party recall the civil action to examination and define it.
Can. 2211. Omnes qui in delictum concurrunt ad normam can. 2209, §§ 1-3 obligatione tenentur in solidum expensas et damna resarciendi quae ex delicto quibuslibet personis obvenerint, licet a iudice pro rata damnati.	Can. 2211. All who concur in a delict according to the norm of can. 2209, Sec. 1-3 are held by obligation in solidum of repairing expenses and damages which have arisen from the delict to any persons whatsoever, although condemned by the judge pro rata. *1983 Code correlation: NA*
TITULUS III De conatu delicti	TITLE III: Of the Attempt of a Delict

Can. 2212. § 1. Quicunque actus posuerit vel praetermiserit qui ad exsecutionem delicti natura sua conducunt, sed delictum non consummaverit, sive quia consilium suum deseruit, sive quia delictum propter insufficientiam vel ineptitudinem mediorum perficere non potuit, delicti conatum committit.	Can. 2212. Sec. 1. Whoever has placed or omitted acts which by their nature conduce to the execution of a delict, but has not consummated the delict, either because he abandoned his plan, or because he could not complete the delict on account of the insufficiency or ineptitude of the means, commits an attempt of a delict. *1983 Code correlation: 1983 CIC 1328*
§ 2. Cum omnes actus positi vel omissi sunt qui ad exsecutionem delicti natura sua conducunt et ad delictum perficiendum sufficiunt, si ex alia causa, praeter voluntatem agentis, effectum sortiti non sint, delicti conatus dicitur proprio nomine delictum frustratum.	Sec. 2. When all acts have been placed or omitted which by their nature conduce to the execution of a delict and suffice for completing the delict, if from another cause, apart from the will of the agent, they have not obtained the effect, the attempt of the delict is called by its proper name a frustrated delict.
§ 3. Conatui delicti accedit actio illius qui alium ad delictum committendum inducere studuerit, sed inefficaciter.	Sec. 3. To the attempt of a delict approaches the action of him who has tried to induce another to commit a delict, but ineffectively.
§ 4. Si conatus delicti peculiari poena in lege muletetur, verum constituit delictum.	Sec. 4. If an attempt of a delict is punished in law by a special penalty, it constitutes a true delict.
Can. 2213. § 1. Delicti conatus suam habet imputabilitatem, eo maiorem, quo magis ad consummationem accedit, quanquam minorem prae delicto consummato, salvo praescripto § 3.	Can. 2213. Sec. 1. The attempt of a delict has its own imputability, the greater the more it approaches consummation, although less than for a consummated delict, with the prescription of Sec. 3 preserved. *1983 Code correlation: 1983 CIC 1328*
§ 2. Delictum frustratum magis culpabile est, quam simplex delicti conatus.	Sec. 2. A frustrated delict is more culpable than a simple attempt of a delict.
§ 3. Ab omni imputabilitate liberatur qui sponte ab incepta delicti exsecutione destiterit, si nullum ex conatu damnum aut scandalum ortum sit.	Sec. 3. One is freed from all imputability who has spontaneously desisted from the begun execution of a delict, if no damage or scandal has arisen from the attempt.
PARS SECUNDA DE POENIS	PART TWO: Of Penalties
SECTIO I DE POENIS IN GENERE	SECTION I: Of Penalties in General
Can. 2214. § 1. Nativum et proprium Ecclesiae ius est, independens a qualibet humana auctoritate, coercendi delinquentes sibi subditos poenis tum spiritualibus tum etiam temporalibus.	Can. 2214. Sec. 1. The native and proper right of the Church, independent of any human authority, is to coerce delinquents subject to her by penalties both spiritual and also temporal. *1983 Code correlation: 1983 CIC 1311*
§ 2. Prae oculis autem habeatur monitum Conc. Trid., sess. XIII, de ref., cap. 1: "Meminerint Episcopi aliique Ordinarii se pastores non percussores esse, atque ita praeesse sibi subditis oportere, ut non in eis dominentur, sed illos tanquam filios et fratres diligant elaborentque ut hortando et monendo ab illicitis deterreant, ne, ubi deliquerint, debitis eos poenis coercere cogantur; quos tamen si quid per humanam fragilitatem peccare contigerit, illa Apostoli est ab eis servanda praeceptio ut illos arguant, obsecrent, increpent in omni bonitate et patientia, cum saepe plus erga corrigendos agat benevolentia quam austeritas, plus exhortatio quam comminatio, plus caritas quam potestas; sin autem ob delicti gravitatem virga opus erit, tunc cum mansuetudine rigor, cum misericordia iudicium, cum lenitate severitas adhibenda est, ut sine asperitate disciplina, populis salutaris ac necessaria, conservetur et qui correcti fuerint, emendentur aut, si resipiscere noluerint, ceteri, salubri in eos animadversionis exemplo, a vitiis deterreantur."	Sec. 2. But let there be kept before the eyes the admonition of the Council of Trent, sess. XIII, on reform, chap. 1: 'Let Bishops and other Ordinaries remember that they are pastors, not strikers, and that they ought so to preside over their subjects that they do not lord it over them, but love them as sons and brothers and labor by exhorting and warning to deter them from illicit things, lest, when they have offended, they be compelled to coerce them with due penalties; yet if through human frailty they should happen to sin in anything, that precept of the Apostle is to be observed by them, that they reprove, entreat, rebuke them in all goodness and patience, since often benevolence does more toward those to be corrected than austerity, exhortation more than threat, charity more than power; but if, on account of the gravity of the delict, there will be need of the rod, then rigor with meekness, judgment with mercy, severity with gentleness are to be employed, so that without harshness discipline, salutary and necessary for peoples, may be preserved, and those who have been corrected may be amended, or, if they have refused to become wise again, the rest, by the salutary example of animadversion upon them, may be deterred from vices.'
TITULUS IV De poenarum notione, speciebus, interpretatione atque applicatione	TITLE IV: Of the Notion, Species, Interpretation, and Application of Penalties
Can. 2215. Poena ecclesiastica est privatio alicuius boni ad delinquentis correctionem et delicti punitionem a legitima auctoritate inflicta.	Can. 2215. An ecclesiastical penalty is the privation of some good, inflicted by legitimate authority for the correction of the delinquent and the punishment of the delict. *1983 Code correlation: NA*
Can. 2216. In Ecclesia delinquentes plectuntur:	Can. 2216. In the Church delinquents are punished: *1983 Code correlation: 1983 CIC 1312*
1° Poenis medicinalibus seu censuris;	1. By medicinal penalties or censures.
2° Poenis vindicativis;	2. By vindicative penalties.

3° Remediis poenalibus et poenitentiis.	3. By penal remedies and penances.
Can. 2217. § 1. Poena dicitur:	Can. 2217. Sec. 1. A penalty is called: *1983 Code correlation: 1983 CIC 1314-15*
1° Determinata, si in ipsa lege vel praecepto taxative statuta sit; indeterminata, si prudenti arbitrio iudicis vel Superioris relicta sit sive praeceptivis sive facultativis verbis;	1. Determinate, if it has been taxatively established in the law or precept itself; indeterminate, if it has been left to the prudent judgment of the judge or Superior by either preceptive or facultative words.
2° Latae sententiae, si poena determinata ita sit addita legi vel praecepto ut incurratur ipso facto commissi delicti; ferendae sententiae, si a iudice vel Superiore infligi debeat;	2. Latae sententiae, if a determinate penalty has been added to a law or precept in such a way that it is incurred by the very fact of the committed delict; ferendae sententiae, if it must be inflicted by a judge or Superior.
3° A iure, si poena determinata in ipsa lege statuatur, sive latae sententiae sit sive ferendae; ab homine, si feratur per modum praecepti peculiaris vel per sententiam iudicialem condemnatoriam, etsi in iure statuta; quare poena ferendae sententiae, legi addita, ante sententiam condemnatoriam est a iure tantum, postea a iure simul et ab homine, sed consideratur tanquam ab homine.	3. From law, if a determinate penalty is established in the law itself, whether it is latae sententiae or ferendae sententiae; from man, if it is borne by way of particular precept or by a condemnatory judicial sentence, even if established in law; wherefore a ferendae sententiae penalty added to a law, before a condemnatory sentence, is only from law, afterwards from law and at the same time from man, but it is considered as from man.
§ 2. Poena intelligitur semper ferendae sententiae, nisi expresse dicatur eam esse latae sententiae vel ipso facto seu ipso iure contrahi, vel nisi alia similia verba adhibeantur.	Sec. 2. A penalty is always understood to be ferendae sententiae, unless it is expressly said to be latae sententiae or to be contracted by the fact itself or by the law itself, or unless other similar words are employed.
Can. 2218. § 1. In poenis decernendis servetur aequa proportio cum delicto, habita ratione imputabilitatis, scandali et damni; quare attendi debent non modo obiectum et gravitas legis, sed etiam aetas, scientia, institutio, sexus, conditio, status mentis delinquentis, dignitas personae quae delicto offenditur, aut quae delictum committit, finis intentus, locus et tempus quo delictum commissum est, num ex passionis impetu vel ob gravem metum delinquens egerit, num eum delicti poenituerit eiusdemque malos effectus evitare ipse studuerit, aliaque similia.	Can. 2218. Sec. 1. In decreeing penalties, equitable proportion with the delict is to be observed, with account taken of imputability, scandal, and damage; wherefore there must be attended not only the object and gravity of the law, but also the age, knowledge, training, sex, condition, state of mind of the delinquent, the dignity of the person who is offended by the delict or who commits the delict, the intended end, the place and time in which the delict was committed, whether the delinquent acted from an impulse of passion or because of grave fear, whether he repented of the delict and himself tried to avoid its evil effects, and other similar things. *1983 Code correlation: NA*
§ 2. Non solum quae ab omni imputabilitate excusant, sed etiam quae a gravi, excusant pariter a qualibet poena tum latae tum ferendae sententiae etiam in foro externo, si pro foro externo excusatio evincatur.	Sec. 2. Not only those things which excuse from all imputability, but also those which excuse from grave imputability, equally excuse from any penalty, both latae sententiae and ferendae sententiae, even in the external forum, if for the external forum the excuse is established.
§ 3. Mutua iniuria compensatur, nisi una pars propter maiorem iniuriae ab eadem illatae gravitatem damnari debeat, deminuta, si casus ferat, poena.	Sec. 3. Mutual injury is compensated, unless one party must be condemned on account of the greater gravity of the injury brought by the same party, the penalty being diminished if the case bears.
Can. 2219. § 1. In poenis benignior est interpretatio facienda.	Can. 2219. Sec. 1. In penalties the more benign interpretation is to be made. *1983 Code correlation: NA*
§ 2. At si dubitetur utrum poena, a Superiore competenti inflicta, sit iusta, necne, poena servanda est in utroque foro, excepto casu appellationis in suspensivo.	Sec. 2. But if there is doubt whether a penalty inflicted by a competent Superior is just or not, the penalty is to be observed in both forums, except in the case of appeal in suspensive effect.
§ 3. Non licet poenam de persona ad personam vel de casu ad casum producere, quamvis par adsit ratio, imo gravior, salvo tamen praescripto can. 2231.	Sec. 3. It is not permitted to extend a penalty from person to person or from case to case, although an equal reason, indeed a graver one, is present, with nevertheless the prescription of can. 2231 preserved.
TITULUS V De Superiore potestatem coactivam habente	TITLE V: Of the Superior Having Coercive Power
Can. 2220. § 1. Qui pollent potestate leges ferendi vel praecepta imponendi, possunt quoque legi vel praecepto poenas adnectere; qui iudiciali tantum, possunt solummodo poenas, legitime statutas, ad normam iuris applicare.	Can. 2220. Sec. 1. Those who have the power of making laws or imposing precepts can also attach penalties to a law or precept; those who have only judicial power can only apply legitimately established penalties according to the norm of law. *1983 Code correlation: NA*
§ 2. Vicarius Generalis sine mandato speciali non habet potestatem infligendi poenas.	Sec. 2. The Vicar General without a special mandate does not have the power of inflicting penalties.
Can. 2221. Legislativam habentes potestatem, possunt intra limites suae iurisdictionis, non solum legem a se vel a decessoribus latam, sed etiam, ob peculiaria rerum adiuncta, legem tam divinam, quam ecclesiasticam a superiore potestate latam, in territorio vigentem, congrua poena munire aut poenam lege statutam aggravare.	Can. 2221. Those having legislative power can, within the limits of their jurisdiction, strengthen with a congruous penalty not only a law borne by themselves or by predecessors, but also, because of peculiar circumstances of things, a law, whether divine or ecclesiastical, borne by a superior power and in force in the territory, or aggravate a penalty established by law. *1983 Code correlation: 1983 CIC 1315*

Can. 2222. § 1. Licet lex nullam sanctionem appositam habeat, legitimus tamen Superior potest illius transgressionem, etiam sine praevia poenae comminatione, aliqua iusta poena punire, si scandalum forte datum aut specialis transgressionis gravitas id ferat; secus reus puniri nequit, nisi prius monitus fuerit cum comminatione poenae latae vel ferendae sententiae in casu transgressionis, et nihilominus legem violaverit.	Can. 2222. Sec. 1. Although a law has no sanction attached, nevertheless the legitimate Superior can punish its transgression, even without a previous threat of penalty, by some just penalty, if perhaps scandal has been given or the special gravity of the transgression bears it; otherwise the accused cannot be punished unless he had first been warned with a threat of a latae or ferendae sententiae penalty in the case of transgression, and nevertheless violated the law. *1983 Code correlation: 1983 CIC 1399*
§ 2. Pariter idem legitimus Superior, licet probabile tantum sit delictum fuisse commissum aut delicti certe commissi poenalis actio praescripta sit, non solum ius, sed etiam officium habet non promovendi clericum de cuius idoneitate non constat, et, ad scandalum evitandum, prohibendi clerico exercitium sacri ministerii aut etiam eundem ab officio, ad normam iuris, amovendi; quae in casu non habent rationem poenae.	Sec. 2. Likewise the same legitimate Superior, although it is only probable that a delict was committed or the penal action of a certainly committed delict has prescribed, has not only the right but also the office of not promoting a cleric whose suitability is not established, and, for avoiding scandal, of prohibiting to the cleric the exercise of sacred ministry or even of removing the same from office according to the norm of law; which things in the case do not have the character of a penalty.
Can. 2223. § 1. In poenis applicandis iudex nequit poenam determinatam augere, nisi extraordinaria adiuncta aggravantia id exigant.	Can. 2223. Sec. 1. In applying penalties a judge cannot increase a determinate penalty, unless extraordinary aggravating circumstances require it. *1983 Code correlation: 1983 CIC 1343-45, 1348-49*
§ 2. Si lex in statuenda poena ferendae sententiae facultativis verbis utatur, committitur prudentiae et conscientiae iudicis eam infligere, vel, si poena fuerit determinata, temperare.	Sec. 2. If a law in establishing a ferendae sententiae penalty uses facultative words, it is committed to the prudence and conscience of the judge to inflict it, or, if the penalty was determinate, to temper it.
§ 3. Si vero lex utatur verbis praeceptivis, ordinarie poena infligenda est; sed conscientiae et prudentiae iudicis vel Superioris committitur:	Sec. 3. But if the law uses preceptive words, ordinarily the penalty is to be inflicted; but it is committed to the conscience and prudence of the judge or Superior:
1° Poenae applicationem ad tempus magis opportunum differre, si ex praepropera rei punitione maiora mala eventura praevideantur;	1. To defer the application of the penalty to a more opportune time, if from too hasty punishment of the accused greater evils are foreseen as about to come.
2° A poena infligenda abstinere, si reus perfecte fuerit emendatus, et scandalum reparaverit, aut sufficienter punitus sit vel puniendus praevideatur poenis auctoritate civili sanctis;	2. To abstain from inflicting the penalty, if the accused has been perfectly amended and has repaired scandal, or has been sufficiently punished or is foreseen to be punished by penalties sanctioned by civil authority.
3° Poenam determinatam temperare vel loco ipsius aliquod remedium poenale adhibere aut aliquam poenitentiam iniungere, si detur circumstantia imputabilitatem notabiliter minuens, vel habeatur quidem rei emendatio aut inflicta a civili auctoritate castigatio, sed iudex vel Superior opportunam praeterea ducat mitiorem aliquam punitionem.	3. To temper a determinate penalty, or to employ in place of it some penal remedy or impose some penance, if a circumstance is given notably diminishing imputability, or if amendment of the accused or chastisement inflicted by civil authority is indeed had, but the judge or Superior besides considers some milder punishment opportune.
§ 4. Poenam latae sententiae declarare generatim committitur prudentiae Superioris; sed sive ad instantiam partis cuius interest, sive bono communi ita exigente, sententia declaratoria dari debet.	Sec. 4. To declare a latae sententiae penalty is generally committed to the prudence of the Superior; but either at the instance of an interested party, or when the common good so requires, a declaratory sentence must be given.
Can. 2224. § 1. Ordinarie tot poenae quot delicta.	Can. 2224. Sec. 1. Ordinarily there are as many penalties as delicts. *1983 Code correlation: 1983 CIC 1346*
§ 2. Si tamen propter numerum delictorum nimius esset poenarum infligendarum cumulus, prudenti iudicis arbitrio relinquitur aut poenam omnium graviorem infligere, addita, si res ferat, aliqua poenitentia vel remedio poenali, aut poenas intra aequos terminos moderari, habita ratione numeri et gravitatis delictorum.	Sec. 2. If nevertheless, because of the number of delicts, there would be an excessive accumulation of penalties to be inflicted, it is left to the prudent judgment of the judge either to inflict the graver penalty of all, with some penance or penal remedy added if the matter bears it, or to moderate the penalties within equitable limits, with account taken of the number and gravity of the delicts.
§ 3. Si poena constituta sit tum in conatum delicti tum in delictum consummatum, hoc admisso, infligi tantum debet poena in consummatum delictum statuta.	Sec. 3. If a penalty has been constituted both for an attempted delict and for a consummated delict, once this has been admitted, only the penalty established for the consummated delict must be inflicted.
Can. 2225. Si poena declaretur vel infligatur per sententiam iudicialem, serventur canonum praescripta circa sententiae iudicialis pronuntiationem; si vero poena latae vel ferendae sententiae inflicta sit ad modum praecepti particularis, scripto aut coram duobus testibus ordinarie declaretur vel irrogetur, indicatis poenae causis, salvo praescripto can. 2193.	Can. 2225. If a penalty is declared or inflicted by judicial sentence, the prescriptions of the canons concerning the pronouncement of judicial sentence are to be observed; but if a latae or ferendae sententiae penalty has been inflicted by way of a particular precept, it is ordinarily to be declared or imposed in writing or before two witnesses, with the causes of the penalty indicated, with the prescription of can. 2193 preserved. *1983 Code correlation: NA*
TITULUS VI De subiecto coactivae potestati obnoxio	TITLE VI: Of the Subject Liable to Coercive Power

Can. 2226. § 1. Poenae adnexae legi aut praecepto obnoxius est qui lege aut praecepto tenetur, nisi expresse eximatur.	Can. 2226. Sec. 1. One is liable to penalties attached to a law or precept who is held by the law or precept, unless he is expressly exempted. *1983 Code correlation: 1983 CIC 1313, 1351*
§ 2. Licet lex poenalis posterior obroget anteriori, si tamen delictum, quando lex posterior lata est, iam commissum erat, applicanda est lex reo favorabilior.	Sec. 2. Although a later penal law abrogates an earlier one, nevertheless, if the delict had already been committed when the later law was borne, the law more favorable to the accused is to be applied.
§ 3. Quod si lex posterior tollat legem vel poenam tantum, haec statim cessat, nisi agatur de censuris iam contractis.	Sec. 3. But if the later law removes the law or the penalty only, this ceases at once, unless there is question of censures already contracted.
§ 4. Poena reum ubique terrarum tenet, etiam resoluto iure Superioris, nisi aliud expresse caveatur.	Sec. 4. A penalty binds the accused everywhere on earth, even when the right of the Superior has been dissolved, unless another thing is expressly provided.
Can. 2227. § 1. Poena nonnisi a Romano Pontifice infligi aut declarari potest in eos de quibus in can. 1557, § 1.	Can. 2227. Sec. 1. A penalty can be inflicted or declared only by the Roman Pontiff against those of whom in can. 1557, Sec. 1. *1983 Code correlation: NA*
§ 2. Nisi expresse nominentur, S. R. E. Cardinales sub lege poenali non comprehenduntur, nec Episcopi sub poenis latae sententiae suspensionis et interdicti.	Sec. 2. Unless they are expressly named, Cardinals of the Holy Roman Church are not comprehended under penal law, nor Bishops under latae sententiae penalties of suspension and interdict.
Can. 2228. Poena lege statuta non incurritur, nisi delictum fuerit in suo genere perfectum secundum proprietatem verborum legis.	Can. 2228. A penalty established by law is not incurred unless the delict has been perfected in its own kind according to the proper meaning of the words of the law. *1983 Code correlation: NA*
Can. 2229. § 1. A nullis latae sententiae poenis ignorantia affectata sive legis sive solius poenae excusat, licet lex verba de quibus in § 2 contineat.	Can. 2229. Sec. 1. Affected ignorance, whether of the law or of the penalty alone, excuses from no latae sententiae penalties, although the law contains the words of which in Sec. 2. *1983 Code correlation: NA*
§ 2. Si lex habeat verba: praesumpserit, ausus fuerit, scienter, studiose, temerarie, consulto egerit aliave similia quae plenam cognitionem ac deliberationem exigunt, quaelibet imputabilitatis imminutio sive ex parte intellectus sive ex parte voluntatis eximit a poenis latae sententiae.	Sec. 2. If the law has the words: he shall have presumed, he shall have dared, knowingly, deliberately, rashly, he shall have acted advisedly, or other similar words which require full knowledge and deliberation, any diminishment of imputability, whether on the part of the intellect or on the part of the will, exempts from latae sententiae penalties.
§ 3. Si lex verba illa non habeat:	Sec. 3. If the law does not have those words:
1° Ignorantia legis aut etiam solius poenae, si fuerit crassa vel supina, a nulla poena latae sententiae eximit; si non fuerit crassa vel supina, excusat a medicinalibus, non autem a vindicativis latae sententiae poenis;	1. Ignorance of the law or even of the penalty alone, if it was crass or supine, exempts from no latae sententiae penalty; if it was not crass or supine, it excuses from medicinal latae sententiae penalties, but not from vindicative ones.
2° Ebrietas, omissio debitae diligentiae, mentis debilitas, impetus passionis, si, non obstante imputabilitatis deminutione, actio sit adhuc graviter culpabilis, a poenis latae sententiae non excusant;	2. Drunkenness, omission of due diligence, weakness of mind, impulse of passion, if, notwithstanding the diminishment of imputability, the action is still gravely culpable, do not excuse from latae sententiae penalties.
3° Metus gravis, si delictum vergat in contemptum fidei aut ecclesiasticae auctoritatis vel in publicum animarum damnum, a poenis latae sententiae nullatenus eximit.	3. Grave fear, if the delict tends toward contempt of the faith or of ecclesiastical authority or toward public damage of souls, in no way exempts from latae sententiae penalties.
§ 4. Licet reus censuris latae sententiae ad normam § 3, n. 1 non teneatur, id tamen non impedit quominus, si res ferat, congrua alia poena vel poenitentia affici queat.	Sec. 4. Although the accused is not held by latae sententiae censures according to the norm of Sec. 3, n. 1, nevertheless this does not prevent him, if the matter bears it, from being affected by another congruous penalty or penance.
Can. 2230. Impuberes excusantur a poenis latae sententiae, et potius punitionibus educativis, quam censuris aliisve poenis gravioribus vindicativis corrigantur; puberes vero qui eos ad legem violandam induxerint vel cum eis in delictum concurrerint ad normam can. 2209, §§ 1-3, ipsi quidem poenam lege statutam incurrunt.	Can. 2230. Those below puberty are excused from latae sententiae penalties, and are to be corrected rather by educative punishments than by censures or other graver vindicative penalties; but those who are of puberty and have induced them to violate the law or have concurred with them in the delict according to the norm of can. 2209, Sec. 1-3, themselves indeed incur the penalty established by law. *1983 Code correlation: 1983 CIC 1323*

Can. 2231. Si plures ad delictum perpetrandum concurrerint, licet unus tantum in lege nominetur, ii quoque de quibus in can. 2209, §§ 1-3, tenentur, nisi lex aliud expresse caverit, eadem poena; ceteri vero non item, sed alia iusta poena pro prudenti Superioris arbitrio puniendi sunt, nisi lex peculiarem poenam in ipsos constituat.	Can. 2231. If several have concurred in perpetrating a delict, although only one is named in the law, those also of whom in can. 2209, Sec. 1-3, are held, unless the law expressly provides another thing, by the same penalty; but the rest are not likewise held, but are to be punished by another just penalty according to the prudent judgment of the Superior, unless the law establishes a peculiar penalty against them. *1983 Code correlation: NA*
Can. 2232. § 1. Poena latae sententiae, sive medicinalis sive vindicativa, delinquentem, qui delicti sibi sit conscius, ipso facto in utroque foro tenet; ante sententiam tamen declaratoriam a poena observanda delinquens excusatur quoties eam servare sine infamia nequit, et in foro externo ab eo eiusdem poenae observantiam exigere nemo potest, nisi delictum sit notorium, firmo praescripto can. 2223, § 4.	Can. 2232. Sec. 1. A latae sententiae penalty, whether medicinal or vindicative, binds by the fact itself in each forum the delinquent who is conscious of his delict; before a declaratory sentence, however, the delinquent is excused from observing the penalty as often as he cannot observe it without infamy, and in the external forum no one can exact from him the observance of the same penalty, unless the delict is notorious, with the prescription of can. 2223, Sec. 4 remaining firm. *1983 Code correlation: 1983 CIC 1352*
§ 2. Sententia declaratoria poenam ad momentum commissi delicti retrotrahit.	Sec. 2. A declaratory sentence draws the penalty back to the moment of the committed delict.
Can. 2233. § 1. Nulla poena infligi potest, nisi certo constet delictum commissum fuisse et non esse legitime praescriptum.	Can. 2233. Sec. 1. No penalty can be inflicted unless it is certainly established that the delict was committed and is not legitimately prescribed. *1983 Code correlation: 1983 CIC 1347*
§ 2. Licet id legitime constet, si agatur de infligenda censura, reus reprehendatur ac moneatur ut a contumacia recedat ad normam can. 2242, § 3, dato, si prudenti eiusdem iudicis vel Superioris arbitrio casus id ferat, congruo ad resipiscentiam tempore; contumacia persistente, censura infligi potest.	Sec. 2. Although this is legitimately established, if there is question of inflicting a censure, the accused is to be rebuked and warned that he recede from contumacy according to the norm of can. 2242, Sec. 3, with a congruous time for coming to his senses given if, in the prudent judgment of the same judge or Superior, the case bears it; with contumacy persisting, the censure can be inflicted.
Can. 2234. Qui plura delicta commisit, non modo gravius puniri, sed si, prudenti iudicis arbitrio, res id ferat, subiici etiam debet vigilantiae vel alii remedio poenali.	Can. 2234. One who has committed several delicts must not only be punished more gravely, but also, if in the prudent judgment of the judge the matter bears it, be subjected to vigilance or another penal remedy. *1983 Code correlation: NA*
Can. 2235. Delictum frustratum aut conatus delicti, nisi tanquam distincta delicta lege plectantur, possunt congrua poena pro gravitate puniri, salvo praescripto can. 2213, § 3.	Can. 2235. A frustrated delict or an attempt of a delict, unless they are punished by law as distinct delicts, can be punished by a congruous penalty according to gravity, with the prescription of can. 2213, Sec. 3 preserved. *1983 Code correlation: 1983 CIC 1328*
TITULUS VII De poenarum remissione	TITLE VII: Of the Remission of Penalties
Can. 2236. § 1. Remissio poenae sive per absolutionem, si agatur de censuris, sive per dispensationem, si de poenis vindicativis, concedi tantum potest ab eo qui poenam tulit, vel ab eius competenti Superiore aut successore, vel ab eo cui haec potestas commissa est.	Can. 2236. Sec. 1. Remission of a penalty, whether by absolution, if there is question of censures, or by dispensation, if of vindicative penalties, can be granted only by him who bore the penalty, or by his competent Superior or successor, or by him to whom this power has been committed. *1983 Code correlation: 1983 CIC 1354-56*
§ 2. Qui potest a lege eximere, potest quoque poenam legi adnexam remittere.	Sec. 2. He who can exempt from a law can also remit a penalty attached to the law.
§ 3. Iudex qui ex officio applicat poenam a Superiore constitutam, eam semel applicatam remittere nequit.	Sec. 3. A judge who from office applies a penalty constituted by a Superior cannot remit it once it has been applied.
Can. 2237. § 1. In casibus publicis potest Ordinarius poenas latae sententiae iure communi statutas remittere, exceptis:	Can. 2237. Sec. 1. In public cases the Ordinary can remit latae sententiae penalties established by common law, except: *1983 Code correlation: 1983 CIC 1355-56*
1° Casibus ad forum contentiosum deductis;	1. Cases brought to the contentious forum.
2° Censuris Sedi Apostolicae reservatis;	2. Censures reserved to the Apostolic See.
3° Poenis inhabilitatis ad beneficia, officia, dignitates, munera in Ecclesia, vocem activam et passivam eorumve privationis, suspensionis perpetuae, infamiae iuris, privationis iuris patronatus et privilegii seu gratiae a Sede Apostolica concessae.	3. Penalties of incapacity for benefices, offices, dignities, functions in the Church, active and passive voice, or privation of them, perpetual suspension, infamy of law, privation of the right of patronage, and of a privilege or grace granted by the Apostolic See.
§ 2. In casibus vero occultis, firmo praescripto can. 2254 et 2290, potest Ordinarius poenas latae sententiae iure communi statutas per se vel per alium remittere, exceptis censuris specialissimo vel speciali modo Sedi Apostolicae reservatis.	Sec. 2. But in occult cases, with the prescription of can. 2254 and 2290 remaining firm, the Ordinary can remit latae sententiae penalties established by common law by himself or through another, except censures reserved in a most special or special manner to the Apostolic See.

Can. 2238. Poenae remissio, vi aut metu gravi extorta, ipso iure irrita est.	Can. 2238. Remission of a penalty extorted by force or grave fear is invalid by the law itself. *1983 Code correlation: 1983 CIC 1360*
Can. 2239. § 1. Poena valide remitti potest praesenti vel absenti, absolute vel sub conditione, in foro externo vel interno tantum.	Can. 2239. Sec. 1. A penalty can validly be remitted to one present or absent, absolutely or under condition, in the external forum or only in the internal forum. *1983 Code correlation: 1983 CIC 1361*
§ 2. Licet poena etiam oretenus remitti possit, si tamen scripto inflicta fuerit, expedit ut etiam eius remissio scriptis concedatur.	Sec. 2. Although a penalty can also be remitted orally, nevertheless if it was inflicted in writing, it is expedient that its remission also be granted in writing.
Can. 2240. Ad praescriptionem actionis poenalis quod attinet, servetur dispositio can. 1703.	Can. 2240. As regards prescription of a penal action, the disposition of can. 1703 is to be observed. *1983 Code correlation: 1983 CIC 1362*
SECTIO II DE POENIS IN SPECIE	SECTION II: Of Penalties in Species
TITULUS VIII De poenis medicinalibus seu de censuris	TITLE VIII: Of Medicinal Penalties or of Censures
CAPUT I De censuris in genere	CHAPTER I: Of Censures in General
Can. 2241. § 1. Censura est poena qua homo baptizatus, delinquens et contumax, quibusdam bonis spiritualibus vel spiritualibus adnexis privatur, donec, a contumacia recedens, absolvatur.	Can. 2241. Sec. 1. A censure is a penalty by which a baptized man, delinquent and contumacious, is deprived of certain spiritual goods or goods attached to spiritual goods, until, receding from contumacy, he is absolved. *1983 Code correlation: 1983 CIC 1318, 1358*
§ 2. Censurae, praesertim latae sententiae, maxime excommunicatio, ne infligantur, nisi sobrie et magna cum circumspectione.	Sec. 2. Censures, especially latae sententiae censures, and most of all excommunication, are not to be inflicted except soberly and with great circumspection.
Can. 2242. § 1. Censura punitur tantummodo delictum externum, grave, consummatum, cum contumacia coniunctum; potest autem ferri censura etiam in delinquentes ignotos.	Can. 2242. Sec. 1. Only an external, grave, consummated delict joined with contumacy is punished by censure; but a censure can also be borne against unknown delinquents. *1983 Code correlation: 1983 CIC 1347, 1358*
§ 2. Si agatur de censuris ferendae sententiae, contumax est qui, non obstantibus monitionibus de quibus in can. 2233, § 2, a delicto non desistit vel patrati delicti poenitentiam cum debita damnorum et scandali reparatione agere detrectat; ad incurrendam vero censuram latae sententiae sufficit transgressio legis vel praecepti cui sit adnexa latae sententiae poena, nisi reus legitima causa ab hac excusetur.	Sec. 2. If there is question of ferendae sententiae censures, he is contumacious who, notwithstanding the warnings of which in can. 2233, Sec. 2, does not desist from the delict or refuses to do penance for the perpetrated delict with due reparation of damages and scandal; but for incurring a latae sententiae censure, transgression of the law or precept to which a latae sententiae penalty is attached suffices, unless the accused is excused from this by a legitimate cause.
§ 3. Contumaciam desiisse dicendum est, cum reum vere delicti commissi poenituerit et simul ipse congruam satisfactionem pro damnis et scandalo dederit aut saltem serio promiserit; iudicare autem utrum poenitentia vera sit, satisfactio congrua aut eiusdem promissio seria, necne, illius est, a quo censurae absolutio petitur.	Sec. 3. Contumacy is to be said to have ceased when the accused has truly repented of the committed delict and at the same time has himself given congruous satisfaction for damages and scandal or at least has seriously promised it; but to judge whether repentance is true, satisfaction congruous, or the promise of the same serious or not, belongs to him from whom absolution of the censure is sought.
Can. 2243. § 1. Censurae inflictae per sententiam iudicialem, statim ac latae fuerint, exsecutionem secumferunt, nec ab eis datur appellatio, nisi in devolutivo; item a censuris ad modum praecepti inflictis datur recursus, sed in devolutivo tantum.	Can. 2243. Sec. 1. Censures inflicted by judicial sentence carry execution with them as soon as they have been borne, nor is an appeal given from them except in devolutive effect; likewise from censures inflicted by way of precept recourse is given, but only in devolutive effect. *1983 Code correlation: 1983 CIC 1353*
§ 2. Appellatio vero vel recursus a sententia iudiciali vel praecepto comminante censuras etiam latae sententiae nondum contractas, nec sententiam aut praeceptum nec censuras suspendunt, si agatur de re in qua ius non admittit appellationem vel recursum etiam cum effectu suspensivo; secus censuras suspendunt, firma tamen obligatione servandi id quod sententia aut praecepto mandatur, nisi reus appellationem vel recursum interposuerit non a sola poena, sed ab ipsa quoque sententia vel praecepto.	Sec. 2. But appeal or recourse from a judicial sentence or precept threatening censures, even latae sententiae censures not yet contracted, suspends neither the sentence or precept nor the censures, if there is question of a matter in which the law does not admit appeal or recourse even with suspensive effect; otherwise it suspends the censures, with the obligation remaining firm of observing that which is commanded by the sentence or precept, unless the accused has interposed appeal or recourse not from the penalty alone, but also from the sentence or precept itself.
Can. 2244. § 1. Non solum diversae, sed etiam eiusdem speciei censura potest in eodem subiecto multiplicari.	Can. 2244. Sec. 1. Not only diverse censures, but also a censure of the same species can be multiplied in the same subject. *1983 Code correlation: NA*
§ 2. Censura latae sententiae multiplicatur:	Sec. 2. A latae sententiae censure is multiplied:

1° Si diversa delicta, quorum singula censuram secumferunt, eadem vel distincta actione committantur;	1. If diverse delicts, each of which carries a censure with it, are committed by the same or by distinct action.
2° Si idem delictum, censura punitum, pluries repetatur ita ut plura sint delicta distincta;	2. If the same delict, punished by censure, is repeated several times so that there are several distinct delicts.
3° Si delictum, diversis censuris a distinctis Superioribus punitum, semel aut pluries committatur.	3. If a delict, punished by diverse censures from distinct Superiors, is committed once or several times.
§ 3. Censura ab homine multiplicatur, si plura praecepta vel plures sententiae vel plures distinctae partes eiusdem praecepti aut sententiae suam quaeque censuram infligant.	Sec. 3. A censure from man is multiplied if several precepts or several sentences, or several distinct parts of the same precept or sentence, each inflict its own censure.
Can. 2245. § 1. Censurae aliae sunt reservatae, aliae non reservatae.	Can. 2245. Sec. 1. Some censures are reserved, others not reserved. *1983 Code correlation: NA*
§ 2. Censura ab homine est reservata ei qui censuram inflixit aut sententiam tulit, eiusve Superiori competenti, vel successori aut delegato; ex censuris vero a iure reservatis aliae sunt reservatae Ordinario aliae Apostolicae Sedi.	Sec. 2. A censure from man is reserved to him who inflicted the censure or bore the sentence, or to his competent Superior, or successor or delegate; but of censures reserved by law, some are reserved to the Ordinary, others to the Apostolic See.
§ 3. E reservatis Apostolicae Sedi aliae sunt reservatae simpliciter, aliae speciali modo, aliae specialissimo modo.	Sec. 3. Of those reserved to the Apostolic See, some are reserved simply, others in a special manner, others in a most special manner.
§ 4. Censura latae sententiae non est reservata, nisi in lege vel praecepto id expresse dicatur; et in dubio sive iuris sive facti reservatio non urget.	Sec. 4. A latae sententiae censure is not reserved unless this is expressly said in the law or precept; and in doubt, whether of law or of fact, reservation does not urge.
Can. 2246. § 1. Ne reservetur censura, nisi attenta peculiari gravitate delictorum et necessitate aptius providendi disciplinae ecclesiasticae et medendi conscientiis fidelium.	Can. 2246. Sec. 1. A censure is not to be reserved unless attention has been given to the peculiar gravity of the delicts and to the necessity of providing more suitably for ecclesiastical discipline and of healing the consciences of the faithful. *1983 Code correlation: 1983 CIC 1354*
§ 2. Reservatio strictam recipit interpretationem.	Sec. 2. Reservation receives strict interpretation.
§ 3. Reservatio censurae impedientis receptionem Sacramentorum importat reservationem peccati cui censura adnexa est; verum si quis a censura excusatur vel ab eadem fuit absolutus, reservatio peccati penitus cessat.	Sec. 3. Reservation of a censure impeding reception of the Sacraments imports reservation of the sin to which the censure is attached; but if someone is excused from the censure or has been absolved from the same, reservation of the sin wholly ceases.
Can. 2247. § 1. Si censura Sedi Apostolicae reservata sit, Ordinarius nequit aliam censuram sibi reservatam in idem delictum ferre.	Can. 2247. Sec. 1. If a censure is reserved to the Apostolic See, the Ordinary cannot bear another censure reserved to himself against the same delict. *1983 Code correlation: NA*
§ 2. Reservatio censurae in particulari territorio vim suam extra illius territorii fines non exserit, etiamsi censuratus ad absolutionem obtinendam e territorio egrediatur; censura vero ab homine est ubique locorum reservata ita ut censuratus nullibi absolvi sine debitis facultatibus possit.	Sec. 2. Reservation of a censure in a particular territory does not exert its force outside the limits of that territory, even if the censured person goes out from the territory to obtain absolution; but a censure from man is reserved everywhere, so that the censured person can nowhere be absolved without due faculties.
§ 3. Si confessarius, ignorans reservationem, poenitentem a censura ac peccato absolvat, absolutio censurae valet, dummodo ne sit censura ab homine aut censura specialissimo modo Sedi Apostolicae reservata.	Sec. 3. If a confessor, ignorant of the reservation, absolves a penitent from the censure and sin, the absolution of the censure is valid, provided it is not a censure from man or a censure reserved in a most special manner to the Apostolic See.
Can. 2248. § 1. Quaelibet censura, semel contracta, tollitur tantum legitima absolutione.	Can. 2248. Sec. 1. Any censure, once contracted, is removed only by legitimate absolution. *1983 Code correlation: 1983 CIC 1358*
§ 2. Absolutio denegari nequit cum primum delinquens a contumacia recesserit ad normam can. 2242, § 3; a censura autem absolvens, potest, si res ferat, pro patrato delicto congruam vindicativam poenam vel poenitentiam infligere.	Sec. 2. Absolution cannot be denied as soon as the delinquent has receded from contumacy according to the norm of can. 2242, Sec. 3; but one absolving from a censure can, if the matter bears it, inflict a congruous vindicative penalty or penance for the perpetrated delict.
§ 3. Censura, per absolutionem sublata, non reviviscit, nisi in casu quo onus impositum sub poena reincidentiae impletum non fuerit.	Sec. 3. A censure removed through absolution does not revive, except in the case in which the burden imposed under penalty of reincidence has not been fulfilled.
Can. 2249. § 1. Si quis pluribus censuris detineatur, potest ab una absolvi, ceteris minime absolutis.	Can. 2249. Sec. 1. If someone is held by several censures, he can be absolved from one, the others by no means absolved. *1983 Code correlation: 1983 CIC 1359*

§ 2. Petens absolutionem, debet casus omnes indicare, secus absolutio valet tantum pro casu expresso; quod si absolutio, quamvis particularis petitio facta sit, fuerit generalis, valet quoque pro reticitis bona fide, excepta censura specialissimo modo Sedi Apostolicae reservata, non autem pro reticitis mala fide.	Sec. 2. One seeking absolution must indicate all cases; otherwise the absolution is valid only for the case expressed; but if the absolution, although a particular petition was made, was general, it is valid also for those withheld in good faith, except a censure reserved in a most special manner to the Apostolic See, but not for those withheld in bad faith.
Can. 2250. § 1. Si agatur de censura quae non impedit Sacramentorum receptionem, censuratus, rite dispositus et a contumacia recedens, potest absolvi a peccatis, firma censura.	Can. 2250. Sec. 1. If there is question of a censure which does not impede reception of the Sacraments, the censured person, rightly disposed and receding from contumacy, can be absolved from sins, the censure remaining firm. *1983 Code correlation: NA*
§ 2. Si vero agatur de censura quae impedit Sacramentorum receptionem, censuratus nequit absolvi a peccatis, nisi prius a censura absolutus fuerit.	Sec. 2. But if there is question of a censure which impedes reception of the Sacraments, the censured person cannot be absolved from sins unless he has first been absolved from the censure.
§ 3. Absolutio censurae in foro sacramentali continetur in consueta forma absolutionis peccatorum in libris ritualibus praescripta; in foro non sacramentali quolibet modo dari potest, sed ad excommunicationis absolutionem regulariter formam adhiberi convenit in eisdem libris traditam.	Sec. 3. Absolution of a censure in the sacramental forum is contained in the customary form of absolution of sins prescribed in the ritual books; in the non-sacramental forum it can be given in any manner, but for absolution from excommunication it is regularly fitting to employ the form handed down in the same books.
Can. 2251. Si absolutio censurae detur in foro externo, utrumque forum afficit; si in interno, absolutus, remoto scandalo, potest uti talem se habere etiam in actibus fori externi; sed, nisi concessio absolutionis probetur aut saltem legitime praesumatur in foro externo, censura potest a Superioribus fori externi, quibus reus parere debet, urgeri, donec absolutio in eodem foro habita fuerit.	Can. 2251. If absolution of a censure is given in the external forum, it affects each forum; if in the internal, the absolved person, scandal having been removed, can act as having himself such also in acts of the external forum; but unless the grant of absolution is proved or at least legitimately presumed in the external forum, the censure can be urged by Superiors of the external forum whom the accused must obey, until absolution has been had in the same forum. *1983 Code correlation: NA*
Can. 2252. Qui in periculo mortis constituti, a sacerdote, specialis facultatis experte, receperunt absolutionem ab aliqua censura ab homine vel a censura specialissimo modo Sedi Apostolicae reservata, tenentur, postquam convaluerint, obligatione recurrendi, sub poena reincidentiae, ad illum qui censuram tulit, si agatur de censura ab homine; ad S. Poenitentiariam vel ad Episcopum aliumve facultate praeditum, ad normam can. 2254, § 1, si de censura a iure; eorumque mandatis parendi.	Can. 2252. Those constituted in danger of death who, from a priest lacking special faculty, have received absolution from some censure from man or from a censure reserved in a most special manner to the Apostolic See, are held, after they have recovered, by the obligation of recurring, under penalty of reincidence, to him who bore the censure, if there is question of a censure from man; to the Sacred Penitentiary or to the Bishop or another furnished with faculty, according to the norm of can. 2254, Sec. 1, if of a censure from law; and of obeying their mandates. *1983 Code correlation: 1983 CIC 1357*
Can. 2253. Extra mortis periculum possunt absolvere:	Can. 2253. Outside danger of death, the following can absolve: *1983 Code correlation: 1983 CIC 1355*
1° A censura non reservata, in foro sacramentali quilibet confessarius; extra forum sacramentale quicunque iurisdictionem in foro externo habeat in reum;	1. From a non-reserved censure, in the sacramental forum any confessor; outside the sacramental forum, anyone who has jurisdiction in the external forum over the accused.
2° A censura ab homine, ille, cui censura reservata est ad normam can. 2245, § 2; ipse autem potest absolutionem concedere, etiamsi reus alio domicilium vel quasi-domicilium transtulerit;	2. From a censure from man, he to whom the censure is reserved according to the norm of can. 2245, Sec. 2; but he can grant absolution even if the accused has transferred domicile or quasi-domicile elsewhere.
3° A censura a iure reservata, ille qui censuram constituit vel cui reservata est, eorumque successores aut competentes Superiores aut delegati. Quare a censura reservata Episcopo vel Ordinario, quilibet Ordinarius absolvere potest suos subditos, loci vero Ordinarius etiam peregrinos; a reservata Sedi Apostolicae, haec aliive qui absolvendi potestatem ab ea impetraverint sive generalem, si censura simpliciter reservata sit, sive specialem, si reservata speciali modo, sive denique specialissimam, si reservata specialissimo modo, salvo praescripto can. 2254.	3. From a censure reserved by law, he who constituted the censure or to whom it is reserved, and their successors or competent Superiors or delegates. Wherefore from a censure reserved to a Bishop or Ordinary, any Ordinary can absolve his subjects, and the local Ordinary also travelers; from one reserved to the Apostolic See, the same See or others who have obtained from it the power of absolving, whether general if the censure is simply reserved, or special if reserved in a special manner, or finally most special if reserved in a most special manner, with the prescription of can. 2254 preserved.

Can. 2254. § 1. In casibus urgentioribus, si nempe censurae latae sententiae exterius servari nequeant sine periculo gravis scandali vel infamiae, aut si durum sit poenitenti in statu gravis peccati permanere per tempus necessarium ut Superior competens provideat, tunc quilibet confessarius in foro sacramentali ab eisdem, quoquo modo reservatis, absolvere potest, iniuncto onere recurrendi, sub poena reincidentiae, intra mensem saltem per epistolam et per confessarium, si id fieri possit sine gravi incommodo, reticito nomine, ad S. Poenitentiariam vel ad Episcopum aliumve Superiorem praeditum facultate et standi eius mandatis.	Can. 2254. Sec. 1. In more urgent cases, namely if latae sententiae censures cannot be externally observed without danger of grave scandal or infamy, or if it is hard for the penitent to remain in the state of grave sin for the time necessary that the competent Superior provide, then any confessor in the sacramental forum can absolve from the same censures, in whatever way reserved, with the burden imposed of recurring, under penalty of reincidence, within a month, at least by letter and through the confessor, if this can be done without grave inconvenience, the name being withheld, to the Sacred Penitentiary or to the Bishop or another Superior furnished with faculty, and of standing by his mandates. *1983 Code correlation: 1983 CIC 1357*
§ 2. Nihil impedit quominus poenitens, etiam post acceptam, ut supra, absolutionem, facto quoque recursu ad Superiorem, alium adeat confessarium facultate praeditum, ab eoque, repetita confessione saltem delicti cum censura, consequatur absolutionem; qua obtenta, mandata ab eodem accipiat, quin teneatur postea stare aliis mandatis ex parte Superioris supervenientibus.	Sec. 2. Nothing prevents the penitent, even after absolution accepted as above, and recourse also made to the Superior, from approaching another confessor furnished with faculty, and from him, with confession at least of the delict with the censure repeated, obtaining absolution; having obtained it, let him receive mandates from the same, without being held afterwards to stand by other mandates supervening on the part of the Superior.
§ 3. Quod si in casu aliquo extraordinario hic recursus sit moraliter impossibilis, tunc ipsemet confessarius, excepto casu quo agatur de absolutione censurae de qua in can. 2367, potest absolutionem concedere sine onere de quo supra, iniunctis tamen de iure iniungendis, et imposita congrua poenitentia et satisfactione pro censura, ita ut poenitens, nisi intra congruum tempus a confessario praefiniendum poenitentiam egerit ac satisfactionem dederit, recidat in censuram.	Sec. 3. But if in some extraordinary case this recourse is morally impossible, then the confessor himself, except in the case in which there is question of absolution of the censure of which in can. 2367, can grant absolution without the burden of which above, with nevertheless those things to be imposed by law imposed, and with congruous penance and satisfaction for the censure imposed, so that the penitent, unless within a congruous time to be predefined by the confessor he has done penance and given satisfaction, falls back into the censure.
CAPUT II De censuris in specie	CHAPTER II: Of Censures in Species
Can. 2255. § 1. Censurae sunt:	Can. 2255. Sec. 1. Censures are: *1983 Code correlation: NA*
1° Excommunicatio;	1. Excommunication.
2° Interdictum;	2. Interdict.
3° Suspensio.	3. Suspension.
§ 2. Excommunicatio afficere potest tantum personas physicas, et ideo, si quando feratur in corpus morale, intelligitur singulos afficere qui in delictum concurrerint; interdictum et suspensio, etiam communitatem, ut personam moralem; excommunicatio et interdictum, etiam laicos; suspensio, clericos tantum; interdictum, etiam locum; excommunicatio est semper censura; interdictum et suspensio possunt esse vel censurae vel poenae vindicativae, sed in dubio praesumuntur censurae.	Sec. 2. Excommunication can affect only physical persons, and therefore, if at any time it is borne against a moral body, it is understood to affect the individuals who concurred in the delict; interdict and suspension, also a community as a moral person; excommunication and interdict, also lay persons; suspension, clerics only; interdict, also a place; excommunication is always a censure; interdict and suspension can be either censures or vindicative penalties, but in doubt they are presumed censures.
Can. 2256. In canonibus qui sequuntur:	Can. 2256. In the canons which follow: *1983 Code correlation: NA*
1° Nomine divinorum officiorum intelliguntur functiones potestatis ordinis, quae de instituto Christi vel Ecclesiae ad divinum cultum ordinantur et a solis clericis fieri queunt;	1. By the name of divine offices are understood functions of the power of order, which by institution of Christ or of the Church are ordered to divine worship and can be carried out only by clerics.
2° Nomine autem actuum legitimorum ecclesiasticorum significantur: munus administratoris gerere bonorum ecclesiasticorum; partes agere iudicis, auditoris et relatoris, defensoris vinculi, promotoris iustitiae et fidei, notarii et cancellarii, cursoris et apparitoris, advocati et procuratoris in causis ecclesiasticis; munus patrini agere in sacramentis baptismi et confirmationis; suffragium ferre in electionibus ecclesiasticis; ius patronatus exercere.	2. But by the name of legitimate ecclesiastical acts are signified: to exercise the office of administrator of ecclesiastical goods; to act the parts of judge, auditor and relator, defender of the bond, promoter of justice and of faith, notary and chancellor, courier and apparitor, advocate and procurator in ecclesiastical causes; to exercise the office of sponsor in the sacraments of baptism and confirmation; to cast a vote in ecclesiastical elections; to exercise the right of patronage.
ART. I De excommunicatione	ARTICLE I: Of Excommunication
Can. 2257. § 1. Excommunicatio est censura qua quis excluditur a communione fidelium cum effectibus qui in canonibus, qui sequuntur, enumerantur, quique separari nequeunt.	Can. 2257. Sec. 1. Excommunication is a censure by which someone is excluded from the communion of the faithful with the effects which are enumerated in the canons which follow, and which cannot be separated. *1983 Code correlation: 1983 CIC 1331*
§ 2. Dicitur quoque anathema, praesertim si cum sollemnitatibus infligatur quae in Pontificali Romano describuntur.	Sec. 2. It is also called anathema, especially if it is inflicted with the solemnities which are described in the Roman Pontifical.

Can. 2258. § 1. Excommunicati alii sunt vitandi, alii tolerati.	Can. 2258. Sec. 1. Some excommunicated persons are to be avoided, others tolerated. *1983 Code correlation: NA*
§ 2. Nemo est vitandus, nisi fuerit nominatim a Sede Apostolica excommunicatus, excommunicatio fuerit publice denuntiata et in decreto vel sententia expresse dicatur ipsum vitari debere, salvo praescripto can. 2343, § 1, n. 1.	Sec. 2. No one is to be avoided unless he has been excommunicated by name by the Apostolic See, the excommunication has been publicly denounced, and in the decree or sentence it is expressly said that he must be avoided, with the prescription of can. 2343, Sec. 1, n. 1 preserved.
Can. 2259. § 1. Excommunicatus quilibet caret iure assistendi divinis officiis, non tamen praedicationi verbi Dei.	Can. 2259. Sec. 1. Any excommunicated person lacks the right of assisting at divine offices, but not at the preaching of the word of God. *1983 Code correlation: 1983 CIC 1331, 1335*
§ 2. Si passive assistat toleratus, non est necesse ut expellatur; si vitandus, expellendus est, aut, si expelli nequeat, ab officio cessandum, dummodo id fieri possit sine gravi incommodo; ab assistentia vero activa, quae aliquam secumferat participationem in celebrandis divinis officiis, repellatur non solum vitandus, sed etiam quilibet post sententiam declaratoriam vel condemnatoriam aut alioquin notorie excommunicatus.	Sec. 2. If a tolerated excommunicated person assists passively, it is not necessary that he be expelled; if one to be avoided, he must be expelled, or, if he cannot be expelled, one must cease from the office, provided that this can be done without grave inconvenience; but from active assistance which brings with it some participation in celebrating divine offices, not only one to be avoided is to be repelled, but also anyone after a declaratory or condemnatory sentence, or otherwise notoriously excommunicated.
Can. 2260. § 1. Nec potest excommunicatus Sacramenta recipere; imo post sententiam declaratoriam aut condemnatoriam nec Sacramentalia.	Can. 2260. Sec. 1. Nor can an excommunicated person receive the Sacraments; indeed, after a declaratory or condemnatory sentence, not even Sacramentals. *1983 Code correlation: 1983 CIC 1331, 1335*
§ 2. Quod attinet ad ecclesiasticam sepulturam, servetur praescriptum can. 1240, § 1, n. 2.	Sec. 2. As regards ecclesiastical burial, the prescription of can. 1240, Sec. 1, n. 2 is to be observed.
Can. 2261. § 1. Prohibetur excommunicatus licite Sacramenta et Sacramentalia conficere et ministrare salvis exceptionibus quae sequuntur.	Can. 2261. Sec. 1. An excommunicated person is prohibited licitly to confect and administer Sacraments and Sacramentals, with the exceptions which follow preserved. *1983 Code correlation: 1983 CIC 1331, 1335*
§ 2. Fideles, salvo praescripto § 3, possunt ex qualibet iusta causa ab excommunicato Sacramenta et Sacramentalia petere, maxime si alii ministri desint, et tunc excommunicatus requisitus potest eadem ministrare neque ulla tenetur obligatione causam a requirente percontandi.	Sec. 2. The faithful, with the prescription of Sec. 3 preserved, can for any just cause ask Sacraments and Sacramentals from an excommunicated person, especially if other ministers are lacking, and then the excommunicated person, having been requested, can administer the same and is held by no obligation of inquiring the cause from the one requesting.
§ 3. Sed ab excommunicatis vitandis nec non ab aliis excommunicatis, postquam intercessit sententia condemnatoria aut declaratoria, fideles in solo mortis periculo possunt petere tum absolutionem sacramentalem ad normam can. 882, 2252, tum etiam, si alii desint ministri, cetera Sacramenta et Sacramentalia.	Sec. 3. But from excommunicated persons to be avoided, and also from other excommunicated persons after a condemnatory or declaratory sentence has intervened, the faithful can ask, in danger of death alone, both sacramental absolution according to the norm of can. 882, 2252, and also, if other ministers are lacking, the other Sacraments and Sacramentals.
Can. 2262. § 1. Excommunicatus non fit particeps indulgentiarum, suffragiorum, publicarum Ecclesiae precum.	Can. 2262. Sec. 1. An excommunicated person does not become participant in indulgences, suffrages, and public prayers of the Church. *1983 Code correlation: 1983 CIC 1331, 1335*
§ 2. Non prohibentur tamen:	Sec. 2. Nevertheless there are not prohibited:
1° Fideles privatim pro eo orare;	1. The faithful privately praying for him.
2° Sacerdotes Missam privatim ac remoto scandalo pro eo applicare; sed, si sit vitandus, pro eius conversione tantum.	2. Priests privately and with scandal removed applying Mass for him; but, if he is one to be avoided, only for his conversion.
Can. 2263. Removetur excommunicatus ab actibus legitimis ecclesiasticis intra fines suis in locis iure definitos; nequit in causis ecclesiasticis agere, nisi ad normam can. 1654; prohibetur ecclesiasticis officiis seu muneribus fungi, concessisque antea ab Ecclesia privilegiis frui.	Can. 2263. An excommunicated person is removed from legitimate ecclesiastical acts within the limits defined by law in their places; he cannot act in ecclesiastical causes except according to the norm of can. 1654; he is prohibited from discharging ecclesiastical offices or functions and from enjoying privileges previously granted by the Church. *1983 Code correlation: 1983 CIC 1331, 1335*
Can. 2264. Actus iurisdictionis tam fori externi quam fori interni positus ab excommunicato est illicitus; et, si lata fuerit sententia condemnatoria vel declaratoria, etiam invalidus, salvo praescripto can. 2261, § 3; secus est validus, imo etiam licitus, si a fidelibus petitus sit ad normam mem. can. 2261, § 2.	Can. 2264. An act of jurisdiction, whether of the external forum or of the internal forum, placed by an excommunicated person is illicit; and, if a condemnatory or declaratory sentence has been borne, also invalid, with the prescription of can. 2261, Sec. 3 preserved; otherwise it is valid, indeed also licit, if it has been sought by the faithful according to the norm of the aforementioned can. 2261, Sec. 2. *1983 Code correlation: 1983 CIC 1331, 1335*

Can. 2265. § 1. Quilibet excommunicatus:	Can. 2265. Sec. 1. Any excommunicated person: *1983 Code correlation: 1983 CIC 1331, 1335*
1° Prohibetur iure eligendi, praesentandi, nominandi;	1. Is prohibited by the right of electing, presenting, nominating.
2° Nequit consequi dignitates, officia, beneficia, pensiones ecclesiasticas aliudve munus in Ecclesia;	2. Cannot obtain dignities, offices, benefices, ecclesiastical pensions, or another function in the Church.
3° Promoveri nequit ad ordines.	3. Cannot be promoted to orders.
§ 2. Actus tamen positus contra praescriptum § 1, nn. 1, 2, non est nullus, nisi positus fuerit ab excommunicato vitando vel ab alio excommunicato post sententiam declaratoriam vel condemnatoriam; quod si haec sententia lata fuerit, excommunicatus nequit praeterea gratiam ullam pontificiam valide consequi, nisi in pontificio rescripto mentio de excommunicatione fiat.	Sec. 2. Nevertheless an act placed against the prescription of Sec. 1, nn. 1, 2, is not null unless it was placed by an excommunicated person to be avoided or by another excommunicated person after a declaratory or condemnatory sentence; but if this sentence has been borne, the excommunicated person cannot besides validly obtain any pontifical grace unless mention of the excommunication is made in the pontifical rescript.
Can. 2266. Post sententiam condemnatoriam vel declaratoriam excommunicatus manet privatus fructibus dignitatis, officii, beneficii, pensionis, muneris, si quod habeat in Ecclesia; et vitandus ipsamet dignitate, officio, beneficio, pensione, munere.	Can. 2266. After a condemnatory or declaratory sentence, an excommunicated person remains deprived of the fruits of dignity, office, benefice, pension, function, if he has any in the Church; and one to be avoided, of the dignity, office, benefice, pension, function itself. *1983 Code correlation: 1983 CIC 1331, 1335*
Can. 2267. Communionem in profanis cum excommunicato vitando fideles vitare debent, nisi agatur de coniuge, parentibus, liberis, famulis, subditis, et generatim nisi rationabilis causa excuset.	Can. 2267. The faithful must avoid communion in profane matters with an excommunicated person to be avoided, unless there is question of a spouse, parents, children, servants, subjects, and generally unless a reasonable cause excuses. *1983 Code correlation: 1983 CIC 1331, 1335*
ART. II De interdicto	ARTICLE II: Of Interdict
Can. 2268. § 1. Interdictum est censura qua fideles, in communione Ecclesiae permanentes, prohibentur sacris quae in canonibus, qui sequuntur, enumerantur.	Can. 2268. Sec. 1. Interdict is a censure by which the faithful, remaining in the communion of the Church, are prohibited from sacred things which are enumerated in the canons which follow. *1983 Code correlation: 1983 CIC 1332*
§ 2. Prohibitio fit vel directe per interdictum personale, cum personis ipsis usus eorum bonorum interdicitur; vel indirecte per interdictum locale, cum certis in locis eorundem dispensatio vel perceptio vetatur.	Sec. 2. The prohibition is made either directly through personal interdict, when the use of those goods is interdicted to the persons themselves, or indirectly through local interdict, when in certain places dispensation or reception of the same is forbidden.
Can. 2269. § 1. Generale interdictum tam locale in territorium dioecesis, reipublicae, quam personale in populum dioecesis, reipublicae, ferri tantum potest a Sede Apostolica vel de eius mandato; interdictum vero generale in paroeciam vel paroeciae populum, et particulare sive locale sive personale, etiam Episcopus ferre potest.	Can. 2269. Sec. 1. A general interdict, both local against the territory of a diocese or republic and personal against the people of a diocese or republic, can be borne only by the Apostolic See or by its mandate; but a general interdict against a parish or the people of a parish, and a particular interdict whether local or personal, even a Bishop can bear. *1983 Code correlation: NA*
§ 2. Interdictum personale sequitur personas ubique; locale non urget extra locum interdictum, sed in loco interdicto omnes etiam exteri aut exempti, excluso speciali privilegio, illud servare debent.	Sec. 2. A personal interdict follows persons everywhere; a local one does not urge outside the interdicted place, but in an interdicted place all, even outsiders or exempt persons, with special privilege excluded, must observe it.
Can. 2270. § 1. Interdictum locale sive generale sive particulare non vetat morientibus Sacramenta et Sacramentalia, servatis servandis, ministrare, sed prohibet in loco quodlibet divinum officium vel sacrum ritum, salvis exceptionibus de quibus in § 2 huius canonis et in can. 2271, 2272.	Can. 2270. Sec. 1. A local interdict, whether general or particular, does not forbid administering the Sacraments and Sacramentals to the dying, with those things to be observed having been observed, but it prohibits in the place any divine office or sacred rite, with the exceptions preserved of which in Sec. 2 of this canon and in can. 2271, 2272. *1983 Code correlation: NA*
§ 2. In die Nativitatis Domini, Paschatis, Pentecostes, sanctissimi Corporis Christi et Beatae Mariae Virginis in caelum assumptae interdictum locale suspenditur, et prohibetur tantum collatio ordinum et sollemnis nuptiarum benedictio.	Sec. 2. On the day of the Nativity of the Lord, Easter, Pentecost, the Most Holy Body of Christ, and the Blessed Virgin Mary assumed into heaven, a local interdict is suspended, and only the conferral of orders and the solemn blessing of nuptials are prohibited.
Can. 2271. Si interdictum fuerit locale generale et interdicti decreto aliud non caveatur expresse:	Can. 2271. If an interdict has been a general local one and another thing is not expressly provided in the decree of interdict: *1983 Code correlation: NA*
1° Permittitur clericis, dummodo non sint ipsi personaliter interdicti, omnia divina officia et sacros ritus in quacunque ecclesia aut oratorio privatim obire, ianuis clausis, voce submissa et campanis non pulsatis;	1. Clerics, provided that they themselves are not personally interdicted, are permitted to perform all divine offices and sacred rites privately in any church or oratory, with doors closed, voice lowered, and bells not rung.

2° In ecclesia vero cathedrali ecclesiis paroecialibus vel in ecclesia quae unica sit in oppido, in iisque solis, permittuntur unius Missae celebratio, asservatio sanctissimi Sacramenti, administratio baptismatis, Eucharistiae, poenitentiae, assistentia matrimoniis, exclusa benedictione nuptiali, mortuorum exsequiae, vetita tamen quavis sollemnitate, benedictio aquae baptismalis et sacrorum oleorum, praedicatio verbi Dei. In his tamen sacris functionibus prohibetur cantus et pompa in sacra supellectili et sonitus campanarum, organorum, aliorumve instrumentorum musicalium; sacrum autem Viaticum ad infirmos privatim deferatur.	2. But in the cathedral church, in parochial churches, or in a church which is the only one in a town, and in these alone, there are permitted the celebration of one Mass, the reservation of the Most Holy Sacrament, the administration of baptism, Eucharist, penance, assistance at marriages, with the nuptial blessing excluded, funerals of the dead, with any solemnity nevertheless forbidden, the blessing of baptismal water and of sacred oils, and preaching of the word of God. In these sacred functions, however, singing and display in sacred furnishings and the sound of bells, organs, or other musical instruments are prohibited; but sacred Viaticum is to be carried privately to the sick.
Can. 2272. § 1. In interdicto locali particulari, si interdictum fuerit altare vel sacellum alicuius ecclesiae, nullum sacrum officium seu sacer ritus in eisdem celebretur.	Can. 2272. Sec. 1. In a particular local interdict, if the altar or chapel of some church has been interdicted, no sacred office or sacred rite is to be celebrated in the same. *1983 Code correlation: NA*
§ 2. Si interdictum fuerit coemeterium, fidelium quidem cadavera sepeliri ibidem possunt, sed sine ullo ecclesiastico ritu.	Sec. 2. If a cemetery has been interdicted, bodies of the faithful can indeed be buried there, but without any ecclesiastical rite.
§ 3. Si latum fuerit in certam ecclesiam vel oratorium:	Sec. 3. If it has been borne against a certain church or oratory:
1° Si ecclesia fuerit capitularis nec interdictum sit Capitulum, valet praescriptum can. 2271, n. 1, nisi interdicti decretum praecipiat Missam conventualem celebrari et horas canonicas recitari in alia ecclesia aut oratorio;	1. If the church was capitular and the Chapter is not interdicted, the prescription of can. 2271, n. 1, holds, unless the decree of interdict commands the conventual Mass to be celebrated and canonical hours to be recited in another church or oratory.
2° Si fuerit paroecialis, servetur praescriptum cit. can. 2271, n. 2, nisi interdicti decretum aliam ecclesiam pro interdicti tempore eidem substituat.	2. If it was parochial, the prescription of the cited can. 2271, n. 2 is to be observed, unless the decree of interdict substitutes another church for it for the time of the interdict.
Can. 2273. Interdicta civitate, interdicta quoque manent loca accessoria etiam exempta et ipsa ecclesia cathedralis; interdicta ecclesia, interdicta sunt sacella contigua, non vero coemeterium; interdicto sacello, non est interdicta integra ecclesia nec, interdicto coemeterio, interdicta est ecclesia ipsi contigua, sed interdicta sunt omnia oratoria in coemeterio erecta.	Can. 2273. With a city interdicted, accessory places also remain interdicted, even exempt places and the cathedral church itself; with a church interdicted, contiguous chapels are interdicted, but not the cemetery; with a chapel interdicted, the whole church is not interdicted, nor, with a cemetery interdicted, is the church contiguous to it interdicted, but all oratories erected in the cemetery are interdicted. *1983 Code correlation: NA*
Can. 2274. § 1. Si communitas seu collegium delictum perpetraverit, interdictum ferri potest vel in singulas personas delinquentes, vel in communitatem, uti talem, vel in personas delinquentes et in communitatem.	Can. 2274. Sec. 1. If a community or college has perpetrated a delict, an interdict can be borne either against the individual delinquent persons, or against the community as such, or against the delinquent persons and the community. *1983 Code correlation: NA*
§ 2. Si primum, servetur praescriptum can. 2275.	Sec. 2. If the first, the prescription of can. 2275 is to be observed.
§ 3. Si alterum, communitas seu collegium nequit ius ullum spirituale exercere quod ei competat.	Sec. 3. If the second, the community or college cannot exercise any spiritual right which belongs to it.
§ 4. Si tertium, effectus cumulantur.	Sec. 4. If the third, the effects are accumulated.
Can. 2275. Personaliter interdicti:	Can. 2275. Personally interdicted persons: *1983 Code correlation: 1983 CIC 1332*
1° Nequeunt divina officia celebrare eisve, excepta praedicatione verbi Dei, assistere; passive assistentes non est necesse ut expellantur; sed ab assistentia activa, quae aliquam secumferat participationem in divinis officiis celebrandis, repellantur interdicti post latam sententiam condemnatoriam vel declaratoriam, aut alioquin notorie interdicti;	1. Cannot celebrate divine offices or assist at them, except at the preaching of the word of God; those assisting passively need not be expelled; but from active assistance, which brings with it some participation in celebrating divine offices, there are to be repelled interdicted persons after a condemnatory or declaratory sentence has been borne, or otherwise notoriously interdicted persons.
2° Prohibentur Sacramenta et Sacramentalia ministrare, conficere et recipere, ad normam can. 2260, § 1, 2261;	2. Are prohibited from administering, confecting, and receiving Sacraments and Sacramentals, according to the norm of can. 2260, Sec. 1, 2261.
3° Praescripto can. 2265 etiam ipsi adstringuntur;	3. They are also bound by the prescription of can. 2265.
4° Carent sepultura ecclesiastica ad normam can. 1240, § 1, n. 2.	4. They lack ecclesiastical burial according to the norm of can. 1240, Sec. 1, n. 2.

Can. 2276. Qui interdicto locali vel interdicto in communitatem seu collegium subest, quin eidem causam dederit, nec alia censura prohibeatur, potest, si sit rite dispositus, Sacramenta recipere, ad normam canonum praecedentium, sine absolutione ab interdicto aliave satisfactione.	Can. 2276. One who is subject to a local interdict or an interdict against a community or college, without having given cause to the same and not being prohibited by another censure, can, if he is rightly disposed, receive the Sacraments according to the norm of the preceding canons, without absolution from the interdict or other satisfaction. *1983 Code correlation: NA*
Can. 2277. Interdictum ab ingressu ecclesiae secumfert prohibitionem ne quis in ecclesia divina officia celebret vel eisdem assistat aut ecclesiasticam sepulturam habeat; si autem assistat, non est necesse ut expellatur, nec, si sepeliatur, oportet ut cadaver amoveatur.	Can. 2277. An interdict from entrance into a church brings with it the prohibition that one celebrate divine offices in the church or assist at them or have ecclesiastical burial; but if he assists, it is not necessary that he be expelled, nor, if he is buried, is it necessary that the body be removed. *1983 Code correlation: NA*
ART. III De suspensione	ARTICLE III: Of Suspension
Can. 2278. § 1. Suspensio est censura qua clericus officio vel beneficio vel utroque prohibetur.	Can. 2278. Sec. 1. Suspension is a censure by which a cleric is prohibited from office or benefice or both. *1983 Code correlation: 1983 CIC 1333*
§ 2. Etiam suspensionis effectus separari queunt; sed, nisi aliud constet, in suspensione generaliter lata comprehenduntur omnes effectus qui in canonibus huius articuli enumerantur; contra, in suspensione ab officio vel a beneficio omnes tantum effectus alterutrius speciei.	Sec. 2. The effects of suspension can also be separated; but, unless another thing is established, in a suspension borne generally are comprehended all effects which are enumerated in the canons of this article; on the contrary, in suspension from office or from benefice, only all the effects of either species.
Can. 2279. § 1. Suspensio ab officio simpliciter, nulla adiecta limitatione, vetat omnem actum tum potestatis ordinis et iurisdictionis, tum etiam merae administrationis ex officio competentis, excepta administratione bonorum proprii beneficii.	Can. 2279. Sec. 1. Suspension from office simply, with no limitation added, forbids every act both of the power of order and jurisdiction, and also of mere administration competent from office, except the administration of the goods of one's own benefice. *1983 Code correlation: 1983 CIC 1333*
§ 2. Suspensio:	Sec. 2. Suspension:
1° A iurisdictione generatim, vetat omnem actum potestatis iurisdictionis pro utroque foro tam ordinariae quam delegatae;	1. From jurisdiction generally, forbids every act of the power of jurisdiction for each forum, both ordinary and delegated.
2° A divinis, omnem actum potestatis ordinis quam quis sive per sacram ordinationem sive per privilegium obtinet;	2. From divine things, every act of the power of order which one obtains either through sacred ordination or through privilege.
3° Ab ordinibus, omnem actum potestatis ordinis receptae per ordinationem;	3. From orders, every act of the power of order received through ordination.
4° A sacris ordinibus, omnem actum potestatis ordinis receptae per ordinationem in sacris;	4. From sacred orders, every act of the power of order received through ordination in sacred orders.
5° A certo et definito ordine exercendo, omnem actum ordinis designati; suspensus autem prohibetur insuper eundem ordinem conferre et superiorem recipere receptumque post suspensionem exercere;	5. From exercising a certain and defined order, every act of the designated order; moreover the suspended person is further prohibited from conferring the same order and receiving a higher one and exercising one received after suspension.
6° A certo et definito ordine conferendo, ipsum ordinem conferre, non vero inferiorem nec superiorem;	6. From conferring a certain and defined order, to confer that order itself, but not an inferior or superior one.
7° A certo et definito ministerio, ex. gr., audiendi confessiones, vel officio, ex. gr., cum cura animarum, omnem actum eiusdem ministerii vel officii;	7. From a certain and defined ministry, e.g., of hearing confessions, or office, e.g., with care of souls, every act of the same ministry or office.
8° Ab ordine pontificali, omnem actum potestatis ordinis episcopalis;	8. From pontifical order, every act of the power of episcopal order.
9° A pontificalibus, exercitium actuum pontificalium, ad normam can. 337, § 2.	9. From pontificals, the exercise of pontifical acts, according to the norm of can. 337, Sec. 2.
Can. 2280. § 1. Suspensio a beneficio privat fructibus beneficii, excepta habitatione in aedibus beneficialibus, non autem iure administrandi bona beneficialia, nisi decretum vel sententia suspensionis ipsam administrandi potestatem suspenso expresse adimat et alii tribuat.	Can. 2280. Sec. 1. Suspension from benefice deprives of the fruits of the benefice, except habitation in the benefice buildings, but not of the right of administering the benefice goods, unless the decree or sentence of suspension expressly takes away from the suspended person the power itself of administering and attributes it to another. *1983 Code correlation: 1983 CIC 1333*
§ 2. Si, quamvis censura obstet, beneficiarius fructus percipiat, fructus restituere debet et ad hanc restitutionem cogi potest canonicis quoque, si opus sit, sanctionibus.	Sec. 2. If, although the censure obstructs, the beneficiary receives the fruits, he must restore the fruits and can be compelled to this restitution also by canonical sanctions, if there is need.

Can. 2281. Suspensio generaliter lata vel suspensio ab officio aut a beneficio afficit omnia officia aut beneficia, quae clericus habet in dioecesi Superioris suspendentis, nisi aliud appareat.	Can. 2281. Suspension borne generally, or suspension from office or from benefice, affects all offices or benefices which the cleric has in the diocese of the suspending Superior, unless another thing appears. *1983 Code correlation: 1983 CIC 1333*
Can. 2282. Loci Ordinarius nequit clericum suspendere a determinato officio vel beneficio quod in aliena dioecesi reperiatur; sed suspensio latae sententiae, iure communi irrogata, afficit omnia officia vel beneficia in quacunque dioecesi possideantur.	Can. 2282. The local Ordinary cannot suspend a cleric from a determined office or benefice which is found in another diocese; but a latae sententiae suspension imposed by common law affects all offices or benefices possessed in whatever diocese. *1983 Code correlation: 1983 CIC 1333*
Can. 2283. Quae de excommunicatione can. 2265 statuuntur, etiam suspensioni sunt applicanda.	Can. 2283. The things established concerning excommunication in can. 2265 are also to be applied to suspension. *1983 Code correlation: NA*
Can. 2284. Si incursa fuerit censura suspensionis quae vetat administrationem Sacramentorum et Sacramentalium, servetur praescriptum can. 2261; si censura suspensionis quae prohibet actum iurisdictionis in foro seu interno seu externo, actus est invalidus, ex. gr., absolutio sacramentalis, si lata sit sententia condemnatoria vel declaratoria, aut Superior expresse declaret se ipsam iurisdictionis potestatem revocare; secus est illicitus tantum, nisi a fidelibus petitus fuerit ad normam mem. can. 2261, § 2.	Can. 2284. If the censure of suspension has been incurred which forbids administration of Sacraments and Sacramentals, the prescription of can. 2261 is to be observed; if the censure of suspension which prohibits an act of jurisdiction in the forum, whether internal or external, the act is invalid, e.g., sacramental absolution, if a condemnatory or declaratory sentence has been borne, or the Superior expressly declares that he revokes the power itself of jurisdiction; otherwise it is only illicit, unless it has been sought by the faithful according to the norm of the aforementioned can. 2261, Sec. 2. *1983 Code correlation: 1983 CIC 1335*
Can. 2285. § 1. Si communitas seu collegium clericorum delictum commiserit, suspensio ferri potest vel in singulas personas delinquentes vel in communitatem, uti talem, vel in personas delinquentes et communitatem.	Can. 2285. Sec. 1. If a community or college of clerics has committed a delict, suspension can be borne either against individual delinquent persons or against the community as such, or against the delinquent persons and the community. *1983 Code correlation: NA*
§ 2. Si primum, serventur huius articuli canones.	Sec. 2. If the first, the canons of this article are to be observed.
§ 3. Si alterum, communitas prohibetur exercitio iurium spiritualium quae ipsi, uti communitati, competunt.	Sec. 3. If the second, the community is prohibited from the exercise of the spiritual rights which belong to it as a community.
§ 4. Si tertium, effectus cumulantur.	Sec. 4. If the third, the effects are accumulated.
TITULUS IX De poenis vindicativis	TITLE IX: Of Vindicative Penalties
Can. 2286. Poenae vindicativae illae sunt, quae directe ad delicti expiationem tendunt ita ut earum remissio e cessatione contumaciae delinquentis non pendeat.	Can. 2286. Vindicative penalties are those which tend directly to the expiation of a delict, so that their remission does not depend on the cessation of the delinquent's contumacy. *1983 Code correlation: NA*
Can. 2287. Ab inflictis poenis vindicativis datur appellatio seu recursus in suspensivo, nisi aliud expresse in iure caveatur.	Can. 2287. From inflicted vindicative penalties there is given appeal or recourse in suspensive effect, unless another thing is expressly provided in law. *1983 Code correlation: 1983 CIC 1353*
Can. 2288. Exceptis poenis degradationis, depositionis, privationis officii aut beneficii, et nisi urgeat necessitas reparandi scandalum, prudentiae iudicis remittitur, si reus talis sit ut prima vice post vitam laudabiliter peractam deliquerit, poenae ordinariae per sententiam condemnatoriam inflictae exsecutionem suspendere, ea tamen conditione ut, si reus intra proximum triennium aliud delictum eiusdem vel alterius generis commiserit, poenam utrique delicto debitam luat.	Can. 2288. Excepting the penalties of degradation, deposition, privation of office or benefice, and unless the necessity of repairing scandal urges, it is remitted to the prudence of the judge, if the accused is such that for the first time after a life laudably completed he has offended, to suspend the execution of an ordinary penalty inflicted by condemnatory sentence, with this condition nevertheless, that if the accused within the next three years commits another delict of the same or of another kind, he pay the penalty owed for each delict. *1983 Code correlation: 1983 CIC 1344*
Can. 2289. Poena vindicativa finitur eius expiatione vel dispensatione ab eo concessa qui legitimam habeat dispensandi potestatem ad normam can. 2236.	Can. 2289. A vindicative penalty is ended by its expiation or by dispensation granted by him who has legitimate power of dispensing according to the norm of can. 2236. *1983 Code correlation: NA*

Can. 2290. § 1. In casibus occultis urgentioribus, si ex observatione poenae vindicativae latae sententiae, reus seipsum proderet cum infamia et scandalo, quilibet confessarius potest in foro sacramentali obligationem servandae poenae suspendere, iniuncto onere recurrendi saltem intra mensem per epistolam et per confessarium, si id fieri possit sine gravi incommodo, reticito nomine, ad S. Poenitentiariam vel ad Episcopum facultate praeditum et standi eius mandatis.	Can. 2290. Sec. 1. In more urgent occult cases, if from the observance of a latae sententiae vindicative penalty the accused would betray himself with infamy and scandal, any confessor can in the sacramental forum suspend the obligation of observing the penalty, with the burden imposed of recurring at least within a month by letter and through the confessor, if this can be done without grave inconvenience, the name being withheld, to the Sacred Penitentiary or to the Bishop furnished with faculty, and of standing by his mandates. *1983 Code correlation: 1983 CIC 1352*
§ 2. Et si in aliquo casu extraordinario hic recursus sit impossibilis, tunc ipsemet confessarius potest dispensationem concedere ad normam can. 2254, § 3.	Sec. 2. And if in some extraordinary case this recourse is impossible, then the confessor himself can grant dispensation according to the norm of can. 2254, Sec. 3.
CAPUT I De poenis vindicativis communibus	CHAPTER I: Of Common Vindicative Penalties
Can. 2291. Poenae vindicativae quae omnes fideles pro delictorum gravitate afficere possunt, in Ecclesia praesertim sunt:	Can. 2291. Vindicative penalties which can affect all the faithful according to the gravity of delicts, in the Church, are especially: *1983 Code correlation: 1983 CIC 1336*
1° Interdictum locale et interdictum in communitatem seu collegium in perpetuum vel ad tempus praefinitum vel ad beneplacitum Superioris;	1. Local interdict and interdict against a community or college in perpetuity or for a predefined time or at the good pleasure of the Superior.
2° Interdictum ab ingressu ecclesiae in perpetuum vel ad tempus praefinitum vel ad beneplacitum Superioris;	2. Interdict from entrance into a church in perpetuity or for a predefined time or at the good pleasure of the Superior.
3° Poenalis translatio vel suppressio sedis episcopalis vel paroecialis;	3. Penal transfer or suppression of an episcopal or parochial see.
4° Infamia iuris;	4. Infamy of law.
5° Privatio sepulturae ecclesiasticae ad normam can. 1240, § 1;	5. Privation of ecclesiastical burial according to the norm of can. 1240, Sec. 1.
6° Privatio Sacramentalium;	6. Privation of Sacramentals.
7° Privatio vel suspensio ad tempus pensionis quae ab Ecclesia vel ex bonis Ecclesiae solvitur, vel alius iuris seu privilegii ecclesiastici;	7. Privation or suspension for a time of a pension which is paid by the Church or from the goods of the Church, or of another ecclesiastical right or privilege.
8° Remotio ab actibus legitimis ecclesiasticis exercendis;	8. Removal from exercising legitimate ecclesiastical acts.
9° Inhabilitas ad gratias ecclesiasticas aut munia in Ecclesia quae statum clericalem non requirant, vel ad gradus academicos auctoritate ecclesiastica consequendos;	9. Incapacity for ecclesiastical graces or functions in the Church which do not require the clerical state, or for obtaining academic degrees by ecclesiastical authority.
10° Privatio vel suspensio ad tempus muneris, facultatis vel gratiae iam obtentae;	10. Privation or suspension for a time of a function, faculty, or grace already obtained.
11° Privatio iuris praecedentiae vel vocis activae et passivae vel iuris ferendi titulos honoris, vestem, insignia, quae Ecclesia concesserit;	11. Privation of the right of precedence or of active and passive voice, or of the right of bearing titles of honor, dress, insignia, which the Church has granted.
12° Mulcta pecuniaria.	12. A monetary fine.
Can. 2292. Poenalis suppressio aut translatio sedis episcopalis est Romano Pontifici reservata; sedis autem paroecialis, a locorum Ordinariis decerni nequit, nisi cum consilio Capituli.	Can. 2292. Penal suppression or transfer of an episcopal see is reserved to the Roman Pontiff; but of a parochial see, it cannot be decreed by local Ordinaries except with the counsel of the Chapter. *1983 Code correlation: NA*
Can. 2293. § 1. Infamia est vel iuris vel facti.	Can. 2293. Sec. 1. Infamy is either of law or of fact. *1983 Code correlation: NA*
§ 2. Infamia iuris illa est quae casibus iure communi expressis statuitur.	Sec. 2. Infamy of law is that which is established in cases expressed by common law.
§ 3. Infamia facti contrahitur, quando quis, ob patratum delictum vel ob pravos mores, bonam existimationem apud fideles probos et graves amisit, de quo iudicium spectat ad Ordinarium.	Sec. 3. Infamy of fact is contracted when someone, because of a perpetrated delict or because of depraved morals, has lost good esteem among upright and grave faithful; judgment concerning this belongs to the Ordinary.
§ 4. Neutra afficit delinquentis consanguineos aut affines, firmo praescripto can. 2147, § 2, n. 3.	Sec. 4. Neither affects the blood relatives or affines of the delinquent, with the prescription of can. 2147, Sec. 2, n. 3 remaining firm.

Can. 2294. § 1. Qui infamia iuris laborat, non solum est irregularis ad normam can. 984, n. 5, sed insuper est inhabilis ad obtinenda beneficia, pensiones, officia et dignitates ecclesiasticas, ad actus legitimos ecclesiasticos perficiendos, ad exercitium iuris aut muneris ecclesiastici, et tandem arceri debet a ministerio in sacris functionibus exercendo.	Can. 2294. Sec. 1. One who labors under infamy of law is not only irregular according to the norm of can. 984, n. 5, but moreover is incapable of obtaining benefices, pensions, ecclesiastical offices and dignities, of performing legitimate ecclesiastical acts, of exercising an ecclesiastical right or function, and finally must be barred from ministry to be exercised in sacred functions. *1983 Code correlation: NA*
§ 2. Qui laborat infamia facti, repelli debet tum a recipiendis ordinibus ad normam can. 987, n. 7, dignitatibus, beneficiis, officiis ecclesiasticis, tum ab exercendo sacro ministerio et ab actibus legitimis ecclesiasticis.	Sec. 2. One who labors under infamy of fact must be repelled both from receiving orders according to the norm of can. 987, n. 7, dignities, benefices, ecclesiastical offices, and from exercising sacred ministry and from legitimate ecclesiastical acts.
Can. 2295. Infamia iuris desinit sola dispensatione a Sede Apostolica concessa; infamia facti cum bona existimatio apud fideles probos et graves, omnibus perpensis adiunctis et praesertim diuturna rei emendatione, fuerit, prudenti Ordinarii iudicio, recuperata.	Can. 2295. Infamy of law ceases only by dispensation granted by the Apostolic See; infamy of fact ceases when good esteem among upright and grave faithful, all circumstances having been weighed and especially by long-lasting amendment of the accused, has been recovered in the prudent judgment of the Ordinary. *1983 Code correlation: NA*
Can. 2296. § 1. Si agatur de rebus ad quas assequendas capacitas iure communi statuitur, inhabilitatis poenam infligere una Sedes Apostolica potest.	Can. 2296. Sec. 1. If there is question of things for acquiring which capacity is established by common law, the Apostolic See alone can inflict the penalty of incapacity. *1983 Code correlation: NA*
§ 2. Iura iam quaesita non amittuntur ob supervenientem inhabilitatem, nisi huic addatur poena privationis.	Sec. 2. Rights already acquired are not lost on account of supervening incapacity, unless to this is added the penalty of privation.
Can. 2297. Mulctas pecuniarias iure communi inflictas, quarum erogatio non sit eodem iure praefinita, aliasque iure peculiari statutas vel statuendas, Ordinarii locorum erogare debent in pios usus, non vero in commodum mensae episcopalis aut capitularis.	Can. 2297. Monetary fines inflicted by common law, the disbursement of which is not predefined by the same law, and others established or to be established by particular law, local Ordinaries must disburse for pious uses, but not for the convenience of the episcopal or capitular mensa. *1983 Code correlation: NA*
CAPUT II De peculiaribus clericorum poenis vindicativis	CHAPTER II: Of Peculiar Vindicative Penalties of Clerics
Can. 2298. Poenae vindicativae quae clericis tantum applicantur, sunt:	Can. 2298. Vindicative penalties which are applied only to clerics are: *1983 Code correlation: 1983 CIC 1336*
1° Prohibitio exercendi sacrum ministerium praeterquam in certa ecclesia;	1. Prohibition of exercising sacred ministry except in a certain church.
2° Suspensio in perpetuum vel ad tempus praefinitum, vel ad beneplacitum Superioris;	2. Suspension in perpetuity or for a predefined time, or at the good pleasure of the Superior.
3° Translatio poenalis ab officio vel beneficio obtento ad inferius;	3. Penal transfer from an office or benefice obtained to an inferior one.
4° Privatio alicuius iuris cum beneficio vel officio coniuncti;	4. Privation of some right joined with a benefice or office.
5° Inhabilitas ad omnes vel ad aliquot dignitates, officia, beneficia aliave munera propria clericorum;	5. Incapacity for all or for some dignities, offices, benefices, or other functions proper to clerics.
6° Privatio poenalis beneficii vel officii cum vel sine pensione;	6. Penal privation of benefice or office with or without a pension.
7° Prohibitio commorandi in certo loco vel territorio;	7. Prohibition of dwelling in a certain place or territory.
8° Praescriptio commorandi in certo loco vel territorio;	8. Prescription of dwelling in a certain place or territory.
9° Privatio ad tempus habitus ecclesiastici;	9. Privation for a time of ecclesiastical habit.
10° Depositio;	10. Deposition.
11° Privatio perpetua habitus ecclesiastici;	11. Perpetual privation of ecclesiastical habit.
12° Degradatio.	12. Degradation.
Can. 2299. § 1. Si clericus beneficium inamovibile obtineat, eodem in poenam privari potest solum in casibus iure expressis; si amovibile, etiam ob alias rationabiles causas.	Can. 2299. Sec. 1. If a cleric obtains an irremovable benefice, he can be deprived of it as a penalty only in cases expressed by law; if a removable one, also for other reasonable causes. *1983 Code correlation: 1983 CIC 1350*
§ 2. Clerici obtinentes beneficia, officia, dignitates, possunt etiam aliquo tantum ministerio cum iisdem coniuncto, ex. gr., ministerio praedicandi, confessiones audiendi, etc., prohiberi ad certum tempus.	Sec. 2. Clerics obtaining benefices, offices, dignities can also be prohibited for a certain time only from some ministry joined with the same, e.g., the ministry of preaching, of hearing confessions, etc.

§ 3. Nequit clericus privari beneficio aut pensione cuius titulo ordinatus fuit nisi aliunde eius honestae sustentationi provideatur, salvo praescripto can. 2303, 2304.	Sec. 3. A cleric cannot be deprived of a benefice or pension by title of which he was ordained unless provision is made elsewhere for his honorable sustenance, with the prescription of can. 2303, 2304 preserved.
Can. 2300. Si clericus gravia scandala praebeat et monitus non resipiscat, nec scandalum queat aliter removeri, potest interim privari iure deferendi habitum ecclesiasticum; quae privatio, dum perdurat, secumfert prohibitionem exercendi ministeria quaevis ecclesiastica et privationem privilegiorum clericalium.	Can. 2300. If a cleric gives grave scandals and, having been warned, does not become wise again, nor can the scandal be removed otherwise, he can meanwhile be deprived of the right of wearing ecclesiastical habit; this privation, while it lasts, brings with it the prohibition of exercising any ecclesiastical ministries and privation of clerical privileges. *1983 Code correlation: NA*
Can. 2301. Ordinarius nequit praescribere ut clericus certo in loco, extra fines suae dioecesis, commoretur, nisi accedat consensus Ordinarii illius loci vel agatur de domo poenitentiae seu emendationis clericis non solum dioecesanis, sed etiam extraneis destinata, aut de domo religiosa exempta, Superiore eiusdem consentiente.	Can. 2301. The Ordinary cannot prescribe that a cleric dwell in a certain place outside the limits of his diocese, unless the consent of the Ordinary of that place accedes, or unless there is question of a house of penance or correction destined for clerics not only diocesan but also outsiders, or of an exempt religious house, with its Superior consenting. *1983 Code correlation: 1983 CIC 1337*
Can. 2302. Tam praescriptio quam prohibitio certo in loco commorandi et collocatio in domo poenitentiae aut in domo religiosa, praesertim si diu duraturae sint, imponantur tantum in casibus gravibus, in quibus, prudenti Ordinarii iudicio, eae poenae necessariae sint ad clerici emendationem aut scandali reparationem.	Can. 2302. Both prescription and prohibition of dwelling in a certain place and placement in a house of penance or in a religious house, especially if they are going to last long, are to be imposed only in grave cases in which, in the prudent judgment of the Ordinary, those penalties are necessary for the amendment of the cleric or the repair of scandal. *1983 Code correlation: NA*
Can. 2303. § 1. Depositio, firmis obligationibus e suscepto ordine exortis et privilegiis clericalibus, secumfert tum suspensionem ab officio, et inhabilitatem ad quaelibet officia, dignitates, beneficia, pensiones, munera in Ecclesia, tum etiam privationem illorum quae reus habeat, licet eorum titulo fuerit ordinatus.	Can. 2303. Sec. 1. Deposition, with obligations arising from the order received and clerical privileges remaining firm, brings with it both suspension from office and incapacity for any offices, dignities, benefices, pensions, functions in the Church, and also privation of those things which the accused has, although he was ordained by their title. *1983 Code correlation: 1983 CIC 1350*
§ 2. Sed hoc ultimo in casu, si clericus vere indigeat, Ordinarius pro sua caritate, quo meliore modo fieri potest, ei providere curet, ne cum dedecore status clericalis mendicare cogatur.	Sec. 2. But in this last case, if the cleric is truly in need, the Ordinary, according to his charity, is to take care to provide for him in whatever better way can be done, lest he be compelled to beg with disgrace to the clerical state.
§ 3. Poena depositionis infligi nequit, nisi in casibus iure expressis.	Sec. 3. The penalty of deposition cannot be inflicted except in cases expressed by law.
Can. 2304. § 1. Si clericus depositus non det emendationis signa et praesertim si scandalum dare pergat monitusque non resipiscat, Ordinarius potest eum perpetuo privare iure deferendi habitum ecclesiasticum.	Can. 2304. Sec. 1. If a deposed cleric gives no signs of amendment and especially if he continues to give scandal and, having been warned, does not become wise again, the Ordinary can perpetually deprive him of the right of wearing ecclesiastical habit. *1983 Code correlation: NA*
§ 2. Haec privatio secumfert privationem privilegiorum clericalium et cessationem praescripti can. 2303, § 2.	Sec. 2. This privation brings with it privation of clerical privileges and cessation of the prescription of can. 2303, Sec. 2.
Can. 2305. § 1. Degradatio in se continet depositionem, perpetuam privationem habitus ecclesiastici et reductionem clerici ad statum laicalem.	Can. 2305. Sec. 1. Degradation contains in itself deposition, perpetual privation of ecclesiastical habit, and reduction of the cleric to the lay state. *1983 Code correlation: NA*
§ 2. Haec poena ferri solummodo potest propter delictum in iure expressum, aut si clericus, iam depositus et habitu clericali privatus, grave adhuc scandalum per annum praebere pergat.	Sec. 2. This penalty can be borne only on account of a delict expressed in law, or if a cleric, already deposed and deprived of clerical habit, still continues to give grave scandal for a year.
§ 3. Alia est verbalis seu edictalis, quae sola sententia irrogatur, ita tamen ut omnes suos effectus iuridicos statim habeat sine ulla exsecutione; alia realis, si serventur sollemnia praescripta in Pontificali Romano.	Sec. 3. One degradation is verbal or edictal, which is imposed by sentence alone, yet in such a way that it has all its juridical effects immediately without any execution; another is real, if the solemn prescriptions in the Roman Pontifical are observed.
TITULUS X De remediis poenalibus et poenitentiis	TITLE X: Of Penal Remedies and Penances
CAPUT I De remediis poenalibus	CHAPTER I: Of Penal Remedies
Can. 2306. Remedia poenalia sunt:	Can. 2306. Penal remedies are: *1983 Code correlation: NA*
1° Monitio;	1. Warning.
2° Correptio;	2. Correction.

3° Praeceptum;	3. Precept.
4° Vigilantia.	4. Vigilance.
Can. 2307. Eum qui versatur in proxima occasione delictum committendi vel in quem, ex inquisitione peracta, gravis suspicio cadit delicti commissi, Ordinarius per se vel per interpositam personam moneat.	Can. 2307. The Ordinary, by himself or through an interposed person, is to warn one who is situated in the proximate occasion of committing a delict or upon whom, from an investigation carried out, grave suspicion of a committed delict falls. *1983 Code correlation: 1983 CIC 1339*
Can. 2308. Si ex alicuius conversatione scandalum vel gravis ordinis perturbatio oriantur, est locus correptioni, ab Ordinario per se vel per interpositam personam, etiam per epistolam faciendae, peculiaribus accommodatae conditionibus personae et facti de quo agitur.	Can. 2308. If from someone's manner of life scandal or grave disturbance of order arises, there is place for correction, to be made by the Ordinary by himself or through an interposed person, even by letter, accommodated to the peculiar conditions of the person and of the fact of which there is question. *1983 Code correlation: 1983 CIC 1339*
Can. 2309. § 1. Tam monitio quam correptio potest esse vel publica vel secreta.	Can. 2309. Sec. 1. Both warning and correction can be either public or secret. *1983 Code correlation: 1983 CIC 1339*
§ 2. Correptio vel monitio publica fiat vel coram notario aut duobus testibus, vel per epistolam ita tamen ut de receptione et tenore epistolae ex aliquo documento constet.	Sec. 2. Public correction or warning is to be made either before a notary or two witnesses, or by letter, yet in such a way that the reception and tenor of the letter are established by some document.
§ 3. Correptio publica fieri tantum potest adversus reum de delicto convictum vel confessum; et est iudicialis, si fiat a iudice pro tribunali sedente vel ab Ordinario ante processum criminalem.	Sec. 3. Public correction can be made only against an accused convicted of or confessing the delict; and it is judicial if it is made by a judge sitting as a tribunal or by the Ordinary before the criminal process.
§ 4. Correptio iudicialis vel habetur loco poenae vel fit ad augendam poenam, praecipue si agatur de recidivo.	Sec. 4. Judicial correction is either held in place of a penalty or is made for increasing a penalty, especially if there is question of a recidivist.
§ 5. De monitione et correptione, etsi secreto factae fuerint, constare debet ex aliquo documento in secreto archivo Curiae asservando.	Sec. 5. Concerning warning and correction, even if they were made secretly, it must be established by some document to be preserved in the secret archive of the Curia.
§ 6. Tam correptio quam monitio fieri potest semel vel pluries, pro Superioris arbitrio et prudentia.	Sec. 6. Both correction and warning can be made once or several times, according to the judgment and prudence of the Superior.
Can. 2310. Monitionibus et correptionibus incassum factis, vel si ex eisdem effectum sperare non liceat, datur praeceptum, quo quid agere quidve evitare praeventus debeat, accurate indicetur, cum poenae comminatione in casu transgressionis.	Can. 2310. Warnings and corrections having been made in vain, or if one may not hope for an effect from them, a precept is given, by which what the one warned must do or avoid is accurately indicated, with a threat of penalty in the case of transgression. *1983 Code correlation: NA*
Can. 2311. § 1. Si casus gravitas ferat et praecipue si agatur de eo qui in periculo versetur relabendi in idem crimen, eum Ordinarius submittat vigilantiae.	Can. 2311. Sec. 1. If the gravity of the case bears it and especially if there is question of one who is situated in danger of relapsing into the same crime, let the Ordinary submit him to vigilance. *1983 Code correlation: NA*
§ 2. Vigilantia praecipi quoque potest ad augendam poenam, praecipue in recidivos.	Sec. 2. Vigilance can also be prescribed for increasing a penalty, especially against recidivists.
CAPUT II De poenitentiis	CHAPTER II: Of Penances
Can. 2312. § 1. Poenitentiae in foro externo imponuntur ut delinquens vel poenam effugiat, vel poenae contractae absolutionem aut dispensationem recipiat.	Can. 2312. Sec. 1. Penances are imposed in the external forum so that the delinquent may either escape a penalty, or receive absolution or dispensation from a contracted penalty. *1983 Code correlation: 1983 CIC 1340*
§ 2. Ob delictum aut transgressionem occultam nunquam poenitentia publica imponatur.	Sec. 2. On account of an occult delict or transgression, public penance is never to be imposed.
§ 3. Poenitentiae non tam secundum quantitatem delicti, quam secundum poenitentis contritionem moderandae sunt, pensatis qualitatibus personarum et delictorum adiunctis.	Sec. 3. Penances are to be moderated not so much according to the quantity of the delict as according to the contrition of the penitent, with the qualities of persons and circumstances of the delicts weighed.
Can. 2313. § 1. Praecipuae poenitentiae sunt praecepta:	Can. 2313. Sec. 1. The chief penances are precepts: *1983 Code correlation: 1983 CIC 1340*
1° Recitandi determinatas preces;	1. Of reciting determined prayers.
2° Peragendi piam aliquam peregrinationem vel alia pietatis opera;	2. Of performing some pious pilgrimage or other works of piety.

3° Servandi peculiare ieiunium;	3. Of observing a peculiar fast.
4° Erogandi eleemosynas in pios usus;	4. Of disbursing alms for pious uses.
5° Peragendi exercitia spiritualia in pia aut religiosa domo per aliquot dies.	5. Of performing spiritual exercises in a pious or religious house for some days.
§ 2. Poenitentias Ordinarius pro sua prudentia addere potest poenali remedio monitionis et correptionis.	Sec. 2. The Ordinary, according to his prudence, can add penances to the penal remedy of warning and correction.
PARS TERTIA DE POENIS IN SINGULA DELICTA	PART THREE: Of Penalties for Individual Delicts
TITULUS XI De delictis contra fidem et unitatem Ecclesiae	TITLE XI: Of Delicts against the Faith and Unity of the Church
Can. 2314. § 1. Omnes a christiana fide apostatae et omnes et singuli haeretici aut schismatici:	Can. 2314. Sec. 1. All apostates from the Christian faith and all and singular heretics or schismatics: *1983 Code correlation: 1983 CIC 1364*
1° Incurrunt ipso facto excommunicationem;	1. Incur excommunication by the fact itself.
2° Nisi moniti resipuerint, priventur beneficio, dignitate, pensione, officio aliove munere, si quod in Ecclesia habeant, infames declarentur, et clerici, iterata monitione, deponantur;	2. Unless, having been warned, they become wise again, let them be deprived of benefice, dignity, pension, office, or other function, if they have any in the Church, let them be declared infamous, and clerics, after repeated warning, are to be deposed.
3° Si sectae acatholicae nomen dederint vel publice adhaeserint, ipso facto infames sunt et, firmo praescripto can. 188, n. 4, clerici, monitione incassum praemissa, degradentur.	3. If they have given their name to a non-Catholic sect or publicly adhered to it, by the fact itself they are infamous, and, with the prescription of can. 188, n. 4 remaining firm, clerics, after warning has been sent in vain, are to be degraded.
§ 2. Absolutio ab excommunicatione de qua in § 1, in foro conscientiae impertienda, est speciali modo Sedi Apostolicae reservata. Si tamen delictum apostasiae, haeresis vel schismatis ad forum externum Ordinarii loci quovis modo deductum fuerit, etiam per voluntariam confessionem, idem Ordinarius, non vero Vicarius Generalis sine mandato speciali, resipiscentem, praevia abiuratione iuridice peracta aliisque servatis de iure servandis, sua auctoritate ordinaria in foro exteriore absolvere potest; ita vero absolutus, potest deinde a peccato absolvi a quolibet confessario in foro conscientiae. Abiuratio vero habetur iuridice peracta cum fit coram ipso Ordinario loci vel eius delegato et saltem duobus testibus.	Sec. 2. Absolution from the excommunication of which in Sec. 1, to be imparted in the forum of conscience, is reserved in a special manner to the Apostolic See. If however the delict of apostasy, heresy, or schism has in any way been brought to the external forum of the local Ordinary, even through voluntary confession, the same Ordinary, but not the Vicar General without a special mandate, can by his ordinary authority absolve in the external forum one coming to his senses, after juridically performed abjuration and other things to be observed by law having been observed; one so absolved can then be absolved from the sin by any confessor in the forum of conscience. But abjuration is held to have been juridically performed when it is made before the local Ordinary himself or his delegate and at least two witnesses.
Can. 2315. Suspectus de haeresi, qui monitus causam suspicionis non removeat, actibus legitimis prohibeatur, et clericus praeterea, repetita inutiliter monitione, suspendatur a divinis; quod si intra sex menses a contracta poena completos suspectus de haeresi sese non emendaverit, habeatur tanquam haereticus, haereticorum poenis obnoxius.	Can. 2315. One suspected of heresy, who, having been warned, does not remove the cause of suspicion, is to be prohibited from legitimate acts, and a cleric moreover, after warning has been repeated uselessly, is to be suspended from divine things; but if within six completed months from the contracted penalty the one suspected of heresy has not amended himself, let him be regarded as a heretic, subject to the penalties of heretics. *1983 Code correlation: NA*
Can. 2316. Qui quoquo modo haeresis propagationem sponte et scienter iuvat, aut qui communicat in divinis cum haereticis contra praescriptum can. 1258, suspectus de haeresi est.	Can. 2316. One who in any way spontaneously and knowingly assists the propagation of heresy, or who communicates in divine things with heretics against the prescription of can. 1258, is suspected of heresy. *1983 Code correlation: 1983 CIC 1365*
Can. 2317. Pertinaciter docentes vel defendentes sive publice sive privatim doctrinam, quae ab Apostolica Sede vel a Concilio Generali damnata quidem fuit, sed non uti formaliter haeretica, arceantur a ministerio praedicandi verbum Dei audiendive sacramentales confessiones et a quolibet docendi munere, salvis aliis poenis quas sententia damnationis forte statuerit, vel quas Ordinarius, post monitionem, necessarias ad reparandum scandalum duxerit.	Can. 2317. Those pertinaciously teaching or defending, whether publicly or privately, a doctrine which indeed was condemned by the Apostolic See or by a General Council, but not as formally heretical, are to be barred from the ministry of preaching the word of God or hearing sacramental confessions and from any teaching function, without prejudice to other penalties which the sentence of condemnation may perhaps have established, or which the Ordinary, after warning, shall have judged necessary for repairing scandal. *1983 Code correlation: 1983 CIC 1371*

Can. 2318. § 1. In excommunicationem Sedi Apostolicae speciali modo reservatam ipso facto incurrunt, opere publici iuris facto, editores librorum apostatarum, haereticorum et schismaticorum, qui apostasiam, haeresim, schisma propugnant, itemque eosdem libros aliosve per apostolicas litteras nominatim prohibitos defendentes aut scienter sine debita licentia legentes vel retinentes.	Can. 2318. Sec. 1. Editors of books of apostates, heretics, and schismatics which defend apostasy, heresy, or schism, when the work has been made public, incur by the fact itself excommunication reserved in a special manner to the Apostolic See; likewise those defending the same books or others prohibited by name through apostolic letters, or knowingly reading or retaining them without due permission. *1983 Code correlation: NA*
§ 2. Auctores et editores qui sine debita licentia sacrarum Scripturarum libros vel earum adnotationes aut commentarios imprimi curant, incidunt ipso facto in excommunicationem nemini reservatam.	Sec. 2. Authors and editors who without due permission take care that books of the sacred Scriptures or their annotations or commentaries be printed fall by the fact itself into excommunication reserved to no one.
Can. 2319. § 1. Subsunt excommunicationi latae sententiae Ordinario reservatae catholici:	Can. 2319. Sec. 1. Catholics are subject to latae sententiae excommunication reserved to the Ordinary: *1983 Code correlation: 1983 CIC 1366*
1° Qui matrimonium ineunt coram ministro acatholico contra praescriptum can. 1063, § 1;	1. Who enter marriage before a non-Catholic minister against the prescription of can. 1063, Sec. 1.
2° Qui matrimonio uniuntur cum pacto explicito vel implicito ut omnis vel aliqua proles educetur extra catholicam Ecclesiam;	2. Who are joined in marriage with an explicit or implicit pact that all or some offspring be educated outside the Catholic Church.
3° Qui scienter liberos suos acatholicis ministris baptizandos offerre praesumunt;	3. Who knowingly presume to offer their children to be baptized by non-Catholic ministers.
4° Parentes vel parentum locum tenentes qui liberos in religione acatholica educandos vel instituendos scienter tradunt.	4. Parents or those holding the place of parents who knowingly hand over children to be educated or instructed in a non-Catholic religion.
§ 2. Ii de quibus in § 1, nn. 2-4, sunt praeterea suspecti de haeresi.	Sec. 2. Those of whom in Sec. 1, nn. 2-4, are moreover suspected of heresy.
TITULUS XII De delictis contra religionem	TITLE XII: Of Delicts against Religion
Can. 2320. Qui species consecratas abiecerit vel ad malum finem abduxerit aut retinuerit, est suspectus de haeresi; incurrit in excommunicationem latae sententiae specialissimo modo Sedi Apostolicae reservatam; est ipso facto infamis, et clericus praeterea est deponendus.	Can. 2320. One who has thrown away the consecrated species or carried them away or retained them for an evil end is suspected of heresy; he incurs latae sententiae excommunication reserved in a most special manner to the Apostolic See; he is by the fact itself infamous, and a cleric moreover is to be deposed. *1983 Code correlation: 1983 CIC 1367*
Can. 2321. Sacerdotes qui contra praescripta can. 806, § 1, 808 praesumpserint Missam eodem die iterare vel eam celebrare non ieiuni, suspendantur a Missae celebratione ad tempus ab Ordinario secundum diversa rerum adiuncta, praefiniendum.	Can. 2321. Priests who against the prescriptions of can. 806, Sec. 1, 808 have presumed to repeat Mass on the same day or to celebrate it not fasting, are to be suspended from the celebration of Mass for a time to be predefined by the Ordinary according to the diverse circumstances of things. *1983 Code correlation: NA*
Can. 2322. Ad ordinem sacerdotalem non promotus:	Can. 2322. One not promoted to the priestly order: *1983 Code correlation: 1983 CIC 1378-79*
1° Si Missae celebrationem simulaverit aut sacramentalem confessionem exceperit, excommunicationem ipso facto contrahit, speciali modo Sedi Apostolicae reservatam; et insuper laicus quidem privetur pensione aut munere, si quod habeat in Ecclesia, aliisque poenis pro gravitate culpae puniatur; clericus vero deponatur;	1. If he has simulated the celebration of Mass or heard a sacramental confession, he contracts excommunication by the fact itself, reserved in a special manner to the Apostolic See; and besides, if indeed a layman, let him be deprived of pension or function, if he has any in the Church, and be punished by other penalties according to the gravity of the fault; but if a cleric, let him be deposed.
2° Si alia munia sacerdotalia usurpaverit, ab Ordinario pro gravitate culpae puniatur.	2. If he has usurped other priestly functions, let him be punished by the Ordinary according to the gravity of the fault.
Can. 2323. Qui blasphemaverit vel periurium extra iudicium commiserit, prudenti Ordinarii arbitrio puniatur, maxime clericus.	Can. 2323. One who has blasphemed or committed perjury outside judgment is to be punished by the prudent judgment of the Ordinary, especially if a cleric. *1983 Code correlation: 1983 CIC 1368-69*
Can. 2324. Qui deliquerint contra praescriptum can. 827, 828, 840, § 1, ab Ordinario pro gravitate culpae puniantur, non exclusa, si res ferat, suspensione aut beneficii vel officii ecclesiastici privatione, vel, si de laicis agatur, excommunicatione.	Can. 2324. Those who have offended against the prescription of can. 827, 828, 840, Sec. 1, are to be punished by the Ordinary according to the gravity of the fault, not excluding, if the matter bears it, suspension or privation of benefice or ecclesiastical office, or, if there is question of laymen, excommunication. *1983 Code correlation: 1983 CIC 1385*

Can. 2325. Qui superstitionem exercuerit vel sacrilegium perpetraverit, pro gravitate culpae ab Ordinario puniatur, salvis poenis iure statutis contra aliquos actus superstitiosos vel sacrilegia.	Can. 2325. One who has practiced superstition or perpetrated sacrilege is to be punished by the Ordinary according to the gravity of the fault, without prejudice to penalties established by law against certain superstitious acts or sacrileges. *1983 Code correlation: NA*
Can. 2326. Qui falsas reliquias conficit, aut scienter vendit, distribuit vel publicae fidelium venerationi exponit, ipso facto excommunicationem Ordinario reservatam contrahit.	Can. 2326. One who makes false relics, or knowingly sells, distributes, or exposes them to the public veneration of the faithful, contracts by the fact itself excommunication reserved to the Ordinary. *1983 Code correlation: NA*
Can. 2327. Quaestum facientes ex indulgentiis plectuntur ipso facto excommunicatione Sedi Apostolicae simpliciter reservata.	Can. 2327. Those making gain from indulgences are struck by the fact itself with excommunication simply reserved to the Apostolic See. *1983 Code correlation: NA*
Can. 2328. Qui cadavera vel sepulcra mortuorum ad furtum vel alium malum finem violaverit, interdicto personali puniatur, sit ipso facto infamis, et clericus praeterea deponatur.	Can. 2328. One who has violated bodies or graves of the dead for theft or another evil end is to be punished with a personal interdict, is by the fact itself infamous, and a cleric moreover is to be deposed. *1983 Code correlation: NA*
Can. 2329. Ecclesiae vel coemeterii violatores, de quibus in can. 1172, 1207, interdicto ab ingressu ecclesiae aliisque congruis poenis ab Ordinario pro gravitate delicti puniantur.	Can. 2329. Violators of a church or cemetery, of whom in can. 1172, 1207, are to be punished by the Ordinary according to the gravity of the delict with interdict from entrance into a church and with other congruent penalties. *1983 Code correlation: NA*
TITULUS XIII De delictis contra auctoritates, personas, res ecclesiasticas	TITLE XIII: Of Delicts against Ecclesiastical Authorities, Persons, and Things
Can. 2330. Quod attinet ad poenas statutas in delicta quae in eligendo Summo Pontifice committi possunt, unice standum const. Pii X Vacante Sede Apostolica, 25. Dec. 1904.	Can. 2330. As regards the penalties established for delicts which can be committed in electing the Supreme Pontiff, one must stand solely by the constitution of Pius X Vacante Sede Apostolica, Dec. 25, 1904. *1983 Code correlation: NA*
Can. 2331. § 1. Qui Romano Pontifici vel proprio Ordinario aliquid legitime praecipienti vel prohibenti pertinaciter non obtemperant, congruis poenis, censuris non exclusis, pro gravitate culpae puniantur.	Can. 2331. Sec. 1. Those who pertinaciously do not obey the Roman Pontiff or their own Ordinary legitimately commanding or prohibiting something are to be punished with congruent penalties, not excluding censures, according to the gravity of the fault. *1983 Code correlation: 1983 CIC 1371, 1373*
§ 2. Conspirantes vero contra auctoritatem Romani Pontificis eiusve Legati vel proprii Ordinarii aut contra eorum legitima mandata, itemque subditos ad inobedientiam erga ipsos provocantes, censuris aliisve poenis coerceantur; et dignitatibus, beneficiis aliisve muneribus, si sint clerici; voce activa et passiva atque officio, si religiosi, priventur.	Sec. 2. But those conspiring against the authority of the Roman Pontiff or his Legate or their own Ordinary, or against their legitimate mandates, and likewise those provoking subjects to disobedience toward them, are to be coerced by censures or other penalties; and, if they are clerics, let them be deprived of dignities, benefices, or other functions; if religious, of active and passive voice and office.
Can. 2332. Omnes et singuli cuiuscunque status, gradus seu conditionis etiam regalis, episcopalis vel cardinalitiae fuerint, a legibus, decretis, mandatis Romani Pontificis pro tempore exsistentis ad universale Concilium appellantes, sunt suspecti de haeresi et ipso facto contrahunt excommunicationem Sedi Apostolicae speciali modo reservatam; Universitates vero, Collegia, Capitula aliaeve personae morales, quocunque nomine nuncupentur, interdictum speciali modo Sedi Apostolicae pariter reservatum incurrunt.	Can. 2332. All and singular persons of whatsoever status, grade, or condition, even if they are of royal, episcopal, or cardinalitial condition, appealing from the laws, decrees, or mandates of the Roman Pontiff existing for the time to a universal Council, are suspected of heresy and by the fact itself contract excommunication reserved in a special manner to the Apostolic See; but Universities, Colleges, Chapters, or other moral persons, by whatever name they are called, likewise incur an interdict reserved in a special manner to the Apostolic See. *1983 Code correlation: 1983 CIC 1372*
Can. 2333. Recurrentes ad laicam potestatem ad impediendas litteras vel acta quaelibet a Sede Apostolica vel ab eiusdem Legatis profecta, eorumve promulgationem vel exsecutionem directe vel indirecte prohibentes, aut eorum causa sive eos ad quos pertinent litterae vel acta sive alios laedentes vel perterrefacientes, ipso facto subiaceant excommunicationi Sedi Apostolicae speciali modo reservatae.	Can. 2333. Those having recourse to lay power to impede letters or any acts proceeding from the Apostolic See or from its Legates, or directly or indirectly prohibiting their promulgation or execution, or by reason of them injuring or terrifying either those to whom the letters or acts pertain or others, are subject by the fact itself to excommunication reserved in a special manner to the Apostolic See. *1983 Code correlation: 1983 CIC 1375*
Can. 2334. Excommunicatione latae sententiae speciali modo Sedi Apostolicae reservata plectuntur:	Can. 2334. They are struck with latae sententiae excommunication reserved in a special manner to the Apostolic See: *1983 Code correlation: 1983 CIC 1375*
1° Qui leges, mandata, vel decreta contra libertatem aut iura Ecclesiae edunt;	1. Who issue laws, mandates, or decrees against the liberty or rights of the Church.

2° Qui impediunt directe vel indirecte exercitium iurisdictionis ecclesiasticae sive interni sive externi fori, ad hoc recurrentes ad quamlibet laicalem potestatem.	2. Who directly or indirectly impede the exercise of ecclesiastical jurisdiction, whether of the internal or external forum, by recurring for this to any lay power.
Can. 2335. Nomen dantes sectae massonicae aliisve eiusdem generis associationibus quae contra Ecclesiam vel legitimas civiles potestates machinantur, contrahunt ipso facto excommunicationem Sedi Apostolicae simpliciter reservatam.	Can. 2335. Those giving their name to a Masonic sect or to other associations of the same kind which plot against the Church or legitimate civil powers contract by the fact itself excommunication simply reserved to the Apostolic See. *1983 Code correlation: 1983 CIC 1374*
Can. 2336. § 1. Clerici qui delictum commiserunt de quo in can. 2334, 2335, praeter poenas citatis canonibus statutas, poena suspensionis vel privationis ipsius beneficii, officii, dignitatis, pensionis aut muneris, si qua forte in Ecclesia habeant; religiosi autem privatione officii et vocis activae ac passivae aliisque poenis ad normam constitutionum plectantur.	Can. 2336. Sec. 1. Clerics who have committed the delict of which in can. 2334, 2335, besides the penalties established in the cited canons, are to be struck by the penalty of suspension or of privation of the benefice itself, office, dignity, pension, or function, if perhaps they have any in the Church; religious however are to be struck by privation of office and of active and passive voice and by other penalties according to the norm of the constitutions. *1983 Code correlation: NA*
§ 2. Insuper clerici et religiosi nomen dantes sectae massonicae aliisque similibus associationibus denuntiari debent Sacrae Congregationi S. Officii.	Sec. 2. Besides, clerics and religious giving their name to a Masonic sect and to other similar associations must be denounced to the Sacred Congregation of the Holy Office.
Can. 2337. § 1. Si parochus, ad impediendum exercitium ecclesiasticae iurisdictionis, ausus fuerit turbas ciere, publicas pro se subscriptiones promovere, populum sermonibus aut scriptis excitare aliaque similia agere, pro gravitate culpae, secundum prudens Ordinarii iudicium, puniatur, non exclusa, si res ferat, suspensione.	Can. 2337. Sec. 1. If a pastor, for impeding the exercise of ecclesiastical jurisdiction, has dared to stir up disturbances, to promote public subscriptions for himself, to excite the people by sermons or writings, or to do other similar things, let him be punished according to the gravity of the fault, according to the prudent judgment of the Ordinary, not excluding, if the matter bears it, suspension. *1983 Code correlation: 1983 CIC 1375*
§ 2. Eodem modo puniat Ordinarius sacerdotem qui multitudinem quoquo modo excitet ad impediendum ingressum in paroeciam sacerdotis legitime nominati in parochum aut oeconomum.	Sec. 2. In the same manner let the Ordinary punish a priest who in any way excites a multitude to impede the entrance into a parish of a priest legitimately named as pastor or oeconomus.
Can. 2338. § 1. Absolvere praesumentes sine debita facultate ab excommunicatione latae sententiae specialissimo vel speciali modo Sedi Apostolicae reservata, incurrunt ipso facto in excommunicationem Sedi Apostolicae simpliciter reservatam.	Can. 2338. Sec. 1. Those presuming to absolve without due faculty from latae sententiae excommunication reserved in a most special or special manner to the Apostolic See incur by the fact itself excommunication simply reserved to the Apostolic See. *1983 Code correlation: NA*
§ 2. Impendentes quodvis auxilium vel favorem excommunicato vitando in delicto propter quod excommunicatus fuit; itemque clerici scienter et sponte in divinis cum eodem communicantes et ipsum in divinis officiis recipientes, ipso facto incurrunt in excommunicationem Sedi Apostolicae simpliciter reservatam.	Sec. 2. Those furnishing any help or favor to an excommunicate to be avoided in the delict on account of which he was excommunicated; likewise clerics knowingly and spontaneously communicating with him in divine things and receiving him in divine offices, incur by the fact itself excommunication simply reserved to the Apostolic See.
§ 3. Scienter celebrantes vel celebrari facientes divina in locis interdictis vel admittentes ad celebranda officia divina per censuram vetita clericos excommunicatos, interdictos, suspensos post sententiam declaratoriam vel condemnatoriam, interdictum ab ingressu ecclesiae ipso iure contrahunt, donec, arbitrio eius cuius sententiam contempserunt, congruenter satisfecerint.	Sec. 3. Those knowingly celebrating or causing divine things to be celebrated in interdicted places, or admitting to celebrating divine offices forbidden by censure clerics excommunicated, interdicted, or suspended after a declaratory or condemnatory sentence, contract by the law itself interdict from entrance into a church until, at the judgment of him whose sentence they have contemned, they have made congruent satisfaction.
§ 4. Qui causam dederunt interdicto locali aut interdicto in communitatem seu collegium, sunt ipso facto personaliter interdicti.	Sec. 4. Those who have given cause for a local interdict or for an interdict against a community or college are by the fact itself personally interdicted.
Can. 2339. Qui ausi fuerint mandare seu cogere tradi ecclesiasticae sepulturae infideles, apostatas a fide, vel haereticos, schismaticos, aliosve sive excommunicatos sive interdictos contra praescriptum can. 1240, § 1, contrahunt excommunicationem latae sententiae nemini reservatam; sponte vero sepulturam eisdem donantes, interdictum ab ingressu ecclesiae Ordinario reservatum.	Can. 2339. Those who have dared to order or compel infidels, apostates from the faith, or heretics, schismatics, or others, whether excommunicated or interdicted, to be handed over to ecclesiastical burial against the prescription of can. 1240, Sec. 1, contract latae sententiae excommunication reserved to no one; but those voluntarily giving burial to the same contract interdict from entrance into a church reserved to the Ordinary. *1983 Code correlation: NA*
Can. 2340. § 1. Si quis, obdurato animo, per annum insorduerit in censura excommunicationis, est de haeresi suspectus.	Can. 2340. Sec. 1. If anyone, with hardened mind, has remained for a year in the censure of excommunication, he is suspected of heresy. *1983 Code correlation: NA*

§ 2. Si clericus in censura suspensionis per semestre perseveraverit, graviter moneatur; et si, exacto a monitione mense, a contumacia non recesserit, privetur beneficiis aut officiis, si qua in Ecclesia forte habeat.	Sec. 2. If a cleric has persevered in the censure of suspension for six months, let him be gravely warned; and if, a month having passed from the warning, he has not withdrawn from contumacy, let him be deprived of benefices or offices, if perhaps he has any in the Church.
Can. 2341. Si quis contra praescriptum can. 120 ausus fuerit ad iudicem laicum trahere aliquem ex S. R. E. Cardinalibus vel Legatis Sedis Apostolicae, vel Officialibus maioribus Romanae Curiae ob negotia ad eorum munus pertinentia, vel Ordinarium proprium, contrahit ipso facto excommunicationem Sedi Apostolicae speciali modo reservatam; si alium Episcopum etiam mere titularem, vel Abbatem aut Praelatum nullius, vel aliquem ex maioribus religionum iuris pontificii Superioribus, excommunicationem latae sententiae Sedi Apostolicae simpliciter reservatam; demum si, non obtenta ab Ordinario loci licentia, aliam personam privilegio fori fruentem, clericus quidem incurrit ipso facto in suspensionem ab officio reservatam Ordinario, laicus autem congruis poenis pro gravitate culpae a proprio Ordinario puniatur.	Can. 2341. If anyone, against the prescription of can. 120, has dared to drag before a lay judge any one of the Cardinals of the Holy Roman Church or Legates of the Apostolic See, or major Officials of the Roman Curia on account of business pertaining to their function, or his own Ordinary, he contracts by the fact itself excommunication reserved in a special manner to the Apostolic See; if another Bishop, even merely titular, or an Abbot or Prelate nullius, or one of the major Superiors of religions of pontifical right, latae sententiae excommunication simply reserved to the Apostolic See; finally, if, permission not having been obtained from the local Ordinary, another person enjoying the privilege of forum, then if a cleric, he incurs by the fact itself suspension from office reserved to the Ordinary, but if a layman, let him be punished by his own Ordinary with congruent penalties according to the gravity of the fault. *1983 Code correlation: NA*
Can. 2342. Plectuntur ipso facto excommunicatione Sedi Apostolicae simpliciter reservata:	Can. 2342. They are struck by the fact itself with excommunication simply reserved to the Apostolic See: *1983 Code correlation: NA*
1° Clausuram monialium violantes, cuiuscunque generis aut conditionis vel sexus sint, in earum monasteria sine legitima licentia ingrediendo, pariterque eos introducentes vel admittentes; quod si clerici sint, praeterea suspendantur per tempus pro gravitate culpae ab Ordinario definiendum;	1. Those violating the cloister of nuns, of whatever kind or condition or sex they may be, by entering their monasteries without legitimate permission, and likewise those introducing or admitting them; but if they are clerics, moreover let them be suspended for a time to be defined by the Ordinary according to the gravity of the fault.
2° Mulieres violantes regularium virorum clausuram et Superiores aliique, quicunque ii sint, eas cuiuscunque aetatis introducentes vel admittentes; et praeterea religiosi introducentes vel admittentes priventur officio, si quod habeant, et voce activa ac passiva;	2. Women violating the cloister of male religious, and Superiors and others, whoever they may be, introducing or admitting them of whatever age; and moreover religious introducing or admitting them are to be deprived of office, if they have any, and of active and passive voice.
3° Moniales e clausura illegitime exeuntes contra praescriptum can. 601.	3. Nuns illegitimately departing from the cloister against the prescription of can. 601.
Can. 2343. § 1. Qui violentas manus in personam Romani Pontificis iniecerit:	Can. 2343. Sec. 1. One who has laid violent hands upon the person of the Roman Pontiff: *1983 Code correlation: 1983 CIC 1370*
1° Excommunicationem contrahit latae sententiae Sedi Apostolicae specialissimo modo reservatam; et est ipso facto vitandus;	1. Contracts latae sententiae excommunication reserved in a most special manner to the Apostolic See; and is by the fact itself to be avoided.
2° Est ipso iure infamis;	2. Is by the law itself infamous.
3° Clericus est degradandus.	3. If a cleric, is to be degraded.
§ 2. Qui in personam S. R. E. Cardinalis vel Legati Romani Pontificis:	Sec. 2. One who does so upon the person of a Cardinal of the Holy Roman Church or a Legate of the Roman Pontiff:
1° In excommunicationem incurrit latae sententiae Sedi Apostolicae speciali modo reservatam;	1. Incurs latae sententiae excommunication reserved in a special manner to the Apostolic See.
2° Est ipso iure infamis;	2. Is by the law itself infamous.
3° Privetur beneficiis, officiis, dignitatibus, pensionibus et quolibet munere, si quod in Ecclesia habeat.	3. Let him be deprived of benefices, offices, dignities, pensions, and any function, if he has any in the Church.
§ 3. Qui in personam Patriarchae, Archiepiscopi, Episcopi etiam titularis tantum, incurrit in excommunicationem latae sententiae Sedi Apostolicae speciali modo reservatam.	Sec. 3. One who does so upon the person of a Patriarch, Archbishop, or Bishop, even only titular, incurs latae sententiae excommunication reserved in a special manner to the Apostolic See.
§ 4. Qui in personam aliorum clericorum vel utriusque sexus religiosorum, subiaceat ipso facto excommunicationi Ordinario proprio reservatae, qui praeterea aliis poenis, si res ferat, pro suo prudenti arbitrio eum puniat.	Sec. 4. One who does so upon the person of other clerics or religious of either sex is subject by the fact itself to excommunication reserved to his own Ordinary, who moreover is to punish him with other penalties, if the matter bears it, according to his prudent judgment.

Can. 2344. Qui Romanum Pontificem, S. R. E. Cardinalem, Legatum Romani Pontificis, Sacras Congregationes Romanas, Tribunalia Sedis Apostolicae eorumque officiales maiores, proprium Ordinarium publicis ephemeridibus, concionibus, libellis sive directe sive indirecte, iniuriis affecerit, aut simultates vel odia contra eorundem acta, decreta, decisiones, sententias excitaverit, ab Ordinario non solum ad instantiam partis, sed etiam ex officio adigatur, per censuras quoque, ad satisfactionem praestandam, aliisve congruis poenis vel poenitentiis, pro gravitate culpae et scandali reparatione, puniatur.	Can. 2344. One who by public newspapers, sermons, or pamphlets, whether directly or indirectly, has affected with injuries the Roman Pontiff, a Cardinal of the Holy Roman Church, a Legate of the Roman Pontiff, the Sacred Roman Congregations, the Tribunals of the Apostolic See and their major officials, or his own Ordinary, or has excited rivalries or hatreds against their acts, decrees, decisions, or sentences, is to be compelled by the Ordinary, not only at the instance of a party but also ex officio, even through censures, to furnish satisfaction, or is to be punished with other congruent penalties or penances, according to the gravity of the fault and the repair of scandal. *1983 Code correlation: 1983 CIC 1369, 1373*
Can. 2345. Usurpantes vel detinentes per se vel per alios bona aut iura ad Ecclesiam Romanam pertinentia, subiaceant excommunicationi latae sententiae speciali modo Sedi Apostolicae reservatae; et si clerici fuerint, praeterea dignitatibus, beneficiis, officiis, pensionibus priventur atque inhabiles ad eadem declarentur.	Can. 2345. Those usurping or detaining, by themselves or through others, goods or rights pertaining to the Roman Church are subject to latae sententiae excommunication reserved in a special manner to the Apostolic See; and if they are clerics, moreover let them be deprived of dignities, benefices, offices, and pensions and declared incapable of the same. *1983 Code correlation: 1983 CIC 1375*
Can. 2346. Si quis bona ecclesiastica cuiuslibet generis, sive mobilia sive immobilia, sive corporalia sive incorporalia, per se vel per alios in proprios usus convertere et usurpare praesumpserit aut impedire ne eorundem fructus seu reditus ab iis, ad quos iure pertinent, percipiantur, excommunicationi tandiu subiaceat, quandiu bona ipsa integre restituerit, praedictum impedimentum removerit, ac deinde a Sede Apostolica absolutionem impetraverit; quod si eiusdem ecclesiae seu bonorum patronus fuerit, etiam iure patronatus eo ipso privatus exsistat; clericus vero, hoc delictum committens vel in eodem consentiens, privetur praeterea beneficiis quibuslibet, ad alia quaelibet inhabilis efficiatur et a suorum ordinum exsecutione, etiam post integram satisfactionem et absolutionem, sui Ordinarii arbitrio suspendatur.	Can. 2346. If anyone has presumed to convert and usurp for his own uses ecclesiastical goods of whatever kind, whether movable or immovable, whether corporeal or incorporeal, by himself or through others, or to impede that the fruits or revenues of the same be received by those to whom they belong by law, let him be subject to excommunication until he has entirely restored the goods themselves, removed the aforesaid impediment, and then obtained absolution from the Apostolic See; but if he was patron of the same church or goods, let him also exist by that very fact deprived of the right of patronage; but a cleric committing this delict or consenting in it is moreover to be deprived of any benefices, rendered incapable for any others, and suspended from the execution of his orders, even after complete satisfaction and absolution, at the judgment of his Ordinary. *1983 Code correlation: 1983 CIC 1375-76*
Can. 2347. Firma nullitate actus et obligatione, etiam per censuram urgenda, restituendi bona illegitime acquisita ac reparandi damna forte illata, qui bona ecclesiastica alienare praesumpserit aut in iis alienandis consensum praebere contra praescripta can. 534, § 1, et can. 1532:	Can. 2347. The nullity of the act and the obligation, to be urged even by censure, of restoring goods illegitimately acquired and of repairing damages perhaps inflicted remaining firm, one who has presumed to alienate ecclesiastical goods or to furnish consent in alienating them against the prescriptions of can. 534, Sec. 1, and can. 1532: *1983 Code correlation: 1983 CIC 1377*
1° Si agatur de re cuius pretium non excedit mille libellas, congruis poenis a legitimo Superiore ecclesiastico puniatur;	1. If there is question of a thing whose price does not exceed one thousand lire, let him be punished by the legitimate ecclesiastical Superior with congruent penalties.
2° Si agatur de re cuius pretium sit supra mille, sed infra triginta millia libellarum, privetur patronus iure patronatus; administrator, munere administratoris; Superior vel oeconomus religiosus, proprio officio et habilitate ad cetera officia, praeter alias congruas poenas a Superioribus infligendas; Ordinarius vero aliique clerici, officium, beneficium, dignitatem, munus in Ecclesia obtinentes, solvant duplum favore ecclesiae vel piae causae laesae; ceteri clerici suspendantur ad tempus ab Ordinario definiendum;	2. If there is question of a thing whose price is above one thousand but below thirty thousand lire, let the patron be deprived of the right of patronage; the administrator, of the function of administrator; the religious Superior or oeconomus, of his own office and capacity for other offices, besides other congruent penalties to be inflicted by Superiors; but the Ordinary and other clerics obtaining office, benefice, dignity, or function in the Church are to pay double in favor of the injured church or pious cause; other clerics are to be suspended for a time to be defined by the Ordinary.
3° Quod si beneplacitum apostolicum, in memoratis canonibus praescriptum, fuerit scienter praetermissum, omnes quovis modo reos sive dando sive recipiendo sive consensum praebendo, manet praeterea excommunicatio latae sententiae nemini reservata.	3. But if the apostolic beneplacitum prescribed in the mentioned canons has knowingly been omitted, there remains moreover latae sententiae excommunication reserved to no one for all guilty persons in whatever way, whether by giving, receiving, or furnishing consent.
Can. 2348. Qui legatum vel donationem ad causas pias sive actu inter vivos sive testamento, etiam per fiduciam, obtinuerit et implere negligat, ab Ordinario, etiam per censuram, ad id cogatur.	Can. 2348. One who has obtained a legacy or donation for pious causes, whether by an act among the living or by testament, even through trust, and neglects to fulfill it, is to be compelled to that by the Ordinary, even through censure. *1983 Code correlation: NA*
Can. 2349. Recusantes praestationes legitime debitas ad normam can. 463, § 1, 1507, prudenti arbitrio Ordinarii puniantur, donec satisfecerint.	Can. 2349. Those refusing payments legitimately owed according to the norm of can. 463, Sec. 1, 1507, are to be punished by the prudent judgment of the Ordinary until they have made satisfaction. *1983 Code correlation: NA*
TITULUS XIV De delictis contra vitam, libertatem, proprietatem, bonam famam ac bonos mores	TITLE XIV: Of Delicts against Life, Liberty, Property, Good Reputation, and Good Morals

Can. 2350. § 1. Procurantes abortum, matre non excepta, incurrunt, effectu secuto, in excommunicationem latae sententiae Ordinario reservatam; et si sint clerici, praeterea deponantur.	Can. 2350. Sec. 1. Those procuring abortion, the mother not excepted, incur, once the effect has followed, latae sententiae excommunication reserved to the Ordinary; and if they are clerics, moreover let them be deposed. *1983 Code correlation: 1983 CIC 1398*
§ 2. Qui in seipsos manus intulerint, si quidem mors secuta sit, sepultura ecclesiastica priventur ad normam can. 1240, § 1, n. 3; secus, arceantur ab actibus legitimis ecclesiasticis et, si sint clerici, suspendantur ad tempus ab Ordinario definiendum, et a beneficiis aut officiis curam animarum interni vel externi fori adnexam habentibus removeantur.	Sec. 2. Those who have laid hands upon themselves, if indeed death has followed, are to be deprived of ecclesiastical burial according to the norm of can. 1240, Sec. 1, n. 3; otherwise, they are to be barred from legitimate ecclesiastical acts and, if they are clerics, suspended for a time to be defined by the Ordinary, and removed from benefices or offices having the care of souls attached in the internal or external forum.
Can. 2351. § 1. Servato praescripto can. 1240, § 1, n. 4, duellum perpetrantes aut simpliciter ad illud provocantes vel ipsum acceptantes vel quamlibet operam aut favorem praebentes, nec non de industria spectantes illudque permittentes vel quantum in ipsis est non prohibentes, cuiuscunque dignitatis sint, subsunt ipso facto excommunicationi Sedi Apostolicae simpliciter reservatae.	Can. 2351. Sec. 1. With the prescription of can. 1240, Sec. 1, n. 4 observed, those perpetrating a duel or simply provoking to it or accepting it or furnishing any work or favor, and also those watching it by design and permitting it or not prohibiting it insofar as lies in them, of whatever dignity they may be, are subject by the fact itself to excommunication simply reserved to the Apostolic See. *1983 Code correlation: NA*
§ 2. Ipsi vero duellantes et qui eorum patrini vocantur, sunt praeterea ipso facto infames.	Sec. 2. But the duelists themselves and those who are called their seconds are moreover by the fact itself infamous.
Can. 2352. Excommunicatione nemini reservata ipso facto plectuntur omnes, qualibet etiam dignitate fulgentes, qui quoquo modo cogant sive virum ad statum clericalem amplectendum, sive virum aut mulierem ad religionem ingrediendam vel ad emittendam religiosam professionem tam sollemnem quam simplicem, tam perpetuam quam temporariam.	Can. 2352. All, shining even with any dignity whatsoever, who in any way coerce either a man to embrace the clerical state, or a man or woman to enter religion or to emit religious profession, whether solemn or simple, whether perpetual or temporary, are struck by the fact itself with excommunication reserved to no one. *1983 Code correlation: NA*
Can. 2353. Qui intuitu matrimonii vel explendae libidinis causa rapuerit mulierem nolentem vi aut dolo, vel mulierem minoris aetatis consentientem quidem, sed insciis vel contradicentibus parentibus aut tutoribus, ipso iure exclusus habeatur ab actibus legitimis ecclesiasticis et insuper aliis poenis pro gravitate culpae plectatur.	Can. 2353. One who, with a view to marriage or for the sake of satisfying lust, has carried off an unwilling woman by force or fraud, or a consenting woman of minor age, but with parents or guardians unaware or contradicting, is to be held by the law itself excluded from legitimate ecclesiastical acts and besides is to be struck by other penalties according to the gravity of the fault. *1983 Code correlation: 1983 CIC 1397*
Can. 2354. § 1. Laicus qui fuerit legitime damnatus ob delictum homicidii, raptus impuberum alterutrius sexus, venditionis hominis in servitutem vel alium malum finem, usurae, rapinae, furti qualificati vel non qualificati in re valde notabili, incendii vel malitiosae ac valde notabilis rerum destructionis, gravis mutilationis vel vulnerationis vel violentiae, ipso iure exclusus habeatur ab actibus legitimis ecclesiasticis et a quolibet munere, si quod in Ecclesia habeat, firmo onere reparandi damna.	Can. 2354. Sec. 1. A layman who has been legitimately condemned for the delict of homicide, abduction of the impubes of either sex, sale of a human being into servitude or another evil end, usury, robbery, qualified or non-qualified theft in a very notable matter, arson or malicious and very notable destruction of things, grave mutilation or wounding or violence, is to be held by the law itself excluded from legitimate ecclesiastical acts and from any function, if he has any in the Church, the burden of repairing damages remaining firm. *1983 Code correlation: 1983 CIC 1397*
§ 2. Clericus vero qui aliquod delictum commiserit de quibus in § 1, a tribunali ecclesiastico puniatur, pro diversa reatus gravitate, poenitentiis, censuris, privatione officii ac beneficii, dignitatis, et, si res ferat, etiam depositione; reus vero homicidii culpabilis degradetur.	Sec. 2. But a cleric who has committed some delict of those of which in Sec. 1 is to be punished by an ecclesiastical tribunal, according to the diverse gravity of the guilt, with penances, censures, privation of office and benefice, dignity, and, if the matter bears it, even deposition; but one guilty of culpable homicide is to be degraded.
Can. 2355. Si quis non re, sed verbis vel scriptis vel alia quavis ratione iniuriam cuiquam irrogaverit vel eius bonam famam laeserit, non solum potest ad normam can. 1618, 1938 cogi ad debitam satisfactionem praestandam damnaque reparanda, sed praeterea congruis poenis ac poenitentiis puniri, non exclusa, si de clericis agatur et causa ferat, suspensione aut remotione ab officio et beneficio.	Can. 2355. If anyone, not by deed, but by words or writings or in any other way, has inflicted injury on someone or injured his good reputation, he can not only be compelled according to the norm of can. 1618, 1938 to furnish due satisfaction and to repair damages, but moreover be punished with congruent penalties and penances, not excluding, if there is question of clerics and the cause bears it, suspension or removal from office and benefice. *1983 Code correlation: 1983 CIC 1390*
Can. 2356. Bigami, idest qui, obstante coniugali vinculo, aliud matrimonium, etsi tantum civile, ut aiunt, attentaverint, sunt ipso facto infames; et si, spreta Ordinarii monitione, in illicito contubernio persistant, pro diversa reatus gravitate excommunicentur vel personali interdicto plectantur.	Can. 2356. Bigamists, that is, those who, while the conjugal bond stands, have attempted another marriage, even only a civil one, as they say, are by the fact itself infamous; and if, having spurned the warning of the Ordinary, they persist in illicit cohabitation, according to the diverse gravity of the guilt they are to be excommunicated or struck with personal interdict. *1983 Code correlation: NA*

Can. 2357. § 1. Laici legitime damnati ob delicta contra sextum cum minoribus infra aetatem sexdecim annorum commissa, vel ob stuprum, sodomiam, incestum, lenocinium, ipso facto infames sunt, praeter alias poenas quas Ordinarius infligendas iudicaverit.	Can. 2357. Sec. 1. Laymen legitimately condemned for delicts committed against the sixth commandment with minors below the age of sixteen years, or for stuprum, sodomy, incest, or pandering, are by the fact itself infamous, besides other penalties which the Ordinary shall have judged are to be inflicted. *1983 Code correlation: NA*
§ 2. Qui publicum adulterii delictum commiserint, vel in concubinatu publice vivant, vel ob alia delicta contra sextum decalogi praeceptum legitime fuerint damnati, excludantur ab actibus legitimis ecclesiasticis, donec signa verae resipiscentiae dederint.	Sec. 2. Those who have committed the public delict of adultery, or publicly live in concubinage, or have been legitimately condemned for other delicts against the sixth precept of the Decalogue, are to be excluded from legitimate ecclesiastical acts until they have given signs of true repentance.
Can. 2358. Clerici in minoribus ordinibus constituti, rei alicuius delicti contra sextum decalogi praeceptum, pro gravitate culpae puniantur etiam dimissione e statu clericali, si delicti adiuncta id suadeant, praeter poenas de quibus in can. 2357, si his locus sit.	Can. 2358. Clerics constituted in minor orders, guilty of some delict against the sixth precept of the Decalogue, are to be punished according to the gravity of the fault even by dismissal from the clerical state, if the circumstances of the delict counsel this, besides the penalties of which in can. 2357, if there is place for these. *1983 Code correlation: NA*
Can. 2359. § 1. Clerici in sacris sive saeculares sive religiosi concubinarii, monitione inutiliter praemissa, cogantur ab illicito contubernio recedere et scandalum reparare suspensione a divinis, privatione fructuum officii, beneficii, dignitatis, servato praescripto can. 2176-2181.	Can. 2359. Sec. 1. Clerics in sacred orders, whether secular or religious, who are concubinaries, after warning has been sent uselessly, are to be compelled to withdraw from illicit cohabitation and to repair scandal by suspension from divine things and privation of the fruits of office, benefice, or dignity, with the prescription of can. 2176-2181 observed. *1983 Code correlation: 1983 CIC 1395*
§ 2. Si delictum admiserint contra sextum decalogi praeceptum cum minoribus infra aetatem sexdecim annorum, vel adulterium, stuprum, bestialitatem, sodomiam, lenocinium, incestum cum consanguineis aut affinibus in primo gradu exercuerint, suspendantur, infames declarentur, quolibet officio, beneficio, dignitate, munere, si quod habeant, priventur, et in casibus gravioribus deponantur.	Sec. 2. If they have committed a delict against the sixth precept of the Decalogue with minors below the age of sixteen years, or have committed adultery, stuprum, bestiality, sodomy, pandering, or incest with blood relatives or affines in the first degree, they are to be suspended, declared infamous, deprived of any office, benefice, dignity, or function, if they have any, and in graver cases deposed.
§ 3. Si aliter contra sextum decalogi praeceptum deliquerint, congruis poenis secundum casus gravitatem coerceantur, non excepta officii vel beneficii privatione, maxime si curam animarum gerant.	Sec. 3. If they have offended otherwise against the sixth precept of the Decalogue, they are to be coerced with congruent penalties according to the gravity of the case, not excepting privation of office or benefice, especially if they have care of souls.
TITULUS XV De crimine falsi	TITLE XV: Of the Crime of Falsehood
Can. 2360. § 1. Omnes fabricatores vel falsarii litterarum, decretorum vel rescriptorum Sedis Apostolicae vel iisdem litteris, decretis vel rescriptis scienter utentes incurrunt ipso facto in excommunicationem speciali modo Sedi Apostolicae reservatam.	Can. 2360. Sec. 1. All fabricators or falsifiers of letters, decrees, or rescripts of the Apostolic See, or those knowingly using the same letters, decrees, or rescripts, incur by the fact itself excommunication reserved in a special manner to the Apostolic See. *1983 Code correlation: 1983 CIC 1391*
§ 2. Clerici delictum de quo in § 1 committentes aliis poenis praeterea coerceantur, quae usque ad privationem beneficii, officii, dignitatis et pensionis ecclesiasticae extendi possunt; religiosi autem priventur omnibus officiis quae in religione habent et voce activa ac passiva, praeter alias poenas in propriis cuiusque constitutionibus statutas.	Sec. 2. Clerics committing the delict of which in Sec. 1 are moreover to be coerced by other penalties, which can extend even to privation of benefice, office, dignity, and ecclesiastical pension; but religious are to be deprived of all offices which they have in religion and of active and passive voice, besides other penalties established in the proper constitutions of each one.
Can. 2361. Si quis in precibus ad rescriptum a Sede Apostolica vel a loci Ordinario impetrandum fraude vel dolo verum reticuerit aut falsum exposuerit, potest a suo Ordinario pro culpae gravitate puniri, salvo praescripto can. 45, 1054.	Can. 2361. If anyone in petitions for obtaining a rescript from the Apostolic See or from the local Ordinary has withheld the truth or set forth falsehood by fraud or deceit, he can be punished by his Ordinary according to the gravity of the fault, with the prescription of can. 45, 1054 preserved. *1983 Code correlation: 1983 CIC 1391*
Can. 2362. Litterarum vel actorum ecclesiasticorum tam publicorum quam privatorum fabricatores vel falsarii vel huiusmodi documentis scienter utentes, pro gravitate delicti coerceantur, firmo praescripto can. 2406, § 1.	Can. 2362. Fabricators or falsifiers of ecclesiastical letters or acts, whether public or private, or those knowingly using documents of this kind, are to be coerced according to the gravity of the delict, with the prescription of can. 2406, Sec. 1 remaining firm. *1983 Code correlation: 1983 CIC 1391*
Can. 2363. Si quis per seipsum vel per alios confessarium de sollicitationis crimine apud Superiores falso denuntiaverit, ipso facto incurrit in excommunicationem speciali modo Sedi Apostolicae reservatam, a qua nequit ullo in casu absolvi, nisi falsam denuntiationem formaliter retractaverit, et damna, si qua inde secuta sint, pro viribus reparaverit; imposita insuper gravi ac diuturna poenitentia, firmo praescripto can. 894.	Can. 2363. If anyone by himself or through others has falsely denounced a confessor to Superiors concerning the crime of solicitation, he incurs by the fact itself excommunication reserved in a special manner to the Apostolic See, from which he cannot in any case be absolved unless he has formally retracted the false denunciation and, as far as he can, repaired damages, if any have followed from it; moreover a grave and long-lasting penance is to be imposed, with the prescription of can. 894 remaining firm. *1983 Code correlation: 1983 CIC 1390*

TITULUS XVI De delictis in administratione vel susceptione ordinum aliorumque Sacramentorum	TITLE XVI: Of Delicts in the Administration or Reception of Orders and of the Other Sacraments
Can. 2364. Minister qui ausus fuerit Sacramenta administrare illis qui iure sive divino sive ecclesiastico eadem recipere prohibentur, suspendatur ab administrandis Sacramentis per tempus prudenti Ordinarii arbitrio definiendum aliisque poenis pro gravitate culpae puniatur, firmis peculiaribus poenis in aliqua huius generis delicta iure statutis.	Can. 2364. A minister who has dared to administer Sacraments to those who by divine or ecclesiastical law are prohibited from receiving the same is to be suspended from administering Sacraments for a time to be defined by the prudent judgment of the Ordinary, and punished by other penalties according to the gravity of the fault, with peculiar penalties established by law for any delicts of this kind remaining firm. *1983 Code correlation: NA*
Can. 2365. Presbyter qui nec a iure nec ex Romani Pontificis concessione facultatem habens sacramentum confirmationis ministrare ausus fuerit, suspendatur; si vero facultatis sibi factae limites praetergredi praesumpserit, eadem facultate eo ipso privatus exsistat.	Can. 2365. A presbyter who, having faculty neither by law nor by concession of the Roman Pontiff, has dared to administer the sacrament of confirmation, is to be suspended; but if he has presumed to exceed the limits of the faculty made for him, let him exist deprived of that same faculty by that fact itself. *1983 Code correlation: NA*
Can. 2366. Sacerdos qui sine necessaria iurisdictione praesumpserit sacramentales confessiones audire, est ipso facto suspensus a divinis; qui vero a peccatis reservatis absolvere, ipso facto suspensus est ab audiendis confessionibus.	Can. 2366. A priest who without necessary jurisdiction has presumed to hear sacramental confessions is by the fact itself suspended from divine things; but one who has presumed to absolve from reserved sins is by the fact itself suspended from hearing confessions. *1983 Code correlation: 1983 CIC 1378*
Can. 2367. § 1. Absolvens vel fingens absolvere complicem in peccato turpi incurrit ipso facto in excommunicationem specialissimo modo Sedi Apostolicae reservatam; idque etiam in mortis articulo, si alius sacerdos, licet non approbatus ad confessiones, sine gravi aliqua exoritura infamia et scandalo, possit excipere morientis confessionem, excepto casu quo moribundus recuset alii confiteri.	Can. 2367. Sec. 1. One absolving or pretending to absolve an accomplice in a base sin incurs by the fact itself excommunication reserved in a most special manner to the Apostolic See; and this even in the article of death, if another priest, although not approved for confessions, can hear the confession of the dying person without grave infamy and scandal about to arise, except in the case in which the dying person refuses to confess to another. *1983 Code correlation: 1983 CIC 1378*
§ 2. Eandem excommunicationem non effugit absolvens vel fingens absolvere complicem qui peccatum quidem complicitatis, a quo nondum est absolutus, non confitetur, sed ideo ita se gerit, quia ad id a complice confessario sive directe sive indirecte inductus est.	Sec. 2. He does not escape the same excommunication who absolves or pretends to absolve an accomplice who indeed does not confess the sin of complicity, from which he has not yet been absolved, but conducts himself thus because he was induced to this directly or indirectly by the accomplice confessor.
Can. 2368. § 1. Qui sollicitationis crimen de quo in can. 904, commiserit, suspendatur a celebratione Missae et ab audiendis sacramentalibus confessionibus vel etiam pro delicti gravitate inhabilis ad ipsas excipiendas declaretur, privetur omnibus beneficiis, dignitatibus, voce activa et passiva, et inhabilis ad ea omnia declaretur, et in casibus gravioribus degradationi quoque subiiciatur.	Can. 2368. Sec. 1. One who has committed the crime of solicitation of which in can. 904 is to be suspended from the celebration of Mass and from hearing sacramental confessions, or even, according to the gravity of the delict, declared incapable of hearing them, deprived of all benefices, dignities, and active and passive voice, and declared incapable of all these things, and in graver cases also subjected to degradation. *1983 Code correlation: 1983 CIC 1387*
§ 2. Fidelis vero, qui scienter omiserit eum, a quo sollicitatus fuerit, intra mensem denuntiare contra praescriptum can. 904, incurrit in excommunicationem latae sententiae nemini reservatam, non absolvendus nisi postquam obligationi satisfecerit aut se satisfacturum serio promiserit.	Sec. 2. But a faithful person who has knowingly omitted to denounce within a month the one by whom he was solicited, against the prescription of can. 904, incurs latae sententiae excommunication reserved to no one, not to be absolved unless after he has satisfied the obligation or has seriously promised that he will satisfy it.
Can. 2369. § 1. Confessarium, qui sigillum sacramentale directe violare praesumpserit, manet excommunicatio specialissimo modo Sedi Apostolicae reservata; qui vero indirecte tantum, obnoxius est poenis, de quibus in can. 2368, § 1.	Can. 2369. Sec. 1. A confessor who has presumed directly to violate the sacramental seal remains under excommunication reserved in a most special manner to the Apostolic See; but one who violates it only indirectly is liable to the penalties of which in can. 2368, Sec. 1. *1983 Code correlation: 1983 CIC 1388*
§ 2. Quicunque praescriptum can. 889, § 2 temere violaverit, pro reatus gravitate plectatur salutari poena, quae potest esse etiam excommunicatio.	Sec. 2. Whoever has rashly violated the prescription of can. 889, Sec. 2 is to be struck according to the gravity of the guilt with a salutary penalty, which can even be excommunication.
Can. 2370. Episcopus aliquem consecrans in Episcopum, Episcopi vel, loco Episcoporum, presbyteri assistentes, et qui consecrationem recipit sine apostolico mandato contra praescriptum can. 953, ipso iure suspensi sunt, donec Sedes Apostolica eos dispensaverit.	Can. 2370. A Bishop consecrating someone as Bishop, the Bishops or, in place of Bishops, presbyters assisting, and the one who receives consecration without an apostolic mandate against the prescription of can. 953, are suspended by the law itself until the Apostolic See shall have dispensed them. *1983 Code correlation: 1983 CIC 1382*

Can. 2371. Omnes, etiam episcopali dignitate aucti, qui per simoniam ad ordines scienter promoverint vel promoti fuerint aut alia Sacramenta ministraverint vel receperint, sunt suspecti de haeresi; clerici praeterea suspensionem incurrunt Sedi Apostolicae reservatam.	Can. 2371. All, even those increased with episcopal dignity, who knowingly through simony have promoted to orders or been promoted, or have administered or received other Sacraments, are suspected of heresy; clerics moreover incur suspension reserved to the Apostolic See. *1983 Code correlation: 1983 CIC 1380*
Can. 2372. Suspensionem a divinis, Sedi Apostolicae reservatam, ipso facto contrahunt, qui recipere ordines praesumunt ab excommunicato vel suspenso vel interdicto post sententiam declaratoriam vel condemnatoriam, aut a notorio apostata, haeretico, schismatico; qui vero bona fide a quopiam eorum sit ordinatus, exercitio careat ordinis sic recepti donec dispensetur.	Can. 2372. Those who presume to receive orders from an excommunicated or suspended or interdicted person after a declaratory or condemnatory sentence, or from a notorious apostate, heretic, or schismatic, contract by the fact itself suspension from divine things reserved to the Apostolic See; but one who in good faith has been ordained by any of them lacks the exercise of the order thus received until he is dispensed. *1983 Code correlation: NA*
Can. 2373. In suspensionem per annum ab ordinum collatione Sedi Apostolicae reservatam ipso facto incurrunt:	Can. 2373. They incur by the fact itself suspension for a year from the conferral of orders, reserved to the Apostolic See: *1983 Code correlation: 1983 CIC 1383*
1° Qui contra praescriptum can. 955, alienum subditum sine Ordinarii proprii litteris dimissoriis ordinaverint;	1. Those who, against the prescription of can. 955, have ordained another's subject without the dimissorial letters of his own Ordinary.
2° Qui subditum proprium, qui alibi tanto tempore moratus sit ut canonicum impedimentum contrahere ibi potuerit, ordinaverint contra praescriptum can. 993, n. 4, 994;	2. Those who have ordained their own subject, who stayed elsewhere for so much time that he could have contracted a canonical impediment there, against the prescription of can. 993, n. 4, 994.
3° Qui aliquem ad ordines maiores sine titulo canonico promoverint contra praescriptum can. 974, § 1, n. 7;	3. Those who have promoted someone to major orders without a canonical title against the prescription of can. 974, Sec. 1, n. 7.
4° Qui, salvo legitimo privilegio, religiosum, ad familiam pertinentem quae sit extra territorium ipsius ordinantis, promoverint, etiam cum litteris dimissorialibus proprii Superioris, nisi legitime probatum fuerit aliquem e casibus occurrere, de quibus in can. 966.	4. Those who, without prejudice to legitimate privilege, have promoted a religious belonging to a family which is outside the territory of the one ordaining, even with dimissorial letters of his own Superior, unless it has been legitimately proved that one of the cases occurs of which in can. 966.
Can. 2374. Qui sine litteris vel cum falsis dimissoriis litteris, vel ante canonicam aetatem, vel per saltum ad ordines malitiose accesserit, est ipso facto a recepto ordine suspensus; qui autem sine litteris testimonialibus vel detentus aliqua censura, irregularitate aliove impedimento, gravibus poenis secundum rerum adiuncta puniatur.	Can. 2374. One who without letters or with false dimissorial letters, or before canonical age, or by leap, has maliciously approached orders, is by the fact itself suspended from the order received; but one who has approached without testimonial letters or while detained by some censure, irregularity, or other impediment is to be punished with grave penalties according to the circumstances of things. *1983 Code correlation: 1983 CIC 1383*
Can. 2375. Catholici qui matrimonium mixtum, etsi validum, sine Ecclesiae dispensatione inire ausi fuerint, ipso facto ab actibus legitimis ecclesiasticis et Sacramentalibus exclusi manent, donec ab Ordinario dispensationem obtinuerint.	Can. 2375. Catholics who have dared to enter a mixed marriage, even if valid, without dispensation of the Church, remain by the fact itself excluded from legitimate ecclesiastical acts and Sacramentals until they have obtained dispensation from the Ordinary. *1983 Code correlation: NA*
TITULUS XVII De delictis contra obligationes proprias status clericalis vel religiosi	TITLE XVII: Of Delicts against the Obligations Proper to the Clerical or Religious State
Can. 2376. Sacerdotes qui neque ab Ordinario dispensati neque legitimo impedimento detenti examen de quo in can. 130 facere renuerint, ab Ordinario congruis poenis ad illud cogantur.	Can. 2376. Priests who, neither dispensed by the Ordinary nor detained by a legitimate impediment, have refused to make the examination of which in can. 130, are to be compelled to it by the Ordinary with congruent penalties. *1983 Code correlation: NA*
Can. 2377. Sacerdotes contra praescriptum can. 131, § 1 contumaces, Ordinarius pro suo prudenti arbitrio puniat; quod si fuerint religiosi confessarii curam animarum non gerentes, eos ab audiendis saecularium confessionibus suspendat.	Can. 2377. Priests contumacious against the prescription of can. 131, Sec. 1, the Ordinary is to punish according to his prudent judgment; but if they are religious confessors not having care of souls, let him suspend them from hearing confessions of seculars. *1983 Code correlation: NA*
Can. 2378. Clerici maiores qui in sacro ministerio ritus et caeremonias ab Ecclesia praescriptas graviter negligant et moniti sese non emendaverint, suspendantur pro diversa reatus gravitate.	Can. 2378. Major clerics who in sacred ministry gravely neglect the rites and ceremonies prescribed by the Church and, having been warned, have not amended themselves, are to be suspended according to the diverse gravity of the guilt. *1983 Code correlation: NA*

Can. 2379. Clerici, contra praescriptum can. 136, habitum ecclesiasticum et tonsuram clericalem non gestantes, graviter moneantur; transacto inutiliter mense a monitione, quod ad clericos minores attinet, servetur praescriptum eiusdem can. 136, § 3; clerici autem maiores, salvo praescripto can. 188, n. 7, ab ordinibus receptis suspendantur, et si ad vitae genus a statu clericali alienum notorie transierint, nec, rursus, moniti, resipuerint, post tres menses ab hac ultima monitione deponantur.	Can. 2379. Clerics who, against the prescription of can. 136, do not wear ecclesiastical habit and clerical tonsure are to be gravely warned; when a month from the warning has passed uselessly, as regards minor clerics let the prescription of the same can. 136, Sec. 3 be observed; but major clerics, with the prescription of can. 188, n. 7 preserved, are to be suspended from the orders received, and if they have notoriously passed over to a kind of life foreign to the clerical state and, again having been warned, have not come to their senses, after three months from this last warning they are to be deposed. *1983 Code correlation: NA*
Can. 2380. Clerici vel religiosi mercaturam vel negotiationem per se aut per alios exercentes contra praescriptum can. 142, congruis poenis pro gravitate culpae ab Ordinario coerceantur.	Can. 2380. Clerics or religious exercising trade or business by themselves or through others against the prescription of can. 142 are to be coerced by the Ordinary with congruent penalties according to the gravity of the fault. *1983 Code correlation: 1983 CIC 1392*
Can. 2381. Qui officium, beneficium, dignitatem obtinet cum onere residentiae, si illegitime absit:	Can. 2381. One who obtains an office, benefice, or dignity with the burden of residence, if he is illegitimately absent: *1983 Code correlation: 1983 CIC 1396*
1° Eo ipso privatur omnibus fructibus sui beneficii vel officii pro rata illegitimae absentiae, eosque tradere debet Ordinario, qui ecclesiae vel alicui pio loco vel pauperibus distribuat;	1. By that fact is deprived of all fruits of his benefice or office in proportion to the illegitimate absence, and must hand them over to the Ordinary, who is to distribute them to a church or to some pious place or to the poor.
2° Officio, beneficio, dignitate privetur, ad normam can. 2168-2175.	2. Let him be deprived of office, benefice, or dignity, according to the norm of can. 2168-2175.
Can. 2382. Si parochus graviter neglexerit Sacramentorum administrationem, infirmorum assistentiam, puerorum populique institutionem, concionem diebus dominicis ceterisque festis, custodiam ecclesiae paroecialis, sanctissimae Eucharistiae, sacrorum oleorum, ab Ordinario coerceatur ad normam can. 2182-2185.	Can. 2382. If a pastor has gravely neglected the administration of Sacraments, assistance of the infirm, instruction of children and of the people, the sermon on Sundays and other feasts, the care of the parochial church, of the most holy Eucharist, and of the sacred oils, he is to be coerced by the Ordinary according to the norm of can. 2182-2185. *1983 Code correlation: NA*
Can. 2383. Parochus qui paroeciales libros diligenter, ad normam iuris, non conscripserit aut servaverit, a proprio Ordinario pro gravitate culpae puniatur.	Can. 2383. A pastor who has not diligently written up or preserved parochial books according to the norm of law is to be punished by his own Ordinary according to the gravity of the fault. *1983 Code correlation: NA*
Can. 2384. Canonicum theologum et poenitentiarium in suis muneribus obeundis negligentes, Episcopus gradatim compellat monitionibus, comminatione poenarum, subtractione portionis fructuum iis assignandae qui illorum vices suppleant; et perdurante per integrum annum negligentia post monitionem, suspensione a beneficio plectat; negligentia vero producta per aliud semestre, ipso beneficio privet.	Can. 2384. A canon theologian and a penitentiary negligent in carrying out their functions, the Bishop is to compel gradually by warnings, by threat of penalties, by subtraction of a portion of the fruits to be assigned to those who supply their places; and, if negligence endures for a whole year after warning, let him strike them with suspension from benefice; but if negligence is prolonged through another six months, let him deprive them of the benefice itself. *1983 Code correlation: NA*
Can. 2385. Firmo praescripto can. 646, religiosus, apostata a religione, ipso iure incurrit in excommunicationem, proprio Superiori maiori vel, si religio sit laicalis aut non exempta, Ordinario loci in quo commoratur, reservatam, ab actibus legitimis ecclesiasticis est exclusus, privilegiis omnibus suae religionis privatus; et si redierit, perpetuo caret voce activa et passiva, ac praeterea aliis poenis pro gravitate culpae a Superioribus puniri debet ad normam constitutionum.	Can. 2385. With the prescription of can. 646 remaining firm, a religious who is an apostate from religion incurs by the law itself excommunication reserved to his own major Superior or, if the religion is lay or non-exempt, to the Ordinary of the place in which he dwells; he is excluded from legitimate ecclesiastical acts and deprived of all privileges of his religion; and if he returns, he perpetually lacks active and passive voice, and moreover must be punished by Superiors with other penalties according to the gravity of the fault according to the norm of the constitutions. *1983 Code correlation: NA*
Can. 2386. Religiosus fugitivus ipso facto incurrit in privationem officii, si quod in religione habeat, et in suspensionem proprio Superiori maiori reservatam, si sit in sacris; cum autem redierit, puniatur secundum constitutiones, et si constitutiones nihil de hoc caveant, Superior maior pro gravitate culpae poenas infligat.	Can. 2386. A fugitive religious incurs by the fact itself privation of office, if he has any in religion, and suspension reserved to his own major Superior, if he is in sacred orders; but when he returns, let him be punished according to the constitutions, and if the constitutions provide nothing concerning this, let the major Superior inflict penalties according to the gravity of the fault. *1983 Code correlation: NA*
Can. 2387. Religiosus clericus cuius professio ob admissum ab ipso dolum nulla fuerit declarata, si sit in minoribus ordinibus constitutus, e statu clericali abiiciatur; si in maioribus, ipso facto suspensus manet, donec Sedi Apostolicae aliter visum fuerit.	Can. 2387. A religious cleric whose profession has been declared null on account of fraud admitted by himself, if he is constituted in minor orders, is to be cast out from the clerical state; if in major orders, he remains suspended by the fact itself until another thing shall have seemed good to the Apostolic See. *1983 Code correlation: NA*

Can. 2388. § 1. Clerici in sacris constituti vel regulares aut moniales post votum sollemne castitatis, itemque omnes cum aliqua ex praedictis personis matrimonium etiam civiliter tantum contrahere praesumentes, incurrunt in excommunicationem latae sententiae Sedi Apostolicae simpliciter reservatam; clerici praeterea, si moniti, tempore ab Ordinario pro adiunctorum diversitate praefinito, non resipuerint, degradentur, firmo praescripto can. 188, n. 5.	Can. 2388. Sec. 1. Clerics constituted in sacred orders, or regulars or nuns after a solemn vow of chastity, and likewise all presuming to contract marriage, even only civilly, with any of the aforesaid persons, incur latae sententiae excommunication simply reserved to the Apostolic See; clerics moreover, if, having been warned, they have not come to their senses within a time predefined by the Ordinary according to the diversity of circumstances, are to be degraded, with the prescription of can. 188, n. 5 remaining firm. *1983 Code correlation: 1983 CIC 1394*
§ 2. Quod si sint professi votorum simplicium perpetuorum tam in Ordinibus quam in Congregationibus religiosis, omnes ut supra, excommunicatio tenet latae sententiae Ordinario reservata.	Sec. 2. But if they are professed of simple perpetual vows both in Orders and in religious Congregations, excommunication holds all, as above, latae sententiae reserved to the Ordinary.
Can. 2389. Religiosi legem vitae communis constitutionibus praescriptae in re notabili violantes, graviter moneantur et, emendatione non secuta, puniantur etiam privatione vocis activae et passivae et, si Superiores sint, etiam officii.	Can. 2389. Religious violating in a notable matter the law of common life prescribed by the constitutions are to be gravely warned and, amendment not having followed, are to be punished even by privation of active and passive voice and, if they are Superiors, also of office. *1983 Code correlation: NA*
TITULUS XVIII De delictis in collatione, susceptione et dimissione dignitatum, officiorum et beneficiorum ecclesiasticorum	TITLE XVIII: Of Delicts in the Conferral, Reception, and Dismissal of Ecclesiastical Dignities, Offices, and Benefices
Can. 2390. § 1. Libertatem electionum ecclesiasticarum quovis modo per se vel per alios impedientes, vel electores aut electum, peracta canonica electione, propter eam quoquo modo gravantes, pro modo culpae puniantur.	Can. 2390. Sec. 1. Those impeding the liberty of ecclesiastical elections in any way by themselves or through others, or in any way burdening the electors or the elected person on account of the completed canonical election, are to be punished according to the measure of the fault. *1983 Code correlation: 1983 CIC 1375*
§ 2. Quod si electioni a collegio clericorum vel religiosorum peragendae, laici vel saecularis potestas sese illegitime, contra libertatem canonicam, immiscere praesumpserint, electores qui hanc immixtionem sollicitaverint vel sponte admiserint, ipso facto privati sunt pro ea vice iure eligendi; qui vero suae electioni taliter factae scienter consenserit, fit ad officium vel beneficium, de quo agitur, ipso facto inhabilis.	Sec. 2. But if laymen or secular power have presumed to involve themselves illegitimately, against canonical liberty, in an election to be carried out by a college of clerics or religious, the electors who solicited this interference or spontaneously admitted it are by the fact itself deprived for that time of the right of electing; but one who knowingly consented to his election thus made becomes by the fact itself incapable for the office or benefice of which there is question.
Can. 2391. § 1. Collegium quod indignum scienter elegerit, ipso facto privatur pro ea vice iure ad novam electionem procedendi.	Can. 2391. Sec. 1. A college which knowingly has elected an unworthy person is by the fact itself deprived for that time of the right of proceeding to a new election. *1983 Code correlation: NA*
§ 2. Singuli vero electores qui substantialem electionis formam scienter non servaverint, possunt pro gravitate culpae ab Ordinario puniri.	Sec. 2. But individual electors who knowingly have not observed the substantial form of election can be punished by the Ordinary according to the gravity of the fault.
§ 3. Clerici vel laici qui indignum scienter praesentaverint vel nominaverint, iure praesentandi vel nominandi ipso facto pro ea vice carent.	Sec. 3. Clerics or laymen who knowingly have presented or nominated an unworthy person lack by the fact itself for that time the right of presenting or nominating.
Can. 2392. Firmo praescripto can. 729, delictum perpetrantes simoniae in quibuslibet officiis, beneficiis aut dignitatibus ecclesiasticis:	Can. 2392. With the prescription of can. 729 remaining firm, those perpetrating the delict of simony in any ecclesiastical offices, benefices, or dignities: *1983 Code correlation: NA*
1° Incurrunt in excommunicationem latae sententiae Sedi Apostolicae simpliciter reservatam;	1. Incur latae sententiae excommunication simply reserved to the Apostolic See.
2° Ipso facto privati in perpetuum manent iure eligendi, praesentandi, nominandi, si quod habeant;	2. By the fact itself remain deprived in perpetuity of the right of electing, presenting, or nominating, if they have any.
3° Si clerici sint, praeterea suspendantur.	3. If they are clerics, moreover let them be suspended.
Can. 2393. Omnes qui iure eligendi, praesentandi, vel nominandi legitime fruuntur, si, neglecta auctoritate illius cui confirmatio vel institutio competit, officium, beneficium aut dignitatem ecclesiasticam conferre praesumpserint, suo iure pro ea vice ipso facto privati manent.	Can. 2393. All who legitimately enjoy the right of electing, presenting, or nominating, if, with the authority of him to whom confirmation or institution belongs neglected, have presumed to confer an ecclesiastical office, benefice, or dignity, remain by the fact itself deprived of their right for that time. *1983 Code correlation: NA*

Can. 2394. Qui beneficium, officium vel dignitatem ecclesiasticam propria auctoritate occupaverit vel, ad ea electus, praesentatus, nominatus in eorundem possessionem vel regimen seu administrationem sese ingesserit, antequam necessarias litteras confirmationis vel institutionis acceperit easque illis ostenderit, quibus de iure debet:	Can. 2394. One who by his own authority has occupied an ecclesiastical benefice, office, or dignity, or, having been elected, presented, or nominated to these, has intruded himself into their possession or governance or administration before he has received the necessary letters of confirmation or institution and shown them to those to whom by law he must: *1983 Code correlation: 1983 CIC 1381*
1° Sit ipso iure ad eadem inhabilis et praeterea ab Ordinario pro gravitate culpae puniatur;	1. Let him be by the law itself incapable for the same and moreover be punished by the Ordinary according to the gravity of the fault.
2° Per suspensionem, privationem beneficii, officii, dignitatis antea obtentae et, si res ferat, etiam per depositionem, cogatur a beneficii, officii, dignitatis occupatione eorumque regimine vel administratione statim, monitione praemissa, recedere;	2. By suspension, privation of benefice, office, or dignity previously obtained, and, if the matter bears it, even by deposition, let him be compelled, after warning has been sent, immediately to withdraw from occupation of the benefice, office, or dignity and from their governance or administration.
3° Capitula vero, conventus aliique omnes ad quos spectat, huiusmodi electos, praesentatos vel nominatos ante litterarum exhibitionem admittentes, ipso facto a iure eligendi, nominandi vel praesentandi suspensi maneant ad beneplacitum Sedis Apostolicae.	3. But Chapters, convents, and all others to whom it pertains, admitting such elected, presented, or nominated persons before the exhibition of letters, remain by the fact itself suspended from the right of electing, nominating, or presenting at the good pleasure of the Apostolic See.
Can. 2395. Qui scienter acceptat collationem officii, beneficii vel dignitatis de iure non vacantis et pariter se in eius possessionem immitti, sit ipso facto inhabilis ad illa postea assequenda aliisque poenis pro modo culpae puniatur.	Can. 2395. One who knowingly accepts the conferral of an office, benefice, or dignity not vacant by law and likewise that he be admitted into its possession, is by the fact itself incapable of later obtaining those things and is to be punished with other penalties according to the measure of the fault. *1983 Code correlation: NA*
Can. 2396. Clericus, qui assecutus pacificam possessionem officii vel beneficii cum priore incompatibilis, prius quoque retinere praesumpserit contra praescriptum can. 156, 1439, utroque privatus ipso iure exsistat.	Can. 2396. A cleric who, having obtained peaceful possession of an office or benefice incompatible with a prior one, has presumed also to retain the prior one against the prescription of can. 156, 1439, let him exist deprived of both by the law itself. *1983 Code correlation: NA*
Can. 2397. Si quis ad dignitatem cardinalitiam promotus, iusiurandum, de quo in can. 234, emittere recusaverit, ipso facto cardinalitia dignitate privatus perpetuo maneat.	Can. 2397. If anyone promoted to the cardinalitial dignity has refused to emit the oath of which in can. 234, by the fact itself let him remain perpetually deprived of the cardinalitial dignity. *1983 Code correlation: NA*
Can. 2398. Si quis ad episcopatum promotus, contra praescriptum can. 333 intra tres menses consecrationem suscipere neglexerit, fructus non facit suos, fabricae ecclesiae cathedralis applicandos; et si postea in eadem negligentia per totidem menses perstiterit, episcopatu privatus ipso iure manet.	Can. 2398. If anyone promoted to the episcopate, against the prescription of can. 333, has neglected to receive consecration within three months, he does not make the fruits his own, they being to be applied to the fabric of the cathedral church; and if afterwards he persists in the same negligence for as many months, he remains deprived of the episcopate by the law itself. *1983 Code correlation: NA*
Can. 2399. Clerici maiores, munus a proprio Ordinario sibi commissum, sine eiusdem Ordinarii licentia, deserere praesumentes, suspendantur a divinis ad tempus ab Ordinario secundum diversos casus praefiniendum.	Can. 2399. Major clerics presuming to abandon a function committed to them by their own Ordinary, without the permission of the same Ordinary, are to be suspended from divine things for a time to be predefined by the Ordinary according to the diverse cases. *1983 Code correlation: NA*
Can. 2400. Clericus qui in manus laicorum officium, beneficium aut dignitatem ecclesiasticam resignare praesumpserit, ipso facto in suspensionem a divinis incurrit.	Can. 2400. A cleric who has presumed to resign an ecclesiastical office, benefice, or dignity into the hands of laymen incurs by the fact itself suspension from divine things. *1983 Code correlation: NA*
Can. 2401. Si quis in detinendo officio, beneficio, dignitate, non obstante legitima privatione aut remotione, persistat, aut ne ea dimittat, moras illegitime nectat, ea, praemissa monitione, deserere cogatur per suspensionem a divinis aliasve poenas, depositione, si res ferat, non exclusa.	Can. 2401. If anyone persists in retaining an office, benefice, or dignity notwithstanding legitimate privation or removal, or illegitimately weaves delays lest he relinquish them, after warning has been sent, let him be compelled to abandon them by suspension from divine things or other penalties, deposition not excluded if the matter bears it. *1983 Code correlation: 1983 CIC 1381*
Can. 2402. Abbas vel Praelatus nullius qui contra praescriptum can. 322, § 2, benedictionem non receperit, est ipso facto a iurisdictione suspensus.	Can. 2402. An Abbot or Prelate nullius who against the prescription of can. 322, Sec. 2 has not received the blessing is by the fact itself suspended from jurisdiction. *1983 Code correlation: NA*

Can. 2403. Qui contra praescriptum can. 1406 fidei professionem sine iusto impedimento emittere negligat, moneatur, praefinito quoque congruo termino; quo transacto, contumax, etiam per privationem officii, beneficii, dignitatis, muneris, puniatur; nec interim beneficii, officii, dignitatis, muneris fructus facit suos.	Can. 2403. One who against the prescription of can. 1406 neglects to emit the profession of faith without just impediment is to be warned, with a congruent term also predefined; when this has passed, the contumacious one is to be punished, even by privation of office, benefice, dignity, or function; nor meanwhile does he make his own the fruits of the benefice, office, dignity, or function. *1983 Code correlation: NA*
TITULUS XIX De abusu potestatis vel officii ecclesiastici	TITLE XIX: Of Abuse of Ecclesiastical Power or Office
Can. 2404. Abusus potestatis ecclesiasticae, prudenti legitimi Superioris arbitrio, pro gravitate culpae puniatur, salvo praescripto canonum qui certam poenam in aliquos abusus statuunt.	Can. 2404. Abuse of ecclesiastical power is to be punished, at the prudent judgment of the legitimate Superior, according to the gravity of the fault, with the prescription of canons which establish a certain penalty for some abuses preserved. *1983 Code correlation: 1983 CIC 1389*
Can. 2405. Vicarius Capitularis aliive omnes tam de Capitulo, quam extranei, qui documentum quodlibet ad Curiam episcopalem pertinens sive per se sive per alium subtraxerint vel destruxerint vel celaverint vel substantialiter immutaverint, incurrunt ipso facto in excommunicationem Sedi Apostolicae simpliciter reservatam, et ab Ordinario etiam privatione officii, beneficii, plecti poterunt.	Can. 2405. The Vicar Capitular and all others, both of the Chapter and outsiders, who by themselves or through another have taken away or destroyed or hidden or substantially altered any document pertaining to the episcopal Curia, incur by the fact itself excommunication simply reserved to the Apostolic See, and can also be struck by the Ordinary with privation of office or benefice. *1983 Code correlation: NA*
Can. 2406. § 1. Quicunque officio tenetur acta vel documenta seu libros Curiarum ecclesiasticarum vel libros paroeciales conficiendi, conscribendi aut conservandi, si ea falsare, adulterare, destruere vel occultare praesumpserit, suo officio privetur aliisve gravibus poenis ab Ordinario pro modo culpae puniatur.	Can. 2406. Sec. 1. Whoever is bound by office to make, write up, or preserve acts or documents or books of ecclesiastical Curias or parochial books, if he has presumed to falsify, adulterate, destroy, or conceal them, is to be deprived of his office or punished by the Ordinary with other grave penalties according to the measure of the fault. *1983 Code correlation: 1983 CIC 1391*
§ 2. Qui vero acta, documenta vel libros hos legitime petenti exscribere, transmittere seu exhibere dolose detrectaverit aliove quovis modo officium suum prodiderit, privatione officii vel suspensione ab eodem et mulcta ad arbitrium Ordinarii pro gravitate casus puniri potest.	Sec. 2. But one who has deceitfully refused to transcribe, transmit, or exhibit these acts, documents, or books to one legitimately requesting them, or in any other way has betrayed his office, can be punished by privation of office or suspension from the same and by a fine at the judgment of the Ordinary according to the gravity of the case.
Can. 2407. Qui Curiae officiales seu administros quosvis ecclesiasticos, iudices, advocatos vel procuratores donis aut pollicitationibus ad actionem vel omissionem officio suo contrariam inducere tentaverit, congrua poena plectatur et ad reparanda damna, si qua illata sint, compellatur.	Can. 2407. One who has attempted to induce officials of the Curia or any ecclesiastical administrators, judges, advocates, or procurators, by gifts or promises, to an action or omission contrary to their office, is to be struck with a congruent penalty and compelled to repair damages, if any have been inflicted. *1983 Code correlation: 1983 CIC 1386*
Can. 2408. Taxas consuetas et legitime approbatas ad normam can. 1507, augentes aut ultra eas aliquid exigentes, gravi mulcta pecuniaria coerceantur, et recidivi ab officio suspendantur vel removeantur pro culpae gravitate, praeter obligationem restituendi quod iniuste perceperint.	Can. 2408. Those increasing the customary and legitimately approved taxes according to the norm of can. 1507, or demanding anything beyond them, are to be coerced by a grave monetary fine, and recidivists are to be suspended from office or removed according to the gravity of the fault, besides the obligation of restoring what they have unjustly received. *1983 Code correlation: NA*
Can. 2409. Vicarius Capitularis concedens litteras dimissorias pro ordinatione contra praescriptum can. 958, § 1, n. 3, ipso facto subiacet suspensioni a divinis.	Can. 2409. A Vicar Capitular granting dimissorial letters for ordination against the prescription of can. 958, Sec. 1, n. 3, by the fact itself is subject to suspension from divine things. *1983 Code correlation: NA*
Can. 2410. Superiores religiosi qui, contra praescriptum can. 965-967, subditos suos ad Episcopum alienum ordinandos remittere praesumpserint, ipso facto suspensi sunt per mensem a Missae celebratione.	Can. 2410. Religious Superiors who, against the prescription of can. 965-967, have presumed to send their subjects to another Bishop to be ordained are by the fact itself suspended for a month from the celebration of Mass. *1983 Code correlation: NA*
Can. 2411. Superiores religiosi qui candidatum non idoneum contra praescriptum can. 542, aut sine requisitis litteris testimonialibus contra praescriptum can. 544, ad novitiatum receperint, vel ad professionem contra praescriptum can. 571, § 2 admiserint, pro gravitate culpae puniantur, non exclusa officii privatione.	Can. 2411. Religious Superiors who have received an unsuitable candidate into the novitiate against the prescription of can. 542, or without the required testimonial letters against the prescription of can. 544, or have admitted him to profession against the prescription of can. 571, Sec. 2, are to be punished according to the gravity of the fault, not excluding privation of office. *1983 Code correlation: NA*

Can. 2412. Religiosarum etiam exemptarum Antistitae pro gravitate culpae, non exclusa, si res ferat, officii privatione, ab Ordinario loci puniantur:	Can. 2412. Superioresses, even of exempt religious women, are to be punished by the local Ordinary according to the gravity of the fault, not excluding, if the matter bears it, privation of office: *1983 Code correlation: NA*
1° Si contra praescriptum can. 549 dotes puellarum receptarum quoquo modo impendere praesumpserint, salva semper obligatione de qua in can. 551;	1. If against the prescription of can. 549 they have presumed in any way to expend the dowries of girls received, the obligation of which in can. 551 always preserved.
2° Si contra praescriptum can. 552 omiserint Ordinarium loci certiorem facere de proxima alicuius admissione ad novitiatum vel ad professionem.	2. If against the prescription of can. 552 they have omitted to make the local Ordinary more certain concerning the proximate admission of someone to the novitiate or to profession.
Can. 2413. § 1. Antistitae quae post indictam visitationem religiosas in aliam domum, Visitatore non consentiente, transtulerint, itemque religiosae omnes, sive Antistitae sive subditae, quae per se vel per alios, directe vel indirecte, religiosas induxerint ut interrogatae a Visitatore taceant vel veritatem quoquo modo dissimulent aut non sincere exponant; vel eisdem, ob responsa quae Visitatori dederint, molestiam, sub quovis praetextu, attulerint, inhabiles ad officia assequenda, quae aliarum regimen secumferunt, a Visitatore declarentur et Antistitae officio, quo funguntur, priventur.	Can. 2413. Sec. 1. Superioresses who, after visitation has been announced, have transferred religious women into another house without the Visitor consenting, and likewise all religious women, whether Superioresses or subjects, who by themselves or through others, directly or indirectly, have induced religious women, when questioned by the Visitor, to be silent or to dissimulate the truth in any way or not sincerely to set it forth; or have brought trouble upon the same under any pretext because of the responses which they gave to the Visitor, are to be declared by the Visitor incapable of obtaining offices which carry with them governance of others, and Superioresses are to be deprived of the office which they exercise. *1983 Code correlation: NA*
§ 2. Quae in superiore paragrapho praescripta sunt, etiam virorum religionibus applicentur.	Sec. 2. The things prescribed in the preceding paragraph are to be applied also to religions of men.
Can. 2414. Antistita quae contra praescriptum can. 521, § 3, 522, 523 se gesserit, a loci Ordinario moneatur; si iterum deliquerit, ab eodem officii privatione puniatur, illico tamen certiore facta Sacra Congregatione de Religiosis.	Can. 2414. A Superioress who has conducted herself against the prescription of can. 521, Sec. 3, 522, 523 is to be warned by the local Ordinary; if she offends again, she is to be punished by the same with privation of office, the Sacred Congregation of Religious nevertheless having immediately been informed. *1983 Code correlation: NA*
A. M. D. G.	To the greater glory of God.