

THE PARTICULAR LAW
OF THE
UKRAINIAN GREEK CATHOLIC CHURCH
ACCORDING TO THE
CODEX CANONUM ECCLESiarUM ORIENTALIUM
Promulgated by the Major Archbishop Sviatoslav Shevchuk
April 7, 2015
(ad experimentum for three years)

Unofficial English Translation
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**PARTICULAR LAW CANONS
OF THE
UKRAINIAN GREEK CATHOLIC CHURCH**

Introductory canon

1. *CCEO:1*, 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**

2. *CCEO: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.
3. *CCEO: 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.
4. *CCEO: 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 Lviv is unable to be present, then the Synod of Bishops for the election of the Major Archbishop elect the one chosen from among those present, at the first session.
5. *CCEO: 71 §1*,
 - § 1. The secretary of the synod of bishops functions as secretary for the synods of bishops which are convoked for the election of the Major Archbishop. In case of his absence the synod of bishops at their first session elect a secretary from 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.
6. *CCEO 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 greater number of votes in the third balloting. The one who obtains an absolute majority of votes is elected. (*CCEO: 72 §1; 183: §1 & §4*).

§ 2. If after all balloting, because of a tie vote, it is not clear who the candidate is for the new balloting, or who has been elected, the tie is resolved in favor of the one who is senior according to presbyteral ordination. If no one precedes the others by presbyteral ordination, the one who is senior by age is chosen. (*CCEO: 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

7. *CCEO: 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.
8. *CCEO: 86 § 1*, The Major Archbishop may confer episcopal consecration on all bishops of the Major Archiepiscopal Church.
9. *CCEO: 89 § 2*, The Major Archbishop can commit a function of conducting affairs that regard the entire Major Archiepiscopal Church to any cleric, with permission from 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, of his major superior. For the time established to conduct the affairs, the Major Archbishop can subject the cleric to himself immediately.
10. *CCEO: 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, and the following twelve feast days:
 1. The Nativity of the Blessed Virgin Mary;
 2. The Exaltation of the Holy Cross;
 3. The Entrance into the Temple of the Blessed Virgin Mary;
 4. The Nativity of Our Lord Jesus Christ;
 5. The Theophany of Our Lord;
 6. The Encounter of Our Lord;
 7. The Annunciation of the Blessed Virgin Mary;
 8. The Entrance of Our 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 Blessed Virgin Mary;

Chapter III

Synod of Bishops

11. *CCEO: 102 § 2*,
 - § 1. All bishops of the Major Archiepiscopal Church have a right to a deliberative vote.

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

12. CCEO: 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, but have a consultative voice.
- 2) Other hierarchs who are not bishops with a right to a consultative voice.
- 3) Experts, who have no consultative voice can only be present at the sessions of the synod when presenting their own conferences or opinions.

13. CCEO: 106 § 2, The Synod of Bishops is to be convened annually at the time determined by the Synod.

14. CCEO: 107 § 1,

§ 1. Each session of the Synod of Bishops is canonical and any given balloting is valid, providing two thirds of the bishops obliged to participate in the Synod of Bishops are present.

§ 2. In accordance with *CCEO: 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 breaks the tie with his vote.

15. CCEO: 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, 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 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 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: 1511*). Synodal administrative acts in the external forum acquire force as other laws. (See §5)

Chapter IV

Econome of the Major Archiepiscopal Church

16. CCEO: 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

17. CCEO: 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 unavailable, the oldest ordained bishop among 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

18. CCEO: 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.

19. CCEO: 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

20. CCEO: 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.

21. CCEO: 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 Blessed Virgin Mary;
- 2) The Exaltation of the Holy Cross;
- 3) The Entrance into the Temple of the Blessed Virgin Mary;
- 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 Blessed Virgin Mary;
- 8) The Entrance of Our Lord into Jerusalem;
- 9) The Ascension of Our Lord Jesus Christ;
- 10) The Decent of the Holy Spirit;
- 11) The Transfiguration of Our Lord Jesus Christ;
- 12) The Dormition of the Blessed Virgin Mary.

22. CCEO: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 cycle is to be chanted daily.
- 2) In all parish churches where possible, vespers is to be celebrated on the vigils of Sundays and Holy days, and matins on all Sundays and feast days.

23. CCEO: 204 § 3, On days of more solemn feasts, i.e. Pascha, Descent of the Holy Spirit, Nativity of Our Lord Jesus Christ, Theophany of Our Lord Jesus Christ, and cathedral feast, the eparchial bishop is not to be absent from his eparchy, except for some grave reason.

Chapter III The Vacant Eparchial See

24. CCEO: 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 of an administrator of the eparchy.

25. CCEO: 224 § 3, The auxiliary bishop retains the power during the vacancy of the eparchial see, to be exercised under the authority of the administrator, which are granted to him by law and that he had as protosyncellus and syncellus.

26. CCEO: 230,

§ 1. The Major Archbishop after consulting with the eparchial econome and the college of consultors establishes a just remuneration for the administrator of the eparchial see.

§ 2. Expenses due to the administrator of the eparchy, which are connected to the office of administrator, are to be paid by the eparchy.

§ 3. Emoluments due to the eparchial bishop during the vacancy of the eparchial see are to be reserved to the future eparchial bishop for the needs of the eparchy.

Chapter IV Eparchial Assembly

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

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

28. CCEO: 242, The eparchial bishop is to communicate the text of the laws, declarations and decrees that have been issued at the eparchial assembly to his metropolitan and Major Archbishop.

Chapter V

Protosyncellus and Syncellus

29. *CCEO: 247 § 2*, The protosyncellus or syncellus may be celibate or a married priest.

Chapter VI Duties of the Chancellor

30. *CCEO: 252 § 1*, The principal obligation 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 determined by the eparchial bishop in his decree of appointment.

Chapter VII The Eparchial Finance Econome and Finance Council.

31. *CEO: 262 §2*, The eparchial econome is appointed by the eparchial bishop for a term of five years.

32. *CCEO: 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

33. *CCE: 265*, The presbyteral council is to have its own statutes approved by the eparchial bishop.

34. *CCEO: 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 members, because of their position.
- 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) To the extent provided in 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 general number of clerics, from the institutes of consecrated life who work in the eparchy.
- 4) The eparchial bishop is free to elect some members to the presbyteral council, numbers according to the statutes of the presbyteral council, which could be any, depending on the total of elected members.

Chapter IX Protopresbyter

35. *CCEO: 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 the protopresbyter for a period of three years, which is renewable only once unless the eparchial bishop determines otherwise.

36. CCEO: 278 § 1, Besides the powers and faculties conferred on him by common law the protopresbyter must:

- 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 his clerics;
- 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 works entrusted to him in his ecclesiastical district;
- 6) ensure all collections authorized by the eparchial bishop or higher authorities, are collected in an appropriate manner and submitted to the respective authorities concerned;

Chapter X
The Parish
Article I
The Pastor

37. CCEO: 284,

§ 1. The right of appointing pastors belongs solely to the eparchial bishop, who freely appoints them. The pastor is permanent in his office, but the eparchial bishop may appoint someone for a term of five years.

§ 2. 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 for appointment a suitable priest of his institute or society to the eparchial bishop, with due regard for agreements entered into with the eparchial bishop.

38. CCEO: 287 § 2, A pastor is to have the parochial care of only one parish. For this reason it is expressly forbidden to entrust this same parish to several presbyters.

39. CCEO: 288, The newly appointed pastor takes canonical possession of the parish by installation, by the protopresbyter of the district, keeping to the prescriptions of the liturgical books, unless the eparchial bishop determines otherwise.

40. CCEO: 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 Blessed Virgin Mary;
- 2) The Exaltation of the Holy Cross;
- 3) The Entrance into the Temple of the Blessed Virgin Mary;
- 4) The Nativity of Our Lord Jesus Christ;
- 5) The Theophany of Lord Jesus Christ;
- 6) The Encounter of the Lord;
- 7) The Annunciation of the Blessed Virgin Mary;
- 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 Blessed Virgin Mary.

§ 2. If the pastor has 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 he pastor for legitimate reasons cannot fulfill his obligation, then he must make other arrangements as soon as possible or ask his parochial vicar or another cleric to substitute for him.

Article II

Parish Council

41. CCEO: 295,

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

§ 2. The goals and objectives of meetings are determined by statutes approved by the eparchial bishop.

Article III

Parish Archives

42. CCEO: 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) Book of income and expenditures;
- 5) Book of donations and foundations;
- 6) Book of church assets;
- 7) Register of parishioners;
- 8) Book of canonical visitations in the parish;
- 9) Book of the parish church chronicle;
- 10) Book of Divine Liturgy intentions;
- 11) Register 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. All other books and documents are subject to the disposition of the eparchial bishop.

Article IV Cessation of Office of the Pastor

43. *CCEO: 297 § 2*, Once the eparchial bishop has accepted the resignation of a pastor who has completed his seventy-fifth year of age, he is to provide for him suitable support and residence taking into account existing national legislation of the country of his residence.

Article V The Rights and Obligations of the Parochial Vicar

44. *CCEO: 302 § 1*:

§ 1. Once a parochial vicar has been appointed to assist the pastor who has more than one parish, then the pastor may entrust to his pastoral care one of these parishes under his direction.

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

§ 3. The parochial vicar may be absent from the parish for a just cause. He must inform his pastor 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 pastor delegate to the parochial vicar a part of all sacramental stipends, unless the eparchial bishop determines otherwise.

TITLE III

EXARCHATES AND EXARCHS

45. *CCEO: 321 § 1*, While in office, an exarch who is not an ordained bishop has the privileges and insignia of the first dignity after the episcopal dignity, which are retained by him, even after expiration of his office as exarch.

TITLE IV CLERICS

Chapter I Minor clerics and formation of clerics.

46. *CCEO: 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 constituted in minor orders who are generally called minor clerics. The faithful from 18-65 years of age, who excel in piety, have a necessary, ordinary musical gift and knowledge, for conducting liturgical celebrations can be admitted as lector, cantor or candle bearer. Sub-deacons must be baptized men from 20-60 years of age who excel in piety, and have a personal interest with due regards to church celebrations. Minor clerics may remain in their permanent state, as there is no reason to demand a higher state.

§ 2. Minor clerics are permitted to exercise functions requiring a major order if there is a real need or benefit:

- 1) They may give sermons in certain cases with permission of the eparchial bishop with due regard to CCEO: 614 §4 stating that the homily is reserved only to a priest;
- 2) They may lead paraliturgical services and prayers, rotating the hours in keeping with the prescriptions of the liturgical books;
- 3) In case of any emergency, and only in the absence of a priest, deacon, or member of an institute of consecrated life they may confer the sacrament of baptism;

47. CCEO: 329; § 2, A vocation director is to be appointed in each eparchy for the promotion of vocations. This promotion is to be open to the needs of the entire Church *sui iuris*, especially missionary needs.

48. CCEO: 331 §1,

§ 1. The minor seminary functions 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 seem not to be called to the clerical state, but could be educated to fulfil certain ministries or apostolic works.

49. CCEO: 335 § 2, The rector of the seminary represents it in all juridical matters, unless statutes approved by the authority that implemented them, determine otherwise.

50. CCEO: 353.

§1. During their seminary studies, candidates for the priesthood should acquire the skills necessary for doing parish work. Their rector should insist that those students who have completed their third year, work in youth camps, Sunday schools or teach catechism. He should see that they take part in various religious and charitable activities, such as visiting military bases, hospitals, prisons and schools – to the extent that this is permitted by the local authorities. Particular attention to this type of preparation must be given during their last two years of study.

§2. During vacations, seminarians if asked must assist the pastor in his parish. The rector must be given a written attestation to the above mentioned and any other similar experiences.

§3. For ongoing formation, an increase of knowledge and practical pastoral work, students from the seminary should be sent to lectures, conferences and meetings.

§4. During diaconal practices and before presbyteral ordination, the candidate should serve at least one month in the cathedral or with instruction from the eparchial bishop, 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.**

- 51.** *CCEO: 357 § 2.* Clerics are ascribed to an eparchy or exarchate, or religious institute or 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, or with permission of the Permanent Synod.
- 52.** *CCEO: 358,* Through diaconal ordination, one is ascribed as a cleric to the eparchy for whose service he is ordained.
- 53.** *CCEO: 365 § 2,* For a licit transfer of a cleric to another eparchial church *sui iuris*, it is necessary for the eparchial bishop releasing the cleric, to have consent from, the Major Archbishop.

Chapter III **Rights and Obligations of Clerics**

- 54.** *CCEO: 369 § 2,* Clerics are obliged to take part in annual spiritual retreats, in accord with norms established by the eparchial bishop.
- 55.** *CCEO: 374,* Clerics, celibate as well as married should shine forth with splendor of chastity. In their spiritual and moral lives they are to follow the teachings of the Holy Fathers, seek council and advice from their spiritual directors, take part in lectures, meetings, conferences, spiritual retreats and courses for this purpose, and thus attain the knowledge and virtues indispensable to achieve this end. The eparchial bishop is to arrange for specific studies for priests, with due regard to clerics in various states, and also for the wives and children of married clergy.
- 56.** *CCEO: 377,* All clerics must celebrate the divine praises daily, publicly or privately and pray an integral part of the service rotated: matins, vespers, compline or daily nocturn, and time permitting, all hours, unless for a grave reason one is released from this obligation.
- 57.** *CCEO: 378,*
§ 1. All clerics must celebrate the Divine Liturgy every Sunday and the following feasts:
- 1) The Nativity of the Mother of God;
 - 2) The Universal Exaltation of the Holy Cross;
 - 3) The Presentation in the Temple of the Mother of God;
 - 4) The Nativity of Our Lord Jesus Christ;
 - 5) The Theophany of Our Lord Jesus Christ;

- 6) The Encounter in the temple of Our Lord Jesus Christ;
- 7) The Annunciation of the Mother of God;
- 8) The Entrance of Our 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 Blessed Virgin Mary.

§ 2. It is strongly recommended that all clerics celebrate the Divine Liturgy daily, except for aliturgical days.

58. CCEO: 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 anything similar;
- 3) Frequenting events and places of indecencies;
- 4) Abusing alcoholic beverages;
- 5) Supporting various groups, movements and organizations who expressly oppose Christian values in the Church.

§ 2. The eparchial bishop may establish additional norms to these.

59. CCEO: 384 §2,

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

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

60. CCEO: 385 § 2, Clerics are forbidden to exercise by themselves or through another any commerce or business affairs whether for their own benefit or for that of another, except with permission from the eparchial bishop. The eparchial bishop should not give permission without first consulting his Metropolitan.

61. CCEO: 386 § 1, A cleric may not leave his eparchy for more than seven days without the permission, at least presumed, of his local hierarch.

62. CCEO: 387, At all official ecclesiastical or state functions the clerical attire is the undercassock unless the eparchial bishop determines otherwise.

63. CCEO: 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 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, amount established by the eparchial bishop.

64. *CCEO: 292*, Clerics are entitled to an annual vacation, of thirty calendar days.

TITLE V LAY PERSONS

65. *CCEO: 408 § 2*,

§ 1. In certain circumstances in the life of the Church or where a spiritual need exists, in the absence of clerics, in addition to other church assignments lay persons already permitted by common law, may lead paraliturgical services rotated in keeping with the prescriptions of the liturgical books, and may preach the gospel in accordance with the prescriptions expressed in common law, with due regard for functions which require ordination.

§ 2. Lay persons who wish to take a more active role in the life of the parish are encouraged to receive minor orders for lector, cantor, candle bearer and subdeacon. In the absence of a cleric, they may then minister as expressed in § 1.

TITLE VI INSTITUTES OF CONSECRATED LIFE

Chapter I

The Permanent council of religious institutes.

66. *CCEO: 422 § 2*, In the houses of institutes of consecrated life, where less than six members reside, there should be no permanent council unless it is expressly stated otherwise, in the typicon, constitutions or their own statutes.

Chapter II

Return to secular life.

67. *CCEO: 496 § 1*, A request to return to secular life from a member of the monastery during temporary profession must be sent by the superior of the institute, along with a personal opinion and the opinion of the council to the eparchial bishop, whose competence it is in this case, even for a monastery of pontifical right, to grant the indult to leave the monastery and return to secular life, except for stauropegial monasteries.

Chapter III

Dismissal from the Monastery

68. *CCEO: 499*, A member can be dismissed during temporary profession by the superior of the monastery *sui iuris* with the consent of the council, according to *CCEO: 522 §§ 2 and 3*, but for validity, the decision must be confirmed by the eparchial bishop and for a stauropegial monastery the Major Archbishop.

Chapter IV

Foundation of secular institutes.

69. *CCEO: 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 practical way of introducing them into the life of the Church, by the service of members of the secular institute.
- § 3. The statutes of the secular institute are to specify the sacred bond accepted when 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. One elected for the office of Superior general must be someone who is an existing member of the secular institute, completed thirty five years of age and professed for at least ten years.

- 70. CCEO: 570,** Consecrated life may be expressed in various other forms including ascetics, consecrated virgins, or widows.
- 1) Institutes of consecrated life may be other kinds of ascetics who imitate eremitical 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

- 71. CCEO: 572,** Societies of apostolic life, whose members, without religious vows, pursue the apostolic goal proper to the society and leading a life in common as brothers, according to their own manner in life, striving for the perfection of charity through the observance of their constitutions and that resemble institutes of consecrated life, are governed only by the laws approved by the Synod of Bishops or established by the Apostolic See.

TITLE VII ASSOCIATIONS OF THE FAITHFUL

- 72. CCEO: 573 § 2,**
- § 1. Associations of the faithful erected through their own initiative, erected by their own members are private associations 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 common law, and particular law resolutions of the eparchial bishop and statutes of the association.
- § 3. The ecclesiastical authority that approved the erection of the private association of the faithful and approved their statutes must publish 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

73. CCEO: 587 §3,

§ 1. A non-baptized person, who has attained maturity and has the desire to be baptized, should approach the parish in their place of residence, and complete the catechumenate program approved by the Synod of Bishops.

§ 2. The catechumenate program is conducted by the pastor personally or delegated to the parochial vicar or 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.

§ 4. The catechumenate program is carried out in various stages:

- 1) Instruction of the precatechumenate (evangelization);
- 2) Catechumenate (catechesis: History of Salvation, Symbols of Faith, God's Commandments, the Beatitudes, the Lord's Prayer "Our Father");
- 3) Administering the Holy Sacraments of Christian Initiation;
- 4) Mystogogy (Christian Initiation).

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

- 1) to take part in all catechumenate lectures and deepen their knowledge about the truths of Christian Faith;
- 2) To perform all the instructions of the bishop, pastor or catechist;
- 3) To take part in the liturgical rite of the catechumenate;
- 4) To take part in all liturgical services of Holy Week and to keep the fast.
- 5) To receive adequate preparation for the Sacrament of Initiation;
- 6) To receive the spiritual support of the pastor, catechist and Christian 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) Catechumenates may not belong to an association of church faithful.

§ 6. Before allowing the candidate to receive the sacrament of Baptism, the pastor must be aware of the candidate's free decision to be baptized with written attestation.

§ 7. It is strongly recommended, the eparchial bishop confer the Sacrament of Initiation, especial on the solemnities of Theophany, Saturday of the Resurrection of Lazarus, Holy Saturday and throughout Bright Week.

74. CCEO: 591, The eparchial bishop is to see that catechists receive a just remuneration, in accordance with the prescriptions of existing civil legislation.

TITLE IX

THE TEACHING OFFICE OF THE CHURCH

Chapter I

Preaching the Word of God

- 75.** *CCEO: 610 § 3*, A deacon has the faculty to preach the Word of God where he is legitimately assigned or invited.
- 76.** *CCEO: 614 § 4*, The 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 expounded, unless the eparchial bishop gives his consent.

Chapter II

Instruments for Social Communication and Specifically Books.

- 77.** *CCEO: 653*,
- §1. It is the duty of the eparchial bishop to establish more detailed norms about the use of radio, cinema, and television and like dealings, to highlight Catholic doctrine or morals.
- §2. Clerics or members of institutes of consecrated life, who permanently, occasionally or temporarily appear in mass media communications, reporting on things pertaining to Catholic doctrine or morals, must receive permission from the eparchial bishop.
- 78.** *CCEO: 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

- 79.** *CCEO: 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, avoiding the danger of public scandal, religious syncretism or possible profanation of the sacred place based on a written agreement stipulated between the interested parties for a one year term, which may be extended.

- 80.** *C CEO: 671 § 5*,
- §1. Catholic ministers licitly administer the sacraments only to the Catholic Christian faithful, who, likewise, licitly receive the sacraments only from Catholic ministers.

§2. If necessity requires it or general 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 sacraments of penance, the Eucharist and anointing of the sick from non-Catholic ministers, in whose churches in whose mentioned above churches, sacraments are valid.

§3. Likewise Catholic ministers licitly administer the sacraments 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**

81. *CCEO: 677 § 1,*

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

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

§ 3. In a case of urgent necessity, the sacrament of baptism may be administered by any other member of the Christian faithful, who must as soon as possible inform the pastor of this fact, and where baptism took place.

§ 4. If the sacrament of baptism was administered by extraordinary means, then the competent pastor of the newly baptized person completes the rite of baptism according to prescriptions of the liturgical books.

82. *CCEO: 685 § 2,* To assume licitly the role of Godfather or Godmother, a person must be at least sixteen years of age.

83. *CCEO: 687 § 2,* Baptism is to be celebrated in a parish church. In extraordinary circumstances which are the illness of a child or inclement weather conditions, the sacrament of baptism may be administered in private homes. In danger of death, baptism may be administered in any other place.

- 84.** *CCEO: 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 done in the civil records, the names of the natural parents.

Chapter II Mystery of Chrismation

- 85.** *CCEO: 693*, Holy Myron, which is made from the oil of olives or other plants and from aromatics is confected according to the prescriptions of the liturgical books, by the Major Archbishop or eparchial bishop.
- 86.** *CCEO: 697*, The sacramental initiation is completed with the reception of the Divine Eucharist, therefore after baptism and chrismation, the Divine Eucharist is to be administered to the newly baptized persons according to the prescriptions of the liturgical books.

Chapter III The Divine Eucharist

- 87.** *CCEO: 699 § 3*,
§ 1. In addition to clerics, other faithful by virtue of their baptism and chrismation present during the celebration of the Divine Liturgy, participate actively in the sacrifice of Christ, through prayer, chants and other means, according to the prescriptions of the liturgical books.
§ 2. This participation is complete when the faithful receive the Body and Blood of Christ from this same sacrifice.
- 88.** *CCEO: § 704*,
§ 1. Divine Liturgies of St. Basil the Great, St. John Chrysostom and the Liturgy of Pre-Sanctified 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, no other Liturgy than the Liturgy of Pre Sanctified Gifts is to be celebrated.
§ 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 Friday before the vigil of Christmas and Theophany to which are transferred the Royal Hours.
- 89.** *CCEO: 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 proskomidia is only celebrated with prosfora bread fermented only with flour, yeast and water. A fresh prosfora should be used to avoid deterioration. The lamb is cut out with a stamped seal in the form of an imaginary cross with the inscriptions IC – XC – HI – KA.

The liturgical proskomidia may be celebrated on one prosfora with a stamped seal in the form of an imaginary cross with the inscription IC – XP – NI – KA where it is foreseen that only a few of the faithful will participate, but the obligation for complete cutting of the lamb and particles remains in accordance with prescriptions of the liturgical books.

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

§ 3. For celebrating the Divine Liturgy one must use natural, pure fruit of the vine with no additives. The wine must be of good quality, with pleasing taste and odor, 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 liturgical vestments, clerics are to pray according to the prescriptions of the liturgical books.

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

§ 8. The place for celebration of the Divine Liturgy is on a consecrated altar in the church, on which rests the antimimension of the eparchial bishop. In extraordinary circumstances, in a place appropriately prepared, 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 licit 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 sacrament of Penance.

90. CCEO: 708,

§ 1. Local hierarchs and pastors 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.

91. CCEO: 709 § 1,

§ 1. The priest distributes the Divine Eucharist during the Divine Liturgy.

§ 2. In cases of necessity, a deacon may assist the priest in distribution of the Divine 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.

92. CCEO: 710,

§ 1. The Divine 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, and the one who distributes the Divine Eucharist, consideration must be given to the ability of the infant to consume the

Divine 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 sacrament of Penance.

93. CCEO: 713 §2,

§ 1. Participation of the faithful in the Divine Eucharist includes proper personal preparation through prayer, and the Eucharistic fast which consists of abstinence from the consumption of food for one hour before the beginning of the Divine Liturgy.

Natural water and medications taken do not break the Eucharistic fast.

§ 2. The faithful are urged to strictly observe prayer and the Eucharistic fast, including the reception of the Divine Eucharist on an empty stomach.

94. CCEO: 715 § 2, It is licit to receive offerings for commemoration, during the Divine Liturgies of St. Basil the Great, St. John Chrysostom and the celebration of the Liturgy of Pre Sanctified Gifts.

Chapter IV The Sacrament of Penance

95. CCEO: 736 § 1,

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

§2. It is forbidden to administer the sacrament of Penance in the sanctuary unless advised otherwise because of circumstances, time or place.

Chapter V The Sacrament of the Anointing of the Sick.

96. CCEO: 741, The oil for use in the sacrament of the anointing of the sick is to be blessed each time by those priests who administer the sacrament themselves.

Chapter VI The Mystery of Holy Orders

97. CCEO: 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 after informing the eparchial bishop in the respective eparchy concerned.

98. CCEO: 758 § 1, For a person to be ordained licitly the following are required:

- 1) Reception of the sacrament of chrismation;
- 2) Good conduct and morals, physical and psychic qualities consistent with the reception of sacred order;
- 3) The age prescribed by law;
- 4) Have due knowledge;

- 5) Reception of minor orders in accordance with the prescription of the liturgical books, lector, cantor, candle bearer and sub-deacon;
- 6) The period between diaconate and presbyteral ordination must be no less than three months, unless for each case, the eparchial bishops determines otherwise.

99. *CCEO: 758 § 3*, Married candidates are not to be ordained for at least one year after receiving the sacrament of Matrimony, unless the eparchial bishop determines otherwise.

100. *CCEO: 759 § 1*, The age prescribed for the diaconate is twenty three years and for a presbyter twenty-four years.

101. *CCEO: 760 § 1*,

§1. A deacon may be ordained to the presbyterate only after successfully completing the four year of philosophical-theological studies and the required 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: 354*. If in the future, the candidate wishes to receive holy orders, then he must complete the required theological studies and seminary formation before this.

102. *CCEO: 771, § 1*, The eparchial bishop is to ensure, that the name of the candidate for ordination is announced in the form of a notice in the candidate's parish of baptism, and in the temporary parish or permanent place of residence, including the seminary, at least one month prior to ordination.

103. *CCEO: 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 retreat, the candidate is to receive appropriate certification.

Chapter VII

Sacrament of Marriage.

104. *CCEO: 782 § 1*,

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

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

105. *CCEO: 784*, The norms for examination of the couple before marriage are:

- 1) Documents as proof of baptism and freedom to marry of the engaged couple which exclude all argumentative doubt.

- 2) Attestation to the fact that no other canonical impediments or ecclesiastical censures for the licit and valid celebration of matrimony exist. This is done through the publication of the banns of marriage in the permanent parish or temporary residence of both parties, and may be announced after the celebration of the Divine Liturgy one month prior to the marriage. Announcements may also be made in the parish newsletter, bulletins or other official publications in the parish.
- 3) The competent pastor or priest delegated by him, is to conduct the pre-matrimonial investigations.

106. *CCEO: CCEO: 800 § 2*, The age for a licit celebration of marriage is determined by the prescriptions of civil law.

107. *CCEO:815*, In cases of mixed marriages:

- 1) The Catholic party, by a written declaration attesting to the fact that they will remove all dangers of falling away from the Faith, and makes a sincere promise to do all in their power to have all the children baptized and educated in the Catholic Church.
- 2) The non-Catholic party must be informed of the promises made by the Catholic party, by a document prepared by the pastor of the Catholic party.
- 3) The essential ends and properties of marriage may not be excluded by either party as they will be instructed in this during the pre-matrimonial preparatory conferences.

108. *CCEO: 831 § 2*, The local competent pastor of the bride licitly blesses the marriage unless by agreement of both parties, the pastor of the groom.

109. *CCEO: 837 § 2*, For the licit celebration of marriage, it is necessary for both of the parties to be present together and to express mutually their marriage consent, for this reason marriage cannot be celebrated by proxy.

110. *CCEO: 838 § 2*,

§ 1. For the celebration of marriage during fast times or during compact weeks, permission of the local hierarch is required.

§ 2. For a just cause, dispensations from fasting or compact weeks, are granted by the eparchial bishop.

111. *CCEO: 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 and makes it absolutely impossible for the consortium of family life.

Chapter VIII

Consecration and blessings, Sacred places and times, worship of Saints, a vow and an oath.

112. CCEO: 867 § 2,

§ 1. In addition to Sacraments of the Church, there are also consecration 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, places and things are also dedicated for ecclesiastical service. Through blessings all is sanctified for salvation. These consecrations and blessings are exercised in the name of the Church by clerics, according to the prescriptions of the liturgical books approved by the competent authority.

§ 2. Another blessing to be considered is the Jordan blessing of water on the Feast of Theophany of Our Lord and Saviour Jesus Christ, which is to take place in a special designated place with vessels in according to the prescriptions of the liturgical books.

§ 3. The great exorcism may be administered only after delegation from the eparchial bishop.

113. CCEO: 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 Place and date 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 Place of burial.

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

114. CCEO: 880 § 2,

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

- 1) The Nativity of the Mother of God;
- 2) The Exaltation of the Holy Cross;
- 3) The Presentation in the Temple of the Mother of God;
- 4) The Nativity of Our Lord Jesus Christ;
- 5) The Theophany of Our Lord Jesus Christ;
- 6) The Encounter in the Temple of Our Lord Jesus Christ;
- 7) The Annunciation of the Mother of God;
- 8) The Entrance of Our 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 Blessed Virgin Mary.

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

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

- 1) The Falling Asleep of St. John, apostle and evangelist;
- 2) The Protection of the Mother of God;
- 3) St Demetrius, great martyr and Myrrh-yielder;
- 4) St. Michael the archangel and other incorporeal powers
- 5) St. Josaphat, hieromartyr, archbishop of Polotsk,
- 6) St. Nicholas archbishop of Myra, wonder-worker;
- 7) The Conception of St Anne of the Mother of God;
- 8) The Synaxis of the Mother of God,
- 9) St. Stephen, First Martyr and archdeacon;
- 10) The Circumcision of Our Lord Jesus Christ and St. Basil the Great archbishop of Caesarea Cappadocia;
- 11) Blessed Martyrs of Pratulyn;
- 12) The Three Hierarchs; Basil the Great, Gregory the Theologian and John Chrysostom;
- 13) Blessed Josaphata;
- 14) St. George, great martyr and wonderworker;
- 15) Monday of the Holy Spirit;
- 16) The Holy Eucharist – solemn adoration of the Body and Blood of Our Lord Jesus Christ;
- 17) The Nativity of St. John the Baptist;
- 18) Saints Peter and Paul;
- 19) Blessed hieromartyr Mykolaj, those who suffered with him and Blessed Emelian;
- 20) St. Volodymyr the Great, equal to the apostles;
- 21) The Commemoration of the consecration of the Major Archbishops cathedral in Kyiv;
- 22) St. Elias, prophet;
- 23) The Beheading of St. John the Baptist.

115. CCEO: 882,

§ 1. Penitential fasting practices, repentance and abstinence that aim to satisfy the sins committed and to achieve the highest level of perfection is 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 Holy Week; the Petrine fast – from Monday after the Sunday of all Saints to the vigil of the feast of Sts. Peter and Paul (inclusive); Dormition or Transfiguration fast, - from the Feast of the Procession of the Holy Cross, memorial of the martyrs of Maccabees to the vigil of the Dormition of the Mother of God (inclusive); Christmas or St Philip’s fast which begins the day after the feast of St. Philip, concluding on the vigil of Christmas.

- 1) The strict fast is observed on the first day of the Great Fast and Great and Holy Friday, i.e. abstention from meat, dairy produce, eggs or products containing these ingredients.

- 2) Abstention from all meats and products containing meat is to be observed during the first week of the Great Fast and all days of Holy Week.
 - 3) During the Great Fast, abstention, from meat products is to be observed on all Mondays, Wednesdays and Fridays. All other foods are permitted on Tuesdays and Thursdays.
 - 4) On other prescribed 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; vigil of Christmas, vigil of the Theophany of Our Lord, Beheading of St. John the Baptist and Exaltation of the Holy Cross.
- § 4. Abstention from meat and meat products is to be observed on all Fridays of the year except for compact weeks, patronal feasts and the twelve major feasts.
- § 5. On all fast days and periods of compact weeks the faithful are obliged to refrain from organizing and participating in banquets, weddings, dances and other similar events.
- § 6. For a dispensation from the obligation to fast, the following provisions are to be observed:

- 1) The periods of compact weeks in the Ukrainian Greek Catholic Church are from the Nativity of Our Lord 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 Sunday of St. Thomas and from the Descent of the Holy Spirit until the Sunday of All Saints;
 - 2) There is no fast on Saturdays, Sundays, and days celebrating the New Year (31.12. 01.01) and also for the Independence of Ukraine (24.08);
 - 3) The following are dispensed from the obligation of fasting: children up to 14 years, persons who have completed 60 years of age, those seriously ill, pregnant women, postpartum women who are lactating, travelers, (if the travel time exceeds eight hours); hard manual workers, those who eat from the table of others, the poor who live of charity;
 - 4) In particular cases the local hierarch may grant a dispensation from the fast, exhorting the faithful to acts of piety and mercy.
- § 7. Local practices are to be observed, outside the territory of the Major Archiepiscopal church.

116. CCEO: 886,

- § 1. An iconostasis is to be installed in each church.
- § 2. The pastor must obtain approval from the eparchial bishop for all architectural plans and paintings in the church.

Title XI

BAPTIZED NON-CATHOLICS COMING INTO FULL COMMUNION WITH CATHOLIC CHURCH

117. CCEO: 898 § 2,

§ 1. The right of receiving a deacon or presbyter from an Eastern non Catholic Church into the Catholic Church pertains to the local hierarch.

§ 2. The pastor 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 book of registered parishioners.

Title XII ECUMENISM

118. CCEO: 904 § 1,

§ 1. The ecumenical movement implies practical activities, dialogues and meetings in order to restore unity among Christians. This movement tries to identify ways of establishing a common effort among the various churches and Christian communities and tries to find ways in order to overcome divisions. The ecumenical movement aims to reestablish the unity of Christ's Church.

§ 2. The ecumenical movement is guided by special prescriptions and provisions of the Roman Apostolic See as well as legislative acts of the Synod of Bishops or decrees and instructions from the Major Archbishop.

§ 3. The initiatives of the ecumenical movement of the Ukrainian Greek Catholic Church are accomplished by:

- 1) Ecumenical education of the faithful, catechists, seminarians, clerics and persons in consecrated life.
- 2) Exhorting the faithful to participate, where possible, in communal prayers of Christians especially during national holidays, commemorative country or regional dates as well as personal private prayer for Christian unity during the year.
- 3) Introducing and supporting social initiatives to resolve questions pertaining to social life; e.g. assisting the sick, migrants, defending Christian and moral values and education of children and youth.
- 4) Promoting a friendly relationship with all Christians, enjoying the sentiments of fraternity and Christian love.

Title XIII PERSONS AND JURIDIC ACTS

119. CCEO: 910 § 2, A minor in the exercise of his or her rights, is subject to the power 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 precepts of civil law are to be observed, with due regard for the right of the eparchial bishop, if necessary, personally to appoint them.

- 120.** *CCEO: 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 by telephone or letter.

Title XIV ECCLESIASTICAL OFFICES

Article 1 Erection of Ecclesiastical Offices

- 121.** *CCEO: 937 § 2*,

§ 1. One who erects an office, must see that the means required for its fulfillment are available.

§ 2. The required means for the fulfillment of this office are based on a stipulated contract, which meet the needs of the prescriptions of civil law with respect to employment, and a just remuneration, in accordance with the requirements and principles of public life as recognized by the Church.

Article II Elections

- 122.** *CCEO: 948 § 1*, For an election, the one competent must convoke the electors at a convenient time and place for them.

Title XV RECOURSES AGAINST ADMINISTRATIVE DECREES

- 123.** *CCEO: 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.
- 124.** *CCEO: 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 group of three bishops. They are elected secretly by the Synod of Bishops, from among their own members for a five year term. Simultaneously, in the same manner, three other bishops are elected; in the order established by the Synod of Bishops who will substitute for members of this group, should anyone become impeded or involved in the case in question.

TITLE XVI THE TEMPORAL GOODS OF THE CHURCH

Chapter 1 Acquisition of Temporal Goods

125. CCEO: 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.

126. CCEO: 1013, § 1, An eparchial bishop after consulting with his Metropolitan is to determine the fees for the various acts of the power of governance and to determine the offerings on the occasion of the celebration of the Divine Liturgy, sacraments, sacramentals or any other liturgical celebrations.

127. CCEO: 1021 § 1,

§1. Where insurance and social security as well as health for the benefit of clerics has not been suitably arranged, the eparchial bishop after consulting the presbyteral and finance councils is to erect an eparchial institute for the support of clerics, regulated by their own statutes. Funds for this institution are to be collected in the following manner:

- 1) Contributions from the eparchy, determined by the statutes of this fund.;
- 2) Contributions from the parishes, determined by the statutes of this fund;
- 3) Contributions by clerics, established by the statutes of this fund;
- 4) Voluntary contributions.

§ 2. In each eparchy, a mission fund is to be established governed by its own statutes, allowing the eparchy to fulfill its obligations to other persons, who serve the Church and meet the needs of the eparchy from which richer eparchies can assist poorer ones. Contributions for this fund are collected during decades of missions in the Ukrainian Greek Catholic Church or other revenues, in accordance with the statutes.

Chapter II The Administration of Ecclesiastical Goods

128. CCEO: 1022, § 2, When issuing instructions for the administration of ecclesiastical goods, hierarchs are guided by the norms of common and particular law.

129. CCEO: 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, are to be published by the administrator yearly, in the official publications, unless the local hierarch determines otherwise for a grave reason.

Chapter III Alienation of Ecclesiastical Goods

130. *CCEO: 1036 § 2*, If the value of the goods whose alienation is proposed exceeds the maximum amount established by the Synod of Bishops of the Major Archiepiscopal Church has more than doubled, 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

131. *CCEO: 1047 § 1*, In law, pious foundations are:

- 1) autonomous pious foundations, that is, aggregates of things destined for works of charity, the apostolate whether spiritual or temporal and erected as a juridic person by competent authority;
- 2) Non –autonomous pious foundations, that is temporal goods, given in some way to a juridic person with a long term obligation, determined by the eparchial bishop with pursuing from the annual revenues, the purposes mentioned in n. 1.

132. *CCEO: 1048 § 3*, The eparchial bishop or higher authority clearly determines conditions, with which autonomous pious or non-autonomous foundations are accepted or erected.

TITLE XVII TRIALS

Chapter 1 Competent Forum

133. *CCEO: 1063 § 4*, The ordinary tribunal of the Major Archiepiscopal Church is competent to judge in first and further grades, 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; of institutes of consecrated life of pontifical right;
- 3) of superiors 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 juridical power;
- 5) except for secular institutes, physical or juridic persons of this same institute of consecrated life, in which superiors are endowed with the power of governance, if not outlined in the typicon or constitution before which judge or tribunal controversies are to be resolved.

134. *CCEO: 1084, § 1, 4-e*, The following cases are reserved to a collegiate tribunal of three judges:

- 1) concerning the bond of sacred ordination;
- 2) concerning the bond of marriage, with due regard for cann. 1372-1374 *CCEO*;
- 3) penal cases concerning delicts that entail the penalty of major excommunication, privation of office, reduction to a lower grade or deposition;
- 4) penal cases concerning delicts that entail minor excommunication or suspension for more than one year.

Chapter II Place of Tribunal

135. *CCEO: 1127*, In accordance with *CCEO: 880* and 114 of PL of UGCC, the judicial vicar is to prepare a schedule of work in the eparchial tribunal, at the beginning of each year.

Chapter III Persons to be Admitted to the Trial

136. *CCEO: 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 expedite the process.

Chapter IV Cessation of Penal Actions

137. *CCEO: 1152 § 2*, In accordance of *CCEO: 1152, § 1, § 2*, nn. 1-2 *CCEO*, a penal action not punished in common law is extinguished by prescription after two years.

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

138. *CCEO: 1192 § 1*, The intimation or notification of citations, decrees, sentences and other juridical acts must be made by mail or by some other very secure method, with a documented fact of reception.

139. *CCEO: 1242*, The questioning of a witness is conducted by the judge, or his delegate, or auditor in the presence of a notary. Consequently if 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 is to ask the questions.

Chapter VI Experts

- 140.** *CCEO: 1261*, Experts must receive expenses and remuneration for their work. The honest and just amount is to be determined by the judge.

Chapter VII Execution of the Sentence

- 141.** *CCEO: 1340 § 1*, The eparchial bishop of the eparchy in which the sentence was rendered in the first grade of the trial must execute the sentence personally or through another.

Chapter VIII The Procedure in the Removal or Transfer of Pastors

- 142.** *CCEO: 1388*, In the removal or transfer of pastors, cann. 1389-1400 must be observed.

TITLE XVIII PENAL SANCTIONS

- 143.** *CCEO: 1405 § 2*, A cleric who takes part in any political pre-electoral propaganda, having being canonically cautioned, continues his activities, must receive an appropriate penalty, not excluding suspension.
- 144.** *CCEO: 1420 § 2*, The following can a 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.
- 145.** *CCEO: 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 tenor of the letter are established by some document.

TITLE XIX ADMINISTRATIVE ACTS

- 146.** *CCEO: 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, 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, so that a recourse can be introduced against it.