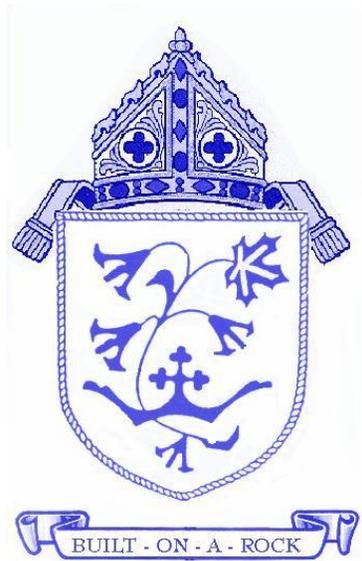


Archdiocese of Kingston



CHAPTER 2

SACRAMENTAL GUIDELINES

Sacramental Guidelines

SECTION 2 - SACRAMENTAL GUIDELINES

TABLE OF CONTENTS

THE SACRAMENTS OF THE CHURCH.....	3
PART ONE - INITIATION.....	4
PART TWO - CONFIRMATION.....	22
PART THREE - THE EUCHARIST	29
PART FOUR - PENANCE.....	41
PART FIVE - ANOINTING OF THE SICK	45
PART SIX - MATRIMONY	47
PART SEVEN - FUNERALS.....	56
PART EIGHT - DEDICATION OF A CHURCH AND AN ALTAR	63
PART NINE – COPIES OF SACRAMENTAL RECORDS	66
PART TEN – CELEBRATING THE SACRAMENTS OF PENANCE, ANOINTING, AND FUNERAL RITES WITH THOSE WHO HAVE CHOSEN MEDICAL ASSISTANCE IN DYING (PHYSICIAN-ASSISTED SUICIDE).....	68
GENERAL INDEX	71

THE SACRAMENTS OF THE CHURCH

This Section provides an outline and summary of the relevant canons and norms of the Church, as well as the particular law and norms for both Canada and the Archdiocese of Kingston.

GENERAL INTRODUCTION

1. Sacraments are efficacious signs of grace, instituted by Christ and entrusted to the Church, by which divine life is given to us. The visible rites by which the Sacraments are celebrated signify and make present the graces proper to each Sacrament. They bear fruit in those who receive them with the required disposition.
2. All who have the care of souls are obliged by justice to administer the Sacraments to the Christian faithful committed to their care. Care is taken that Sacraments are never denied to the faithful who ask for them, are properly disposed, and are not prohibited by law from receiving them (Canon 843, 1). Those who have the care of souls have a duty to ensure that those who ask for the Sacraments are properly prepared for their reception. This is done through proper evangelization and catechetical instruction in accordance with the norms laid down by the Conference of Bishops.
3. In celebrating the Sacraments, the liturgical books approved by competent authority are to be observed faithfully; accordingly, no one is to add, omit, or alter anything in them on one's own authority. The minister is to celebrate the Sacraments according to the minister's own rite. (Canon 846 §1 and 2).
4. In administering the Sacraments in which holy oils must be used, the minister must use oils pressed from olives or other plants and, without prejudice to the prescript of canon 999, n. 2, consecrated or blessed recently by a bishop; he is not to use old oils unless it is necessary. The pastor is to obtain the holy oils from his own bishop and is to preserve them diligently with proper care (Canon 847 §1 and 2).
5. The minister is to seek nothing for the administration of the Sacraments beyond the offerings defined by competent authority, always taking care that the needy are not deprived of the assistance of the Sacraments because of poverty (Canon 848).

*Indicates a reference to a Canon revised or updated by *De concordia inter codices*, September 14, 2016.

PART ONE - INITIATION

A. SACRAMENTS OF INITIATION

For a complete review of the canons, refer to Canons 850 to 878 and the Rite of Christian Initiation of Adults.

I. Introduction

6. In the Sacraments of Christian Initiation, we are freed from the power of darkness and joined to Christ's death, burial and resurrection. We receive the Spirit of filial adoption and are part of the entire people of God in the celebration of the memorial of the Lord's death and resurrection (Christian Initiation, General Introduction, p xi).
7. The goal of Christian Initiation is the living of the Christian life in the community of the Church. Thus, Christian Initiation is not only a matter of intellectual assent to the teachings of the Church, but is incorporation into a living community of faith, represented by the local church, and must be accompanied by conversion. It is for this reason that the Code of Canon Law not only requires that before an adult is baptized the person must be admitted to the catechumenate, led through its various stages and sufficiently instructed, but also that he or she must be tested in the Christian life by means of the catechumenate, and exhorted to have sorrow for personal sins (Canon 685-§1).
8. The liturgical rites of the catechumenate are essential elements of Christian Initiation. They gradually incorporate the candidates into the full Sacramental life of the Church, and are the means of grace which enable them to live as Christians in the world. The rites should be celebrated in the midst of the community, and according to the norms set forth in the RCIA.
9. The Sacraments of Christian Initiation are divided into two patterns: The initiation of adults and children of catechetical age in one ceremony of Baptism, Confirmation and Eucharist; and the initiation of infants by Baptism only, with Confirmation and Eucharist celebrated at later stages of life. Each pattern has its own prescriptions and norms in Canon and liturgical law.

II. Initiation of Adults and Children of Catechetical Age

10. The Sacraments of Baptism, Confirmation and the Eucharist are so related to each other that all are required for full Christian Initiation (See Canon 842, § 2). The prescriptions of Canon Law and the *Rite of Christian Initiation of Adults* (RCIA) refer to all who are no longer infants and have the use of reason (Canon 852, § 1). Children who are seven years old and have the use of reason are to be initiated according to the rites of Christian Initiation.
11. Adults are those who have not been baptized and who are fourteen years and older. These follow the rite for adults, RCIA, Part I, nos. 1 to 241, in every respect.
12. Children of catechetical age are those who have not been baptized and who have reached the age of reason, which is generally considered to be age seven. Since children who have reached the use of reason are considered, for purposes of Christian Initiation, to be adults (Canon 852:1) their formation should follow the general pattern of the ordinary catechumenate as far as possible, with the appropriate adaptations permitted by the ritual. The category of "children of catechetical age" extends up to the fourteenth year. And these follow the rite for children (Part II, nos. 242 to 306).

13. Unless there is a serious reason to deny the Sacraments of Confirmation and the Eucharist, an adult and a child of catechetical age are to be confirmed immediately after Baptism and participate in the Eucharist by receiving Communion (Canon 866). For this reason, the Rite of Initiation is celebrated within the Eucharist. The priest who has the faculty to confirm, must use it for those in whose favour the faculty was granted (Canon 885 § 2).
14. The Baptism of adults, at least those who are 15 years of age or older, should be referred to the diocesan bishop so that, if he judges it expedient, he himself may administer it (Canon 863). **In the Archdiocese of Kingston**, the Archbishop exercises this prerogative by reserving to himself the celebration of the Rite of Election with catechumens from all parishes on the First Sunday of Lent in the Cathedral. Those unable to attend due to illness, distance or another circumstance should nevertheless have their names submitted by the person's pastor to the Archbishop for ratification of their admission as members of the elect.
15. The local Ordinary can, in individual cases and in extraordinary circumstances, allow the use of the Simple Rite for the Initiation of an Adult (RCIA, 307ff). The bishop can also dispense, on the basis of some serious obstacle, from one scrutiny, or, in exceptional circumstances, even from two (RCIA, 334, 3°). The bishop may decide whether and when the entire Rite of Christian Initiation may be celebrated outside the usual times of Lent and the Easter Vigil (RCIA, 26 and 34, 2).
16. While bishops, priests and deacons are the ordinary ministers of Baptism (Canon 861, § 1), nevertheless, deacons may not celebrate the Baptism of adults or children of catechetical age, since the newly baptized are to be confirmed and participate in the Eucharist and receive Communion immediately after their Baptism. The faculty to confirm belongs only to those priests who hold an office within the diocese and only within their jurisdiction. All other priests must be delegated by the diocesan bishop. The only exception is in the case of danger of death.
17. Deacons may celebrate the Rites of Acceptance into the Order of Catechumens, the Optional Rites during the Catechumenate and the Scrutinies, but only when these are not celebrated within the Eucharist. However, these rites are normally the responsibility of the parish priest. Nevertheless, it is appropriate for deacons to participate in the catechesis and formation of the candidates in the life of the Gospel.
18. Since Baptism is the remission of sins, the Sacrament of Penance is not celebrated before the Sacraments of Initiation. Provision for the Sacrament of Penance should be made at a later date.
19. Children of catechetical age should celebrate the final stages of their initiation around the same time that their baptized companions are to receive Confirmation or the Eucharist, preferably during the Easter Season. Those who were initiated at the Easter Vigil may join their fellow parishioners who are making their First Communion at the parish celebration.

III. Catechumens

20. Since unbaptized persons who are accepted into the order of catechumens have an official standing in the Church, their names should be kept in a formal register, along with the names of their sponsors, the minister, the date, and the place of celebration (RCIA no. 46; see also Canon 788-§1). The register of catechumens is not a ceremonial book. It is solely a record book.

21. Once an unbaptized person has passed through the Rite of Acceptance into the Order of Catechumens, that person becomes "part of the household of Christ" (RCIA no. 47), and may receive blessings and Sacramentals, and be married according to the Rite of Marriage. Catechumens may also be buried as Christians (Canon 1183 § 1; RCIA 47).
 - a. When a catechumen is married, the language of the rite is adapted to reflect the fact that the catechumen is unbaptized. The marriage should take place in the context of a Liturgy of the Word, not a Mass. When a catechumen marries an unbaptized person, no dispensation is needed. When a catechumen marries a baptized person, a dispensation is needed from the impediment of disparity of worship (Canon 1086).
 - b. Within the funeral rites, catechumens are to be considered members of the Christian faithful (Canon 1183-§1). The language of the Order of Christian Funerals which refers to Baptism is to be adapted.
22. If for any reason someone who is enrolled in the catechumenate drops out and later returns for marriage, burial, or the resumption of their formation for Baptism, the register of catechumens provides a record of the person's status within the Church.
23. Convalidation of an invalid marriage of a catechumen should be completed before the Sacraments of Initiation are celebrated.
24. If one party of an invalid marriage is unwilling to participate in a convalidation ceremony, a radical sanation from the Bishop should be investigated, provided that both parties intend to remain faithful to the marriage bond.

IV. Reception of Baptized Adults into Full Communion in the Catholic Church

25. Baptized persons seeking Full Communion in the Catholic Church are not to be regarded or treated as catechumens. Their status in the Church is determined by their Baptism, which has been recorded by the Church of their Baptism.
 - a. For practical purposes, the parish form of registration for Full Communion or questionnaire for Reception is a sufficient record of who is participating as a candidate for Full Communion.
 - b. Convalidation of an invalid marriage of a candidate should be completed before the Sacraments of Initiation are celebrated. It is pastorally advisable to convalidate the marriage as early in the process as possible. It is recommended that candidates participate in the Sacrament of Penance before the Sacraments of Initiation.
 - c. If one party of an invalid marriage is unwilling to participate in a convalidation ceremony, a radical sanation from the Bishop should be investigated, provided that both parties intend to remain faithful to the marriage bond.
26. Baptized members of an Orthodox (Eastern Christian) Church are received into Full Communion by nothing more than the Profession of Faith and a brief statement of intention and the words of reception as found in the Rite of Reception into Full Communion, nos. 403 to 405. No rite is required of them, and their declaration is carried out in private. They are not confirmed since their Initiation in the Orthodox Church included chrismation, which is considered valid.

27. Those baptized in Protestant denominations are received into Full Communion according to the Rite of Receiving Baptized Christians into Full Communion (RCIA, nos. 400 to 411), which generally is celebrated within Mass with Confirmation and Eucharistic Communion as the expression of Full Communion in the Catholic Church.
28. The names of those received into Full Communion are to be recorded in the parish baptismal register, with the date, place and minister of their Baptism as well as the date of the Profession of Faith, Confirmation and Communion and the sponsor(s).

V. Reception of Baptized Children into Full Communion in the Catholic Church

29. Baptized non-Catholic Children of Catechetical Age are to be confirmed and receive the Eucharist at the time of their Reception into Full Communion. The priest who presides at the reception of these young candidates receives from the law the faculty to confirm them (Canon 883-§2), and must use it (Canon 885-§2). Therefore, children who are received into the Church and who have not been validly confirmed, must be confirmed at the time of their reception.
30. Baptized children younger than catechetical age, whose parents are being baptized or received into the Catholic Church, do not participate in the catechumenate. They are received into the Church on the same date as their parents. Although no rite is required of them, these children should be recognized in various ways at the celebration of their parents' reception. Notation of their reception and record of the date, place and minister of their Baptism are to be made in the parish baptismal register at the time of their parents' reception. They then receive the remaining Sacraments of Initiation with their Catholic peers at later dates.
31. Baptized children younger than catechetical age who were baptized in a non-Catholic Church, and whose parents are Catholics, are considered to be received into the Church at the time of their reception of First Communion, with no additional rites required of them. The date of their First Communion should be noted in the parish baptismal register as their date of reception, and record of the date, place and minister of their Baptism should also be entered. Later, at the proper age, they should participate with their Catholic peers in catechesis and the Sacraments, and should not take part in a catechumenate.

VI. Infant Baptism

32. An infant is anyone who is six years old and under, or one who has not attained the use of reason (Canons 97, 99).
33. For a child to be baptized licitly, (1) one parent or legal guardian must consent to it, (2) there should be a well-founded hope that the child will be raised as a Catholic. If this is completely lacking, the Baptism should be deferred, explaining the reason to the parents (Canon 868, § 1).
34. The ordinary minister of Baptism of Infants is a bishop, priest or deacon (Canon 861 § 1), although Baptism is a primary responsibility of the pastor (Canon 530 §1).
35. For civil purposes, a single parent presenting a child for Baptism should provide proof of custody and/or authority to make decisions for the child and/or consent from the other parent to proceed with the Baptism.
36. If an infant is in danger of death, he or she is to be baptized without delay.

37. An infant who was baptized in danger of death in a hospital or elsewhere is to be brought to the parish church at the earliest convenience in order that the ceremonies of Baptism may be supplied and god-parents be named for the infant. If the place of Baptism maintains a baptismal register, then the names of the god-parents and other pertinent information should be recorded. If no record of the Baptism of the infant in danger of death has been made, the Baptism should be recorded in the parish church where the ceremonies were supplied. The original date of the Baptism is recorded.

B. CELEBRATING BAPTISM

(Canons 849 to 860)

38. Baptism is administered according to the rite prescribed in the approved liturgical books, except in a case of urgent necessity when only those elements which are required for the validity of the Sacrament must be observed.
39. Parents, sponsors and parish priests are to take care that a name is not given which is foreign to Christian sentiment.
40. Though Baptism may be celebrated on any day, it is recommended that normally it be celebrated on a Sunday, or, if possible, at the Easter Vigil.

I. Matter and Form

41. Baptism must be conferred with real water using the Trinity formula: *“I baptize you in the name of the Father, and of the Son, and of the Holy Spirit.”* The water to be used in conferring Baptism, apart from a case of necessity, is to be blessed, in accordance with the provisions of the liturgical books (Canon 853).
 - a. Water consecrated at the Easter Vigil should, if possible, be kept and used throughout the Easter season which helps to signify clearly the relationship between the Sacrament of Baptism and the paschal mystery.
 - b. Outside the Easter season, it is desirable that the water be blessed on each occasion, in order that words of blessing may clearly express the mystery of salvation which the Church recalls and proclaims.
 - c. If the baptistery is supplied with flowing water, the blessing will be given to the water as it flows (RCIA, no. 21).
42. Baptism is to be conferred either by immersion of the whole body, or by pouring water over the head, in accordance with the provisions of the Bishops’ Conference (Canon 854, RCIA 432).
 - a. The Code of Canon Law permits the use of immersion everywhere, the prescriptions of the conference of bishops being observed.
 - b. Cleanliness of the water must be assured if several infants are being baptized by immersion on the same occasion. The observance that the water “should be clean for reasons of health” may be difficult even if the Baptismal font has flowing water.

II. Place of Celebrating Baptism

43. Apart from a case of necessity, the proper place for Baptism is a church or an oratory.
44. As a rule, and unless a just reason suggests otherwise, an adult is to be baptized in his or her proper parish church, and an infant in the proper parish church of the parents.
45. If, because of distance or other circumstances, the person to be baptized cannot without grave inconvenience go or be brought to the parish church, Baptism may be conferred in some other church, or even in some other fitting place.

46. Apart from a case of necessity, Baptism is not to be conferred in private houses, unless the local Ordinary should for a grave reason permit it.
47. Unless the diocesan Bishop has decreed otherwise, Baptism is not to be conferred in hospital, except in a case of necessity or for some other pressing pastoral reason.

III. Minister of Baptism (cc. 861 to 863)

48. The ordinary minister of Baptism of Infants is a bishop, priest or deacon, without prejudice to the provision of Canon 530 n. 1 (Canon 861, §1). However, Baptism is particularly entrusted to the pastor (Canon 530, 1°), since by his office he has special responsibility toward the people of his parish and is the one responsible for the Baptism.
49. If the ordinary minister is absent or impeded, a catechist or some other person deputed to this office by the local Ordinary may lawfully confer Baptism; indeed, in a case of necessity, any person who has the requisite intention may do so. Pastors of souls, especially parish priests, are to be diligent in ensuring that Christ's faithful are taught the correct way to baptize (Canon 861, §2).
50. Baptism requires the permission of the parish priest/pastor except in the case of danger of death. No minister may baptize outside the territory of his parish or diocese without permission of the pastor/parish priest of that parish. The local Ordinary may baptize anywhere within his diocese.
51. The deacon or priest who is the celebrant and officiates at the Baptism must celebrate the whole rite, that is, all the essential or president parts of the baptismal rite. When Baptism is celebrated at Mass, the priest celebrant who officiates must be the minister of Baptism. Other priests or deacons may assist with the parts which pertain to them, such as proclaiming the Gospel, the Intercessions and the Litany, and may assist with the anointing with the Oil of Catechumens and Explanatory Rites. The only exception is when there is a large number of people to be baptized; in this case, deacons and other priests may baptize at the same time as the main celebrant (Rite of Baptism, 15, 61, 63, 75, 104). Needless to say, the one who baptizes with the pouring of water must also say the baptismal formula, "*I baptize you...*"

IV. Those to be Baptized (Canons 864 to 871)

52. To be admitted to Baptism, an adult or a child of catechetical age must have manifested the intention to receive Baptism, must be adequately instructed in the truths of the faith and in the duties of a Christian, and tested in the Christian life over the course of the Catechumenate. The person must moreover be urged to have sorrow for personal sins.
53. An adult in danger of death may be baptized if, with some knowledge of the principal truths of the faith, he or she has in some manner manifested the intention to receive Baptism and promises to observe the requirements of the Christian religion.
54. Unless there is a grave reason to the contrary, immediately after receiving Baptism an adult is to be confirmed, to participate in the celebration of the Eucharist and to receive Holy Communion.

55. For an infant to be baptized lawfully, it is required, that the parents, or at least one of them, or the person who lawfully holds their place, gives consent to the Baptism; and, that there is a realistic hope that the child will be raised in the Catholic religion. If the infant is in danger of death, it is to be baptized without any delay. If such hope is truly lacking, the Baptism is, in accordance with the provisions of particular law, to be deferred and the parents advised of the reason(s).
56. When both parents belong to the Latin Church, the child becomes a member of the Latin Church. However, when a child or person is baptized according to the Latin Rite, this does not automatically make that person a member of the Latin Church. (Canon 111* and Canon 1112*)
 - a. If one parent belongs to an Eastern Catholic Church, both parents by mutual agreement may choose to have the child baptized and enrolled in the Latin Church. If there is no mutual agreement, however, the child is enrolled in the Rite of the Catholic Church to which the father belongs.
 - b. If both parents are Eastern Catholics, even if the baby is baptized in a Latin-rite parish, the baptismal registry must note that the child is an Eastern Catholic and specify the Church to which the child belongs.
 - c. If only one of the parents is Catholic, the baptized child belongs to the Catholic Church to which the Catholic parent belongs.
 - d. Anyone to be baptized who has completed the fourteenth year of age can freely choose to be baptized in the Latin Church or to be baptized in another Catholic (Eastern) Church; in this case, the person belongs to the Catholic Church in which he or she has chosen to be baptized. See no. 57c. below.
57. After the Celebration of Baptism, the following are enrolled in another Catholic Church: (Canon 112*)
 - i. A person who has obtained permission from the Apostolic See;
 - ii. A spouse who, at the time of or during marriage, has declared that he or she is transferring to the Catholic Church of the other spouse; when the marriage has ended, however, the person can freely return to the Latin Church;
 - iii. The children of those mentioned in numbers i. and ii. who have not completed their fourteenth year, and likewise in a mixed marriage the children of a Catholic party who has lawfully transferred to another Catholic Church; however, on the completion of their fourteenth year, they may return to the Latin Church.
 - a. The practice of receiving the sacraments according to the rite of another Catholic Church does not entail membership in that Church.
 - b. All transfers to another Catholic Church have force from the moment of the declaration before the local Ordinary of the said Church or before the proper pastor or the priest delegated by one of them and of two witnesses, unless a rescript of the Apostolic See provides otherwise; and this is to be noted in the baptismal register.
58. Infants of non-Catholic Christian parents are licitly baptized if their parents or at least one of them or the person who legitimately takes their place request it and if it is physically or morally impossible for them to approach their own minister for a significant period of time (Canon 868 § 3*).

59. Those who have been previously married and present themselves for Baptism should inform the pastor/priest/deacon involved so that he may address any issues that may have to be resolved.

V. Sponsors or Godparents

(Canons 872 to 874)

60. In so far as possible, a person being baptized is to be assigned a sponsor. In the case of an adult Baptism, the sponsor's role is to assist the person in Christian Initiation. In the case of an infant Baptism, the role is, together with the parents, to present the child for Baptism, and to help it to live a Christian life befitting the baptized, and faithfully to fulfill the duties inherent in Baptism.
61. One sponsor, male or female, is sufficient; but there may be two, one of each sex.
62. Sponsors are:
- Appointed by the candidate for Baptism, or by the parents or whoever stands in their place, or, failing these, by the parish priest or the minister;
 - Not to be less than sixteen years of age, unless a different age has been stipulated by the diocesan Bishop, or unless the parish priest or the minister considers that there is just reason for an exception to be made. NB: For a just cause, a person younger than 16 may be permitted to be a godparent.
 - Catholic who have been confirmed and have received the blessed Eucharist, and who live a life of faith which befits the role to be undertaken; Since the sponsor is to serve as Christian example, it is fitting that he/she have completed Christian Initiation and live in fact as a Christian.
 - Not to be either the father or the mother of the person to be baptized;
63. A baptized person who belongs to a non-Catholic ecclesial community may be admitted only in company with a Catholic sponsor, and then simply as a witness to the Baptism (see Canon 874 for other requirements). The name of a Christian witness is to be recorded in the parish register with notation: "*Christian Witness.*" Eastern Christians (i.e. Orthodox) may be admitted as godparents.
64. A baptismal sponsor may act through a proxy. One who is to act as a proxy for a godparent/sponsor must meet all of the same requirements as a godparent/sponsor and must be appointed by the godparent or sponsor. The name of that person will be entered as "proxy" in the parish baptismal register, along with the name of the absent godparent.

VI. Conditional Baptism

See Canon 869 and the Ecumenical Directory, no 14 (Secretariat for Promoting Christian Unity, May 14, 1967)

65. Baptism may only be conferred once. If, after serious investigation, the Baptism of a person is doubted or considered invalid, then Baptism should be administered conditionally.
66. Those baptized in non-Catholic ecclesial communities are not to be baptized conditionally as a policy or indiscriminately, unless there is a serious reason for doubting the validity of the matter or form or intention of the adult or the minister of Baptism.

67. The validity of the Baptism of separated Eastern Christians is never to be doubted.
68. Conditional Baptism is never to be conferred in a public celebration, but only in private with only a few witnesses present. The formula to be used is: “If you are not baptized, I baptize you in the name of the Father, and of the Son, and of the Holy Spirit.”
69. The format of celebrating conditional Baptism is determined by the local ordinary. **In the Archdiocese of Kingston**, the rite to be used is found in number C at the end of this Section.

VII. Proof and Registration (Canons. 875 to 878)

70. The pastor/parish priest has responsibility of maintaining the Baptismal registry and ensuring all Baptisms are recorded in the book accurately.
71. The parish priest of the place in which the Baptism was conferred must carefully and without delay record in the baptismal register the names of the baptized, the minister, the parents, the sponsors and, if there were such, the witnesses, and the place and date of Baptism. He must also enter the date and place of birth.
 - a. In the baptismal register is to be added a note concerning to which particular Catholic Church the person belongs or is transferred. Also added are notifications for: Confirmation, and those things which pertain to the canonical status of the Christian faithful by reason of marriage, without prejudice to the prescript of Canon 1133, of adoption, of the reception of sacred orders, of perpetual profession made in a religious institute, and of change of Rite. These notations are always to be noted on a baptismal certificate. (Canon 535, § 2*)
72. Maternity and paternity are to be established wherever possible. Unmarried parents’ names are included if parentage is established by public document (birth certificate). It is important to consult and observe civil law (particularly for laws governing registration of adoptions and use of natural parents) and the particular norms established by the conference of bishops.
 - a. In the case of a child of an unmarried mother, the mother’s name is to be entered if her maternity is publicly known. Similarly, the name of the father is to be entered, if his paternity is established by some public document. In cases of doubt, parentage should reflect the information contained on the birth certificate.
 - b. In the case of an adopted child, the names of the adopting parents are to be registered and, at least if this is done in the local civil registration, the names of the natural parents. The information recorded in the Baptism of an adopted child should reflect the information on the newly issued birth certificate.
73. The pastor/parish priest must be informed of any Baptisms that take place in his parish so that the proper notations may be made in the register.
74. Adults and children of catechetical age, baptized in other ecclesial communities, and received into Full Communion in the Catholic Church, are to have their names recorded in the baptismal register with the following information: the date, place and minister of the actual Baptism; the name(s) of the Catholic godparent/sponsor; the notation: “Profession of Faith” with the date of the Reception, Confirmation and Communion. In the case of infants, it is the parents who make a profession of faith and express their desire to have the infant received into the Catholic Church. See: Section A, no. V. Reception of Children into Full Communion above.

C. RITE FOR THE CONFERRAL OF CONDITIONAL BAPTISM

Note: The doctrine of the Sacrament of Baptism and the reasons for the doubtful validity of the baptism must be explained to the person before conditional baptism is conferred (Canon 863,3)

A Priest or a Deacon may celebrate the following Rite.

INTRODUCTION

After the candidate, sponsor and those concerned have assembled at the baptismal font, the Priest or Deacon welcomes them informally.

WORD OF GOD

A reading from one of the Gospels is proclaimed: Matthew 28:18-20 - The apostles are sent to preach the gospel and to baptize; or: Mark 1:9-11 - The baptism of Jesus.
A brief Homily may be given.

BLESSING AND PRAYER OVER THE WATER

The Priest or Deacon sings or says:

Dear friends:
**we have gathered here to pray to almighty God for our brother (sister) *N.*,
who is continuing his (her) journey in response to God's call.
God brought him (her) to this moment;
may he grant him (her) light and strength
to follow Christ with a resolute heart
and to profess the faith of the Church,
so that he (she) may share in the new life of the Holy Spirit,
whom we are about to call down on this water.**

The Priest or Deacon sings or says:

**Blessed are you, God the Father almighty,
for you have created water to cleanse and give life.
Blessed be God.**

Then the people repeat the acclamation.

The Priest or Deacon continues:

**Blessed are you, God the Only Begotten Son, Jesus Christ,
for you poured forth water with blood from your side,
so that from your Death and Resurrection the Church might be born.
Blessed be God.**

Then the people repeat the acclamation.

The Priest or Deacon continues:

**Blessed are you, God the Holy Spirit,
for you anointed Christ at his baptism in the waters of the Jordan,
that we might all be baptized into you.
Blessed be God.**

Then the people repeat the acclamation.

The Priest or Deacon continues:

***Draw near to us, Lord, the one Father,
and sanctify this water you have created,
that those baptized in it may be washed clean of sin
and be born again to the life of your adopted children.
Hear us, O Lord.**

Then the people repeat the acclamation.

The Priest or Deacon continues:

**Sanctify this water you have created,
that those baptized through it
into Christ's Death and Resurrection,
may be conformed to the image of your Son.
Hear us, O Lord.**

Then the people repeat the acclamation.

The celebrant touches the water with his right hand and continues:

**Sanctify this water you have created,
that those you have chosen may be born again by the Holy Spirit,
and have a portion among your holy people.
Hear us, O Lord.**

Then the people repeat the acclamation.

When there is baptismal water already blessed at hand, omitting the invocation Draw near to us . . . and those which follow, the celebrant says:

**By the mystery of this blessed water,
graciously lead to spiritual rebirth your servant (N.),
whom you have called to this cleansing in the faith of the Church,
that he (she) may have eternal life.
Through Christ our Lord.**

All: Amen.

RENUNCIATION OF SIN

Using one of the following formularies, the Priest or Deacon questions the parents and people together.

A Do you renounce Satan,
and all his works,
and all his empty show? Candidate: I do.

B Do you renounce sin,
so as to live in the freedom of the children of God? Candidate: I do.

Priest or Deacon:

Do you renounce the lure of evil,
so that sin may have no mastery over you? Candidate: I do.

Priest or Deacon:

Do you renounce Satan,
the author and prince of sin? Candidate: I do.

PROFESSION OF FAITH

Then the Priest or Deacon continues.

Do you believe in God, the Father Almighty,
creator of heaven and earth? Candidate: I do.

Priest or Deacon:

Do you believe in Jesus Christ, his only Son, our Lord,
who was born of the Virgin Mary,
suffered death and was buried,
rose again from the dead
and is seated at the right hand of the Father? Candidate: I do.

Priest or Deacon:

Do you believe in the Holy Spirit,
the holy Catholic Church, the communion of saints,
the forgiveness of sins the resurrection of the body,
and life everlasting? Candidate: I do.

Priest or Deacon:

**This is our faith.
This is the faith of the Church. We are proud to profess it,
in Christ Jesus our Lord. All: Amen.**

BAPTISM

Then the Priest or Deacon baptizes the candidate, saying:

N., If you are not baptized, I baptize you in the name of the Father,

He immerses the candidate or pours water the first time.

and of the Son,

He immerses the candidate or pours water the second time.

and of the Holy Spirit.

He immerses the candidate or pours water the third time.

CLOSING PRAYER

The Priest or Deacon says the following prayer or one from the Ritual Mass may be used.

Let us pray.

A brief time of silence is observed. Then the Priest or Deacon says:

**O God,
who bring us to participate in the mystery
of the Passion and Resurrection of your Son,
grant, we pray,
that, strengthened by the spirit of adoption as your children,
we may always walk in newness of life.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.**

CONCLUDING RITES

The Priest or Deacon, extending his hands, says:

The Lord be with you.

The people reply: And with your spirit.

The Priest or Deacon blesses the people, saying:

**May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.**

The people reply: Amen.

Then the Priest or Deacon says:

Go in peace, glorifying the Lord by your life.

The people reply: Thanks be to God.

REGISTRATION FOR CHRISTIAN INITIATION

For School Aged Children (7 to 15 years old) who have not been baptized

1. Name of child: _____
Last Name First Name Middle Name

2. Date of Birth: Day: _____ Month: _____ Year: _____ In City/Province: _____

3. Has this child been baptized in another church? No Yes

If yes, name and place of church: _____

4. Name of child's school: _____ Grade: _____

Name of teacher: _____

5. Father of Candidate: _____
Last Name First Name

Religion of Father: _____ Baptized: Yes No Unknown

6. Mother of Candidate _____
Maiden Name First Name

7. Religion of Mother: _____ Baptized: Yes No Unknown

Marital Status of Parents: Catholic Marriage Civil Marriage Separated Divorced

Common Law Single Parent Father remarried Mother remarried

8. **Godparent (Sponsor): Name:** _____

Religion: _____ Baptized: ___ Yes ___ No

Parish and Residence: _____

9. Declaration and Signature of Parent

I certify that I am a legal guardian of this child, that the information I have given is true and that I am freely seeking the Sacraments of Initiation (Baptism, Confirmation and Eucharist) in the Roman Catholic Church for my child.

Signature: _____ Name (Print) _____

Address: _____

_____ Postal Code: _____

Phone: No: _____ Email address: _____

REGISTRATION FOR CHRISTIAN INITIATION

For Adults (15 years and older) who have never been baptized

1. Name of candidate: _____
Last Name First Name Middle Name

Maiden Name (If applicable): _____

2. Date of Birth: Day: _____ Month: _____ Year: _____ In City/Province _____

3. Father of Candidate: _____
Last Name First Name

4. Mother of Candidate _____
Maiden Name First Name

5. Candidate's Present Religious Affiliation: _____

6. Have you ever been baptized? Yes No Baptismal certificate? Yes No

7. **Civil Status:** Married Never married Divorced Separated

Annulled by Church Other: _____

If married: Name of Spouse: _____ Date of Marriage: _____

Church/City of Marriage: _____

8. **Godparent (Sponsor): Name:** _____

Parish and Residence: _____

9. Declaration and Signature of Candidate

I certify that the information I have given is true and that I am freely seeking the Sacraments of Initiation (Baptism, Confirmation and Eucharist) in the Roman Catholic Church.

Signature: _____ Name (Print) _____

Address: _____

Phone: _____

Email: _____

10. Declaration and Signature of Parent or Guardian (For those 15 years old)

I certify that I am the legal custodian of the candidate and that I will support my child in the preparation for the reception of the Sacraments of Initiation (Baptism, Confirmation and Eucharist).

Signature: _____ Name (Print) _____

REGISTRATION FOR FULL COMMUNION

For those who have been baptized in a non-Catholic, Christian Church

1. Name of candidate: _____
Last Name First Name Middle Name

Maiden Name (If applicable): _____

2. Date of Birth: Day: _____ Month: _____ Year: _____ In City/Province: _____

3. Father of Candidate: _____
Last Name First Name

4. Mother of Candidate _____
Maiden Name First Name

5. Candidate's present Religious Affiliation: _____

6. Date: of Baptism: _____ Denomination: _____

Church/City of Baptism: _____

Do you have or can you get a baptismal certificate? Yes; No

7. **Civil Status:** Married Never married Divorced Separated

Annulled by Church Other: _____

If married: Name of Spouse: _____ Date of Marriage: _____

Church/City of Marriage: _____

8. **Godparent (Sponsor): Name:** _____

Parish and Residence: _____

9. Declaration and Signature of Candidate

I certify that the information I have given is true and that I am freely seeking Full Communion in the Roman Catholic Church.

Signature: _____ Name (Print) _____

Address: _____

Phone: _____

Email: _____

REGISTRATION FOR INFANT BAPTISM

For an infant or child under the age of 7 years

(Record names of infant and parents as recorded on the birth certificate)

1. Name of child: _____
Last Name First Name Middle Name
2. Date of Birth: Day: _____ Month: _____ Year: _____ In City/Province: _____
3. Has this child been baptized in another Church? No Yes
If yes, name and place of Church: _____
4. Father of Candidate: _____
Last Name First Name
Religion of Father: _____ Baptized: Yes No Unknown
5. Mother of Candidate _____
Maiden Name First Name
Religion of Mother: _____ Baptized: Yes No Unknown
6. Marital Status of Parents: Catholic Marriage Civil Marriage Separated
 Divorced Common Law Single Parent Father remarried Mother remarried
Church Attendance: Regular Occasional Seldom Never
7. **Godfather (Sponsor): Name:** _____
Religion: _____ Baptized: Yes No
Parish and Residence: _____
8. **Godmother (Sponsor): Name:** _____
Religion: _____ Baptized: Yes No
Parish and Residence: _____
9. **Declaration and Signature of Parent**
I certify that I am a legal guardian of this child, the information I have given is true and that I am freely seeking the Sacrament of Baptism in the Roman Catholic Church for my child.
Signature: _____ Name (Print) _____
Address: _____
Postal Code: _____
Phone: _____ Email address: _____

PART TWO - CONFIRMATION

A. THE SACRAMENT OF CONFIRMATION

For a complete review of the canons, refer to Canons 880 to 894 and the Rite of Confirmation, General Introduction (GIC)

I. Introduction

75. The Sacrament of Confirmation strengthens the baptized and obliges them more firmly to be witnesses of Christ by word and deed and to spread and defend the faith. It imprints a character, enriches by the gift of the Holy Spirit the baptized continuing on the path of Christian initiation, and binds them more perfectly to the Church (Canon 879). In the Sacrament of Confirmation, God bestows the Gift of the Holy Spirit as Christ promised the Church, thereby completing and ratifying our Baptism (John 20:21; Acts 2:1-4).
76. Confirmation perfects Baptismal grace; it is the Sacrament which gives the Holy Spirit in order to root us more deeply in the divine filiation, incorporate us more firmly into Christ, strengthen our bond with the Church, associate us more closely with her mission, and help us bear witness to the Christian faith in words accompanied by deeds (Catechism of the Catholic Church, 1316).
77. The Sacraments of Baptism, Confirmation and the Eucharist are so related to each other that all are required for full Christian Initiation (See Canon 842, § 2). Unless there is a serious reason to deny the Sacraments of Confirmation and the Eucharist, an adult and a child of catechetical age are to be confirmed immediately after Baptism and should participate in the Eucharist by receiving Communion (Canon 866).
78. For those baptized as infants, Confirmation is the continuation of Christian initiation. As a Sacrament of Initiation, the general process of the RCIA may be adapted for use in the preparation for the reception of Confirmation for those baptized as infants. This would include a period of inquiry that leads to the Enrollment Ceremony, a period of study and spiritual preparation that leads to the Celebration of Confirmation, and finally a brief period of reflection and further study that leads to the living of the Sacrament in the candidate's life (See Archdiocese of Kingston, Guidelines for Confirmation, 2014).

II. Matter and Form

79. The Sacrament of Confirmation is conferred by the anointing of the forehead with the oil of Chrism, which is done by the ancient sign of the imposition of hands. The formula is "*Be sealed with the gift of the Spirit*" (*Apostolic Constitution on the Sacrament of Confirmation*, Paul VI, 15 August 1971; General Instruction on Confirmation, 9; Canon 880).
80. The Rite of Confirmation presents a twofold symbolism: the laying on of hands represents the biblical gesture by which the gift of the Holy Spirit is invoked and which is understood by the Christian people; and the anointing with Chrism with the accompanying words clearly expressing the giving of the Spirit (General Instruction on Confirmation [GIC], 9).

81. The laying on of hands is accomplished by the general extension of the hands over all the candidates while saying the prayer, *All-powerful God*, and the anointing of the forehead with the oil of Chrism. Only the latter, however, is necessary for the validity of the Sacrament. The anointing of the forehead with oil is regarded as the essential laying on of hands. Nevertheless, the laying on of hands during the prayer is regarded as an important element of Confirmation and should not be omitted (GIC, 9).
82. The Oil of Chrism can only be consecrated by the bishop and this oil must be used by all who have the faculty to confirm in the diocese (Canon 880, § 2).

III. Minister of Confirmation

83. The ordinary minister of Confirmation is a bishop. By law the following also have the faculty to administer Confirmation:
 - a. those who are equated in law with the diocesan bishop, such as a diocesan administrator.
 - b. a presbyter who, by virtue of his diocesan office or a mandate from the diocesan bishop, baptizes or receives into Full Communion an adult or child of catechetical age. This faculty applies only for the person in question and does not apply to a priest who does not hold an office of pastoral care.
 - c. A pastor or any priest for someone in danger of death (Canon 883).
84. A priest who has the faculty to confirm an adult or child of catechetical age must use it in favour for those to whom it has been granted (Canon 885, § 2).

IV. Those to Be Confirmed

85. Only those who have been baptized and who have not been confirmed can receive the Sacrament of Confirmation (Canon 889). Moreover, they must possess the use of reason, be in the state of grace, properly instructed, and capable of renewing the baptismal promises (GIC., 12; Canon 889).
86. Confirmation, like Baptism, imparts an indelible character and therefore can only be conferred once (see Canon 879, 889).
87. Adult catechumens and children of catechetical age should be admitted to Confirmation and the Eucharist at the same time as they are baptized (See Canons 842, § 2; 866; GIC, 11.).
88. Members of the Eastern (Orthodox) Churches are not to be reconfirmed if received into the Catholic Church (ED, 12). Likewise, members of the Eastern Catholic Rites are not to be reconfirmed.
89. To prove the conferral of Confirmation, the declaration of a reliable witness or the oath of the confirmed person, provided the person was confirmed as an adult (seven years or older) is sufficient (Canon 876, 894).
90. In the case of children baptized as infants, Confirmation is generally delayed until about the seventh year (GIC, 11). The Conference of Bishops determines more precisely the age of Confirmation (GIC, 11; Canon 891).
91. One to be confirmed in danger of death should, as far as possible, receive some spiritual preparation beforehand (GIC, 12).

V. The Sponsor

92. Insofar as possible, a person to be confirmed should have a sponsor. It is desirable that the sponsor be one of the godparents at Baptism. However, a special sponsor is not ruled out (Canon 892).
93. The role of a sponsor is to see that the one confirmed acts as a true witness to Christ and faithfully fulfills the duties inherent in the Sacrament (Canon 892).
94. To undertake the role of sponsor, it is necessary that the person:
 - a. be designated by the one to be confirmed, by the parents or the person who takes their place, or, in their absence, by the pastor or minister, and have the aptitude and intention of fulfilling this function;
 - b. have completed the sixteenth year of age, unless the diocesan bishop has established another age, or the pastor or minister has granted an exception for a just cause;
 - c. be a Catholic who has been confirmed and has already received the most holy Sacrament of the Eucharist and who leads a life of faith in keeping with the function to be taken on;
 - d. not be bound by any canonical penalty legitimately imposed or declared;
 - e. not be the father or mother of the one to be baptized (Canon 874).
95. Since a sponsor for confirmation is desirable, but not obligatory, a parent may “present” the child for Confirmation, but may not be the canonical sponsor (Canon 892). This situation may arise if the baptismal godparents are not available or have fallen away from the practice of the faith, or if no one is known to the family who can fulfill the requirements of the sponsor.

VI. Registration of Confirmation

96. The names of those confirmed, the minister, the parents, the sponsors and the place and date of the Confirmation are to be recorded in the confirmation register of the parish and kept in the parochial archive.
97. The parish priest must notify the parish priest of the place of the Baptism that Confirmation was conferred, so that it be recorded in the baptismal register, in accordance with Canon 535 §2 (Canon 895).
98. If the parish priest of the place was not present, the minister, personally or through someone else, is to notify him as soon as possible that the Confirmation was conferred (Canon 896).

VII. Preparation

99. Preparation for Confirmation should aim at leading the Christian toward a more intimate union with Christ and a more lively familiarity with the Holy Spirit - his actions, his gifts, and his biddings - in order to be more capable of assuming the apostolic responsibilities of Christian life. To this end, catechesis for Confirmation should strive to awaken a sense of belonging to the Church of Jesus Christ, the universal Church, as well as the parish community. The latter bears special responsibility for the preparation of confirmands (CCC, 1309).

100. The Conference of Bishops has the responsibility for preparing materials for the preparation of those to be confirmed (GIC,12).
101. **In the Archdiocese of Kingston**, the form of preparation for school age children is contained in Guidelines for Confirmation, Archdiocese of Kingston, revised August 2012.
102. For the most part, Candidates for Confirmation are prepared by their classroom teacher in accordance with the assigned curriculum. There is to be a cooperation between pastor/parish priest and the school teacher/principal regarding preparation of candidates, meeting with parents, and the actual celebration of the Sacrament.
103. The local Parish is responsible for preparation of those candidates who do not attend Catholic School.
104. The Rite of Enrollment is to be celebrated at the Sunday Mass at least 6 weeks before the Confirmation, (see the Archdiocesan Guidelines for Confirmation).

B. THE CELEBRATION OF CONFIRMATION

105. Confirmation as a rule is celebrated within Mass in a church (Canon 881) in order that the fundamental connection of this Sacrament with Christian Initiation may stand out in clearer light. For the Eucharist is the culmination of Christian Initiation (GIC, 13). However, if the candidates are children who have not received the Eucharist and are not being admitted to First Communion in this liturgical celebration, Confirmation should not be celebrated within Mass but in a Liturgy of the Word (GIC, 13).
106. A connection with Baptism is made within the Rite of Confirmation by means of the Renewal of Baptismal Promises and the presence of a baptismal sponsor (godparent). This may be strengthened by the use of the baptismal candle as the candidates renew their baptismal vows, and by the use of white gowns. A connection with the Eucharist is made when Confirmation is celebrated within the Mass, especially the Sunday Eucharist.

REGISTRATION FOR CONFIRMATION

(For a child or adult who was baptized as a Catholic)

1. Name of candidate: _____
Last Name First Name Middle Name

2. Date of Birth: Day: _____ Month: _____ Year: _____ In City/Province: _____

3. Father of Candidate: _____
Last Name First Name

4. Mother of Candidate _____
Maiden Name First Name

1. Name of School: _____ Home-Room Teacher: _____
(If the candidate is not in a Catholic School, please make an appointment for religious instruction immediately)

2. **Contact Information of Parent or Guardian:** Email Address: _____

Name: _____ Work Phone: _____

Address: _____ Home Phone: _____

City/Township: _____ Province _____ Postal Code _____

3. **Baptism:** Proof of Baptism must be supplied with this registration form. (Please complete A or B):
A. If baptized at this Parish, please provide date of Baptism _____

B. If baptized at another Parish, please attach a Baptismal Certificate.

4. **Confirmation Gown:**
Candidate's height (head to floor) _____ centimetres OR _____ inches.

9. Declaration and Signature of Parent or Guardian

I certify that I am the legal custodian of the candidate and that I will support my child in the preparation for the sacrament of confirmation.

Signature: _____ Name (Print) _____

Please return to the Parish with (1) baptismal information or certificate, and (2) information for gown.

Sponsor for Confirmation: This information will be given at a later date

A person to be confirmed is to have a sponsor. It is desirable that one of the sponsors (god-parents) at baptism be chosen as the sponsor for confirmation, since confirmation completes the sacrament of baptism. A sponsor must be (1) a Catholic; (2) at least 16 years of age; (3) confirmed and received the blessed Eucharist; (4) one who lives a life of faith; and (4) one who is free to exercise and undertake this role. The mother or father of the candidate cannot be a sponsor. A proxy can stand in for the sponsor if he/she cannot attend the Confirmation celebration.

Sponsor for Confirmation: _____

Address: _____

City: _____ Province: _____ Postal Code: _____

SPONSOR FOR CONFIRMATION

Name of candidate: _____
Last Name First Name Middle Name

The Sponsor for Confirmation:

A person to be confirmed is to have a sponsor. It is desirable that one of the sponsors (godparents) at Baptism be chosen as the sponsor for Confirmation, since confirmation completes the sacrament of baptism. A sponsor must be (1) a Catholic; (2) at least 16 years of age; (3) confirmed and received the blessed Eucharist; (4) one who lives a life of faith; and (4) one who is free to exercise and undertake this role. The mother or father of the candidate cannot be a sponsor. A proxy can stand in for the sponsor if he/she cannot attend the Confirmation celebration.

Sponsor for Confirmation: _____

Address: _____

City: _____ Province: _____ Postal Code: _____

This information was not given at the time of registration. This is a change of sponsor.

MEANING OF SPONSOR

Sponsor is one who will serve as a companion, guide, model, and witness to and for the candidate.

Companion:

- one who walks through the full initiation process;
- one who is a friendly, available person, whom the candidate can trust;
- one to whom the candidate can turn and with whom he/she can discuss things;
- one who offers support when there is hesitation;
- one who offers comfort and understanding in time of doubt;
- one who offers a gentle challenge if and when needed by the candidate.

Guide:

- one who shows the candidate the road to full initiation into Christ and the Church;
- one who is able to explain various facets of Catholic life;
- one who has a clear understanding of the sacrament of initiation.

Model:

- one who is chosen because of the way one lives the faith;
- one who is realistic, in that recognition is given to one's own limitations and perfections.

Witness:

- one who represents the community in being willing to testify to the spiritual progress of the candidate;
- one who has the ability to relate the candidate's problems/confusions in confidence to the catechetical team;
- one who will not push the candidate ahead of his/her time;
- one who will not make unreasonable demands.

On the day of Confirmation, the sponsor will accompany the candidate and participate in the Rite.

PART THREE - THE EUCHARIST

A. THE SACRAMENT OF THE EUCHARIST

For a complete review of the canons, refer to Canons 897 to 958 and Priestly Faculty Sheet, nos. 8 to 16

I. Introduction

107. The celebration of the Eucharist (Mass) is the action of Christ and the People of God arrayed hierarchically and is the centre of the whole Christian life for the Church and each individual Christian. It is the action by which God sanctifies the world in Christ and of the worship that the human race offers to the Father, adoring him through Christ, the Son of God and in the Holy Spirit. In it, the mysteries of redemption are recalled so as to be made present (See GIRM 16-17; also Canons 897-899).
108. In the celebration of the Eucharist, the Church makes present the sacrificial death and resurrection of the Lord through the power of the Holy Spirit. The people of God, by participating in the paschal meal, are united in the new and eternal covenant that was sealed in the death and resurrection of the Lord. Through the celebration of the Eucharist, God's work of reconciliation is accomplished so that the members of the Body of Christ are united and transformed through the paschal mystery of Jesus Christ, which he instituted at the Last Supper and directed his disciples to continue. In this sacred Meal, the bread and wine become the Body and Blood of Christ so that it may transform the people of God into the sacramental Body of the Lord. The Eucharist is also the foretaste and pledge of the paschal feast of heaven, when the people of God are united with the angels and saints of heaven to proclaim the praise of God and offer in thanksgiving the sacrifice of praise.
109. The unity of the people of God in the Eucharistic assembly is symbolized by the presidency of the Bishop or of a Priest authorised by him, who acts in the person of Christ. All the faithful present, whether clerics or lay people, unite to participate in their own way, according to their various orders and liturgical roles (Canon 899 §2).

II. Matter and Form of the Eucharist

110. Bread and wine are the only materials that can be used for the valid celebration of the Eucharist. The bread must be made of wheat and be unleavened; the wine must be from grapes that are naturally fermented. Both elements of bread and wine must be consecrated in the celebration, and it is forbidden to consecrate them outside the Eucharistic celebration (Canons 924-928).
111. To the wine is added a small amount of water (Canon 924). When many chalices are placed upon the altar for Communion under both kinds, water need only be added to the principal chalice.
112. Intolerance to wheat or wine:
 - a. Priests unable to consume the Precious Blood may receive by intinction. Priests or lay persons wishing to use *mustum*¹ must apply to the diocesan bishop for permission for themselves or delegation for others.

¹ *Mustum is defined as grape juice in which fermentation has begun, but has been suspended with the result that its alcohol content (usually less than 1.0%) does not reach the levels found in most table wines.*

- b. Lay people who are unable to consume wheat products for medical reasons may receive from the Chalice alone or from low gluten altar breads. However, for validity, these hosts must contain a minimal amount of gluten and must be made from wheat. Hosts made from rice or any other matter are invalid (Congregation for the Doctrine of the Faith, Letter to Conferences of Bishops, July 24, 2003 - Prot. n. 89/78-17498 and 15 June 2017, Prot. N. 320/17).
- c. Permission for priests, deacons, or the lay faithful without distinction to use mustum or low-gluten hosts is within the competence of the diocesan Bishop. The authority to permit the lay faithful to use mustum and low-gluten hosts in the reception of Holy Communion may be delegated to pastors under Canon 137 §1 of the Code of Canon Law. Medical certification of a condition justifying the use of mustum or low-gluten hosts for Holy Communion is not required. Such permission, once granted, stands for as long as the condition persists which occasioned the request for the original permission (Congregation for the Doctrine of the Faith, Letter to Conferences of Bishops, July 24, 2003 (Prot. n. 89/78-17498).

B. CELEBRATING THE EUCHARIST

I. Liturgical Sources

113. The Eucharist is celebrated according to the norms of the liturgical Book and Documents. These include:
- a. *Code of Canon Law*, canons 879 to 958.
 - b. *General Instruction of the Roman Missal* (GIRM) which is found on pages 21 to 96 of the Canadian Edition of the Roman Missal (Third Typical Edition, CCCB, 2011). Only the Canadian Edition of the *General Instruction* is normative for the dioceses of Canada.
 - c. *Universal Norms on the Liturgical Year and the General Roman Calendar*, (UNLY) which is found on pages 100 to 126 of the Canadian Edition of the Roman Missal.
 - d. *Introduction to the Order of Readings*, (IOR) which is contained in the Lectionary for Sundays and Solemnities (Second Typical Edition, 2009), pages xiii to xxxix.
 - e. *Rite of Holy Communion and Worship of the Eucharist Outside Mass* (HCWE) (Catholic Book Publishing, 1991) <http://www.liturgyoffice.org.uk/Resources/HCW/HCWE-Introduction.pdf>
 - f. *Directory of Masses with Children* (DMC) (CCCB) <http://www.twb.catholic.edu.au/re/Documents/Dir%20Masses%20w%20Children.pdf>

II. Manner of Receiving Communion

114. In the dioceses of Canada, the faithful communicate standing. However, if communicants kneel, they will not be denied Holy Communion; rather, such instances will be addressed pastorally, by providing the faithful with proper catechesis on the reasons for this norm. When standing before the minister to receive Holy Communion, the faithful should make a simple bow of the head. When receiving Holy Communion on the tongue, they reverently join their hands; when receiving Holy Communion in the hand, they reverently cross their hands one upon the other, and they consume the host immediately upon receiving it (GIRM 160). Where Communion in the hand is permitted, the choice lies with the communicant (GIRM 161).
115. So that even by means of the signs Communion may stand out more clearly as a participation in the Sacrifice being celebrated, it is preferable and most desirable that the faithful be able to receive hosts consecrated in the same Mass (GIRM 85).

III. First Communion

116. The Sacrament of the Eucharist is the completion of the Sacraments of Initiation for adults and children of catechetical age, and another step in the process of Initiation for children baptized as infants. In these cases, Baptism, Confirmation and the Eucharist are so related to each other that all are required for full Christian Initiation (See Canon 842, § 2).
- a. Unless there is a serious reason to deny the Sacraments of Confirmation and the Eucharist, an adult and a child of catechetical age are to be confirmed immediately after Baptism and should participate in the Eucharist by receiving Communion (Canon 866).
 - b. In the celebration of First Communion, connections with Baptism should be emphasized in the celebration.

- c. Apart from exceptional cases, it is not appropriate for First Communion to be administered on Holy Thursday. A Sunday between the Second and the Sixth Sunday of Easter, or the Solemnity of the Body and Blood of Christ, or the Sundays of Ordinary Time are rightly regarded as the day of the Eucharist (*Redemptionis Sacramentum* 87).
 - d. Children have the option of receiving Communion either on the tongue or in the hand.
117. The names of those admitted to the reception of Communion are to be recorded in a parish register along with the date.
118. For Communion to be administered to children who were baptized as infants, it is necessary that they have sufficient knowledge and be accurately prepared, so that they understand, according to their ability, what the mystery of Christ means and are able to receive the Body of Christ with faith and devotion (Canon 913 §1).
- a. Where it happens, however, that a child who is exceptionally mature for his age is judged to be ready for receiving the Sacrament, the child must not be denied First Communion provided he has received sufficient instruction (*Redemptionis Sacramentum* 87).
 - b. For the preparation of children for Reconciliation and First Communion, see “Eucharist and Reconciliation: A Planning and Resource Guide,” Archdiocese of Kingston, June 1996).
119. Before being admitted to the Eucharist, children should make their sacramental confession (Canon 914).

IV. Communion Under Both Kinds

120. Communion has fuller form as a sign when it takes place under both kinds (GIRM 281). For this purpose, the diocesan bishop may establish norms for the reception of Communion under both kinds and the occasion when it is permitted. In the Archdiocese of Kingston, Communion under both kinds is permitted for Sunday and Weekday Masses when in the judgment of the pastor it can be reasonably carried out with reverence and with a sufficient number of ministers. Communion under both kinds is particularly recommended at the Masses of Holy Thursday and the Easter Vigil. Communion with the Precious Blood is not permitted on Good Friday (see rubrics in Roman Missal for the Triduum).
121. Although the General Instruction refers to two manners of receiving Communion from the Chalice, by drinking from it or by intinction by the minister, in Canada, by decision of the Conference of Bishops (GIRM 160), the communicant is free to receive the Eucharistic Bread either on the tongue or in the hand. When Communion by intinction is administered, the priest or minister dips the Eucharistic Bread in the Precious Blood and places the host on the tongue of the communicant. A communion plate is held under the mouth (GIRM 287). It is not permitted for the communicant to take the consecrated Bread and dip it in the Chalice (GIRM 160 and 287). Since Communion by intinction does not allow the communicant the choice of receiving Communion in the hand, it is not a viable option in Canada (see GIRM 160-161).

V. Posture during the Eucharist Prayer

122. A common posture, to be observed by all participants, is a sign of the unity of the members of the Christian community gathered for the sacred Liturgy: it both expresses and fosters the intention and spiritual attitude of the participants (GIRM 42).

123. In the dioceses of Canada, the [faithful] should kneel from after the singing or recitation of the Sanctus to the Memorial Acclamation, except when prevented on occasion by reasons of health, lack of space, the large number of people present, or some other good reason. Those who do not kneel at the Consecration, however, ought to make a profound bow while the priest is genuflecting after the Consecration. The diocesan bishop may allow the common practice of kneeling at the consecration only (GIRM 43).
124. **In the Archdiocese of Kingston**, the common posture of the faithful during the Eucharistic Prayer is to kneel where provision has been made for this, except as noted above in number 123 (GIRM 43).
125. With a view to a uniformity in gestures and postures during one and the same celebration, the faithful should follow the directions which the deacon, lay minister, or priest gives according to whatever is indicated in the Missal (GIRM 43).

VI. Concelebration

126. In keeping with the provisions of Canon Law that the bishop has the right and duty to moderate the liturgy in his diocese (Canon 838 §1), the diocesan bishop may issue regulations and norms governing concelebration within the diocese (GIRM, 202).

VII. Ministers of Holy Communion

127. The ordinary ministers of Holy Communion are bishops, priests and deacons. When ordinary ministers are lacking and the needs of the Church require, instituted acolytes and extra-ordinary ministers may be authorized by the diocesan bishop to distribute Communion (Canons 909; 230 §3).
 - a. Instituted acolytes serve on a permanent basis; other extra-ordinary ministers are commissioned by the bishop for a set period determined by the local ordinary.
 - b. **In the Archdiocese of Kingston**, parish priests are authorized to appoint a lay person to distribute Communion for a specific occasion when there is a genuine need.

C. EUCHARISTIC DISCIPLINE

I. Eucharistic Fast

128. Before receiving Communion, a person should abstain from all food and drink for at least one hour. Water and medicine are exempted (Canon 919). Medicine can be either prescribed or generic; that is, over the counter.
129. Those who are home-bound because of advanced age or illness may receive Communion at any time, even if they have eaten something within the preceding hour. This also applies to those who care for the sick and home-bound, as well as any family members and friends who are present. They are also able to receive Communion with the sick person (See Canon 919 §3).

II. Easter Duty

130. All those who have been initiated into the Eucharist are obliged to receive Holy Communion at least once a year during the paschal time. In Canada, this extends from the First Sunday of Lent to Trinity Sunday. Those conscious of serious (mortal) sin are also bound to confess their sin before receiving the Eucharist (Canons 920, 989).

III. Communion Twice in One Day

131. Those who have already received Communion may receive it a second time in the same day during the Eucharistic Celebration, but only when they participate in the Celebration. This restriction does not apply to those in danger of death, who may have already received Communion (Canons 917, 921 §2).

IV. Time of Christmas Mass During the Night

132. In the **Archdiocese of Kingston**, the first Mass of Christmas, that is, the Mass during the Night, is not to be celebrated before 5:00 pm, without the permission of the Archbishop.
133. The texts of the Vigil Mass are not used with congregations celebrating and fulfilling the obligation of Christmas. These texts are intended for those who will also participate in one of the Christmas Masses during the night or during the day. (See note on page 50 of the Lectionary for Sundays and Solemnities).
134. The Readings given for the three Masses of December 25 may be used interchangeably according to the pastoral need of the people. (See note on page 55 of the Lectionary for Sundays and Solemnities).

V. Time of the Mass of the Easter Vigil

135. The entire celebration of the Easter Vigil must take place at night, so that it begins after nightfall and ends before daybreak on Easter Sunday. (See note 3, page 323 in the Canadian Edition of the Roman Missal; also "*Paschale Solemnitatis*, Circular Letter Concerning the Preparation and Celebration of the Easter Feasts," Congregation for Divine Worship and the Discipline of the Sacraments January 16, 1988, no. 78).

136. **In the Archdiocese of Kingston**, the time of the celebration of the Easter Vigil will depend upon the time of year and the hour of nightfall and the beginning of daylight saving time. Each year, the Archbishop will advise the priests of the Archdiocese the approximate time for the beginning of the Vigil.

VI. Time of the Anticipated Sunday Mass

137. An anticipated Mass for Sundays may be held only in the evening (Canon 1248 §1). This is generally regarded to be around the time of First Vespers (Evening Prayer I). In the Archdiocese of Kingston is to be no earlier than 4:30 pm.
138. Normally there is to be only one anticipated Sunday Mass in the Parish or cluster of Parishes. In case of necessity, the parish priest should consult the Archbishop.

VII. Mass Stipends

139. Offerings for the celebration of the Mass are reviewed and updated from time to time.
140. Offerings for a second and third Mass celebrated by a priest are to be submitted to the Clergy Pension Fund in a timely manner.

D. VIATICUM

I. Introduction

141. In their passage from this life Christians are strengthened by The Body and Blood of Christ in Viaticum. In this way they are reassured of the pledge of the resurrection that the Lord promised: “Those who eat my flesh and drink my blood have eternal life, and I will raise them up on the last day” (John 6.54) (RA 26).
142. Viaticum is administered according to the Rite found in the *Pastoral Care of the Sick: Rites of Anointing and Viaticum*, (henceforth RA) CCCB, 1983.

II. Recipients

143. When in immediate (proximate) danger of death, the faithful are to be refreshed by the reception of Holy Communion in the form of Viaticum. In fact, all baptized Catholics who are able to receive Communion are bound to receive Viaticum (Canons 921, 922; 913 § 2; RA 27).
144. Children who are in danger of death may receive Viaticum even if they have not made their First Communion, provided they can distinguish the Body of Christ from ordinary food (Canon 913 §2).

III. Form of the Celebration

145. Ideally, Viaticum should be received during Mass and under both kinds. All present may receive Communion under both kinds.
146. During the celebration of Viaticum, it is desirable that the person renew the faith professed at Baptism (RA 28). See number 190, page 143 and number 204, pages 154-155 of the *Pastoral Care of the Sick* (Canadian Ed.).

IV. Minister of Viaticum

147. The administration of Viaticum is especially entrusted to pastors, their assistants and chaplains (Canons 530, 3^o and 911 § 1; RA 29). In case of need or with the presumed permission of the pastor or chaplain, any priest or other minister of Communion may give Viaticum and must notify the pastor or chaplain afterward (Canon 911 § 2).
148. Extra-ordinary ministers of Communion use the *Rite of Holy Communion and Worship of the Eucharist Outside Mass* (Administration of Communion and Viaticum) (HCWE 54; RA 29), which is contained in the “Rite of Communion” in the *Pastoral Care of the Sick*, pages 55 to 65, adding what is contained in number 207, pages 156 -157.

E. RESERVATION AND VENERATION OF THE BLESSED SACRAMENT

I. Introduction

149. The celebration of the Eucharist in the Sacrifice of the Mass is the true origin and purpose of the worship shown to the Blessed Eucharist outside Mass. The principal reason for reserving the Sacrament after Mass is to unite, through sacramental Communion, the faithful unable to participate in the Mass, especially the sick and the aged, with Christ and the offering of his sacrifice (*Holy Communion and Worship of the Eucharist Outside Mass*, introduction).
150. The primary and original reason for reservation of the Eucharist outside Mass is the administration of Viaticum. The secondary ends are the giving of Communion and the adoration of our Lord Jesus Christ present in the Blessed Sacrament. The reservation of the Sacrament for the sick led to the praiseworthy practice of adoring this heavenly food that is reserved in churches (HCWE 5).
151. To express the sign of the Eucharist, it is more in harmony with the nature of the celebration that, at the altar where Mass is celebrated, there should if possible be no reservation of the Sacrament in the tabernacle from the beginning of Mass. The Eucharistic Presence of Christ is the fruit of the consecration and should appear to be such (HCWE 6; Congregation of Rites, instruction *Eucharisticum mysterium*, no. 55).

II. Place of Reservation

152. The Blessed Sacrament should be reserved in a tabernacle in a part of the church that is truly noble, prominent, readily visible, beautifully decorated, and suitable for prayer. (Canons 934; GIRM 314, HCWE 10).
153. There should only be one tabernacle which should be immovable, be made of solid and inviolable material that is not transparent, and be locked in such a way that the danger of profanation is prevented to the greatest extent possible (Canon 938; GIRM 314, HCWE 10).
154. The normal form of veneration of the Blessed Sacrament is prayer before the tabernacle. Thus churches in which the Blessed Sacrament is reserved should be open for some time each day, so that members of the faithful may come in prayer (Canon 937).
155. It is more in keeping with the meaning of the sign that the tabernacle in which the Most Holy Eucharist is reserved not be on an altar on which Mass is celebrated. Consequently, it is preferable that the tabernacle be located, according to the judgment of the diocesan Bishop:
 - a. Either in the sanctuary, apart from the altar of celebration, in a form and place more appropriate, not excluding on an old altar no longer used for celebration (cf. GIRM 303);
 - b. Or in some chapel suitable for the faithful's private adoration and prayer, and organically connected to the church and readily visible to the Christian faithful (GIRM 315; HCWE 9).
156. A lamp which is continually lit should burn near the tabernacle to indicate the presence of Christ (Canon 940; HCWE 11).

III. Exposition of the Blessed Sacrament

157. During the exposition of the Blessed Sacrament, celebration of Mass in the body of the Church is prohibited. If exposition of the Blessed Sacrament goes on for a day or for several successive days, it should be interrupted during the celebration of Mass, unless it is celebrated in a chapel separate from the area of exposition and at least some of the faithful remain in adoration (HCWE 83).
158. When exposed, the Blessed Sacrament must never be left unattended even for the briefest space of time. It should therefore be arranged that at least some of the faithful always be present at fixed times, even if they take alternating turns (*Redemptionis Sacramentum* 138).
159. Lengthy Exposition: In churches where the Eucharist is reserved, it is recommended that solemn exposition of the Blessed Sacrament for an extended period of time should take place once a year, even though this period is not strictly continuous. This kind of exposition, however, may take place, with the consent of the local Ordinary, only if there is assurance of the participation of a reasonable number of the faithful (HCWE 86).
 - a. Where there cannot be uninterrupted exposition because there is not a sufficient number of worshippers, it is permissible to replace the Blessed Sacrament in the tabernacle at fixed hours that are announced ahead of time. But this may not be done more than twice a day, for example, at midday and at night.
 - b. The following form of simple reposition may be observed: the priest or deacon, vested in an alb, or a surplice over a cassock, and a stole, replaces the Blessed Sacrament in the tabernacle after a brief period of adoration and a prayer said with those present. The exposition of the Blessed Sacrament may take place again, in the same manner and at a scheduled time (HCWE 88).

IV. Form of the Celebration

160. When the faithful honour Christ present in the Blessed Sacrament, they should remember that this presence is derived from the Sacrifice of the Mass and is directed toward sacramental and spiritual communion, deeper participation in the paschal mystery, and gratitude for the gifts of Christ, who has made us members of his Body (HCWE 80).
161. During exposition, there should be prayers, songs, and readings to direct the attention of the faithful to the worship of Christ. Since Eucharistic Adoration should focus on the presence of Christ, popular devotions, such as novenas and stations of the Cross, are not appropriate during exposition (*Directory for Popular Piety* 165). Parts of the Liturgy of Hours may be celebrated (HCWE 96) or the Rosary may recited with biblical readings relative to the mysteries, and leaving space for silence in which to meditate on them (Congregation for Divine Worship, Response, January 15, 1997).
162. Brief Period of Exposition: Shorter expositions of the Eucharist are to be arranged in such a way that the blessing with the Eucharist is preceded by a reasonable time for readings of the word of God, songs, prayers, and a period for silent prayer. Exposition merely for the purpose of giving benediction is prohibited (HCWE 89).
163. Genuflection in the presence of the Blessed Sacrament, whether reserved in the tabernacle or exposed for public adoration, is on one knee (HCWE 84).

164. For Solemn Exposition of the Blessed Sacrament in the monstrance, four to six candles are lighted, as at Mass, and incense is used. For Simple Exposition of the Blessed Sacrament in the ciborium, at least two candles should be lighted and incense may be used (HCWE 85).
165. The prayers, songs, and readings that take place during exposition are to “direct the attention of the faithful to the worship of Christ the Lord.” Eucharistic exposition is an occasion for prayer in the presence of Christ; it flows from the celebration of Mass and is meant to lead to a fuller appreciation of the celebration of Eucharist. Not every prayer or devotion is appropriate during exposition. In addition, the context of the liturgical seasons is to be respected during exposition.
166. Exposition is not permitted on Holy Thursday evening, Good Friday, or Holy Saturday (Congregation for Divine Worship, Circular Letter on the Preparation and Celebration of the Paschal Feasts 55; see also rubrics for the Triduum in the Roman Missal).

V. Minister of Exposition

167. The ordinary minister for exposition of the Eucharist is a Priest or Deacon. At the end of the period of adoration, before the reposition, he blesses the congregation with the Blessed Sacrament (Canon 943).
168. In the absence of a Priest or Deacon, an instituted acolyte or extra-ordinary minister may publicly expose and later repose the Eucharist. Such ministers may open the tabernacle and place the ciborium on the altar or place the host in the monstrance. At the end of the period of adoration, they replace the Blessed Sacrament in the tabernacle. They may not give the blessing with the Sacrament (Canon 943; HCWE 91).

VI. Vesture

169. A Priest or Deacon should vest in an alb, or a surplice over a cassock, and a stole. Lay ministers should wear an alb or the vesture approved by the Ordinary. A Priest or Deacon should wear a white cope and humeral veil to give the Blessing at the end of adoration when the exposition takes place with the monstrance; in the case of exposition in the ciborium, he should wear only the humeral veil (HCWE 92).

REGISTRATION FOR FIRST COMMUNION AND RECONCILIATION

For children who were baptized as Catholics

1. Name of candidate: _____
Last Name First Name Middle Name

2. Date of Birth: Day: _____ Month: _____ Year: _____ In City/Province: _____

3. Father of Candidate: _____
Last Name First Name

4. Mother of Candidate _____
Maiden Name First Name

5. Name of School: _____ Home-Room Teacher: _____
(If the candidate is not in a Catholic School, please make an appointment for religious instruction)

4. Contact Information of Parent or Guardian:

Name: _____ Work Phone: _____

Address: _____ Home Phone: _____

City/Township: _____ Province _____ Postal Code _____

Email _____

5. **Baptism:** Proof of Baptism must be supplied with this registration form. (Complete A or B):

A. If baptized at this Parish, please provide date of Baptism. _____

B. If baptized at another Parish, please attach a Baptismal Certificate.

6. Declaration and Signature of Parent or Guardian

I certify that I am the legal custodian of the candidate and that I will support my child in the preparation for the reception of First Communion.

Signature: _____ Name (Print) _____

Please return to the Parish with baptismal information or certificate.

PART FOUR - PENANCE

A. THE SACRAMENT OF PENANCE

For a complete outline see Canons 959 to 997 and Priestly Faculty Sheet, no. 17 to 20

I. Introduction

170. In the Sacrament of Penance, the individual Christian is able to experience the reconciliation that Jesus has brought about between God the Father and the human race. The first words of Jesus recorded in the Gospels is the call to repentance (See Matt. 4.17; Mk.1.15). Thus, in this Sacrament of Reconciliation, the penitent is able to experience firsthand the mercy of the Father. It is for this reason that, although reconciliation has a communal dimension, it must begin on a personal and individual basis, as the penitent, prompted by the Holy Spirit, becomes aware of personal sin and experiences sorrow and contrition for the sins against the Body of Christ.
171. The Sacrament of Penance is the working of the Holy Trinity within the believer, whereby the person seeks to perfect the grace of Baptism, be restored to the innocence of Christ, be made more into the image of Christ, be healed of the wounds of sins, and be restored to a more perfect union in the Body of Christ.
172. The process of sacramental reconciliation involves several steps:
- a. **Contrition:** The most important act of the penitent is contrition, which is heartfelt sorrow and aversion for the sin committed along with the intention of sinning no more. The genuineness of penance depends on this heartfelt contrition. For conversion should affect a person from within toward a progressively deeper enlightenment and an ever-closer likeness to Christ.
 - b. **Confession:** The Sacrament of Penance includes the confession of sins, which is made in the light of God's mercy. Confession requires, on the penitent's part, the will to open the heart to the minister of God, and, on the minister's part, a spiritual judgment by which, acting in the person of Christ, he pronounces his decision of forgiveness or retention of sins in accord with the power of the keys.
 - c. **Act of Penance:** True conversion is completed by amendment of life and by rectifying injuries done. The kind and extent of the expiation must be suited to the personal condition of penitents so that they may restore the order that they have upset, and, through the corresponding remedy, be cured of the sickness from which they suffered.
 - d. **Absolution:** Through the visible sign of absolution, God grants pardon to sinners who, in sacramental confession, manifest their change of heart to the Church's minister; this completes the Sacrament of Penance (Rite of Penance [RP] 6).

II. Forms of Celebration

173. The Roman Rite includes three forms for celebrating the Sacrament of Penance and a form for Penitential Celebrations without confession. These are contained in the *Rite of Penance*. The first two rites provide for individual confession: one with an individual; another with a communal celebration of the word. The third form is General Confession and Absolution.

174. Individual and integral confession and absolution constitute the only ordinary way for those conscious of serious (mortal sin) to be reconciled with God and the Church (Canon 960).
175. General Absolution may only be imparted when danger of death is imminent and there is no time to hear the confessions of each penitent, or when there are not enough confessors available so that penitents would be forced to go for a long time without confession or Holy Communion. This latter case does not apply to major feasts or pilgrimages (Canon 961 § 1). If possible, the diocesan bishop should be consulted beforehand.
 - a. To validly receive general absolution, the penitent must be properly disposed (contrite) and have the intention to confess their serious sins in due time.
176. Penitential Celebrations are gatherings of God's people to hear the proclamation of God's word that invites them to conversion and renewal of life. These may assist the faithful to prepare for confession, help children to form their conscience, and assist catechumens in the process of their conversion. They are especially appropriate when no priest is available for the Sacrament of Penance (RP 36-37).

III. Minister of Reconciliation

177. The Church exercises the ministry of the Sacrament of Penance through bishops and priests. Thus, the only minister of the Sacrament of Reconciliation is a priest who has the faculty to absolve in accordance with canon law. All priests, however, even though not approved to hear confessions, absolve validly and lawfully any penitents, without exception, who are in danger of death (Canons 965, 966, 976).
178. In hearing confessions, the priest is to remember that he is equally a judge and a physician and has been established by God as a minister of divine justice and mercy, so that he has regard for the divine honour and the salvation of souls. The confessor, as a minister of the Church, is to adhere faithfully to the doctrine of the magisterium and the norms issued by competent authority (Canon 978).
179. In posing questions, the priest is to proceed with prudence and discretion, attentive to the condition and age of the penitent, and is to refrain from asking the name of an accomplice (Canon 979).
180. If the confessor has no doubt about the disposition of the penitent, and the penitent seeks absolution, absolution is to be neither refused nor deferred (Canon 980).
181. The sacramental seal is inviolable; therefore, it is absolutely forbidden for a confessor to betray in any way a penitent in words or in any manner or for any reason. The interpreter, if there is one, and all others who in any way have knowledge of sins from confession are also obliged to observe secrecy (Canon 983 §1).
 - a. The confessor who breaks the seal of confession incurs the penalty of automatic excommunication, which is reserved to the Holy See (Canon 1388).
 - b. A confessor is prohibited completely from using knowledge acquired from confession to the detriment of the penitent, even when any danger of revelation is excluded. Likewise, a person in authority cannot use in any manner for external governance the knowledge about sins which he has received in confession at any time (Canon 984).

182. All to whom the care of souls has been entrusted are obliged to make provision so that the confessions of the faithful entrusted to them are heard when they reasonably seek to be heard and that they have the opportunity to approach individual confession on days and at times established for their convenience. In urgent necessity, any confessor is obliged to hear the confessions of the Christian faithful, and, in danger of death, any priest is so obliged (Canon 986).

IV. Time and Place of Confessions

183. By decree of Canon Law and the Canadian Conference of Catholic Bishops, the proper place for hearing sacramental confessions is a church or oratory. The place shall be so arranged that those wishing to go to confession may do so in an open place: either with a fixed grille or in a place which offers the possibility for the penitent to sit down and face the confessor. (Canon 964; Decree 20 of the CCCB). **In the Archdiocese of Kingston**, further directives for the manner of hearing confessions are also established, especially concerning the confessions of children, whether in the church or schools. See Code of Pastoral Conduct, Section C.
184. The parish priest is to make provision that regular times for celebrating the Sacrament of Penance are established and made known for the convenience of parishioners. It is not sufficient to allow penitents to come whenever they wish or by appointment only. During the Advent and Lenten Seasons, additional times for confessions should be scheduled and, if possible, other priests should be brought in to hear confessions.
185. Confessions may not be joined to the celebration of the Eucharist, either replacing the penitential act or after the liturgy of the word (*Redemptionis Sacramentum* 76).
186. The local Ordinary shall determine the vesture for celebrating the Sacrament of Penance. In all cases, it is recommended that the priest vest in alb and stole, or cassock, surplice and stole. For communal celebration, liturgical vesture is required (RP 14).

V. Matter of Penance

187. The necessary matter of confession is the sins of the penitent, which the individual confides to the priest with at least imperfect contrition (fear of punishment) and the intention of performing the imposed penance. (Rite of Penance 6, 11, 18). In the case of mortal sins, the penitent must confess the kind and number of sins (Canon 988).
188. The form or words of absolution are: *“God the Father of mercies, through the death and resurrection of your son, you have reconciled the world to yourself and sent the Holy Spirit among us for the forgiveness of sins. Through the ministry of the church, may God grant you pardon and peace. And I absolve you of your sins, in the name of the Father, and of the Son and of the Holy Spirit. Amen.”* The essential form is: *“I absolve you from your sins, in the name of the Father, and of the Son and of the Holy Spirit.”*

VI. The Penitent

189. All who have reached the age of discretion are obliged to confess faithfully his or her grave sins at least once a year (Canon 989).

190. No one is prohibited from confessing through an interpreter, as long as abuses and scandals are avoided, and without prejudice to the prescript of canon 983, §2 (Canon 990).
191. Every member of the Christian faithful is free to confess sins to a legitimately approved confessor of his or her choice, even to one of another rite (Canon 991).

VII. Censures and Reserved Sins to the Holy See (See Canons 1364-1399)

192. The following sins are reserved to the Holy See:
 - a. desecrating the consecrated species or, for a sacrilegious purpose, taking them away or keeping them;
 - b. using physical force against the Roman Pontiff;
 - c. consecrating a bishop and receiving consecration without a mandate from the Holy See;
 - d. a confessor who directly violates the sacramental seal;
 - e. a confessor who absolves an accomplice in a sin against the sixth commandment.
193. When a priest remits an automatic censure in the sacramental form, the formula of absolution is sufficient if the priest intends to remit the censure. Nevertheless, the priest may use the following formula before granting the absolution from sins: *“By the power granted to me, I absolve you from the bond of excommunication (suspension, interdict). In the name of the Father, and of the Son and of the Holy Spirit.”*

VIII. Those Received into Full Communion

194. Before the profession of faith and reception into Full Communion at Mass, those being received should celebrate the Sacrament of Penance before their Reception. They may do this with the confessor of their choice.

PART FIVE - ANOINTING OF THE SICK

A. THE SACRAMENT OF THE ANOINTING OF THE SICK

For a complete outline, see Canons 998 to 1007 and Priestly Faculty Sheet, no. 21 and 22

I. Introduction

195. In suffering and illness, the Church reaches out, as Christ did, to those in pain and troubled in spirit. From the teaching and example of Christ, the faith of Christians helps them to grasp more fully the mystery of suffering and to bear their pain with greater courage. In this way, they draw closer and share in the paschal mystery of Christ, who reveals to them the greater love of God.
196. Through the Sacrament of the Sick, Christ strengthens those afflicted by illness, providing them with the grace of the Holy Spirit to trust in God, bear suffering bravely, and pray for restored health. This Sacrament also provides the sick person with forgiveness of sins and the completion of Christian penance (Rite of Anointing 6).
197. The Rite of Anointing of the Sick is found in “Pastoral Care of the Sick,” (CCCB, 1983) pages 83 to 127.

II. Matter and Form

198. The celebration of this Sacrament consists of the laying on of hands by the priest, and the anointing of the forehead and hands with blessed olive oil, while saying the sacramental formula: While anointing the forehead: “Through this holy anointing, may the Lord in his love and mercy help you with the grace of the Holy Spirit.” While anointing the hands: “May the Lord who frees you from sin save you and raise you up.”
199. In case of necessity, only one anointing is required, either on the head or another part of the body, while saying the formula. Additional parts of the body may also be anointed if appropriate. The priest anoints with his own hand, but, for a serious reason some other instrument, such as a cotton ball, may be used (Canon 1000).
200. When one person is anointed and several priests are present, only one says the formula and anoints the person. The others may join the main celebrant in the laying on of hands and take the other parts of the Rite, such as the introductory rite, the reading(s) and invocations (PCS 19). When large numbers of the sick are to be anointed, other priests may assist the celebrant. The priest who lays hands on the person also anoints that person and says the sacramental formula (PCS 110).

III. Minister of Anointing

201. Only a priest can validly administer the anointing of the sick. All priests to whom the care of souls has been entrusted have the duty and right of administering the anointing of the sick for the faithful entrusted to their pastoral office. For a reasonable cause, any other priest can administer this sacrament with at least the presumed consent of the priest mentioned above (Canon 1003).
202. Any priest is permitted to carry blessed oil with him so that he is able to administer the Sacrament of the Anointing of the Sick in a case of necessity (Canon 1003 §3).

IV. Those to Be Anointed

203. Two sources list the criteria as to whom should be anointed: the Code of Canon Law and the Ritual for Anointing. The anointing of the sick can be administered to a member of the faithful who, after having reached the use of reason, begins to be in danger due to sickness or old age (Canon 1004). The Ritual mentions: a sick person before surgery, whenever the surgery is necessitated by a dangerous illness; elderly people, if they are weak, though not dangerously ill; sick children who are sufficiently mature to be comforted by the sacrament; sick people who have lost consciousness or who have lost the use of reason, if they would have requested it if they had been in possession of their faculties.
204. The practice of indiscriminately anointing people, especially in communal celebrations, should be avoided. Only those whose health is seriously impaired or who are in danger are the proper subject of the Sacrament. Nevertheless, a prudent or reasonably sure judgment, without scruple, is sufficient for deciding the seriousness of an illness.
 - a. The person must be seriously impaired by an internal or intrinsic cause, such as a disease, wound, accident, weakness, etc.
 - b. Those in danger of death from an external or extrinsic cause, such as war, natural disaster, sentence of execution, or surgery unrelated to a dangerous illness, should not be anointed.
205. This Sacrament can be repeated whenever the sick person again falls into a serious sickness after convalescence or whenever a more serious crisis develops during the same sickness (Canon 1004, § 2).
206. Only those who are alive should be anointed. In case of death the priest should say the prayers for the dead. In case of doubt, the person is to be anointed.
207. If, and when possible, members of the family, friends, and members of the community should be invited to participate in the Sacrament of Anointing and to pray for the sick person.

PART SIX - MATRIMONY

A. THE SACRAMENT OF MARRIAGE

For a complete review of the canons, refer to Canons 1055 to 1165 and the Rite of Christian Marriage, General Introduction

I. Introduction

208. Married Christians, in virtue of the Sacrament of Matrimony, signify and share in the mystery of that unity and fruitful love which exists between Christ and his Church; they help each other to attain holiness in their married life and in the rearing and education of their children; and they have their own special gift among the people of God. Marriage arises in the covenant of marriage, or irrevocable consent, which each partner freely bestows on and accepts from the other. This intimate union and the good of the children impose total fidelity on each of them and argue for an unbreakable oneness between them. Christ the Lord raised this union to the dignity of a sacrament so that it might more clearly recall and more easily reflect his own unbreakable union with his Church.
209. The marriage covenant by which a man and a woman establish between themselves a partnership of their whole life, and which of its own very nature is ordered to the well-being of the spouses and to the procreation and upbringing of children, has, between the baptised, been raised by Christ the Lord to the dignity of a sacrament. (Canon 1055 §1)
210. Consequently, a valid marriage contract cannot exist between baptised persons without its being by that very fact a sacrament. (Canon 1055 §2)

II. Form and Matter of the Sacrament

211. Marriage is valid when both parties give consent and follow the form of marriage established by the Church. All can contract marriage who are not prohibited by law (Canons 1057, 1058).
212. Marriage enjoys the favour of law. Thus, marriage of two Catholics and the marriage of one Catholic and a baptized person are always presumed to be valid and sacramental (Canons 1059, 1060).
- a. The marriage of two baptized non-Catholics, which is not contrary to civil law, is presumed valid and sacramental (Canons 22; 1060).
 - b. Likewise, a marriage between two non-baptized persons, or one baptized and one non-baptized person, which is not contrary to civil law, is presumed to be valid and natural.
213. Consent is an act of the will by which a man and woman who are legally capable, mutually give and accept each other in an irrevocable covenant for the purpose of establishing marriage (Canon 1057).
- a. If two or more Marriages are celebrated at the same time, the Questions before the Consent, the Consent itself, and also the Reception of the Consent must always take place individually for each Marriage; the remaining parts, however, including the Nuptial Blessing, should be spoken once for all in the plural.

214. All Catholics are bound to the form of marriage, even if a Catholic marries a non-Catholic (Canons 1059, 1117).
- a. The form of the Church requires that the marriage be celebrated in the Catholic Church in the presence of an authorized Catholic minister and two witnesses (Canons 1108, 1115, 1118).
 - i. To marry a baptized non-Catholic, the permission of the local Ordinary is necessary.
 - ii. To marry a non-baptized person, a dispensation (disparity of cult) is needed for the validity of the marriage.
 - iii. For exceptional reasons, the marriage of a Catholic may take place in another church with a non-Catholic minister, provided certain conditions are met and a dispensation from form has been granted by the local Ordinary (see Permissions and Dispensations below, Canon 1118 §2-3).
 - b. The form of marriage is found in the *Rite of Marriage*, and this must be observed in the celebration of marriage, except in the case of necessity, such as in danger of death, when the exchange of consent is sufficient (Canon 1119).
215. A sacramental marriage involves two baptized persons, whether Catholic or non-Catholic. A non-sacramental marriage involves a baptized person with a non-baptized person.
216. In the marriage of Catholics of different Rites, both parties are governed by the law of both churches.

III. Those to be Married

217. All can contract marriage who have sufficient use of reason and are not prohibited by law (Canons 1058, 1095). Ordained ministers may not refuse the Sacraments to those who ask for them under suitable circumstances, who are properly disposed, and who are not prohibited by law from receiving them (Canons 843, § 3; 213).
- a. Those who have been previously married and wish to enter a subsequent marriage should inform their pastor/priest/deacon involved immediately so that he may address any issues that may have to be resolved.
218. Catechumens are married according to the Rite of Marriage (Canon 1183 § 1; RCIA 47).
- a. When a catechumen is married, the language of the rite is adapted to reflect the fact that the catechumen is unbaptized. The marriage should take place in the context of a Liturgy of the Word, not a Mass. When a catechumen marries an unbaptized person, no dispensation is needed. When a catechumen marries a baptized person, a dispensation is needed from the impediment of disparity of worship (Canon 1086).
219. The minimum age set by the CCCB for valid marriage in Canada is eighteen for both parties. In particular cases, the local ordinary may dispense from this decree after having consulted with the Pastor (s) of the Catholic party or parties (see Canon 88). Sufficient maturity for marriage must be determined by the clergy, in consultation with the parents, before proceeding with the marriage. Such maturity includes sufficient stability in one's life, knowing one's self, and the ability to love generously and unselfishly.

IV. List of Impediments to Marriage

220. Age: A man cannot validly enter marriage before the completion of his sixteenth (16) year, nor a woman before the completion of her fourteenth (14) year (Canon 1083). In Canada, the Conference of Bishops have established the minimum age of 18 years old for both parties (Canon 1083 § 2).
221. Physical incapacity for consummation (impotence): This does not refer to sterility (Canon 1084).
222. Previous marriage: All previous marriages, whether conducted in the Catholic Church, in another church, or by the State must be declared null prior to a wedding in the Catholic Church, without regard to the religion of the party previously married (Canon 1085).
223. Disparity of cult: A marriage between a Catholic and a non-baptized person is invalid, unless this impediment is dispensed by the local ordinary (Canon 1086).
224. Sacred orders: One of the parties has received sacred orders (Canon 1087).
225. Perpetual vow of chastity: One of the parties has made a public perpetual vow of chastity (Canon 1088).
226. Abduction: One of the parties has been abducted with the view of contracting marriage (Canon 1089).
227. *Crimen*: One or both of the parties have brought about the death of a spouse with the view of entering marriage with each other (Canon 1090).
228. Consanguinity: The parties are closely related by blood (Canon 1091).
229. Affinity: The parties are related by marriage in a prohibited degree (Canon 1092).
230. Public propriety: The parties are "related" by notorious concubinage (Canon 1093).
231. Adoption: The parties are related by adoption (Canon 1094).

V. Officiant of Marriage

232. Unless the local ordinary and pastor have been excommunicated, interdicted, or suspended from office or declared such through a sentence or decree, by virtue of their office and within the confines of their territory, they assist validly at the marriages not only of their subjects but also of those who are not their subjects, provided that at least one of the two parties is a member of the Latin Church. (Canons 1108, 1109* and 1110). In the Archdiocese of Kingston, administrators and parochial vicars (assistant or associate pastors) have general delegation by virtue of their faculties in the Archdiocese.
 - a. The local Ordinary and the priest parish can only validly assist at a marriage within their own territory, even of those who are not their subjects (Canon 1109).
 - b. The officiant who assists at the marriage must be the one who asks for and receives the consent of both parties (Canon 1108).
 - c. The local Ordinary and the parish priest may delegate the faculty to assist at a marriage within their territory to another priest or deacon. The delegated faculty must be expressly communicated to a specific person for a specific occasion. The granting of a general faculty must be given in writing (Canon 1111).

- d. Only a priest can validly assist at the marriages between two Eastern parties or between a Latin party and an Eastern party, whether Catholic or non-Catholic (Canon 1108 § 3*).
 - e. The local Ordinary can give to any Catholic Priest the faculty of blessing the marriage of two Christian faithful of an Eastern Church which does not have full communion with the Catholic Church, if those faithful voluntarily ask for this, as long as nothing stands in the way of a valid and licit celebration of the marriage. The same priest, always with necessary prudence, is to inform the competent authority of the non-Catholic Church, of the fact of the marriage (Canon 116 § 3*).
233. The deacon or priest who is the celebrant and officiates at the marriage must celebrate the whole rite, that is, all the essential or presidential parts of the marriage rite. These are the requesting and receiving of consent and the bestowing of the nuptial blessing. When a marriage is celebrated at Mass, the priest celebrant who officiates at the Mass must be the officiant of the marriage. Other priests or deacons may assist with the parts which pertain to them, such as proclaiming the Gospel and Intercessions, and, if necessary, the blessing and giving of rings.
234. In the Province of Ontario, in order to witness the consent of marriage, all clergy must be registered with the Office of the Registrar-General and have a valid registration number. Priests and deacons from outside the Province must obtain both the appropriate ecclesiastical delegation and the required Provincial authorization.
235. By the decree of the Canadian Conference of Catholic Bishops, the local Ordinary may delegate a lay person to officiate at marriages when priests and deacons are lacking. (Canon 1112; Decree no. 3, no 519 of the CCCB).

VI. Place and Time of Marriage

236. Marriages are to be celebrated in the parish church in which either of the contracting parties has a domicile, or a quasi-domicile, or a month's residence, or, if there is question of *vagi*, in the parish in which they are actually residing. With the permission of the proper Ordinary, or the proper parish priest, marriages may be celebrated elsewhere, such as in a Catholic chapel or an oratory (Canon 1115). Only the local Ordinary can grant permission for a marriage to be celebrated in a non-Catholic place by a Catholic minister (Canon 1118, § 2). A non-sacramental marriage between a Catholic and an unbaptized person can be celebrated in a church or other suitable place. In the **Archdiocese of Kingston**, the permission of the local Ordinary is required.
237. A marriage may be celebrated on any day, and at any time, except as noted below in c and d:
- a. In Canada, marriages are discouraged on Sundays and Holy Days of Obligation;
 - b. Marriages are permitted during Advent and Lent and days of penance; however, the couple should take into consideration the special natures of these Liturgical Seasons (RM, 11)
 - c. When a Marriage is celebrated on a Sunday or Solemnity, the Mass of the day is used with the Nuptial Blessing and the Blessing at the end of Mass (Rite of Marriage 11).
 - d. **In the Archdiocese of Kingston**, a marriage may be celebrated anytime up to two hours before the time of the parish Sunday anticipated Mass on Saturday. The time for celebration of marriage will differ according to the custom of the local parish.

238. A mixed marriage is normally celebrated in the parish of the Catholic party in the presence of a Catholic priest or deacon.
- a. Catholic clergy may officiate only at marriages celebrated in their churches. A non-Catholic minister may be invited to participate in the mixed marriage ceremony. However, the Catholic clergy must witness the exchange of consent.
 - b. Under special circumstances, the local Ordinary may grant a dispensation from Canonical Form in order that the marriage may take place in the non-Catholic's church.
 - c. When a marriage is celebrated in a non-Catholic Church with a dispensation from form, the Catholic minister may receive and accept a similar invitation to participate in the ceremony. However, he may not request or receive the consent of either party. The officiating minister is to complete the required diocesan form, so that the marriage may be recorded in the marriage register of the Catholic Parish.
 - d. Marriage of a Catholic outside the Catholic Church without a dispensation from the local Ordinary is not recognized by the Catholic Church, and a Catholic in such marriage may not receive the Sacraments.

VII. Preparation for Marriage

239. The Church must always keep in mind the salvation of souls, which is the supreme law. Pastors are asked to exercise this ministry in the manner of Christ, calling all Catholics to come to a new awareness of their faith in Christ Jesus by attendance at Mass and reception of the Sacraments, in order to deepen their understanding of the sacrament of marriage. It is important that the teaching of the Church is upheld at all times (Canons 1063 to 1072).
240. **In the Archdiocese of Kingston**, notice of intent to marry should be given to priest/pastor six months prior, and even longer is preferable, to allow for the following:
- a. Determination of both Parties' freedom to marry, i.e., if previously married, have the parties obtained their declarations of nullity?
 - b. Proper preparation of marriage, i.e., pre-marriage course;
 - c. Submission of the necessary documentation required, i.e., proof of age, recent baptismal certificates, civil licences, ecclesiastical permissions and dispensations, etc..
 - d. Sufficient time to celebrate the Sacrament of Confirmation for those who have not been confirmed (Canon 1065).

VIII. Celebration

241. The *Rite of Marriage* offers three forms of celebrating marriage
- a. Rite of Marriage during Mass (For two Catholics)
 - b. Rite of Marriage outside Mass (For a Catholic and a baptized person)
 - c. Rite of Marriage between a Catholic and an unbaptized person
242. If a marriage is celebrated on a Sunday or Solemnity, the Mass of the day is used with the Nuptial Blessing and Blessing at the end of Mass (Rite of Marriage 11).
243. Wedding music must be of a religious nature and be liturgically approved. Secular music and

songs are not permitted.

244. Marriage is a sacred ceremony, and the attire worn for the wedding, and for rehearsals, should be modest, and in keeping with due reverence for the Church, and for the occasion.
245. Photographers and videographers must not be the cause of distraction during the ceremony.
246. An offering is made to the Church on the occasion of a marriage. This is not payment for marriage, as there cannot be payment for the Mass or the Sacraments. A portion of the offering is for the Church as an expression of thanksgiving to God for His loving care for the Parties. Another portion is for the clergy preparing and marrying the couple, as an expression of appreciation. The recommended offering is outlined in the Schedule of Remuneration.

IX. Registration of Marriages

247. After a marriage has been celebrated, the pastor of the place of the celebration or the person who takes his place, even if neither assisted at the marriage, is to note as soon as possible in the marriage register the names of the spouses, the person who assisted, and the witnesses, and the place and date of the celebration of the marriage according to the method prescribed by the conference of bishops or the diocesan bishop (Canon 1121 §1).
248. For a marriage contracted with a dispensation from canonical form, the local Ordinary who granted the dispensation is to take care that the dispensation and celebration are inscribed in the marriage registers of both the curia and the proper parish of the Catholic party whose pastor conducted the investigation about the free status. The Catholic spouse is bound to notify as soon as possible the same Ordinary and pastor about the marriage celebrated and also to indicate the place of the celebration and the public form observed (Canon 1121 § 3).
249. The contracted marriage is to be noted also in the baptismal registers in which the baptism of the spouses has been recorded. If a spouse did not contract marriage in the parish in which the person was baptized, the pastor of the place of the celebration is to send notice of the marriage which has been entered into as soon as possible to the pastor of the place of the conferral of baptism (Canon 1122 §1 and 2).
250. Whenever a marriage is either convalidated in the external forum, declared null, or legitimately dissolved other than by death, the pastor of the place of the celebration of the marriage must be informed so that a notation is properly made in the marriage and baptismal registers (Canon 1123).

B. PERMISSIONS AND DISPENSATIONS

I. Permission to Marry

251. A marriage between a Catholic and a baptized person of another Christian faith, normally termed a mixed marriage, requires permission from the local Ordinary to enter such a union (Canon 1124) (see Form IX).
252. The freedom to marry in which one or both of the parties was previously married must be established by an annulment or the death of the previous spouse. In all cases, the permission of the Ordinary (*nihil obstat*) must be obtained (see Form 1A).
253. Permission to marry must be obtained for a marriage in which one of the parties is a minor (under 18) (Canon 1072).

II. Dispensation from Disparity of Cult

254. A marriage between a Catholic and a non-baptized person requires a dispensation from the Disparity of Cult from the local Ordinary. (See Form IX)

III. Dispensation from Canonical Form

255. Under special circumstances, the local Ordinary may grant a dispensation from form in order that the marriage may take place in the non-Catholic's church (Canon 1118 §2-3).
256. When a marriage is not celebrated in a Catholic Church with a dispensation from Lack of Form, the Catholic minister may receive and accept a similar invitation to participate in the ceremony. However, in this case, the Catholic minister may not request or receive the consent of the parties. This must be done by the minister in whose church the marriage is being celebrated.
257. Marriage of a Catholic outside the Catholic Church without a dispensation from the local Ordinary is not recognized by the Catholic Church, and a Catholic in such marriage may not receive the sacraments.

IV. Promise of the Catholic Party

258. Permissions and dispensations are granted on the understanding that the Catholic person promises to live according to his/her faith, as well as to do his/her best to have the children, born of their marriage, baptized and educated in the faith. The non-Catholic person is to be made aware of these commitments and promises to allow the Catholic Party to fulfil his / her obligation (Canons 1125-1126).

V. Civil Requirements

259. In addition, all requirements of civil law, with respect to age of marriage, must be observed. All clergy must be registered with the Office of the Registrar-General and have a valid registration number. Priests and deacons from outside the Province must obtain both the appropriate ecclesiastical delegation and the required Provincial authorization.

260. In the Province of Ontario, all must be married by licence or banns;
- a. Banns can only be used when both parties are in the habit of attending Sunday worship and have not been married before. The Banns form is requested by the licenced minister from the Office of the Registrar-General.
 - b. Licence can be used for any couple and must be used when one of the parties has had a previous marriage. It is obtained by the couple at a municipal office.
 - c. The Banns Form or Licence must be sent by the officiating minister to the Office of the Registrar-General within three days after the marriage is solemnized.
 - d. Each parish must keep and maintain a civil register of marriage, which must remain in the parish.

VI. Convalidation and Sanation

261. A marriage that is invalid because of a lack of canonical form must be contracted anew according to the canonical form (Canons 1127, § 2; 1156 to 1160).
262. If the non-Catholic party in an invalid marriage refuses to renew consent before a priest or deacon, or does not acknowledge the invalidity of the original consent, a sanation of the marriage may be requested from the local Ordinary (Canons 1161 to 1165).

C. DIOCESAN FORMS

Marriage Forms may be found on the Archdiocesan website and/or by contacting the Archdiocese (Chancery Office).

- Form I Pre-Nuptial Investigation
- Form IA When there is a Previous Marriage
- Form II Testimony of a Witness
- Form III Nihil Obstat and Testimonial Letter (Not required if Form IA is used)
- Form IV Dispensation from Impediments
- Form V Oath
- Form VI Banns
- Form VII Sanation
- Form VIII Notification of Marriage
- Form IX Permission to Marry
- Form X Dispensation from Canonical Form
- Form XI Permission of Pastor
- Form XII Testimony to Determine Freedom of Status

PRE-MARRIAGE OR INITIAL INTERVIEW

Proposed Date of Marriage: _____ Time: _____

Bride: _____ Denomination/Religion: _____

Address: _____

Municipality: _____ Postal Code: _____

Phone: _____ Fax: _____ E-mail: _____

Baptism: yes no unknown Name of church: _____

Confirmation: Yes No N/A Religious Background: _____

Marital Status: never married divorced annulled widowed civil marriage

Groom: _____ Denomination/Religion: _____

Address: _____

City /Municipality: _____ Postal Code: _____

Phone: _____ Fax: _____ E-mail: _____

Baptism: yes no unknown Name of Church: _____

Confirmation: Yes No N/A Religious Background: _____

Marital Status: never married divorced annulled widowed civil marriage

Place of Marriage: this parish other: _____

Paperwork to be completed by: _____ Permission to be given

Officiant: Parish Clergy; other Clergy: _____ Delegation needed

Other Clergy to assist or participate: _____

Marriage Preparation Course: locally in: _____

Dispensations: Mixed Religion (IX) Disp Cult (IX) Form (X) Nihil Obstat/ Testimony (III)

Married by: Ontario Licence or Ontario Banns: _____

Publish Church Banns: No Yes dates: (1) _____

Ontario Banns: No Yes (2) _____ (3) _____

Date of Interview: _____ Date of next Meeting: _____

Comments or instructions given to couple:

PART SEVEN - FUNERALS

A. FUNERAL RITES

For a complete review of the pertinent documents, see Canons 1176 to 1185; and the Order of Christian Funerals (RCF).

I. Introduction

263. In the Funeral Rites, the Church celebrates the paschal mystery of Christ by commending the dead person to the mercy of God, giving consolation to those grieving the loss of a loved one, supporting the Christian hope of all God's people, and giving witness to its faith in the resurrection of the baptized in Christ.
264. The bodies of the faithful, made temples of the Holy Spirit, washed in the waters of Baptism, anointed by the sacred chrism, and nourished by the Body and Blood of Christ, are honoured as the creation of God by Christian burial as they are brought to the church. There the Eucharist is celebrated.
265. The Church earnestly recommends that the pious custom of burying the bodies of the deceased be observed; nevertheless, the Church does not prohibit cremation unless it was chosen for reasons contrary to Christian doctrine (Canon 1176).

II. Time and Place of Celebration

266. The Funeral Mass may be celebrated on any day except on Holy Days of Obligation, Holy Thursday, the Easter Triduum, and the Sundays of Advent, Lent and Easter. In Canada, the Funeral Mass may not be celebrated on any Sunday.
267. On Holy Thursday and during the Easter Triduum, if necessary, a Liturgy of the Word may be celebrated with singing, but Communion may not be distributed (*Notitiae* 11 (1975) 288). A Memorial Mass may be celebrated at a later date.
268. The Funeral Mass may only be celebrated in a church, normally the parish church of the deceased; however, another church may be chosen for a justified reason, with the consent of the parish priest of that church and notification of the proper pastor (Canon 1177). If a church is not large enough to accommodate a large number of people who will attend the funeral, the diocesan bishop may authorize the funeral to be held in another location.
269. **In the Archdiocese of Kingston**, it is forbidden to celebrate the Funeral Mass in a funeral home or chapel.
270. The preferred place for the Funeral Liturgy, even a Liturgy of the Word, is in the church, although Liturgies of the Word are permitted in the Funeral Home; however, these usually lack the full expression of the Church's faith and hope, especially if there is a lack of singing and the ritual symbolism that the church provides.

III. Ministers

271. Except for the Mass, a deacon may officiate at all the Funeral Rites. The Conference of Bishops, with the confirmation of the Holy See, may authorize lay persons to conduct these rites (RCF 19).
272. When the Funeral Mass is celebrated, the priest celebrant must celebrate the whole rite; that is, all the essential or presidential parts of the Rite. Other priests or deacons may assist with the parts which pertain to them, such as proclaiming the Gospel and the Intercessions. The priest celebrant officiates at the Final Commendation. The only exception is when a bishop is present; he may officiate at the Final Commendation.

IV. Those to be Given Christian Burial

273. All baptized Catholics have a right to a Funeral Mass and Christian Burial (Canon 1176).
274. Catechumens are entitled to full Christian Burial (Canon 1183 § 1), as well as children whose Baptism was intended by their parents but who died before being baptized (Canon 1183 § 2).
275. Non-Catholics may be accorded Catholic Funeral Rites if they are unable to have their own minister, if the Non-Catholic has not practised in his or her faith and the practising Catholic spouse requests the funeral in the Catholic Church or if the Non-Catholic has been attending the Catholic Church. A Catholic Funeral should not be celebrated if it was against the wishes of the deceased (Canon 1183 § 3).
276. Funeral rites are denied to those who publicly denied the Catholic Faith, those under the sentence of excommunication, those who chose the cremation of their bodies for reasons contrary to Christian faith, and manifest sinners whose funerals would give public scandal to the faithful (Canon 1184). **In the Archdiocese of Kingston**, the local Ordinary is to be consulted, and his judgment must be followed.
277. Any form or appearance of a Funeral Mass must also be denied to a person who is excluded from ecclesiastical funerals (Canon 1185). However, the priests may offer a Mass for the intention of the person, provided there is no scandal given. Nevertheless, none of the texts or readings of the Funeral Mass may be used; nor may a Funeral Mass with the body not present be celebrated (see Canon 901).

V. Celebration of the Funeral Liturgy

278. The Church recommends that the body of the deceased be brought to the church for the Funeral Liturgy in order that the body created by God may be accorded due dignity and honour.
279. A Funeral, whether a Mass or a Liturgy of the Word, is an act of worship of the God who creates and sustains life. The music chosen must be of a religious nature and be liturgically approved. Secular music/songs are not permitted.
280. The Readings must be from the Bible. One or two Readings may precede the Gospel. No other readings are permitted.

281. As part of the funeral liturgy, the homily relates the immediate experience of Christian death of a particular believer to the timeless paschal mystery of our Lord's death and resurrection and to the promise of eternal life. Thus, the homily should be personal, in that it is attentive to the grief of those present, and include an expression of praise and gratitude to God for the gift of a Christian life, and such other virtues or strengths apparent in the deceased's life or in facing death. The homily also affirms God's compassionate love and offers hope and consolation to those who mourn.

VI. Eulogies or Words of Remembrance

282. As a general policy, eulogies are not permitted during the Funeral Liturgy. If family members request a eulogy or words of remembrance at the Funeral Liturgy, the priest or deacon making the arrangements should try to accommodate them in one of the following ways:
- a. Incorporate in the homily some salient points concerning the life of the deceased, which may be provided by a member or members of the family;
 - b. Suggest a printed souvenir leaflet with biographical and other details of the deceased's life and achievements which may be distributed at the time of the funeral;
 - c. Offer an opportunity to reflect upon the life of the deceased at the conclusion of the vigil service, following the prayers at the cemetery, or at a reception following the funeral.
 - d. **In the Archdiocese of Kingston**, if these options are not satisfactory, the parish priest may permit a eulogy or words of remembrance at the funeral liturgy after the reception of the body before the Collect Prayer of the Mass.
283. Whenever a eulogy or words of remembrance are part of any liturgical celebration, the following norms are to be followed:
- a. If at all possible, the words of remembrance should be delivered from a stand, even a temporary one, other than the Ambo, since the Ambo is reserved for the proclamation of the Word of God (see GIRM no 272).
 - b. The words of remembrance are to be given by only one person, who is a member of the family or close friend of the deceased, chosen by the family in consultation with the parish or presiding priest. The person should be a person of good moral character and reputation, preferably a person of known Christian virtue.
 - c. The words of remembrance are to be given from notes or a written text prepared beforehand in consultation with the presiding priest or deacon.
 - d. The words of remembrance, brief in nature, have the intent of giving thanks to God for the life of the deceased. They may focus on the life and accomplishments of the deceased with an example or two highlighting the virtues or qualities of the deceased. They may also offer a word of comfort and encouragement to the survivors and include an expression of gratitude for the support and encouragement received by the family members. The words of remembrance should never include thoughts, material, or expressions of belief that do not conform to Catholic teaching.

VII. Record of Funeral

284. When the burial has been completed, a record is to be made in the register of deaths of the date of the funeral, and the place and date of burial, if known. In addition, a service in the funeral home and /or cremation might be noted under “Remarks” (Canon 1182).

VIII. Funeral of a Priest

285. **In conformity with Archdiocesan policy**, each priest is requested to provide the following information to the Office of the Archbishop in order to facilitate communication with his family members in the planning of his funeral:
- a. Name and contact information of his next of kin and the executor of his estate;
 - b. Information pertaining to his wishes for his funeral, such as the name of the priest to deliver the Homily, any Biblical Readings he has chosen; place of burial, names of concelebrants, etc., and, if he is retired, the church in which the funeral is to be celebrated.
286. As is the custom in the **Archdiocese of Kingston**, each priest is requested to offer three Masses for the repose of the soul of his deceased confrere.

B. CREMATION

I. Introduction

287. Since the Congregation for Divine Worship and the Sacraments issued a response that the cremated remains should be treated with the same dignity and respect that would be accorded to the body of the deceased, the prayers of the Order of Christian Funerals are to be adapted to the new circumstances.

II. Form of Celebration with Cremated Remains

288. **In the Archdiocese of Kingston**, the following will be the normal practice for celebrating a Funeral Mass in the presence of cremated remains. The information contained on page 433 of the Order of Christian Funerals (Canadian edition) is now replaced by the following procedure. In general terms, the funeral with cremated remains is identical to the funeral with the body present with regard to the use of the paschal candle, holy water, and incense. (Approved by Archbishop Brendan O’Brien, June 16, 2014).
- a. **The Rite of Reception** of cremated remains follows the same procedure as receiving the body of a deceased person. In this case, one of the two forms of welcome (found on page 180 of the Order of Christian Funerals) is used, substituting the word “body” with “the mortal remains” or another suitable term. As in the case of the reception of the body, holy water is used only once during the Funeral Liturgy, either at the reception of the body or at the final commendation. The urn may be held by a funeral director or member of the family, or placed on a small table as the rites begin at or near the entrance of the church. If it is the custom of the parish to use a white pall over a casket, then a small white pall is placed over the urn or container of cremated remains. This is especially appropriate if the form (nature) of the container might be a distraction or draw undue attention.
 - b. **Procession into the church:** The vessel of cremated remains is carried in procession, followed by the family, and is placed on a small table in the aisle in front of the altar. The paschal candle is placed nearby. As in the case of the presence of the body, a picture of the deceased is not placed on the table or at the front of the church. Pictures and other memorabilia might be placed in the vestibule or entrance of the church. Only images of Christ and the saints may be displayed in the sanctuary or at the front of the church. Civil or church honours or decorations received by the deceased may be placed on a lower level in front of the casket or urn. These should not be placed on the casket or urn itself.
 - c. **The Rite of Final Commendation** takes place in the usual manner with the use of holy water and incense (or incense only, if holy water was used in the rite of reception). If holy water is used during the Rite of Final Commendation, the explanatory words used before the sprinkling of holy water should be modified to clarify the meaning of its use, as follows:

In baptism, N. shared in the death and resurrection of Christ.
In memory of baptism, we use this holy water,
and pray that he / she may be welcomed into the glory of eternal life.

No other changes are necessary regarding the use of incense or for the remainder of the Rite of Final Commendation.

- d. **The Rite of Committal** in the Order of Christian Funerals remains unchanged, with the insertion of committal prayers for the burial or inurnment of cremated remains (page 410) used as indicated.

III. Permission for Celebrating Mass with Cremated Remains

289. Although an indult of the Holy See (December 3, 1984) has been granted to celebrate the Funeral Mass in the presence of cremated ashes, it is still necessary to request the permission of the Ordinary to celebrate the Funeral Mass with cremated remains present. The local Ordinary is to ascertain that cremation was not inspired by motives contrary to Christian teaching (Canon 1176, 3). It is important to note:
 - a. that the motives referred to are those of the deceased and not those of the family members or executors of the deceased;
 - b. that the only reason for denying the celebration of the Funeral Mass in the presence of the ashes is when cremation is motivated by beliefs contrary to Christian teaching, such as the denial of the resurrection or afterlife.
290. To facilitate the request for “Permission to Celebrate the Funeral Mass in the Presence of Cremated Remains”, the form below in section C is ordinarily to be used. The form is to be completed by a priest or deacon, after appropriate discussion with the family or executor.
291. On the part of the priest, every effort should be made to ensure that the cremated remains will be treated with the same respect and dignity as accorded the body of the deceased by burial or inurnment. It should be explained to those planning the Funeral Liturgy that the practice of scattering the cremated remains, keeping them at home, dividing the ashes among family members or friends, or placing the ashes in articles to be worn or kept as mementos does not display appropriate reverence due to the dignity of a child of God.
292. While the reverent disposition (burial or inurnment) of the cremated remains is important, it is not in itself sufficient reason to deny the celebration of the Funeral Mass. If the priest is of the opinion that the Funeral Mass should be denied, he is to consult the Ordinary before communicating such a decision to the family.
293. The family or executor should provide the priest with the appropriate information concerning the place of burial so that it can be included in the Parish Register.

PETITION TO CELEBRATE THE FUNERAL MASS IN THE PRESENCE OF THE CREMATED REMAINS

Your Grace,

The Family of _____ request permission to celebrate the Eucharist in the presence of the cremated remains of their departed loved one, with the understanding that the request for cremation is not associated with an expressed lack of belief by the deceased in the resurrection of Christ or the dead.

In keeping with Catholic tradition that the cremated remains should be treated with the same dignity and respect as the body, the Family has been advised:

- 1) That they should undertake to bury in the ground or place in a columbarium the cremated remains of the deceased as soon as possible following the Funeral Mass;
- 2) That they should provide the parish with the appropriate information about the burial or inurnment, to be included in the *Parish Register*;
- 3) That the ashes of the deceased should remain integral, that is, they should not divide the ashes among family members or friends, or place the ashes in articles to be worn or kept as mementos, or divide the ashes for interment in several locations.

Signed on this _____ day of _____, 20____ at _____, Ontario.

Pastor or delegate: _____

Parish: _____

+++++

For Chancery Use:

Permission is hereby given to celebrate the Funeral Mass in the presence of the cremated remains.

Given of this _____ day of _____, 20____ at Kingston, Ontario.

Archbishop / Delegate

PART EIGHT - DEDICATION OF A CHURCH AND AN ALTAR

A. RITE OF DEDICATION OF A CHURCH AND AN ALTAR

For a complete outline see: Canons 1205 to 1222; 1230 to 1239; Rite of Dedication of a Church and Altar (RDCA); and General Instruction of the Roman Missal, (GIRM) 288 to 318.

I. Introduction

294. The Rite for the Dedication of a Church and an Altar is properly considered among the most solemn liturgical services. A church is the place where Christians are gathered to hear the word of God, to offer prayers of praise and intercession to God, and, above all, to celebrate the sacred mysteries. A church building stands as an image of Christ among his people. It is a reflection of the Church, the Body of Christ, God's temple built of living stone (RDCA, introduction).
295. The Altar within the church is an image of the Holy Jerusalem where the saints are gathered around the Lamb, and as such, the Altar is a sign of Christ himself, who is the priest, the victim, and the altar of his own sacrifice. The Altar represents the heavenly banquet, around which all God's people are gathered in the sacred meal to be nourished by the Body and Blood of Christ as a pledge of the resurrection (RDCA, introduction; GIRM 296).

II. Forms of Celebration

296. The Roman Rite of the *Order of the Dedication of a Church and an Altar* (issued May 29, 1977) contains several rites for the following occasions:
- a. Laying a Foundation Stone of a Church
 - b. Dedicating a Church
 - c. Dedicating a Church in Which the Eucharist Has Been Celebrated
 - d. Dedicating an Altar
 - e. Blessing a Church
 - f. Blessing an Altar
 - g. Blessing a Chalice and Paten
297. A church is dedicated when it is a permanent building to be used exclusively for divine worship. A church is blessed when it is a private oratory or chapel or when it will be used for divine worship for a time (RDCA chapter 2, no 2).
298. A church cannot be dedicated without dedicating the altar (RDCA chapter 3, no. 1).

III. Choice of the Day of Dedication

299. The Dedication of the Church should be celebrated on a day when as many of the people as possible can participate, especially on a Sunday. Since the Dedication contains its own Prayers and Readings, which must be used in their entity, it cannot be celebrated on Holy Days of Obligation or major Solemnities, such as the Easter Triduum, Christmas, Epiphany, Ascension, Pentecost, Ash Wednesday, All Souls Day, and the weekdays of Holy Week. It is always celebrated within the context of the Eucharist (RDCA chapter 2, nos 7-9).

300. In so far as possible, the opening of a new church and its dedication should take place in the same celebration. Therefore, Mass should not be celebrated in the new church before its dedication. When this is impossible, a separate rite must be used. This rite is also used when there is something new or greatly changed which affects the building itself, such as a major or complete renovation or if a chapel is raised to the status of a parish church (RDCA chapter 3, no1).
301. The day of Dedication of the Church is observed as a solemnity in that church (RDCA chapter 2, nos 26-27).

IV. Choice of the Day for Blessing a Chapel or Oratory

302. A church, oratory, or chapel may be blessed on any day apart from the Easter Triduum. On Solemnities and Feasts, the texts of the day are used. On other days, either the Mass of the day or of the titular of the church may be used (RDCA chapter 5, nos 3-4).

V. Minister of Dedication or Blessing

303. The ordinary minister of Dedication or Blessing of a Church and an Altar is the diocesan bishop or a priest delegated by him ((RDCA chapter 2, no 6; chapter 4, nos12 and 16; chapter ,6 no 4; Canon 1206-1207).

B. THE ALTAR

I. Construction and Placement of the Altar

304. In new churches, there should only be one altar, so that, in the assembly of God's people, the one altar may signify our one Saviour Jesus Christ and the unity of the faithful in the one Eucharist. A chapel separate from the main body of the church may also contain an altar, where the Mass can be celebrated with a small group of people (RDCA chapter 4, no 7; chapter 5, no 7; GIRM 303).
305. The altar must be constructed away from the wall so that the priest can easily walk around it. It should also be placed in a central place which draws the attention of the whole congregation. It should be constructed of a solid and worthy material, such as stone or wood or any other material approved by the diocesan bishop (RDCA chapter 4, nos 8-9; chapter 5, nos 8-9; Canon 1236; Decree of CCCB no 21; GIRM 301).
306. The placing of relics of the martyrs beneath the altar is desirable but not necessary. It should be noted that relics must be authentic with no doubtful credibility and be of such a size that they are recognizable. Excessively small relics should not be deposited. Relics are not to be placed on or in the table of the altar but beneath the altar (RDCA chapter 2, no 5; chapter 4, no 11; chapter 6 no 3; Canon 1237 § 2; GIRM 302).
307. The altar is the symbol of Christ and his perfect sacrifice; it is to be used solely for the eucharistic banquet. Statues, pictures and relics of saints must never be placed on or over the altar when exposed for public veneration (RDCA chapter 4, no 10; see Canon 1239).

II. Dedication or Blessing of an Altar

308. To be dedicated, an altar must be fixed; that is, it is attached to the floor in a manner that it cannot be moved (RDCA chapter 4, no 6; Canon 1235, 1237; GIRM 298, 300).
309. A moveable altar is blessed (RDCA chapter 6, no 1; Canons 1235, 1237; GIRM 298, 300).
310. Dedication of an Altar: The dedication of an altar is celebrated within the context of the Mass (RDCA chapter 4, no 23; chapter 5, no 15). Mass should not be celebrated on the altar before it is dedicated (RDCA chapter 4, no 13).
 - a. The diocesan bishop is the normal minister of the Rite of Dedication of an Altar; he may delegate another priest (RDCA, chapter 2, no 6).
 - b. The texts for the Ritual Mass of the Dedication of an Altar are used, except for Holy Days of Obligation and Solemnities, the Sundays of Advent, Lent, and Easter. On these days, the texts of the day are used, except for the Prayer over the Offerings and the Preface. These are always used (RDCA, chapter 4, nos 14-15).
311. Blessing of an Altar: It is desirable that the blessing of an altar be celebrated during Mass. (RDCA, chapter 6, no 6).
 - a. The texts of the Mass of the day are used when the Eucharist is celebrated, and the Blessing may be celebrated on any day except the Easter Triduum (RDCA, chapter 6, nos 4-6).
 - b. A moveable altar should be blessed by the diocesan bishop or by the pastor, administrator, or rector of the church and may be celebrated on any day except the Easter Triduum (RDCA, chapter 6, nos 4-6).
312. The altar remains uncovered until the dedication or blessing (RDCA, chapter 4, no 21; chapter 6, no 7).

PART NINE – COPIES OF SACRAMENTAL RECORDS

A. PRIVACY OF INFORMATION

313. The Personal Information Protection and Electronic Documents Act (Canada), or PIPEDA as it is commonly known, applies to the collection, use, and disclosure of personal information in the course of commercial activities. Whether or not Churches fall under the definition of “commercial activities”, Parishes need to have a policy in place. The following policy will apply to all Parishes in the Archdiocese of Kingston.
314. The following persons may request and receive a copy of their sacramental record:
 - a. For a Baptismal, Confirmation, First Communion, or Marriage certificate:
For adults: only the person(s) named in the register may request a copy of any sacramental record, either in person or in writing;
For minors: only parents, if so named in the register, or a custodial guardian, if personally known to the Parish or who can provide a legal document, may request a copy of any sacramental record, either in person or in writing;
 - b. For a deceased person: the death, baptismal, or marriage certificate of the deceased may only be requested by the next of kin, executor, or estate administrator, if personally known to the Parish or who can provide a legal document. They may request a copy of any sacramental record, either in person or in writing.
315. Only the qualified person named above who requested a copy of the sacramental record from the Parish can claim the certificate or give directions for transmitting the certificate by hand, mail, or electronic means. A third party must have written authorization, naming them personally, in order to receive the certificate.
316. The Parish may request a modest fee for providing baptismal, marriage, and death certificates, especially for non-church related purposes. Any fee should be agreed upon beforehand.

B. GENEALOGICAL RESEARCH

317. Parishes, at their discretion, may provide information relating to a person's family tree. Such requests should normally be made in writing and should contain as much information as possible. Requests made to examine parish registers in person may be permitted only at the discretion of the Archdiocese. In both cases, the following guidelines should be observed:
- a. If the person about whom information sought is deceased for 30 years or more, the church can release the information requested with few concerns as to liability.
 - b. If the person has been deceased for fewer than thirty years, the Parish should proceed with caution, after having considered the merits of each request.
 - c. If the person is not deceased, it is the responsibility of the inquirer to arrange for the person's written permission, stating that he or she has no objection to the release of this information. If that person has an objection, no information should be released.
 - d. Individuals seeking genealogical information should provide a written declaration that no personal information will be published or placed in the public domain without the written approval of the living persons to whom the records relate. In addition, it is strongly recommended that those requesting the information sign an indemnification clause, that if a claim is subsequently made against the church, the church would be in a position to look to the researcher for indemnification. In addition, the person viewing the registers should indicate in writing precisely what information is being sought or received and should leave a copy, signed and dated, of all material copied from registers.
318. Receiving or transmitting the information:
- a. If the request for genealogical information was made in writing, the person seeking the information may pick it up in person, so long as the church has written evidence of the request for information.
 - b. If the person seeking the information wishes to have a third party pick up the information, the person requesting the information must provide the church with written authorization to release the information to a specific individual, so named in the letter.
 - c. A copy of the request for information and of all information forwarded to the enquirer should be retained in the parish records.
319. The Parish may request a modest fee for providing information or baptismal, marriage, and death certificates. Any fee should be agreed upon beforehand.

PART TEN – CELEBRATING THE SACRAMENTS OF PENANCE, ANOINTING, AND FUNERAL RITES WITH THOSE WHO HAVE CHOSEN MEDICAL ASSISTANCE IN DYING (PHYSICIAN-ASSISTED SUICIDE)

A. INTRODUCTION

320. Canon Law states that care must be taken that the Sacraments are never denied to the faithful who ask for them, are properly disposed, and are not prohibited by law from receiving them (Canon 843, 1), and that all Christ's faithful who have died are to be given a Church funeral according to the norms of law (Canon 1176). However, Canon 1184 does state that funeral rites are denied to those who have publicly denied the Catholic Faith, those under the sentence of excommunication, those who chose the cremation of their bodies for reasons contrary to Christian faith, and manifest sinners whose funerals would give public scandal to the faithful.
321. In deciding whether the Sacraments or a Funeral Mass should be celebrated, the following principles should be kept in mind:
 - a. The ultimate aim of the Church's mission is the salvation of souls;
 - b. The generous and unconditional love of God must be proclaimed in our ministry;
 - c. We can accompany the dying by prayer with them, but we must never participate in or support Medical Assistance in Dying. The moment the decision is made to end life, the sacraments cannot be conferred.

B. PASTORAL CARE

322. Pastoral Care involves two-time frames: pastoral care before a person seeks or considers Medical Assistance in Dying and pastoral care after a person chooses Medical Assistance in Dying. In all situations, pastoral care is never denied.
323. Pastoral Care is an important dimension to accompany the sick person and to manifest the love and mercy of God, who sent his Son to take our human nature and share in our suffering as a way to reveal the path to salvation.
324. Pastoral Care allows the opportunity for the Church's minister to dialogue and accompany the person with compassion and prayerful support, which may encourage a change of heart. A pastoral encounter may also shed light on the person's thinking and state of mind in this complex situation and indicate whether the celebration of Sacraments and/or a Funeral Mass is appropriate.

C. EVALUATING THE DISPOSITION OF THE PERSON

325. Central to the priest's discernment is the disposition of the person. The priest must seek to discover, as well as possible, the mindset of the sick and suffering person. It is often difficult to know why a person chooses to end his or her life.

326. Several factors may have affected the decision of the person, which has lessened the person's ability or freedom to make an informed decision, including the following:
- a. Has the person, particularly an elderly person, been made to feel burdensome to family or society, or is the person experiencing pressure from others?
 - b. Is the person afraid to die alone?
 - c. Is the person nervous or fearful about experiencing pain, or does the person have a low tolerance for pain and suffering?
 - d. Has the burden of treatment, or the pain of a long illness, weakened the resolve of the person, so that the person is experiencing depression, or is under the influence of medication?
 - e. Has society convinced the person that early death is preferable?
 - f. Is the person confusing or equating medically assisted death with refusing disproportionate treatment, or discontinuing extraordinary treatment?
327. No document can establish a universal guideline or set a policy that fits all cases and circumstances; we can articulate the principles that guide our decision-making process, but each case must be weighed and evaluated on its own merits. Thus, the individual priest must exercise his pastoral judgment in conjunction and consultation with his bishop or other diocesan officials.
- a. Sacraments bear fruit only in those who receive them with the right disposition (*Catechism of the Catholic Church, 1131*). An attitude of faith and openness is essential.
 - b. A person who decides to end his or her life —contrary to divine law and Church teaching—and is unwilling to reconsider this decision, is not rightly disposed in faith to receive the sacraments.
 - c. In this case a priest will continue to pray with the person, offering pastoral support, while encouraging a change of heart.

D. SACRAMENT OF PENANCE

328. If the penitent, having been made aware of the gravity of the situation, is open to the Church's teaching on this issue, and will give serious reconsideration to his or her decision, the priest can offer absolution to the person. There is at least the beginning of contrition, a willingness to reconsider and thus possibly rectify the situation.
329. If the person is not open at least to reconsider his or her request, the priest would delay absolution to a later time when the person may be properly disposed.

E. SACRAMENT OF THE SICK

330. If the person turns away from seeking Medical Assistance In Dying or Euthanasia, the Sacrament of the Sick may be celebrated (presuming the person is seriously ill).
331. If the person remains unchanged in his or her decision to seek medically assisted death, the Sacrament would not be celebrated.
332. In the case of a person who has fallen unconscious, repentance is not to be assumed, and the Sacrament of Anointing will not be celebrated.

F. FUNERAL MASS AND RITES

333. **In the Archdiocese of Kingston**, when determining whether or not Funeral Rites, including the Funeral Mass, are to be celebrated, the priest must first consult the local Ordinary **in all cases**.
334. In spite of the decision of the deceased to pursue a medically assisted death, a Funeral Mass, a Liturgy of the Word or a public form of celebration may be celebrated if all of the following conditions are fulfilled: a) the Mass will be a genuine sign of the Church's faith; b) if the family did not encourage or cooperate in the Medical Assistance In Dying and needs the prayerful support of the Church; and c) if there is no danger of scandal.
335. If a Funeral Mass, a Liturgy of the Word or a public form of celebration is celebrated, the priest should meet with the family to ensure that the wording of the obituary notice is agreed on beforehand and does not mention the deceased's request for Medical Assistance In Dying, and that there will be no eulogy or words of remembrance during the Funeral Rites or at the Reception.
336. If the deceased supported Medical Assistance In Dying in a public or notorious way, or if the family actively supported or will support Medical Assistance In Dying, or there is a danger that the Funeral will encourage Euthanasia or Medical Assistance In Dying, a Funeral Mass or public Funeral Rites should not be celebrated. When a Funeral Mass is denied, no form of the Funeral Mass may be celebrated (Canon 1185); that is, none of the texts or readings of the Funeral Mass may be used; nor may a Funeral Mass with the body not present be celebrated (see also Canon 901).
337. If a Funeral Mass or Liturgy of the Word in the church is not to be celebrated, other alternatives may be suggested to the family:
 - a. A Liturgy of the Word with the family at the funeral home;
 - b. A Prayer Service with the family at the graveside;

The priest may offer a Mass, with the intention for the repose of the soul of the deceased, at a later date, provided there is no scandal and none of the texts or readings of the Funeral Liturgy are used.

GENERAL INDEX

THE SACRAMENTS OF THE CHURCH	3
GENERAL INTRODUCTION	3
PART ONE - INITIATION	4
A. SACRAMENTS OF INITIATION	4
I. <i>Introduction</i>	4
II. <i>Initiation of Adults and Children of Catechetical Age</i>	4
III. <i>Catechumens</i>	5
IV. <i>Reception of Baptized Adults into Full Communion in the Catholic Church</i>	6
V. <i>Reception of Baptized Children into Full Communion in the Catholic Church</i>	7
VI. <i>Infant Baptism</i>	7
B. CELEBRATING BAPTISM.....	9
I. <i>Matter and Form</i>	9
II. <i>Place of Celebrating Baptism</i>	9
III. <i>Minister of Baptism</i>	10
IV. <i>Those to be Baptized</i>	10
V. <i>Sponsors or Godparents</i>	12
VI. <i>Conditional Baptism</i>	12
VII. <i>Proof and Registration</i>	13
C. RITE FOR THE CONFERRAL OF CONDITIONAL BAPTISM.....	14
PART TWO - CONFIRMATION	22
A. THE SACRAMENT OF CONFIRMATION	22
I. <i>Introduction</i>	22
II. <i>Matter and Form</i>	22
III. <i>Minister of Confirmation</i>	23
IV. <i>Those to Be Confirmed</i>	23
V. <i>The Sponsor</i>	24
VI. <i>Registration of Confirmation</i>	24
VII. <i>Preparation</i>	24
B. THE CELEBRATION OF CONFIRMATION	26
PART THREE - THE EUCHARIST.....	29
A. THE SACRAMENT OF THE EUCHARIST	29
I. <i>Introduction</i>	29
II. <i>Matter and Form of the Eucharist</i>	29
B. CELEBRATING THE EUCHARIST	31
I. <i>Liturgical Sources</i>	31
II. <i>Manner of Receiving Communion</i>	31
III. <i>First Communion</i>	31
IV. <i>Communion Under Both Kinds</i>	32
V. <i>Posture during the Eucharist Prayer</i>	32
VI. <i>Concelebration</i>	33
VII. <i>Ministers of Holy Communion</i>	33
C. EUCHARISTIC DISCIPLINE.....	34
I. <i>Eucharistic Fast</i>	34
II. <i>Easter Duty</i>	34
III. <i>Communion Twice in One Day</i>	34
IV. <i>Time of Christmas Mass During the Night</i>	34

V.	<i>Time of the Mass of the Easter Vigil</i>	34
VI.	<i>Time of the Anticipated Sunday Mass</i>	35
VII.	<i>Mass Stipends</i>	35
D.	VIATICUM	36
I.	<i>Introduction</i>	36
II.	<i>Recipients</i>	36
III.	<i>Form of the Celebration</i>	36
IV.	<i>Minister of Viaticum</i>	36
E.	RESERVATION AND VENERATION OF THE BLESSED SACRAMENT	37
I.	<i>Introduction</i>	37
II.	<i>Place of Reservation</i>	37
III.	<i>Exposition of the Blessed Sacrament</i>	38
IV.	<i>Form of the Celebration</i>	38
V.	<i>Minister of Exposition</i>	39
VI.	<i>Vesture</i>	39
	PART FOUR - PENANCE	41
A.	THE SACRAMENT OF PENANCE	41
I.	<i>Introduction</i>	41
II.	<i>Forms of Celebration</i>	41
III.	<i>Minister of Reconciliation</i>	42
IV.	<i>Time and Place of Confessions</i>	43
V.	<i>Matter of Penance</i>	43
VI.	<i>The Penitent</i>	43
VII.	<i>Censures and Reserved Sins to the Holy See (See Canons 1364-1399)</i>	44
VIII.	<i>Those Received into Full Communion</i>	44
	PART FIVE - ANOINTING OF THE SICK	45
A.	THE SACRAMENT OF THE ANOINTING OF THE SICK.....	45
I.	<i>Introduction</i>	45
II.	<i>Matter and Form</i>	45
III.	<i>Minister of Anointing</i>	45
IV.	<i>Those to Be Anointed</i>	46
	PART SIX - MATRIMONY	47
A.	THE SACRAMENT OF MARRIAGE	47
I.	<i>Introduction</i>	47
II.	<i>Form and Matter of the Sacrament</i>	47
III.	<i>Those to be Married</i>	48
IV.	<i>List of Impediments to Marriage</i>	49
V.	<i>Officiant of Marriage</i>	49
VI.	<i>Place and Time of Marriage</i>	50
VII.	<i>Preparation for Marriage</i>	51
VIII.	<i>Celebration</i>	51
IX.	<i>Registration of Marriages</i>	52
B.	PERMISSIONS AND DISPENSATIONS.....	53
I.	<i>Permission to Marry</i>	53
II.	<i>Dispensation from Disparity of Cult</i>	53
III.	<i>Dispensation from Canonical Form</i>	53
IV.	<i>Promise of the Catholic Party</i>	53
V.	<i>Civil Requirements</i>	53
VI.	<i>Convalidation and Sanation</i>	54
C.	DIOCESAN FORMS	54
	PART SEVEN - FUNERALS	56

A.	FUNERAL RITES	56
I.	Introduction.....	56
II.	Time and Place of Celebration.....	56
III.	Ministers	57
IV.	Those to be Given Christian Burial.....	57
V.	Celebration of the Funeral Liturgy	57
VI.	Eulogies or Words of Remembrance	58
VII.	Record of Funeral	59
VIII.	Funeral of a Priest	59
B.	CREMATION.....	60
I.	Introduction.....	60
II.	Form of Celebration with Cremated Remains	60
III.	Permission for Celebrating Mass with Cremated Remains.....	61
PART EIGHT - DEDICATION OF A CHURCH AND AN ALTAR.....		63
A.	RITE OF DEDICATION OF A CHURCH AND AN ALTAR	63
I.	Introduction.....	63
II.	Forms of Celebration	63
III.	Choice of the Day of Dedication	63
IV.	Choice of the Day for Blessing a Chapel or Oratory.....	64
V.	Minister of Dedication or Blessing	64
B.	THE ALTAR.....	64
I.	Construction and Placement of the Altar	64
II.	Dedication or Blessing of an Altar.....	65
PART NINE – COPIES OF SACRAMENTAL RECORDS.....		66
A.	PRIVACY OF INFORMATION	66
B.	GENEALOGICAL RESEARCH.....	67
PART TEN – CELEBRATING THE SACRAMENTS OF PENANCE, ANOINTING, AND FUNERAL RITES WITH THOSE WHO HAVE CHOSEN MEDICAL ASSISTANCE IN DYING (PHYSICIAN-ASSISTED SUICIDE).....		68
A.	INTRODUCTION	68
B.	PASTORAL CARE	68
C.	EVALUATING THE DISPOSITION OF THE PERSON	68
D.	SACRAMENT OF PENANCE.....	69
E.	SACRAMENT OF THE SICK.....	70
F.	FUNERAL MASS AND RITES	70
GENERAL INDEX.....		71