

**THE PARTICULAR LAW
OF THE
UKRAINIAN GREEK CATHOLIC CHURCH**

*ACCORDING TO THE
CODEX CANONUM ECCLESiarUM ORIENTALIUM*

Promulgated by the Major Archbishop Sviatoslav Shevchuk
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(ad experimentum for three years)

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**THE CANONS OF THE PARTICULAR LAW
OF THE
UKRAINIAN GREEK CATHOLIC CHURCH**

Introductory canon

Can. 1. (CCEO, c. 1) The canons of this Particular Law concern only the Ukrainian Greek Catholic Church.

**TITLE I
MAJOR ARCHIEPISCOPAL CHURCH OF THE UGCC**

**Chapter I
Election of the Major Archbishop**

Can. 2. (CCEO, c.64)

§ 1. A candidate for the Major Archbishop's dignity should be at least 40 years of age and should have been a presbyter for at least ten years.

§ 2. A bishop or presbyter may be elected as Major Archbishop.

Can. 3. (CCEO, c. 65 §2)

For the election of the Major Archbishop, the Synod must be convened within two months of the Major Archbishop's see becoming vacant.

Can. 4. (CCEO, c. 70)

§ 1. At the Synod of Bishops, convened for the election of the Major Archbishop, the protothronos - Archbishop Metropolitan of Lviv presides.

§ 2. If the Archbishop Metropolitan of L'viv is impeded, then the presider at the Synod of Bishops for the election of the Major Archbishop will be one chosen from among those present at the first session.

Can. 5. (CCEO, c. 71 §1)

§ 1. The secretary of the synod of bishops functions as secretary for the synod of bishop which is convoked for the election of the Major Archbishop. In case of his absence the synod of bishops at their first session elect a secretary for the Election Synod from among the bishops present.

§ 2. There should always be at least two scrutineers at this Synod. This is a task exercised by the youngest bishops in order of episcopal consecration present at this Synod.

Can. 6. (CCEO, c. 72 § 1)

§ 1. The one who has obtained two-thirds of the vote is elected as Major Archbishop. If no one has received the required majority votes after twelve ballots, then for the election, the subsequent three ballots must have an absolute majority. Should these three ballots prove inconclusive, then in the next ballot, votes are cast for the two candidates who received the greatest number of votes in the third balloting. The one who obtains an absolute majority of votes is elected. (CCEO, c. 72 §1; 183: §§3-4).

§ 2. If after all balloting, because of a tie vote, it is not clear who the candidates are for the new balloting, or who has been elected, the tie is resolved in favour of the one who is senior according to presbyteral ordination. If no one precedes the other by presbyteral ordination, the one who is senior by age is chosen. (CCEO, c. 183 §4).

§ 3. Only one vote may be taken at one session. Only four sessions are permitted each day. Two in the morning and two in the afternoon.

Chapter II Rights and Obligations of the Major Archbishop

Can. 7. (CCEO, c. 83 § 1)

The Major Archbishop has the right and obligation to conduct pastoral visitations to eparchies and exarchates no less than once in every five years.

Can. 8. (CCEO, c. 86 § 1)

The Major Archbishop may confer episcopal consecration on all bishops of the Major Archiepiscopal Church.

Can. 9. (CCEO, c. 89 § 2)

The Major Archbishop can commit a function of conducting affairs that regard the entire Major Archiepiscopal Church to any cleric, with the consent of his eparchial bishop, or in the case of a member of a religious institute or of a society of common life in the manner of religious, with the consent of his major superior. For the duration of the function, the Major Archbishop can subject the cleric directly to himself.

Can. 10. (CCEO, c. 94)

The Major Archbishop is obliged to celebrate the Divine Liturgy for the people of the entire Church over which he presides each Sunday, on the Patronal feast of the cathedral church, and the following twelve feast days:

1. The Nativity of the Most Holy Theotokos;
2. The Universal Exaltation of the Honourable and Life-giving Cross;
3. The Entrance into the Temple of the Most Holy Theotokos;
4. The Nativity of Our Lord Jesus Christ;
5. The Theophany of Our Lord Jesus Christ;
6. The Encounter of Our Lord;
7. The Annunciation of the Most Holy Theotokos;
8. The Entrance of the Lord into Jerusalem;
9. The Ascension of Our Lord Jesus Christ;
10. The Descent of the Holy Spirit;
11. The Transfiguration of Our Lord Jesus Christ;
12. The Dormition of the Most Holy Theotokos;

Chapter III Synod of Bishops

Can. 11. (CCEO, c. 102 § 2)

§ 1. All bishops of the Major Archiepiscopal Church have a right to a deliberative vote.

§ 2. In financial matters only eparchial bishops of the Major Archiepiscopal Church have a deliberate vote.

Can. 12. (CCEO, c. 102 § 3)

The Major Archbishop may invite the following to sessions of the Synod of Bishops:

- 1) Bishops who are not members of the Synod of Bishops, with the right to a consultative voice.
- 2) Other hierarchs who are not bishops with the right to a consultative voice.
- 3) Experts, who have no consultative voice, but may be present at the sessions of the synod only when presenting their own reports and related discussions.

Can. 13. (CCEO, c. 106 § 2)

The Synod of Bishops should be convened annually at a time determined by the Synod.

Can. 14. (CCEO, c. 107 § 1)

§ 1. Each session of the Synod of Bishops is canonical and each casting of ballots is valid, provided that two thirds of the bishops obliged to participate in the Synod of Bishops are present.

§ 2. In accordance with (CCEO, c. 72, 149, and 183:§ 3 - 4, decisions of the Synod are valid, providing an absolute majority of votes is obtained by those present. In the event of a tie, the Presider has the casting vote.

Can. 15. (CCEO, c. 111 § 1)

§ 1. The Major Archbishop promulgates the laws and publishes decisions enacted by the Synod of Bishops by publishing them electronically on the official website of the Ukrainian Greek Catholic Church (ugcc.ua), and using all technical means possible to prevent third parties from tampering with the text of laws and decisions.

§ 2. The authentic texts of laws and decisions with the original signatures must be printed and kept in the archives of the curia of the Major Archbishop.

§ 3. In the event of differences in the electronic published laws and decisions, the written printed text is to be considered authentic.

§ 4. The legislative texts and decisions are to be published in the “Blahovisnyk of the Major Archbishop of the Ukrainian Greek Catholic Church”.

§ 5. The legislative texts acquire full force of law two months after electronic publication unless in the same law, it is determined otherwise.

§ 6. For acquiring the force of law, one must observe the norms pertaining to administrative acts (CCEO, c. 1511). Synodal administrative acts in the external forum acquire force as other laws. (See §5)

Chapter IV
Econome of the Major Archiepiscopal Church

Can. 16. (CCEO, c. 122 § 2)

The econome of the Major Archiepiscopal Church is appointed by the Major Archbishop with the consent of the permanent synod for a five year term.

Chapter V
The Vacant Major Archiepiscopal See

Can. 17. (CCEO, c. 127)

§ 1. When the Major Archiepiscopal See is vacant, the administrator of the Major Archiepiscopal Church is the Protothronos - Archbishop Metropolitan of Lviv.

§ 2. Should the Protothronos be impeded, the oldest bishop by ordination among the bishops of the Major Archiepiscopal curia becomes the administrator. If there are none, then one of the bishops from the members of the Permanent Synod.

TITLE II EPARCHIES AND BISHOPS

Chapter I Election of Bishops

Can. 18. *(CCEO, c. 182 § 1)*

Members of the Synod of Bishops of the Ukrainian Greek Catholic Church, propose candidates to the episcopacy in accordance with procedures approved by the synod of Bishops.

Can. 19. *(CCEO, c. 186 § 1)*

If the Synod of Bishops cannot be convened for the election of a bishop or bishops, the Major Archbishop after consulting the Apostolic See, is to seek the votes of the bishops by letter. In this case, the Major Archbishop must employ for the validity of the act the services of two bishops as scrutineers, who are to be designated with the consent of the Permanent Synod.

Chapter II The Rights and Obligations of the Eparchial Bishop

Can. 20. *(CCEO, c. 194)*

The eparchial bishop can confer upon clerics subject to him only those dignities approved by the Synod of Bishops of the Ukrainian Greek Catholic Church.

Can. 21. *(CCEO, c. 198)*

The eparchial bishop is obliged to celebrate the Divine Liturgy for the people of the eparchy entrusted to him each Sunday, on the Patronal feast of his cathedral and the following twelve feasts:

1. The Nativity of the Most Holy Theotokos;
2. The Universal Exaltation of the Honourable and Life-giving Cross;
3. The Entrance into the Temple of the Most Holy Theotokos;
4. The Nativity of Our Lord Jesus Christ;
5. The Theophany of Our Lord Jesus Christ;
6. The Encounter of Our Lord;
7. The Annunciation of the Most Holy Theotokos;
8. The Entrance of the Lord into Jerusalem;

9. The Ascension of Our Lord Jesus Christ;
10. The Descent of the Holy Spirit;
11. The Transfiguration of Our Lord Jesus Christ;
12. The Dormition of the Most Holy Theotokos;

Can. 22. (CCEO, C. 199 § 2)

The eparchial bishop is to see that:

- 1) In the cathedral, at least part of the divine office is to be celebrated, vespers, matins and one of the hours of the daily cycle is to be chanted, even daily.
- 2) In all parish churches where possible, vespers is to be celebrated on the vigils of Sundays and Holy days, and matins on each Sunday and feast days.

Can. 23. (CCEO, c. 204 § 3)

On days of important solemnities, i.e. Easter, the Descent of the Holy Spirit, the Nativity of Our Lord Jesus Christ, the Theophany of Our Lord Jesus Christ, the feast of the cathedral church - the eparchial bishop is not to be absent from his eparchy, except for some very grave reason.

Chapter III The Vacant Eparchial See

Can. 24. (CCEO, c. 220)

During the vacancy of the eparchial see, in the territory of the Major Archiepiscopal Church, ordinary power passes to the Metropolitan until the appointment is made of an Administrator of the eparchy.

Can. 25. (CCEO, c. 224 § 3)

During the vacancy of the eparchial see, an auxiliary bishop retains the authority that is granted to him by law and that he enjoyed as Protosyncellus or Syncellus, which is now exercised under the authority of the administrator.

Can. 26. (CCEO, c. 230)

§ 1. The Major Archbishop after consulting with the eparchial Econome and the College of Eparchial Consultors establishes a just remuneration for the Administrator of the eparchial See from the eparchial treasury.

§ 2. Expenses incurred by the eparchial administrator, which are associated with the fulfilment of the office, are to be paid by the eparchy.

§ 3. During the vacancy of the eparchial see, income due to the eparchial bishop is to be appropriately reserved for the future eparchial bishop for the needs of the eparchy.

Chapter IV Eparchial Assembly

Can. 27. (CCEO, c. 238, § 1)

In accordance with CCEO, c. 238 §1, the following should be convoked to the eparchial assembly, and they should attend:

- 1) Delegates of the pastoral council, if it exists, elected in the manner and number provided for in the statutes of the council.
- 2) the Heads of eparchial commissions.
- 3) Deacons, elected by the presbyteral council. Their number is determined by the eparchial bishop.
- 4) Superiors of other institutes of consecrated life which have a house in the eparchy. The manner and number of their election is determined by the eparchial bishop.

Can. 28. (CCEO, c. 242)

The eparchial bishop is to inform his Metropolitan and the Major Archbishop about the substance of the laws, declarations and decrees that were adopted at the eparchial assembly.

Chapter V Protosyncellus and Syncellus

Can. 29. (CCEO, c. 247 § 2)

The protosyncellus or syncellus may be celibate or married priests.

Chapter VI Duties of the Chancellor

Can. 30. (CCEO, c. 252 § 1), The principal duty of the Chancellor of the eparchial curia, is to see that the acts of the curia are drawn up and dispatched, and that they are conserved in the archives of the eparchial curia, as well as other duties which were determined by the eparchial bishop in his decree of appointment.

Chapter VII The Eparchial Finance Econome and Finance Council.

Can. 31. (CCEO: 262 §2)

The eparchial econome is appointed by the eparchial bishop for a term of five years.

Can. 32. (CCEO, c. 263 § 1)

Members of the Finance Council are appointed by the eparchial bishop after consulting with the College of Eparchial Consultors.

Chapter VIII The Presbyteral Council

Can. 33. (CCCE, c. 265)

The Presbyteral Council is to have its own statutes approved by the eparchial bishop.

Can. 34. (CCEO, c. 266)

The following norms are to be observed in constituting the presbyteral council:

- 1) The Protosyncellus, Judicial Vicar, Syncellus, Finance Officer, Chancellor and Rector of the eparchial seminary are *ex officio* members;
- 2) A certain number of members should be elected from all presbyters ascribed to the eparchy in a proportion of 1:10, unless the eparchial bishop determines otherwise, regarding numbers;
- 3) In accordance with the statutes of the Presbyteral Council in each eparchy, clerics from institutes of consecrated life may be represented at the presbyteral council in a proportion of 1:10 from the collective number of clerics from the institutes of consecrated life who serve within the eparchy.
- 4) In accordance with the statutes of the Presbyteral Council, the eparchial bishop is free to appoint members to the Council, the number of which may vary in each eparchy depending on the overall number of elected members.

Chapter IX Protopresbyter

Can. 35. (CCEO, c. 277 § 1)

§ 1. The office of Protopresbyter must not be joined to the office of the pastor of any particular parish.

§ 2. The eparchial bishop appoints a Protopresbyter for a period of three years, which is renewable only once unless the eparchial bishop determines otherwise.

Can. 36. (CCEO, c. 278 § 1)

Besides the authority and faculties conferred on him by common law the protopresbyter should:

- 1) convoke meetings with clerics, in the district entrusted to him, at least once a month, unless the eparchial bishop determines otherwise;
- 2) preside over all conferences entrusted to him in his district;
- 3) submit a report to the eparchial bishop on the status of his district and all decisions taken at all meetings with the clergy;
- 4) install a presbyter appointed by the eparchial bishop as pastor or any other position, in the name of the eparchial bishop, keeping to the prescriptions of the liturgical books;
- 5) coordinate various forms of apostolic work in the ecclesiastical district that has been entrusted to him;
- 6) ensure that all collections authorized by the eparchial bishop or higher authorities, are collected in an appropriate manner and submitted to the proper administration.

**Chapter X
The Parish****Article I
The Pastor****Can. 37.** (CCEO, c. 284)

§ 1. The right of appointing parish priests belongs solely to the eparchial bishop, who freely appoints them. A parish priest is permanent in his office, nevertheless, the eparchial bishop may appoint someone for a term of five years.

§ 2. In order to entrust a parish to a member of a religious institute or society of common life in the manner of religious, the major superior proposes to the eparchial bishop a suitable priest of his institute or society for appointment with due regard for agreements entered into with the eparchial bishop.

Can. 38. (CCEO, c. 287 § 2)

In a single parish there may only be one parish priest. For this reason it is expressly forbidden to entrust this same parish to several presbyters.

Can. 39. (CCEO, c. 288)

The newly appointed parish priest takes canonical possession of the parish by installation, which is performed by the Protopresbyter of the district, adhering to the prescriptions of the liturgical books, unless the eparchial bishop decides otherwise.

Can. 40. (CCEO, c. 294)

§ 1. The pastor is obliged to celebrate the Divine Liturgy for the people of the parish entrusted to him each Sunday, patronal feast of the parish and the following twelve feasts:

1. The Nativity of the Most Holy Theotokos;
2. The Universal Exaltation of the Honourable and Life-giving Cross;
3. The Entrance into the Temple of the Most Holy Theotokos;
4. The Nativity of Our Lord Jesus Christ;
5. The Theophany of Our Lord Jesus Christ;
6. The Encounter of Our Lord;
7. The Annunciation of the Most Holy Theotokos;
8. The Entrance of the Lord into Jerusalem;
9. The Ascension of Our Lord Jesus Christ;
10. The Descent of the Holy Spirit;
11. The Transfiguration of Our Lord Jesus Christ;
12. The Dormition of the Most Holy Theotokos;

§ 2. If the parish priest is entrusted with the care of faithful in more than one parish, he may then celebrate one Divine Liturgy for all the people of the parishes entrusted to his care.

§ 3. If the parish priest for legitimate reasons cannot fulfil his obligation, then he must make other arrangements as soon as possible or ask his parochial vicar or another priest to substitute for him.

Article II

Parish Council

Can. 41. (CCEO, c. 295)

§ 1. In the parish there is to be a pastoral council and a financial council, which assist the pastor in the fulfilment of his duties.

§ 2. The goals, objectives and the scope of activity of these councils are determined by statutes approved by the eparchial bishop.

Article III Parish Archives

Can. 42. (CCEO, c. 296 § 1)

In each parish there must be the following parish registers:

1. Register of Baptisms and Chrismations;
2. Register of marriages;
3. Register of funerals;
4. Ledger of the income and expenditures of the parish;
5. Record of donations and foundations;
6. Book of church assets;
7. Register of parishioners;
8. Book of visitations in the parish;
9. Chronicle of the parish;
10. Record of received Divine Liturgy intentions;
11. Journal of sick visitations.

§ 2. Old parish registers of baptisms, chrismations, marriages, donations, foundations, and church asset, must be kept safely in the parish archives. A copy of these books should be sent yearly to the eparchial curia, unless the eparchial bishop determines otherwise. The directives of the eparchial bishop should be abided by with regard to other books and documentation.

Article IV Cessation of Office of the Pastor

Can. 43. (CCEO, c. 297 § 2)

The eparchial bishop who has accepted the resignation of a parish priest who has completed his seventy-fifth year of age, should see to the provision of a place to live and support for him, taking into into account existing national legislation of the country of his residence.

Article V The Rights and Obligations of the Parochial Vicar

Can. 44. (CCEO, c. 302 § 1)

§ 1. If a parochial vicar is appointed to assist a parish priest who cares for more than one parish, the parish priest, under his direction, may entrust to him the pastoral care one of these parishes.

§ 2. The parochial vicar should to reside in the parish or another place with the permission of the eparchial bishop.

§ 3. The parochial vicar may be absent from the parish only for an important reason. He must inform his parish priest if he is to be absent for one or more days. The local hierarch must be informed, should he be absent for more than one week.

§ 4. It is strongly recommended that the parish priest delegate to the parochial vicar a portion of the administration of the Sacraments, unless the eparchial bishop determines otherwise.

TITLE III

EXARCHATES AND EXARCHS

Can. 45. (CCEO, c. 321 § 1)

While in office, an Exarch who is not an ordained bishop has the privileges and insignia of the first dignity after that of a bishop, which are retained by him after the completion of his office as exarch.

TITLE IV CLERICS

Chapter I

Minor Clerics and Formation of Clergy.

Can. 46. (CCEO, c. 327)

§ 1. Besides bishops, presbyters or deacons admitted for the service of the people of God or to exercise functions of the sacred liturgy, other ministers are admitted in keeping to the prescriptions of the liturgical books, i.e.: lectors, cantors, candle bearers, and sub-deacons that have received minor orders and thus are called minor clerics.

The faithful from 18-65 years of age, who excel in piety, enjoy musical talent and the necessary knowledge for the conducting of liturgical celebrations, can be admitted as lector, cantor or candle bearer. Sub-deacons must be baptized men from 20-60 years of age who are recognized for their piety, and take a special interest in the matter of church services. The ordination of Minor clerics may be done on a permanent basis, as they do not give reason to demand higher orders.

§ 2. Minor clerics are permitted to exercise functions requiring a major order in situations of necessity or true benefit:

- 1) They may give sermons in exceptional circumstances, based on authority received from the eparchial bishop with due regard to CCEO, c. 614 §4 by which the homily may be preached only by a priest;
- 2) They may lead paraliturgical services and pray the services of the daily cycle, according to the prescriptions of the liturgical books;
- 3) In case of obvious urgency, where a priest is absent or otherwise hindered, a deacon or a member of an institute of consecrated life may confer the Holy Mystery of Baptism;

Can. 47. (CCEO, c. 329; § 2)

A vocation associate is to be appointed in each eparchy whose task is the increase of vocations. This effort is to be open to the needs of our whole Church *sui iuris*, especially missionary needs.

Can. 48. (CCEO, c. 331 §1)

§ 1. The minor seminary is to function according to its own statutes, approved by the eparchial bishop.

§ 2. Provisions should be made in the statutes of the minor seminary for the education of those who, although not showing the signs of a vocation to the clerical state, nevertheless have the desire to fulfil certain ministries or apostolic works.

Can. 49. (CCEO, c. 335 § 2)

The Rector of the seminary represents it in all juridical matters, unless the statutes approved by the authority that founded it, determine otherwise.

Can. 50. (CCEO, c. 353)

§1. During their seminary studies, candidates for the priesthood should experience praxis and probation in pastoral service. With goal in mind, the Rector – during the academic year and during vacation periods - should direct those students who have completed their third year to work in youth camps, teach in Sunday or catechism programs. He should direct them to organize, lead or participate in religious events and in ongoing or short-term charitable activities. As well as visiting military bases, hospitals, prisons and education facilities of various levels – to the extent that this is permitted by the institutions and national legislation. Particular attention to this type of preparation must be given during their last two years of study and formation.

§2. During vacations, seminarians, if they are asked, should assist the parish priests of their parishes with the abovementioned activities and similar efforts. He should submit to the seminary Rector a written report about his activity.

§3. For ongoing formation, an increase of knowledge and practical experience in pastoral work, Seminarians should be sent to appropriate workshops, conferences and meetings.

§4. During diaconal practices and before presbyteral ordination, the candidate should serve at least one month in the cathedral or if so directed by eparchial bishop, he should serve under the supervision of an experienced priest in another parish.

§5. The eparchial bishop may establish additional norms.

Chapter II Ascription of clerics to an eparchy.

Can. 51. (CCEO, c. 357 § 2)

A cleric is ascribed only to an eparchy or an exarchate or a religious institute or a society of common life in a manner of religious who received this right from the Apostolic See, or from the Major Archbishop in the territory governed by him with the consent of the Permanent Synod.

Can. 52. (CCEO, c. 358)

Through diaconal ordination, every cleric is ascribed as to the eparchy for which service he is ordained.

Can. 53. (CCEO, c. 365 § 2)

For a licit transfer of a cleric to the eparchial of another Church *sui iuris*, it is necessary for the eparchial bishop releasing the cleric to have received the consent of the Major Archbishop.

Chapter III Rights and Obligations of Clerics

Can. 54. (CCEO, c. 369 § 2)

Clerics are obliged to take part in annual spiritual retreats, in accord with norms established by the eparchial bishop.

Can. 55. (CCEO, c. 374)

Clerics, celibate as well as married, should shine forth with beauty of chastity. In their spiritual and moral lives they are to follow the teachings of the Holy Fathers, submit to the counsel of their spiritual directors, take part in education programs, meetings, conferences, spiritual retreats and specialized courses for this

purpose, and thus achieving necessary knowledge and virtue. The eparchial bishop is to arrange for specific studies for priests, with due regard to adapt to the various states of the clergy, as well as for the wives and children of married clergy.

Can. 56. (CCEO, c. 377)

All clerics must celebrate every day, publically or privately, at least some integral part of the daily cycle of the Divine Praises. According to the possibility and the time of day, this would mean: matins, or all the hours, or vespers, or complines or nocturn, unless a grave reason would release them from this obligation.

Can. 57. (CCEO, c. 378)

§ 1. All clerics must celebrate the Divine Liturgy every Sunday and the following feasts:

1. The Nativity of the Most Holy Theotokos;
2. The Universal Exaltation of the Honourable and Life-giving Cross;
3. The Entrance into the Temple of the Most Holy Theotokos;
4. The Nativity of Our Lord Jesus Christ;
5. The Theophany of Our Lord Jesus Christ;
6. The Encounter of Our Lord;
7. The Annunciation of the Most Holy Theotokos;
8. The Entrance of the Lord into Jerusalem;
9. The Ascension of Our Lord Jesus Christ;
10. The Descent of the Holy Spirit;
11. The Transfiguration of Our Lord Jesus Christ;
12. The Dormition of the Most Holy Theotokos;

§ 2. It is strongly recommended that all clerics celebrate the Divine Liturgy daily, with the exception of aliturgical days.

Can. 58. (CCEO, c. 382)

§ 1. Clerics are to abstain completely from all those things unbecoming to their state and Christian witness, especially:

- 1) Sowing discord against the Magisterium of the Church;
- 2) Supporting superstitions, magic, occult and similar practices;
- 3) Frequenting events and places of indecent character;
- 4) Abusing alcoholic beverages;
- 5) Supporting various groups, movements and organizations that clearly oppose the Church and Christian values.

§ 2. With regard to this matter, the eparchial bishop may establish additional norms.

Can. 59. (CCEO, c. 384 §2)

§ 1. Clerics are not to have an active role in political parties nor in the direction of labour unions, unless in the judgment of the eparchial bishop, this is necessary to protect the good of the Church, or the development of the common good.

§ 2. Clerics are forbidden to have an active role in political propaganda or to take an active part in the pre-election campaigns of politicians and political parties.

Can. 60. (CCEO, c. 385 § 2)

Clerics are forbidden to exercise by themselves or through another any commerce or business affairs or trade – whether personally or through another, be it for their own benefit or for that of others, except with permission from the eparchial bishop. The eparchial bishop should not give permission without first consulting with his Metropolitan.

Can. 61. (CCEO, c. 386 § 1)

A cleric may not leave his eparchy for more than seven days without the permission, at least presumed, of his local hierarch.

Can. 62. (CCEO, c. 387)

At all official ecclesiastical or state functions the clerical attire is the cassock unless the eparchial bishop determines otherwise.

Can. 63. (CCEO, c. 390 § 2)

§ 1. Clerics have a right to a just remuneration, the amount to be determined yearly, by the eparchial bishop after consulting with the College of Eparchial Consultors and Financial Council, taking into account the circumstances of the place and time.

§ 2. Clerics are obliged to contribute to the fund mentioned in canon 127 of the Particular law in the amount established by the eparchial bishop.

Can. 64. (CCEO, c. 292)

Clerics are entitled to an annual vacation, of thirty calendar days.

TITLE V LAY PERSONS

Can. 65. (CCEO, c. 408 § 2)

§ 1. In certain circumstances in the life of the Church or for the sake of an authentic spiritual benefit, and clergy are not available, Laypersons - in addition to those

church functions which are already permitted by reason of the common law - may also lead paraliturgical services and pray the liturgies of the daily cycle in keeping with the prescriptions of the liturgical books, and may also preach the gospel in accordance with the provisions of common law, with the exception of those functions that require ordination.

§ 2. Laymen who wish to have a more active role in the life of the parish should be encouraged to receive the order of lector, cantor, candle bearer and subdeacon. In the absence of a member of the clergy, they may then perform the services mentioned in § 1.

TITLE VI INSTITUTES OF CONSECRATED LIFE

Chapter I The Permanent Council of Religious Institutes.

Can. 66. (CCEO, c. 422 § 2)

In the houses of institutes of consecrated life, where less than six members reside, a permanent council should not be established unless it is required by the typicon, constitutions or their own statutes.

Chapter II Return to Secular Life.

Can. 67. (CCEO, c. 496 § 1)

A request by a member of a monastery to return to secular life during temporary profession must be sent by the superior of the monastery, along with his personal opinion as well as the opinion of his council, to the eparchial bishop, whose competence it is to grant an indult of departure from the monastery and return to secular life, even for a monastery of pontifical right, to grant the indult to leave the monastery and return to secular life, apart from stauropegial monasteries.

Chapter III Dismissal from the Monastery

Can. 68. (CCEO, c. 499)

A member of a *sui iuris* monastery can be removed during temporary profession by the superior of the *sui iuris* monastery with the consent of the council, according to CCEO, c. 522 §§ 2 and 3), nonetheless, for validity, the decision must be confirmed by the eparchial bishop, but in the case of a stauropegial monastery – by the Major Archbishop.

Chapter IV
Foundation of Secular Institutes.

Can. 69. (CCEO, c. 569)

- § 1. Regarding secular institutes, prescriptions of common law are to be observed.
- § 2. Statutes of secular institutes must state clearly the charisms associated with this institute and the methods for their practical introduction into the life of the Church through the service of members of the secular institute.
- § 3. The statutes of the secular institute are to clearly specify the sacred bond by which acceptance someone becomes a member of the secular institute.
- § 4. The statutes of the secular institute must state clearly the manner, in which the institute will be governed, indicate the term of office for the superior and the manner in which this office is received.
- § 5. The one elected for the office of major Superior must be someone who is an existing member of the secular institute, has completed thirty five years of age and has been professed for at least ten years.

Can. 70. (CCEO, c. 570)

Consecrated life may also be expressed in various forms of ascetics and consecrated virgins or widows.

- 1) Institutes of consecrated life may also include various kinds of ascetics who follow an anchoritic life and belong to those institutes.
- 2) The eparchial bishop may approve of the existence of various kinds of ascetics, who are subject to him solely, and approve norms for their activities.
- 3) The eparchial bishop may bless the consecrated life of virgins or widows who publicly take a vow of chastity.

Chapter V
Societies of Apostolic Life

Can. 71. (CCEO, c. 572)

Societies of apostolic life, whose members, without religious vows, pursue the apostolic goal proper to the society and leading a fraternal life in community, according to their own manner in life, desiring perfect charity through the observance of their constitutions and societies that resemble institutes of consecrated life - are governed only by the laws approved by the Synod of Bishops or established by the Apostolic See of Rome.

TITLE VII ASSOCIATIONS OF THE FAITHFUL

Can. 72. (CCEO, c. 573 § 2)

- § 1. Associations of the faithful that are erected by initiative of their own members are have a private status in the Church and act according to their statutes under the vigilance of the eparchial bishop in the place of their activities.
- § 2. If the association of the faithful received approval of their statutes from the eparchial bishop, then they are subject to the vigilance of the eparchial bishop in accordance with the resolutions of common law and particular law, ordinances of the eparchial bishop and the statutes of the association.
- § 3. The authority that approved the erection of the private association of the faithful or approved their statutes must see to the publication of the relevant administrative acts which regulate their life on a local level.
- § 4. These associations must have a spiritual director, assigned by the eparchial bishop.

TITLE VIII EVANGELIZATION

Catechumenate

Can. 73. (CCEO, c. 587 §3)

- § 1. A non-baptized person, who has attained maturity and has the desire to be baptized, should approach the parish in his/her place of residence, and complete the catechumenate program approved by the Synod of Bishops.
- § 2. The catechumenate program is conducted by the parish priest personally or delegated to a parochial vicar or a catechist.
- § 3. The catechumenate program is for two years. This may change, depending on the level of knowledge and Christian maturity of the person who wishes to be baptized. In case of necessity the program may be shortened, but it should last for no less than six months.
- § 4. The catechumenate program is carried out in various stages:

1. Pre-catechumenate (Evangelization);
2. Catechumenate (catechesis: The history of Salvation, The Symbol of Faith, God's Commandments and the Beatitudes, the Lord's Prayer "Our Father");
3. Administration of the Holy Mysteries of Christian Initiation;
4. Mystogogy (Christian Initiation).

§ 5. As well as other norms established in common law, catechumens have the following rights and obligations:

1. To take part in all catechumenate lectures and personally deepen their knowledge about the truths of Christian Faith;
2. To perform all the directives of the bishop, parish priest or catechist;
3. To take part in the liturgical rites of the catechumenate;
4. To take part in all liturgical services of Passion Week and to keep the fast.
5. To receive adequate preparation for the Holy Mysteries of Christian Initiation;
6. To receive the spiritual support of the parish priest, catechist and the community of faithful;
7. To propose Godparents;
8. To take part in the Divine Liturgy and other church services according to the prescriptions of the liturgical books;
9. To take part in the liturgical and social life of the parish;
10. Catechumens may not belong to an ecclesial associations of faithful.

§ 6. Before allowing the candidate to receive the sacrament of Baptism, the parish priest should be convinced of the intellectual readiness of the candidate, that the candidate understands the choice that he/she is making and is freely and without reserve agreeing to be Baptized and attests to this in written form.

§ 7. It is strongly recommended, the eparchial bishop himself would confer the Mysteries of Christian Initiation, especial on the day of the celebration of the Theophany, the Saturday of the Resurrection of Lazarus, Passion Saturday and throughout Bright Week.

Can. 74. (CCEO, c. 591)

The eparchial bishop is to see to it that catechists receive a just remuneration, in accordance also with the norms of civil legislation.

TITLE IX THE TEACHING OFFICE OF THE CHURCH

Chapter I Preaching the Word of God

Can. 75. (CCEO, c. 610 § 3)

A deacon has the authority to preach the Word of God where he is legitimately assigned or invited.

Can. 76. (CCEO, c. 614 § 4)

Unless the eparchial bishop clearly consents to it, a deacon is not permitted to preach the homily, which is a part of the Divine Liturgy itself, by which during the course of the liturgical year the mysteries of faith and the norms of Christian living are taught based on Sacred Scripture.

Chapter II Instruments for Social Communication and Specifically Books.

Can. 77. (CCEO, c. 653)

§1. It is the duty of the eparchial bishop to establish more detailed norms about the use of radio, cinema, and television and similar media, to highlight Catholic doctrine or morals.

§2. Clergy or members of institutes of consecrated life, who continuously, regularly or even occasionally appear in mass media communications, reporting on things pertaining to Catholic doctrine or morals, are obliged to receive permission from the eparchial bishop.

Can. 78. (CCEO, c. 666 § 3)

§1. Author's rights are protected by canon and civil law.

§2. Should the author's rights be violated, then the side violated has recourse to a competent ecclesiastical or civil court.

TITLE X DIVINE WORSHIP ESPECIALLY THE SACRAMENTS

Can. 79 (CCEO, c. 670 § 2)

If non-Catholic Christians lack a place in which divine worship can be celebrated with dignity, the eparchial bishop can grant the use of a Catholic building or

cemetery or church, strongly avoiding every danger of public scandal, the risk of religious syncretism or possible profanation of the sacred place and only on the basis of a written agreement between the concerned parties for a one year term, which may be extended.

Can. 80. (CCEO: 671 § 5)

- §1. Catholic ministers licitly administer the Holy Mysteries only to the Catholic faithful, who, likewise, licitly receive the Mysteries only from Catholic ministers.
- §2. If case of necessity or if genuine spiritual advantage suggests it, and provided that the danger of error or indifferentism is avoided, it is licit for the Catholic Christian faithful for whom it is physically or morally impossible to approach a Catholic minister, to receive the Mysteries of Penance, the Eucharist and Anointing of the sick from non-Catholic ministers, in whose churches those abovementioned Mysteries are valid.
- §3. Likewise Catholic ministers licitly administer the Mysteries of Penance, the Eucharist and anointing of the sick to Christian faithful of Eastern Churches who do not have full communion with the Catholic Church if they ask for them on their own and are properly disposed. This holds also for the Christian faithful of other Churches, who according to the judgment of the Apostolic See, are in the same condition as the above mentioned Eastern Churches as far as the sacraments are concerned.
- §4. If there is a danger of death or another matter of serious necessity in the judgment of the eparchial bishop, the Synod of Bishops, Catholic ministers licitly administer the same sacraments also to other Christians not having full communion with the Catholic Church, who cannot approach the ministers of their own ecclesial communities and who request them on their own, provided they manifest a faith consonant with that of the Catholic Church and are rightly disposed.
- §5. The eparchial bishop may issue additional norms only after consultation with the local competent authority of the non-Catholic Church or ecclesial community concerned.

Chapter I
The Mystery of Baptism

Can. 81. (CCEO, c. 677 § 1)

- § 1. Baptism is administered by the proper parish priest of the person to be baptized. This sacrament may be administered by another priest with permission of the same parish priest or local hierarch. For a serious reason, this permission is lawfully presumed.

§ 2. A priest who administered the sacrament of Baptism without informing the parish priest or in his absence is obliged, with seven days, in accordance with *CCEO, c. 689* to submit in writing to the parish priest of the newly baptized person, that this Baptism took place.

§ 3. In a case of urgent necessity, the Mystery of Baptism may be administered by any other member of the Christian faithful, who must as soon as possible inform the parish priest where the Baptism took place, of this fact.

§ 4. If the Mystery of Baptism was administered by extraordinary means, then it is the competence of the parish priest of the newly baptized person to complete the rite of baptism according to the prescriptions of the liturgical books.

Can. 82. (*CCEO, c. 685 § 2*)

To licitly assume the role of Godfather or Godmother, a person must be at least sixteen years of age.

Can. 83. (*CCEO, c. 687 § 2*)

The customary place for the celebration of Mystery of Baptism is the parish church. In extraordinary circumstances which are the illness of a child or inclement weather conditions, the Mystery of Baptism may be administered in private homes. In danger of death, baptism may be administered in any place.

Can. 84. (*CCEO, c. 689 § 3*)

In the case of the baptism of an adopted child the names of the adoptive parents are to be recorded in the baptismal register, and also, if it is conserved in the civil records, the names of the natural parents.

Chapter II Mystery of Chrismation

Can. 85. (*CCEO, c. 693*)

Holy Myron, which is made from the oil of olives or other plants together with fragrances, is confected according to the prescriptions of the liturgical books by the Major Archbishop or eparchial bishop.

Can. 86. (*CCEO, c. 697*)

The Mystery of Christian Initiation is completed with the reception of the Most Holy Eucharist. Therefore, the newly baptized person, according to the prescriptions of the liturgical books, should receive Holy Communion together with Baptism and Chrismation.

Chapter III The Most Holy Eucharist

Can. 87. (CCEO, c. 699 § 3)

§ 1. In addition to clergy, other faithful by virtue of their Baptism and Chrismation present during the celebration of the Divine Liturgy, take active part in the sacrifice of Christ, through prayer, song and other means, according to the prescriptions of the liturgical books.

§ 2. This participation is complete when the faithful receive from this same Offering - the Body and Blood of Jesus Christ.

Can. 88. (CCEO, c. § 704)

§ 1. Divine Liturgies of St. Basil the Great, St. John Chrysostom and the Liturgy of Presanctified Gifts are celebrated according to the prescriptions of the liturgical books.

§ 2. On all days of the Great Fast, except for Saturdays, Sundays and the Feast of the Annunciation, there is no other Liturgy other than the Liturgy of Presanctified Gifts.

§ 3. In accordance with the prescriptions of the liturgical books, exist also aliturgical days where no Divine Liturgies are celebrated. Those days are Wednesday and Friday of Cheesefare week, Monday and Tuesday of the first week of the Great Fast, Great Friday and the Fridays before the vigils of the Nativity and Theophany to which are transferred the Royal Hours.

Can. 89. (CCEO, c. 707 § 1)

§ 1. Concerning the preparation of the Eucharistic bread, prescriptions of the liturgical books are to be observed by the priests reciting the prayers before the Divine Liturgy.

§ 2. The rite of proskomedia is only celebrated with prosphora bread fermented only with flour, yeast and water. A fresh prosphora should be used to avoid deterioration. The lamb is cut out of the prosphora with a stamped seal in the form of a cross with the inscriptions IC-XC HI-KA.

The proskomedia for a Liturgy at which not many of God's people will be present, may be celebrated on one prosphora with a stamped seal in the form of a cross with the inscription IC-XC NI-KA. However, but the complete cutting of the lamb and particles in accordance with the prescriptions of the liturgical books is still required.

It is not permitted to prepare particles for the Eucharist prior to the Proskomedia except in extraordinary circumstances, but this must be done by the presbyter, from the prosfora.

§ 3. For celebrating the Divine Liturgy one must use a natural wine, from pure fruit of the vine with no additives. The wine must be of good quality, with pleasing taste and odour, with no acidity. For the celebration of the Divine Liturgy, red wine is recommended.

§ 4. Clerics, who intend to celebrate the Divine Liturgy, are to fast from all foods at least one hour, prior to the celebration.

§ 5. Clerics preparing to celebrate the Divine Liturgy must recite the prescribed prayers according to prescriptions of the liturgical books.

§ 6. During vesting and divesting of vestments, clergy are to pray according to the prescriptions of the liturgical books.

§ 7. During the celebration of the Divine Liturgy, clergy are to wear the appropriate coloured vestments, according to prescriptions of the liturgical books.

§ 8. The place for celebration of the Divine Liturgy is upon a consecrated altar in the church, on which rests the antimimension of the eparchial bishop. In extraordinary circumstances, the Divine Liturgy may be celebrated in an appropriately prepare place, with the obligation of using the antimimension.

§ 9. In accordance with prescriptions of the liturgical books, the Divine Liturgy is to be celebrated after the Third Hour except when combined with vespers. For justified pastoral reasons, it is permitted to celebrate the Divine Liturgy at any time of the day.

§ 10. Presbyters celebrating the Divine Liturgy may not move away from the altar to administer the Mystery of Penance.

Can. 90. (CCEO, c. 708)

§ 1. Local hierarchs and parish priests are to ensure that the faithful are instructed to frequently receive the Holy Eucharist, especially on Sundays and holy days, mentioned in c. 57, during the Paschal and Christmas season, and in danger of death.

§ 2. The faithful may receive the Holy Eucharist once daily.

Can. 91. (CCEO, c. 709 § 1)

§ 1. The Eucharist during the Divine Liturgy is distributed by the priest.

§ 2. In cases of necessity, during the Divine Liturgy, a deacon may help the priest to distribute the Eucharist, but may not replace him.

§ 3. A deacon may distribute the Divine Eucharist outside of the Divine Liturgy, with permission of the local hierarch.

Can. 92. (CCEO, c. 710)

§ 1. The Most Holy Eucharist may be given to infants after baptism and chrismation with holy Myron, and persons without the use of reason,

§ 2. Concerning the participation of infants, the one who is distributing the Most Holy Eucharist, should consider the ability of the infant to consume the Most Holy Eucharist under both species. In case of doubt, then only the Blood of the Lord is to be given.

§ 3. Presuming a child has completed seven years of age and has the use of reason, he or she should be encouraged to approach the Mystery of Penance.

Can. 93. (CCEO, c. 713 §2)

§ 1. Participation of the faithful in the Most Holy Eucharist involves appropriate personal prayerful preparation and a Eucharistic fast which consists of abstinence from the consummation of food for one hour before the beginning of the Divine Liturgy. The use of natural water and medications does not break the Eucharistic fast.

§ 2. The faithful are encouraged to a more intense prayerful preparation and a more strict Eucharistic fast, particularly the reception of the Most Holy Eucharist on an empty stomach.

Can. 94. (CCEO, c. 715 § 2)

It is licit to receive offerings for commemoration, during the Divine Liturgies of St. Basil the Great, St. John Chrysostom and also for the celebration of the Liturgy of Presanctified Gifts.

Chapter IV
The Mystery of Penance

Can. 95. (CCEO, c. 736 § 1)

§ 1. Except in cases of necessity, the Mystery of Penance must be celebrated in the church, in an appropriately prepared place, if possible in front of an icon of Jesus Christ.

§2. It is forbidden to administer the Mystery of Penance in the Sanctuary unless the circumstances of the place and time suggest otherwise.

Chapter V
The Mystery of the Anointing of the Sick.

Can. 96. (CCEO, c. 741)

For the Mystery of the Anointing of the Sick, oil is to be used which is blessed each time by those priests who administer the Mystery.

Chapter VI
The Mystery of Holy Orders

Can. 97. (CCEO, c. 749)

The Major Archbishop may confer sacred orders on a candidate designated to serve in the eparchy of the Major Archbishop and also in the territory of another eparchy having first informed the local eparchial bishop.

Can. 98. (CCEO, c. 758 § 1)

For a person to be ordained the following are required:

- 1) Reception of the Mystery of Chrismation;
- 2) The moral conduct, as well as the physical and psychological qualities consistent with the reception of ordination;
- 3) Completion of the age prescribed by law;
- 4) Possession of the required knowledge;
- 5) Reception of the minor orders of lector, cantor, candle bearer and sub-deacon in accordance with the prescription of the liturgical books;
- 6) The period between diaconate and presbyteral ordination must be no less than three months, unless in a particular case, the eparchial bishops determines otherwise.

Can. 99. (CCEO, c. 758 § 3)

Married candidates are not to be ordained for at least one year after having received the Mystery of Matrimony, unless the eparchial bishop determines otherwise.

Can. 100. (CCEO, c. 759 § 1)

The age prescribed for the diaconate is twenty three years and for a presbyter twenty-four years.

Can. 101. (CCEO, c. 760 § 1)

§1. A deacon may be ordained to the presbyterate only after successfully completing four years of philosophical-theological studies and the appropriate seminary formation.

§2. In the case of a candidate who is not destined for the priesthood, it is permissible to ordain him a deacon only after he has successfully completed the three years of studies mentioned in *CCEO, c. 354*. If in the future, the candidate wishes to receive priestly ordination, then he must first complete the required theological studies and seminary formation.

Can. 102. (CCEO, c. 771, § 1)

The eparchial bishop is to ensure, that the name of the candidate for ordination is announced in the form of a notice, at least one month prior to ordination, in the candidate's parish of baptism; in his parish of temporary or permanent residence, and including the seminary.

Can. 103. (CCEO, c. 772)

A candidate for ordination must make a five day spiritual retreat in a place and manner established by the eparchial bishop. After completing the spiritual exercises, the candidate should receive appropriate certification.

Chapter VII The Mystery of Marriage.

Can. 104. (CCEO, c. 782 § 1)

§ 1. The rite of the Mystery of Matrimony in accordance with the liturgical books consists of the rite of engagement and the rite of Crowning, which may be celebrated separately.

§ 2. The period between the rite of engagement and the rite of matrimony, should not exceed six months.

Can. 105. (CCEO, c. 784)

The norms for examination of the couple before the matrimonial Crowning are:

- 1) Documented proof of baptism and the freedom of the engaged couple to marry, which is based on indisputable reasons.

- 2) Attestation to the fact that no other canonical impediments or ecclesiastical censures exist for a valid and licit matrimonial Crowning. This is done through the publication of wedding banns in the parishes where the fiancés permanently or temporarily reside, and may be announced after the celebration of all the Divine Liturgies at least one month prior to the Crowning. Announcements of the banns may also be posted on the parish bulletin board, and printed in official parish publications.
- 3) The competent parish priest or another priest delegated by him, is to complete the pre-matrimonial investigation documents.

Can. 106. (CCEO, c. 800 § 2)

The age for a licit celebration of marriage is determined by the prescriptions of civil law.

Can. 107. (CCEO, c.815)

In cases of mixed marriages:

- 1) It required that the Catholic party, by a written declaration issued in the presence of the parish priest, attests to the fact that he/she will avoid all dangers of a loss of Faith, and makes a sincere promise to do everything possible that all children would be baptized and raised in the Catholic Church.
- 2) The non-Catholic party must be apprised of the obligation of the Catholic party, and that this appraisal took place must be appropriately documented by the parish priest of the Catholic party.
- 3) The essential ends and properties of marriage may not be excluded by either party as they should be instructed in this during the program of pre-marriage courses.

Can. 108. (CCEO, c. 831 § 2)

The solemnization of the Mystery of Matrimony is the competence of the parish priest of the bride, unless by mutual agreement of both parties, the parish priest of the groom.

Can. 109. (CCEO, c. 837 § 2)

For the valid celebration of marriage, it is necessary for both of the parties to be present together and to mutually express their marriage consent, for this reason marriage cannot be celebrated by proxy.

Can. 110. (CCEO, c. 838 § 2)

- § 1. To have the Mystery of Matrimony solemnized during fast times or during dispensed weeks, permission of the local hierarch is required.
- § 2. A dispensation from a fast or an exemption, may be granted by the eparchial bishop for a grave reason.

Can. 111. (CCEO, c. 864 § 2)

- § 1. If one of the spouses in marriage, without the knowledge of the other spouse, and without a just cause does not support the consortium of married life for a period of three years, then the injured party may ask the eparchial bishop to issue a decree of marriage separation.
- § 2. The eparchial bishop licitly grants a separation with his decree, if one of the spouses changes their religious affiliation or perception of the world that seriously harms or completely precludes the consortium of married life.

Chapter VIII
Consecration and Blessings, Sacred Places and Times,
Veneration of Saints, a Vow and an Oath.

Can. 112. (CCEO, c. 867 § 2)

- § 1. In addition to Holy Mysteries of the Church, there are also consecrations and blessings by which the faithful receive graces for the personal needs of their daily lives. Consecration applies to persons, for the service of the Church. Through consecration, also places and things are also dedicated for ecclesiastical service. Through blessings all things are sanctified that serve people for salvation. These consecrations and blessings are realized by the clergy in the name of the Church, according to the prescriptions of the liturgical books approved by the competent authority.
- § 2. The water from the Jordan water-blessing is a particular type of blessing, which should be preserved in specially designated place with vessels to be used according to the prescriptions of the liturgical books.
- § 3. A great exorcism may be administered only in condition of an explicit delegation on the part of the eparchial bishop.

Can. 113. (CCEO, c. 879)

- § 1. After the burial the following is to be entered into the funeral register:

- 1) The name and surname of the deceased;
- 2) The date and place of birth of the deceased;
- 3) The date and place of death;
- 4) The number on death certificate issued by the civil authorities;
- 5) The address where the deceased resided;
- 6) The location of burial.

§ 2. The eparchial bishop may issue other instructions regarding entries into the funeral register.

Can. 114. (CCEO, c. 880 § 2)

§ 1. The faithful are obliged to celebrate all Sundays, the patronal feast of their own parish, and the following twelve feasts which are:

1. The Nativity of the Most Holy Theotokos;
2. The Universal Exaltation of the Honourable and Life-giving Cross;
3. The Entrance into the Temple of the Most Holy Theotokos;
4. The Nativity of Our Lord Jesus Christ;
5. The Theophany of Our Lord Jesus Christ;
6. The Encounter of Our Lord;
7. The Annunciation of the Most Holy Theotokos;
8. The Entrance of the Lord into Jerusalem;
9. The Ascension of Our Lord Jesus Christ;
10. The Descent of the Holy Spirit;
11. The Transfiguration of Our Lord Jesus Christ;
12. The Dormition of the Most Holy Theotokos;

§ 2. On these days, the faithful are obliged to participate in the celebration of the Divine Liturgy and abstain from heavy physical work.

§ 3. The faithful are encouraged to participate in liturgical celebrations on the following feasts of the church year:

- 1) The Repose of Holy Apostle and Evangelist John the Theologian;
- 2) The Protection of the Most Holy Theotokos;
- 3) The Holy Great-martyr Demetrius the Myrrh-yielder;
- 4) The Synaxis of the Holy Archangel Michael and the other incorporeal powers;
- 5) The Holy Hieromartyr Josaphat, Archbishop of Polotsk;
- 6) St. Nicholas archbishop of Myra, wonder-worker;
- 7) The Immaculate Conception of the Most Holy Theotokos by St Anne;
- 8) The Synaxis of the Most Holy Theotokos,
- 9) The Holy Apostle Archdeacon and Protomartyr Stephen;

- 10) The Circumcision of Our Lord Jesus Christ and St. Basil the Great Archbishop of Caesarea in Cappadocia;
- 11) The Martyrs of Pratulyn;
- 12) The Three Hierarchs;
- 13) Blessed Venerable Josaphata;
- 14) The Holy great-martyr George the Victorious;
- 15) Monday of the Holy Spirit;
- 16) The Most Holy Eucharist – The solemn adoration of the Mystery of the Body and Blood of Our Lord Jesus Christ;
- 17) The Nativity of John the Prophet, Forerunner and Baptiser of the Lord;
- 18) Saints Peter and Paul the greatest of the Apostles;
- 19) Blessed hieromartyr Nicholas, those who suffered with him and Blessed Omelian;
- 20) The Holy Grand Prince Volodymyr, equal to the Apostles;
- 21) The Commemoration of the consecration of the Patriarchal Cathedral in Kyiv;
- 22) The Holy Prophet Elias;
- 23) The Severing of the Honourable Head of St. John the Baptist.

Can. 115. (CCEO, c. 882)

§ 1. Penitential fasting practices, repentance and abstinence that aim to expiate the sins committed and to achieve a greater level of perfection for personal sanctity are the oldest tradition in the Ukrainian Greek Catholic Church.

§ 2. All faithful are obliged to fast during the following periods of the liturgical year; The Great Fast and Passion Week; the Petrine fast – from Monday after the Sunday of all Saints to the vigil of the feast of Sts. Peter and Paul (inclusive); the Dormition Fast or Transfiguration fast, - from the Feast of the Procession of the Honourable and Life-giving Holy Cross and the memorial of the Maccabee Martyr, their mother Solomia and the elder Eleazar to the vigil of the Dormition of the Most Holy Theotokos (inclusive); the Christmas Fast, or St Philip's fast, which begins the day after the feast of St. Philip, concluding on the vigil of the Nativity of Christ.

- 1) A strict fast is observed on the first day of the Great Fast and Passion Friday, i.e. abstention from meat and dairy products and eggs, as well as foods that contain these ingredients.
- 2) Abstention from all meat and foods containing meat is to be observed during the first week of the Great Fast and all days of Passion Week.
- 3) During the Great Fast, abstention from the consumption of meat and meat products is to be observed on all Mondays, avoided Wednesdays and Fridays. All other foods are permitted on Tuesdays and Thursdays.

- 4) For other fast days during the liturgical year, the faithful are obliged to abstain from all meats and meat products on Wednesdays and Fridays. All other foods are permitted on Mondays, Tuesdays and Thursdays.

§ 3. All the faithful are obliged to fast on the following days; the vigil of the Nativity of Christ, the vigil of the Theophany of Our Lord, the Beheading of St. John the Baptist and the Universal Exaltation of the Honourable and Life-giving Cross.

§ 4. Abstention from meat and meat products is to be observed on all Fridays of the year except during dispensed weeks, patronal feasts and the twelve major feasts.

§ 5. On all fast days and dispensed weeks the faithful are obliged to refrain from organizing and participating in loud parties, celebratory [e.g. wedding] receptions, dances, entertainment and other similar events.

§ 6. For a dispensation from the obligation to fast, the following provisions are to be observed:

- 1) The periods of dispensed weeks in the Ukrainian Greek Catholic Church are: from the Nativity of Christ until the vigil of Theophany; from the Sunday of the Publican and the Pharisee to the Sunday of the Prodigal Son; from Easter Sunday until the Thomas Sunday; and from the Descent of the Holy Spirit until the Sunday of All Saints.
- 2) There is no fast on Saturdays, Sundays, and on the days celebrating the New Year (Dec. 31-Jan. 1) and also for the Independence of Ukraine (Aug. 24).
- 3) The following are dispensed from any obligation to fast: children up to 14 years of age; persons over 60 years of age; the gravely ill; pregnant women; postpartum mothers and those who are breastfeeding; those who are travelling (if the travel time exceeds eight hours); those engaged in heavy labour; those who eat from the table of others; the poor who live from charity;
- 4) In individual cases the local hierarch may grant a dispensation from the fast, in such an instance - exhorting the faithful to acts of piety and mercy.

§ 7. Outside the territory of the Major Archiepiscopal church, local customs should be observed,

Can. 116. (CCEO, c. 886)

§ 1. An iconostasis is to be installed in each church.

- § 2. The parish priest should obtain approval from the eparchial bishop for all architectural plans and painting projects in the church.

Title XI

BAPTIZED NON-CATHOLICS COMING INTO FULL COMMUNION WITH CATHOLIC CHURCH

Can. 117. (CCEO, c. 898 § 2)

- § 1. The right of receiving a deacon or presbyter from an Eastern non Catholic Church into the Catholic Church belongs to the local hierarch.
- § 2. The parish priest has the right to receive into the Catholic Church the faithful of a non-Catholic Eastern Church requesting this, in the presence of two witnesses. This act is to be recorded in the parishioner registry.

Title XII

ECUMENISM

Can. 118. (CCEO, c. 904 § 1)

- § 1. The ecumenical movement implies practical activities, events, dialogues and meetings directed toward the restoration of unity among Christians. The objective of this movement is by common efforts with all Churches and Christian Communities to bring to light the problems of the division of Christ's Church and also to find means and ways to overcome the division by means of mutual understanding and unity in truth. The ecumenical movement aims to re-establish the lost unity of Christ's Church.
- § 2. With regard to ecumenical activity, special provisions and directives of the Apostolic See of Rome should be adhered to, as well as related legislative acts of the Synod of Bishops and decrees and instructions of the Major Archbishop.
- § 3. The initiatives of the ecumenical movement of the Ukrainian Greek Catholic Church are realized by:
- 1) Ecumenical education of the faithful, catechists, seminarians, clergy and persons in consecrated life.
 - 2) Participation and encouragement of the faithful in common prayers of Christians especially during national holidays, national or regional solemnities as well as personal private prayer for Christian unity during the year.
 - 3) Introducing and supporting social initiatives to resolve questions pertaining to life in society; e.g. assisting the sick, migrants,

- defending Christian values and morals; and Christian education of children and youth.
- 4) Promoting a friendly relationship with all Christians, especially sentiments of fraternity and Christian love.

Title XIII

PERSONS AND JURIDIC ACTS

Can. 119. *(CCEO, c. 910 § 2)*

A minor in the exercise of his or her rights, is subject to the authority of parents or guardians except in those matters in which minors are exempted from their authority by divine law or canon law. Regarding the appointment of guardians, the prescripts of civil law are to be observed, with due regard for the right of the eparchial bishop, if necessary, to personally appoint them.

Can. 120. *(CCEO, c. 934 § 1)*

If it is established by law that to place a juridical act an authority needs the counsel of some group of persons, then this counsel may be obtained via telephone or letter.

Title XIV

ECCLESIASTICAL OFFICES

Article 1

Erection of Ecclesiastical Offices

Can. 121. *(CCEO, c. 937 § 2)*

§ 1. One who erects an office, is obligated to provide the required means for its fulfilment.

§ 2. The required means for the fulfilment of this office are based on the composed agreement, which should correspond to the prescriptions of civil law with respect to employment, and a just remuneration, in accordance with the requirements and principles of social life as recognized by the Church.

**Article II
Elections**

Can. 122. *(CCEO, c. 948 § 1)*

For an election, the one to whom the competency belongs must convoke the electors at a time and place that is convenient for them.

**Title XV
RECOURSES AGAINST ADMINISTRATIVE DECREES**

Can. 123. *(CCEO, c. 1004)*

The higher authority who deals with the recourse against administrative decrees, may confirm the decree, declare it null, rescind or revoke it, but cannot amend it.

Can. 124. *(CCEO, c. 1006)*

Recourse against an administrative decree of the Major Archbishop - even if it concerns a decree that regards the eparchy of the Major Archbishop, or a decree by which the Major Archbishop decided a recourse - is made to a special gathering of three bishops that are elected by the Synod of Bishops, by secret ballot, from among their own members for a five year term. At the same time and in the same manner, three additional bishops are elected to serve as substitutes for members of the group, according to a schedule established by the Synod of Bishops, should anyone be impeded or is involved in the case in question.

**TITLE XVI
THE TEMPORAL GOODS OF THE CHURCH**

**Chapter 1
Acquisition of Temporal Goods**

Can. 125. *(CCEO, c. 1012 § 2)*

§ 1. The eparchial bishop has the right, with the consent of the financial council, to impose a tax on juridic persons subject to him, proportionate to the income of each person. No tax can be imposed on the offerings received on the occasion of the celebration of the Divine Liturgy.

§ 2. The eparchial bishop, with the consent of the finance council and after consulting with his Metropolitan, has the right to impose taxes on physical persons.

Can. 126. (CCEO, c. 1013, § 1)

An eparchial bishop, after consulting with his Metropolitan, is to determine the fees for the various administrative acts and to determine the stipends for the celebration of the Divine Liturgy, the Holy Mysteries, blessings and dedications or any other liturgical service.

Can. 127. (CCEO, c. 1021 § 1)

§1. Where insurance and social security as well as health benefits for clergy has not been suitably arranged, the eparchial bishop after consulting the Presbyteral Council and Finance Council is to erect an eparchial institute for the support of clergy, regulated by its own statutes.

Funds for this institution are to be collected in the following manner:

- 1) Contributions from the eparchy in the amount determined by the statutes of this fund;
- 2) Contributions from the parishes in the amount determined by the statutes of this fund;
- 3) Contributions by the clergy themselves in an amount established by the statutes of this fund;
- 4) Voluntary contributions.

§ 2. In each eparchy, a mission fund also ought to be established which is governed by its own statutes, which would allow the eparchy to fulfil its obligations toward other persons who serve the Church and meet the needs of the eparchy, and from which richer eparchies can assist poorer ones. Contributions for this fund are collected during "Mission Days" in the Ukrainian Greek Catholic Church and from other revenues, in accordance with the statutes.

Chapter II The Administration of Ecclesiastical Goods

Can. 128. (CCEO, c. 1022, § 2)

When issuing instructions for the administration of ecclesiastical goods, hierarchs should be guided by the norms of common and particular law.

Can. 129. (CCEO, c. 1031 § 2)

§ 1. An administrator of ecclesiastical goods is to render a yearly account of administration to the proper hierarch.

§ 2. A report of ecclesiastical goods which the faithful donate to the Church, is to be published by the administrator yearly, in the official publication, unless the local hierarch determines otherwise for a grave reason.

Chapter III Alienation of Ecclesiastical Goods

Can. 130. *(CCEO, c. 1036 § 2)*

If the value of the goods whose alienation is proposed exceeds double the maximum amount established by the Synod of Bishops of the Major Archiepiscopal Church, then the following consent is required:

- 1) From the Major Archbishop with the consent of the Permanent Synod if it concerns goods of an eparchy located within the territorial boundaries of the Major Archiepiscopal Church;
- 2) From the eparchial bishop and Major Archbishop with the consent of the Permanent Synod, if it concerns goods of a juridic person subject to an eparchial bishop who exercises his power within the territorial boundaries of the Major Archiepiscopal Church;
- 3) From the Major Archbishop with the consent of the Permanent Synod, if it concerns goods of a juridic person not subject to the eparchial bishop, even of pontifical right, which are located in the territorial boundaries of the Major Archiepiscopal Church.

Chapter IV Pious Foundations

Can. 131. *(CCEO, c. 1047 § 1)*

In law, pious foundations are:

- 1) an autonomous pious foundation, which is an aggregate of things allocated for works of mercy, an apostolate, or for spiritual or material charity, which is erected as a juridic person by a competent authority;
- 2) a pious non-autonomous foundation, which consists of temporal goods, given by any means to a juridic person with a long term obligation determined by the eparchial bishop from which an annual income is obtained to pursue the purposes mentioned in n. 1.

Can. 132. *(CCEO, c. 1048 § 3)*

The eparchial bishop or higher authority should clearly delineate the conditions by which autonomous or non-autonomous pious foundations can be erected or accepted.

TITLE XVII TRIALS

Chapter 1 Competent Forum

Can. 133. (CCEO, c. 1063 § 4)

The ordinary tribunal of the Major Archiepiscopal Church is competent to judge in first and succeeding instances, with judges serving in rotation, the following cases:

- 1) of exarchs and delegates of the Major Archbishop who are not bishops;
- 2) of physical or juridic persons immediately subject to the Major Archbishop;
- 3) of institutes of consecrated life of pontifical right;
- 4) of superiors of institutes of consecrated life of pontifical right who do not have a superior within the same institute who possesses judicial power;
- 5) physical or juridic persons of the same institute of consecrated life – with the exception of secular institutes - in which superiors are endowed with the power of governance, if the typicon or constitution does not specify before which judge or tribunal controversies are to be resolved.

Can. 134. (CCEO, c. 1084, § 1, 4-e)

Reserved to a collegiate tribunal of three judges are:

- 1) Cases concerning the bond of ordination;
- 2) Cases concerning the bond of marriage, according to CCEO, cc. 1372-1374;
- 3) penal cases concerning delicts that may result in a punishment of major excommunication, privation of office, reduction to a lower grade or loss of the clerical state;
- 4) penal cases concerning delicts that may result in a minor excommunication or suspension that exceeds one year.

Chapter II Place of Tribunal

Can. 135. (CCEO, c. 1127)

At the beginning of the calendar year, the Judicial Vicar, in accordance with CCEO, c. 880 and 114 of PL of UGCC, is to prepare a schedule the work of the eparchial tribunal for the coming year.

**Chapter III
Persons to be Admitted to the Trial**

Can. 136. (CCEO, c. 1129 § 1)

While cases are being heard by the tribunal, only those persons are to be present in court whom the law or the judge has established are necessary to complete the process.

**Chapter IV
Cessation of Penal Actions**

Can. 137. (CCEO, c. 1152 § 2)

In accordance of CCEO, c. 1152, § 1, § 2, nn. 1-2, a penal action for a delict not punishable in common law is extinguished by prescription after two years.

**Chapter V
The Citation and Intimation or Notification of Judicial Acts.**

Can. 138. (CCEO, c. 1192 § 1)

Declarations, notifications of citation, decrees, sentences and other judicial acts must be made by mail or by some other very secure method, with a documented verification of the fact of reception.

Can. 139. (CCEO, c. 1242)

The questioning of a witness is conducted by the judge, or his delegate, or an auditor in the presence of a notary. Consequently if either of the parties, the promoter of justice, defender of the bond, or the advocates present at the questioning have any other questions to be put to the witnesses, they are to propose them not to the witness but to the judge or to the one taking the judges place, who themselves will ask the questions.

**Chapter VI
Experts**

Can. 140. (CCEO, c. 1261),

Experts ought to be reimbursed for their expenses and paid for their work. The amount is to be honestly and justly determined by the judge.

**Chapter VII
Execution of the Sentence**

Can. 141. *(CCEO, c. 1340 § 1)*

The eparchial bishop of the eparchy in which the sentence was rendered in the first instance of the trial should execute the sentence personally or through someone else.

**Chapter VIII
The Procedure in the Removal or Transfer of Pastors**

Can. 142. *(CCEO, c. 1388)*

In the removal or transfer of pastors, CCEO, cann. 1389-1400 ought to be observed.

**TITLE XVIII
PENAL SANCTIONS**

Can. 143. *(CCEO, c. 1405 § 2)*

A cleric who takes part in any pre-election political campaigning and, after having received a canonically warning, continues his activities, shall receive an appropriate penalty, not excluding suspension.

Can. 144. *(CCEO, c. 1420 § 2)*

The following can remit a penalty imposed by virtue of particular law:

- 1) The hierarch who initiated the penal trial or imposed the penalty by decree;
- 2) The local hierarch, where the offender actually resides, but having consulted the hierarch mentioned in n.1.

Can. 145. *(CCEO, c. 1427 § 1)*

A public rebuke is to occur in the presence of a notary or two witnesses or by means of a letter, but in such a way that the fact of reception and the content of the letter are established by some document.

**TITLE XIX
ADMINISTRATIVE ACTS**

Can. 146. (*CCEO, c. 1518*)

- § 1. A higher authority is to issue a decree within sixty days from the receipt of the petition to obtain it.
- § 2. If this was not done and the petitioner asks again in writing for the decree, then on the thirtieth day from the receipt of the petition, if even by then nothing has been done, the petition is considered as rejected as if the rejection took place on that day by decree, against which a recourse may be introduced.