

PASTORAL GUIDE
of the
UKRAINIAN CATHOLIC CHURCH
in the
UNITED STATES OF AMERICA

THE ARCHEPARCHY OF PHILADELPHIA
THE EPARCHY OF STAMFORD
THE EPARCHY OF ST. NICHOLAS IN CHICAGO
THE EPARCHY OF ST. JOSAPHAT IN PARMA

Philadelphia, Pennsylvania
1999

DECREE OF PROMULGATION

To the Reverend Priests and Deacons, the Venerable Sisters, and the Dearly Beloved Faithful!

Our Divine Savior has bequeathed to His Church the commission to explain and teach all men and women the everlasting truths contained in His Gospel, and to guide them to God and eternity with Him in heaven. Led by the Holy Apostles, the Church has, since the first days of Christianity, exercised her task in her magisterial teaching and in establishing rules of conduct for all the people of God- the bishops, clergy, members of institutes of consecrated life, and the laity. These rules or norms have been collected as the law of the Church.

The Catholic Communion of Churches under the primacy of the Roman Pontiff, with the cooperation of all the Eastern Catholic churches, represented by the heads and bishops of each one, has promulgated the CODE OF CANONS OF THE EASTERN CHURCHES, having the force of law October I, 1991, ordering that each individual Church and her constitutive units enact and codify their own particular law.

The bishops of the Ukrainian Church, officially known as the Major Archiepiscopate of Lviv-Halich, who are in charge of the eparchies or dioceses of this Church in the United States of America, after consultation with their clergy, have decided to promulgate this PASTORAL GUIDE to Particular Law. It is a revision of the ARCHIEPARCHIAL STATUTES OF THE METROPOLITAN PROVINCE (1959), promulgated by Metropolitan Constantine Bohachevsky for the Archeparchy of Philadelphia, and subsequently extended in its legal force to her suffragan sees in the United States.

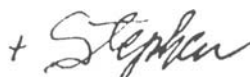
The purpose of this Pastoral Guide is the orderly direction of the apostolic work of all the members of the Church. It contains the laws, which oblige all the people both clerical and lay of this Church (“*sui iuris*”) in accordance with the specific definition of the individual laws. The obligation

extends to all relations between a member and the various levels of the Church, as well as to all people outside the Ukrainian Church, in accordance with church law.

This Pastoral Guide is not a definitive and exhaustive codification of norms, rules and laws, but one subject to ongoing evaluation and revision.

Because of the urgency to adopt rules and procedures for the timely application of the decisions of the Second Vatican Council, the People of God of our Church could not be engaged at this time in the formulation of these rules. However, it is the determination of the bishops that a program of continuing; adaptation, in accordance with church need for the People of God of the Ukrainian Catholic Church in this country, will be studied, discussed and then adopted at the level of the parish and then of the eparchy.

With our future in mind, we promulgate hereby this Pastoral Guide, receiving the force of law on the feast of St Michael the Archangel, the eighth day of November in the Year of Our Lord 1999.



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THE UKRAINIAN CHURCH

GENERAL INFORMATION

The Ukrainians are a Slavic people which inhabit the land north of the Black Sea. Ukraine is abutted, counting from the west, by these nations: Moldova, Romania, Slovakia, Poland, Belarus, and Russia. The population is now 53 million, of which Ukrainian Catholics constitute 13.5% and Roman Catholics one percent, the majority are Eastern Orthodox.

Christianity came sporadically to Ukraine in the 9th century, and was permanently planted there by King St. Volodymyr, who received baptism in 988. Christianity came to Ukraine from Constantinople (today Istanbul), then the center of the Eastern Roman Empire.

Ukraine was directly exposed to the inroads of numerous Asiatic nomad peoples, especially the Tartars and then the Turks, who destroyed the flourishing Ukrainian culture and commonwealth. The western part of Ukraine came in the 14th century under the dominion of the Polish-Lithuanian Commonwealth. The western part being thereby exposed to the influence of western European culture and the Catholic Church, the bishops of Ukraine and Belarus in Poland-Lithuania decided at a synod in Brest in 1595 to unite themselves with the Holy See of Rome, which union was consummated in Rome in 1596. The resulting Ruthenian Catholic Church flourished despite enormous difficulties. However, with the ascendancy of Russia in the 18th and 19th century, the Church was brutally suppressed by the Russian tsars. Only in the south-western part the Ukraine could the Church be saved thanks to the Hapsburgs, the Catholic emperors of Austria, to whom since 1772 this part of Ukraine belonged.

Emulating the progress of the Latin Catholic Church in Austria, the Ukrainian Church, then called *Greek-Catholic Church*, to distinguish it from the Roman-Catholic and the Armenian-Catholic Churches, had been organized into the

ecclesiastical province of Lviv-Halich in 1807; it evolved into the largest and most advanced Eastern Catholic Church anywhere in the world. After Poland had occupied Western Ukraine between 1918 and 1939, it was returned to Ukraine under the Soviet Union, from which it gained freedom in 1991, and is now known as the *Ukrainian Republic*.

The Ukrainian Catholic Church had been cruelly suppressed by the Soviet government in 1946, and the churches and institutions handed over to the Russian Patriarchate of Moscow. However, the traditions of the Ukrainian Catholics were preserved by those who had emigrated to the Americas since 1880 and, in addition, after World War II, to Western Europe and Australia. Pope Paul VI declared in 1963 the Metropolitan Church of Lviv-Halich to be a Major Archiepiscopate, which is a self-governing *sui iuris* patriarchal Church.

The Ukrainian Church is now centered in Lviv, Ukraine, where His Beatitude, the Major Archbishop resides and the Synod of some 35 bishops convenes regularly. The Church counts seven eparchies (dioceses) in Ukraine, and four in Western Europe, five in Canada, four in the United States, one each in Brazil, Argentina and Australia.

UKRAINIANS IN THE UNITED STATES

Ukrainians (known then as “*Ruthenians*”) began to immigrate to the United States since 1880. Their first priest and church was established in 1884, followed then over the next twenty years by hundreds of parishes and missions under the jurisdiction of the local Latin Ordinary. Pope St. Pius X sent them the first bishop in the person of Soter Stephen Ortynsky in 1907. He was supposed to receive jurisdiction of a vicar general from each Latin bishop where Ukrainian communities were established. Bishop Ortynsky had under his care also the Slavic relatives and neighbors of the Ukrainians (Ruthenians), Slovaks and Croats from Austro-Hungary.

After the premature death of Bishop Ortynsky in 1916, the Holy See permitted the parishes of the two groups to split according to their provenience in Europe, establishing thereby two jurisdictions, with seats in Philadelphia, PA for the Ukrainians (Ruthenians) who came from Galicia and Bukovina provinces of present Western Ukraine and Pittsburgh, PA for the Ruthenians who came from the Carpathian province of present Western Ukraine. Both ordinariates received bishops in 1924. The situation was somewhat changed when after World War II several hundred thousand Ukrainian refugees immigrated to the United States. As a consequence, a Ukrainian eparchy (diocese) was erected in Stamford, CT, for the states of New York and New England (1956). In 1958 Pope John XXIII erected the Ukrainian metropolitan province for the United States, with the seat of the archbishop in Philadelphia. The eparchy of St. Nicholas of Chicago, IL, for the parishes west of Ohio till the Pacific ocean, was erected in 1961, and the eparchy of St. Josaphat of Parma, OH in 1983, for the faithful in Pennsylvania west of Harrisburg till the western boundary of Ohio, and southwards including Texas and Florida.

Second Vatican Council and the Eastern Code declared the Ukrainian Church to be a self-governing patriarchal Major Archiepiscopate, of which the U. S. metropolitan province and the four eparchies form a part. Being outside the historical territory of the Church, the U.S. eparchies are under the direct jurisdiction of the Pope of Rome, even though they retain their membership in the Ukrainian Church and are also under the authority of the Major Archbishop and the Synod of Bishops.

Within the United States Catholic Church, the Ukrainian bishops have territorial jurisdiction, limited to their own faithful, in the same way as that of the Latin ordinaries is limited to the Latin faithful.

GENERAL NORMS

Art. 1 - All clerics, affiliated or not, residing in the eparchies of our Church in the United States, and whether incardinated or not, are bound by this Pastoral Guide. This includes members of institutes of consecrated life, unless express provision is made to the contrary.

Art. 2 - The lay members of the Ukrainian Church are likewise subject to the rules of the Pastoral Guide.

Art. 3 - All the faithful of the Ukrainian Catholic Church in the United States are obliged to observe these norms:

1. The laws contained in the Code of Canons of the Eastern Churches (*Codex Canon Ecclesiarum Orientalium*), promulgated by Pope John Paul II on October 18, 1990, receiving legal force on October 1, 1991.
2. The laws or legal norms of any kind enacted by the Bishop of Rome for the Universal Catholic Church, or for all the Eastern Churches of the “*sui iuris*,” or for the Ukrainian Church alone.
3. The particular law of the Ukrainian Catholic Church as enacted or recognized by the Major Archbishop and the Synod of Bishops.
4. The particular law of the Ukrainian eparchies of the United States, foremost defined in this Pastoral Guide.

Art. 4 - All previously promulgated laws of any of the United States Ukrainian eparchies contrary to this Pastoral Guide are hereby abrogated unless express provision is made to the contrary. This Pastoral Guide supplements the Statutes of the Eparchy of St. Josaphat in Parma in that eparchy.

Art. 5 - All legal customs, of whatsoever nature, at variance with this Pastoral Guide are hereby suppressed and must be prudently eliminated as soon as possible.

Art. 6 - All priests and deacons in the pastoral service of an eparchy and other persons in the full or part-time employment of an eparchy, shall possess a personal copy of this Pastoral Guide. A special endeavor shall be extended to all the religious and laity, who likewise should possess a copy.

Art. 7 - It shall be the duty of the rector of the Major Seminary to see to it that a thorough explanation of this Pastoral Guide is given to the seminarians preparing for Major Orders.

Art. 8 - Insofar as they affect the faithful, the laws of the Holy See, of the Major Archbishop and the Synod of Bishops, as well as of the Eparchial Bishop, shall be announced and explained in every church and chapel where the faithful attend the Divine Services, as soon as circumstances advise and permit.

Art. 9 - The norms of this Pastoral Guide are to be understood according to the proper meaning of their terms considered in text and context. The legal terminology employed in the Pastoral Guide is to be understood and interpreted in the sense in which it is used in pronouncements of the Roman See.

Art. 10 - The Ukrainian and the English texts of this Pastoral Guide share equal authenticity and force; in the event of divergent interpretations, the meaning is to be derived from the original English text which has more weight than the translation; if a doubt remains, recourse shall be had to the Eparchial Bishop, the sole authentic interpreter of this Pastoral Guide to Particular Law.

Art. 11 - The Eparchial Bishops may dispense from the legal norms of this Pastoral Guide.

Art. 12 - The eparchies of the Ukrainian Catholic Church in the United States, as well as each parish, mission, and ecclesiastical institution therein, incorporated or not

incorporated, is a juridic person, i.e., a juridic body, possessing rights and duties, according to the provisions of the laws of the Eastern Code and the Jaws of the Ukrainian Catholic Church.

Art. 13 - Whenever the permission of the Eparchial Bishop is required for validity by the Pastoral Guide, it must be obtained in writing. Any permission or directive given orally by the Eparchial Bishop or by his protosyncellus or syncellus must be remanded to the Chancery in writing by the recipient for authentication.

Art. 14 - Any precept or directive given by any member of the eparchial curia is to be understood as having been issued in virtue of a mandate from the Eparchial Bishop; it is to be received and observed as though issued directly by the Hierarchy unless there is a reasonable basis for a doubt regarding its authenticity.

Art. 15 - If any matter had been previously submitted to an eparchial Chancery for a decision, mention must be made of the former in the petition.

Art. 16 - Eparchial laws will be promulgated by publication in the Bulletin of the eparchy, unless the Eparchial Bishop elects another mode of promulgation; the laws thus promulgated become effective immediately, unless otherwise provided.

Art. 17 - The clergy, secular and religious, are hereby seriously encouraged to submit their own suggestions and those of their faithful to the Eparchial Bishop by which the legislation of the eparchy as contained in the Pastoral Guide could be improved.

SECTION I
PERSONS
I. CLERICS IN GENERAL

1. Retreats

Art. 18 - Secular clerics are obliged to make a retreat every year. In addition to priests who are incardinated in an U.S. Ukrainian eparchy and those who hold an ecclesiastical office therein, all other secular priests residing in one of the eparchies, either permanently or for more than one year, are obliged to participate in the eparchial program of retreats. Priests of an institute of consecrated life serving in an eparchy of the United States, are invited also to take part in the eparchial retreats for priests unless their superiors assure the Bishop that they are participating in the comparable retreats of their institute.

Art. 19 - Priests and pastors holding a canonical appointment who are past seventy-five years of age, or retired, are exempted from the common retreat; however, they are always welcome to make the retreat in common with their brother-priests.

Art. 20 - The Eparchial Bishop alone may excuse a priest from this obligation.

Art. 21 - Those making the retreat shall be punctual and shall not leave until the retreat is officially closed. Each must bring with him a Chasoslov (Molytvoslov) and must wear appropriate clerical garb in the church or chapel, i.e. cassock, even if one participates from the pew. Those who wish to concelebrate shall bring with them the proper liturgical vestments. To derive the spiritual benefits of the retreat, silence and other conditions imposed by the retreat master must be observed.

2. Sacred Sciences

(1) Junior Clergy Examinations

Art. 22 - After the completion of their formal studies and advancement to Holy Orders, all are required to take an examination every year for five consecutive years on matters regarding the sacred sciences according to the norms prescribed by the Eparchial Bishop.

Art. 23 - Priests with academic degrees in the sacred sciences are exempt from clergy examinations. An exemption from an examination or any part thereof may be granted by the Eparchial Bishop. Anyone justifiably hindered from participating in an examination at the time prescribed shall request another date.

Art. 24 - The Eparchial Bishop or his delegate will preside over each examination; the examinations are to be conducted by qualified eparchial examiners, or by their substitutes appointed by the Bishop.

Art. 25 - In conformity with the general law of the Church, the result of each examination will be taken into consideration whenever appointments are to be made in the eparchy.

(2) Clerical Conferences

Art. 26 - All the clergy, secular and religious, and those assigned to pastoral work in the eparchy are obliged to participate in the ordinary clerical conferences which in main have to do with continuing education and policies. The extraordinary clerical conferences are held for discussing and resolving issues.

Art. 27 - The ordinary clerical conferences shall take place for all the clerics of the archeparchy or within each protopresbyterate at an appropriate time, convoked by the protopresbyter.

Art. 28 - Extraordinary conferences, i.e., those convened to discuss and resolve issues affecting the entire eparchy, shall be convoked by the Eparchial Bishop.

Art. 29 - The protopresbyter, and in his absence, either the vice-protopresbyter or the administrator of the protopresbyterate, or the chairman appointed by the Eparchial Bishop, shall preside over the ordinary and extraordinary conferences. He may appoint clerics, religious, or lay people.

Art. 30 - The program of each conference shall be prepared under the guidance of the Chancery. The topics to be presented will be prepared by those directed by the Eparch.

Art. 31 - Topics other than those stipulated by the Chancery may be added to the program by the protopresbyter, who may also permit discussion on problems raised by the participants themselves, if time permits it and if they were submitted to him in writing prior to the date designated for the conference.

Art. 32 - The following are obliged to attend the conferences:

1. all secular clerics attached to, or residing within, a given protopresbyterate;
2. all religious who have the care of souls;
3. all others who assist in pastoral services.

Art. 33 - Anyone prevented from participating in a conference shall notify the protopresbyter prior to the day designated for its convocation.

Art. 34 - All expenses for clergy participating in conferences shall be reimbursed by the parish treasury.

Art. 35 - The parish hosting the conference has permission to provide a modest meal deducted from the parish treasury.

Art. 36 - The minutes of the conference, along with the personal remarks of the protopresbyter or his delegate are to be sent to the Chancery by the protopresbyter or his delegate as soon as possible.

3. Relations between Clergy and Laity

Art. 37 - Charity or pastoral care calls for a priest to be among the laity.

Art. 38 - Priests should be discreet when visiting former parishioners.

Art. 39 - The laity residing or working at the rectory must not be permitted to intrude in parochial affairs or to disturb the common life of the clergy. Their wishes may not be given precedence over those of the priests assigned to the rectory.

Art. 40 - Clergy are reminded that it is strictly forbidden to make a member of the laity privy to any parochial matter even if said layperson is the wife or relative of the pastor, or someone in charge of housekeeping.

4. Clerical Garb

Art. 41 - Priests, secular and religious, shall wear clerical garb at all formal occasions and in all places within our

eparchies, except when engaged in some form of physical or recreational activity, or an informal event.

Art. 42 - The form of clerical garb shall conform to the traditions of our Church, as re-established by the Holy See, and as modified by local circumstances. Wherefore, the following regulations shall be observed:

1. Preferably, the cassock should not be in the style of the Latin Church, but rather in the style of the Eastern Church.
2. The cassock shall always be worn in church and whenever Holy Mysteries or liturgical or paraliturgical acts are to be administered; elsewhere a black suit and Roman collar shall be worn.
3. Lectors, subdeacons, deacons, and priests, in accordance with a decree of the Holy See, are to wear a rason with broad sleeves over their cassock during divine services and while administering a Holy Mystery or a sacramental, whenever liturgical prescriptions do not demand that the sticharion be worn.
4. Clerics shall meet with expected callers to the parish house dressed in clerical garb.
5. Those preparing for clerical orders are to dress appropriately. Those in any rank of the Mystery of Holy Orders should wear the accepted clerical garb in the United States for those holding a rank in Holy Orders.

5. Public Appearances

Art. 43 - Priests, secular and religious, shall not address a Catholic organization without an invitation from the chaplain or priest who is the spiritual director of the organization. The invitation must be tendered in writing or in person by the spiritual director, and not transmitted orally through another.

Art. 44 - Priests submitting articles to journals or newspapers under their own name and clerical capacity must

make sure that the faith and morals consistent with the teaching of the Catholic Church are preserved and promoted.

Art. 45 - Appearances before a radio or television audience shall be governed by the previous norms.

Since the field and work in regard to the salvation of souls among the faithful in the United States is so far flung, it is necessary for priests to direct their energies primarily towards the needs of the Church and to leave the promotion of American and Ukrainian patriotic endeavors in the hands of competent lay persons. (c.f. Matthew 28)

6. Last Will and Testament

Art. 46 - Every secular priest shall make a last will and testament according to the requirements of civil law within six months after his ordination or within six months after he has been accepted, either for a definite or an indefinite period of time, for service in a U. S. eparchy.

Art. 47 - A sealed copy of the last will and testament shall be either deposited with the Chancery Office, or the Chancery must be informed in writing of the place where it can be found after the death of the priest.

Art. 48 - If at any time a priest should draw up a new last will and testament, make changes in the existing one, or withdraw and deposit it in a different place, he, as the case may be, must forward a sealed copy of the new or amended document to the Chancery or notify the Chancery of the place to which it has been transferred.

Art. 49 - In drawing up his last will and testament each priest should be guided by the following directives:

1. He shall draw up his last will and testament according to the laws of the state where it will be executed.

2. Besides loved ones the priest should remember the Church, the arch/eparchy, the Seminary and other charitable institutions of the Church in his last will, thus giving even in death an example to the faithful.
3. He should bequeath relics, sacred vessels, and sacred vestments only to priests, churches or other ecclesiastical institutions.
4. He should bequeath his library to one of our eparchial seminaries or monasteries.

Art. 50 - If desired, one of the executors of a priest's last will and testament should be a member of the clergy, unless he has a wife or children. A separate letter of instruction shall be addressed to the executor providing for the satisfaction of all unsatisfied intentions for the Divine Liturgy as evidenced in the Intention Book and stating that the stipends accepted by the testator shall not accrue to the heirs and the executor until the corresponding obligations have been fulfilled.

Art. 51 - Each priest shall set aside a set of vestments in which he wishes to be buried, and shall also file a letter containing detailed instructions for his burial with the Chancery. However, these burial instructions should be separate from and should not be included within the sealed copy of his will.

Art. 52 - Each priest shall prepare and have readily available a complete inventory, exact in every detail in regard to his personal property located in or on church premises whose ownership might not be easily determined, e.g., pieces of furniture, etc., otherwise it shall be presumed to be the property of the parish or institution.

7. Relations with Other Clerics

Art. 53 - Clerics, especially in the presence of lay persons, should show due reverence and respect in word and deed towards their Hierarchs and brother-priests.

Art. 54 - Clerics shall never criticize, but shall at all times in charity and truthfulness, defend and uphold one another, especially before the laity.

8. Mode of Life

Art. 55 - The material possessions and furnishings of a priest's residence shall not savor of luxury, but shall reflect a life devoid of excessive material comforts.

9. Obligation of Residence

Art. 56 - For the purpose of recreation and rest, priests including pastors and associates are entitled to be free of duties one working day a week. Cf. 113.

Art. 57 - Each year all priests are entitled to a vacation of thirty days, including four Sundays. If a substitute should be required, he shall be paid the same salary as the vacationing priest from the treasury of the parish or the ecclesiastical institute, as the case may be, in addition to other expenses which he may have, if he should reside in the rectory and require food, laundry service and transportation. Cf. 113

Art. 58 - If during a certain year a vacation could not be taken for any reason whatsoever, the vacation time of that year can be cumulatively added to that of the following year only with the permission in writing of the Eparchial Bishop. Only two years can be accumulated.

Art. 59 - A priest must obtain approval of the Eparchial Bishop to be absent from his assignment or duties for the purpose of his entitled vacation, and must submit the name of the substitute, or explain how the needs of the parish will be satisfied during his absence.

Art. 60 - A priest who chooses not to take a vacation, or who is unable to take one for any reason whatever, cannot claim any compensation from the parish treasury for that period.

10. The Clergy as Employers

Art. 61 - Priests must be mindful at all times of the social teachings of the Church especially in their dealings with employees of the parish or institution under their administration. They must also comply with the civil legislation on employment.

Art. 62 - Priests and those responsible for the temporal management of ecclesiastical institutions shall provide for their personnel all available employee benefits: Social Security Insurance, Workmen's Compensation Payments, health insurance, retirement plan, and as contracted where feasible.

11. Priestly Deportment

Art. 63 - The Eparchial Bishop may issue a prohibition against the frequenting of horse/dog tracks or against public participation in gambling by the clerics under his jurisdiction.

Art. 64 - Priests are exhorted to fulfill conscientiously their civic responsibilities, both local and national; they may not, however, accept a public office or any other responsible position in any secular society or community without the previous permission in writing of the Eparchial Bishop.

Art. 65 - Associate pastors should not accept an office in any organization or any speaking engagement without first consulting with the respective pastor and receiving his opinion.

Art. 66 - Beyond exercising the right to vote, priests of the eparchies which are governed by these norms shall refrain

from participating in, or publicly alluding to, party politics; likewise, they may never hold an office in any organization of a political party.

Art. 67 - A priest may not accept the office of guardian of orphans unless they are related to him in the direct line of consanguinity, or with the permission of the Eparchial Bishop.

Art. 68 - Those in the employ of the parish must not be left unpaid for longer than one month, and no employee may be allowed to let salary due accumulate, even with their consent.

Art. 69 - A priest is not allowed to make use of an automobile which is not covered by liability insurance in the coverage limits specified by the Eparchy.

Art. 70 - Priests are strictly forbidden to lend money from the parish treasury to lay persons; similarly they are not to borrow money from the parish treasury.

Art. 71 - A priest may not lend money to a parish, not even by refusing to accept his salary. A salary not claimed within one year is considered a gratuitous gift to the parish.

Art. 72 - On the occasion of a transfer, vacation, jubilee, etc., priests may not solicit personally a collection of money or any other type of gift of substantial value which could not be utilized in pastoral work.

Art. 73 - Clerics may appear in any civil court only if compelled by the laws of the State; they may vindicate their personal rights of a pecuniary nature in a civil court only if redress in an ecclesiastical court would be inefficacious. Jury duty may be necessary if proper exemption is not obtained from the ordinary.

Art. 74 - Priests shall beware of being drawn into litigation with lay persons, especially with their parishioners.

They may act as plaintiff in a suit in civil court only with the approval of the Eparchial Bishop.

II. CLERICS IN PARTICULAR

1. The Bishop of Rome

Art. 75 - Reverence, obedience and sincere devotion to the Bishop of Rome, the Successor of St. Peter as head of the Universal Church, is commended to the clergy and laity.

Art. 76 - The commands, counsels and admonitions of the Bishop of Rome shall be accepted and carried out unhesitatingly by all regardless as to whether they are made manifest by the Bishop of Rome himself or by anyone of the officials or offices of the Roman Curia, especially the Congregation for the Eastern Churches.

Art. 77 - Love, respect and deference is due to His Beatitude the Primate of the Ukrainian Church, the Major Archbishop of Lviv-Halich, especially in conjunction with the Synod of Bishops and government of this Church *sui iuris*.

Art. 78 - Pastors and preachers shall be diligent in bringing to the attention of the faithful the principal documents of the Bishop of Rome, of his Curia, as they apply to the Universal Catholic Church or to the Ukrainian Catholic Church, and those of His Beatitude the Major Archbishop and the Synod of Bishops.

Art. 79 - The members of this Church (*sui iuris*) are exhorted to contribute generously toward the maintenance of the apostolic works of the Holy See, the so-called "Peter's Pence."

Art. 80 - The Apostolic Nuncio is the ambassador of the Bishop of Rome to the United States of America, and for this reason, is to be accorded due respect on all occasions

2. The Major Archbishop and the Synod of Bishops

Art. 81 - The Ukrainian Catholic Church is the Major Archiepiscopate of Lviv-Halich, a self-governing (*sui iuris*) Church, the primate of which is the Major Archbishop, who governs the Church together with the Synod of Bishops. Respect, and canonical obedience is due to the Major Archbishop and to all the Bishops.

Art. 82 - The encyclical letters of His Beatitude are to be read and explained and/or posted or printed in the official organ of publication of all churches and institutions whether this organ be in print form or electronic form.

Art. 83 - The instructions and directives issued by the Major Archbishop and the Synod of Bishops, communicated to the entire Church by the Eparchial Bishops, are to be dutifully received and accorded proper respect by all Bishops, clergy, religious and laity.

3. The Metropolitan and the Eparchial Bishops

Art. 84 - Canonical obedience and filial reverence is due to the Metropolitan and to the Eparchial Bishops.

Art. 85 - Whenever the permission or the consent of the Eparchial Bishop is required, the syncelli appointed by him, can grant it in accordance with the instructions received from the Eparchial Bishop.

Art. 86 - Official letters, documents, and communications received from the Eparchial Bishop or his offices must

be diligently preserved in the archives of the parish or ecclesiastical institution to which they had been sent and are to be submitted for inspection on the occasion of a canonical visitation.

4. Protopresbyters

Art. 87 - The eparchies are divided into districts, the protopresbyterate, which are presided over by a protopresbyter, who may be assisted by a vice-protopresbyter.

Art. 88 - In affairs pertaining to his office, the protopresbyter enjoys precedence over all the clergy, except the protosyncellus.

Art. 89 - The title Very Reverend attaches to the office of the protopresbyter, but not to that of the vice-protopresbyter, unless he possesses a higher office or dignity.

Art. 90 - Without prejudice to the rights and duties attached to his office by the general law of the Church, the protopresbyter, and in his absence, the vice-protopresbyter or administrator of a protopresbyterate:

1. shall exercise general vigilance over the spiritual welfare of his protopresbyterate using his authority with prudence and restraint, without unduly interfering in the administration of any parish;
2. shall visit each parish, mission, and priest within his protopresbyterate according to the instructions received from the Eparchial Bishop;
3. shall submit a report once every year on the status of his protopresbyterate, stating not only the achievements but also instances of serious negligence;
4. shall immediately report the serious illness of a priest to the Eparchial Bishop and any action taken according to the provisions of canon 278, §2. n. 3, CCEO;

5. in the event of a priest's death, he shall make the funeral arrangements, appoint the celebrants and concelebrants for the funeral services from among the clergy of his protopresbyterate, and oversee that the liturgical norms for the funeral of a priest are executed accurately, unless the Eparchial Bishop should take the matter under his personal supervision. The requests of the deceased priest should be considered in planning the funeral arrangements;
6. shall take charge of the parish property and secure the personal property of the cleric immediately after his death until an executor qualifies, being considerate of the needs of the spouse and children or assistant pastor if applicable.
7. shall preside over, conduct, and make out a report to the Eparchial Bishop on the clerical conferences held within his protopresbyterate;
8. shall execute the protocol connected with taking canonical possession of any parish within his protopresbyterate;
9. shall investigate extrajudicially, prudently and frequently any accusations lodged against a cleric, unless another procedure is in place in the eparchy. The decision, however, is reserved, to the Eparchial Bishop;
10. shall direct, counsel, and admonish, in a strictly private and circumspect manner, clerics within his protopresbyterate whenever their personal conduct or manner of discharging duties indicates the need of such action; and
11. shall act as counselor to the clergy of his protopresbyterate with recourse to the Pastoral Guide whenever the Chancery cannot be consulted in time.

Art. 91 - The protopresbyter shall diligently watch over the priestly life of all the clergy within his protopresbyterate; in this duty he shall pay particular attention:

1. to the fulfillment of the obligation of residence;
2. to the preaching of the divine word as far as content, quality and frequency are concerned;
3. to the formation of parish organizations;
4. to the instruction of all children in religion to their eighteenth year regardless of their source of secular education;

5. to the care of the sick, i.e., whether they are being visited with sufficient frequency and are being administered the Holy Mysteries;
6. to the evangelization of persons to the holy Catholic Faith according to the Tradition of the Eastern Churches;
7. to the observance of the law of the Church and of the eparchies, as well as any particular regulation issued by the Eparchial Bishop to any and all parishes within his district;
8. to ascertain that Social Security and Medicare taxes have been paid by the proper treasury for all priests employed by the parish or eparchial institute in accordance with eparchial regulations;
9. to the proper administration and maintenance of church real estate;
10. to the observance of the Typicon and the rubrics as prescribed by the Tradition of the Ukrainian Catholic Church in conformity with the most recent decrees of the Holy See and the Holy Synod of the Ukrainian Catholic Church; and
11. to any usurpation or trespass upon the rights and privileges of any cleric within his protopresbyterate.

Art. 92 - There shall be a committee of two clerics in each protopresbyterate called the Press Committee, whose duty it shall be to correct errors concerning the Church appearing in the newspapers published within the protopresbyterate. Appointments to this committee shall be made at the ordinary clerical conferences.

5. Honorary Eparchial Titles and Distinctions

Art. 93 - Even though some honorary distinctions for clergy, religious and laity have not been developed in other Eastern Churches, in keeping with the traditions of our Church for several centuries, the following honorary titles and distinctions may be conferred by the Eparchial Bishop upon secular priests for meritorious service and achievements. They are not associated with any office. The honorary titles are

archpriest, mitred archpriest, and archimandrite. Clergy who are given these honorary titles are permitted to wear the traditional vestments associated with these honors and may use the title Very Reverend Archpriest or Very Reverend Mitred Archpriest.

6. Pastors

Art. 94 - The generic term pastor applies to all priests who have the care of souls. As a title, it applies without qualifications to priests who are entrusted with the spiritual and temporal administration of a parish, either permanently, e.g., rectors, or temporally, e.g., administrators and parochial vicars. Other priests who have the care of souls are called by the legally equivalent title of associate pastor.

Art. 95 - A pastor cannot exercise his jurisdiction beyond the territorial limits of his parish except to administer the Holy Mysteries to his parishioners who are in danger of death or others when their respective pastor is not available. Pastors serving ethnic parishes should acquire knowledge of the language, customs and traditions of the people.

Art. 96 - A convent, home for the aged, orphanage, or similar institution having a chaplain appointed by the Eparchial Bishop is hereby withdrawn from the jurisdiction of the pastor in whose territory it is situated and is entrusted to the spiritual care of the chaplain, except in matters relating to the Holy Mysteries of baptism, chrismation and matrimony. Funerals are arranged with the consent of the pastor and family of the deceased.

(1) General Obligations

Art. 97 - Pastors shall frequently consult common canon law of the CCEO and the Pastoral Guide to acquire a thorough

knowledge and understanding of their office, the qualities of character required for its proper fulfillment, and the rights and obligations attached to it.

Art. 98 - A priest shall assume the office of pastor in the parish to which he was appointed on the day specified in his letter of appointment or soon thereafter, and satisfy other eparchial requirements as soon as possible.

Art. 99 - Pastors shall not confine their pastoral duties to the registered members of their respective parish, but shall also give attention to all members of the area in which the parish is located, especially non-practicing members and those who have fallen away from the practice of their faith, using prudent means to rejoin them to the Christian Community as members of the parish.

Art. 100 - Pastors shall pay special attention to the families of mixed marriages so as to help safeguard the religious practice of the Catholic partner and the children.

Art. 101 - Although pastors are not bound to the serving of the Holy and Divine Liturgy daily, the faithful should rarely be left without an opportunity to participate in the Divine Liturgy, except on those days of fast which the Typicon describes as “aliturghical.”

Art. 102 - Whenever there are several priests in a parish and services are being celebrated in connection with some extraordinary event, e.g., a holy day or some special commemoration, etc., all of them, especially those assigned to the rectory, unless prevented by a parochial duty, shall be present in the church and shall at least participate with the laity.

Art. 103 - It shall be the duty of a pastor to oversee that members of his family and household give good example to the parishioners by assisting at the Divine Liturgy and other services

even for services when attendance is not strictly demanded by Church law.

Art. 104 - Pastors are forbidden to introduce changes in the administration of the Holy Mysteries or any liturgical or para liturgical action in the celebration of services and devotions, but must adhere to the norms established by the Holy See, by our Major Archbishop and the Synod of Bishops, by the Eparchial Bishop, and by approved custom.

Art. 105 - From time to time pastors shall encourage the faithful to make bequests in their last wills and testaments in behalf of the parish church, the seminaries, institutions of the eparchy as well as the charitable causes of the Church; they shall explain that in many states of the United States such charitable bequests are valid only if made at least one month prior to the death of the testator.

Art. 106 - The pastor alone is entitled to choose and appoint employees for the parish without any interference from associate pastors or the parish trustees.

Art. 107 - In each parish there should be established a pastoral council, in part composed of a number of parishioners of either sex, in part elected by the parishioners and appointed by the pastor. The number of members will be established by the Eparchial Bishop for each parish depending on the number of parishioners. The task assigned to the pastoral council is to assist the pastor with their advice and practical cooperation in matters pertinent to the pastoral work in the parish and eparchy. Their votes are advisory only, and do not bind the pastor. The pastoral council is not involved with the management of the property and revenue of the parish, for which there is to be established a parish stewardship council or financial committee.

(2) Obligation of Residence

Art. 108 - The obligation of residence within the parish is not fulfilled by mere personal presence, but rather by continual and active discharge of the priestly ministry.

Art. 109 - Pastors shall make themselves readily available to the faithful at all times.

Art. 110 - Regardless of the cause of absence, a pastor who should find it necessary to be absent from his parish for more than a week must obtain a written permission of the Eparchial Bishop and provide a substitute to be approved by him.

Art. III - Even if an absence of less than one week must be necessary, the pastor must always provide for the spiritual needs of his faithful during his absence.

Art. 112 - Unless a serious reason demands otherwise, no priest who has the care of souls may absent himself from his parish during the Great Fast and the period known as Philip's Fast/Advent.

Art. 113 - Pastors are permitted to take an annual vacation of thirty days for purposes of recreation. In addition, all pastors and associates are entitled to take one day (24 hrs.) off a week from their normal duties.

Art. 114 - A pastor who for any reason whatsoever must absent himself from his residence should make sure someone locally will watch over the parish in an emergency.

(3) Parish Archives

Art. 115 - Pastors are bound in conscience to have and to keep current the approved books and documents relating to the temporal and spiritual administration of their respective parishes, namely:

1. a parish register or census;

2. a record of Mysteries of Initiation;
3. a death register;
4. a sick call register;
5. a file collecting all Sunday and other bulletins, bound at the end of the year;
6. a file of pre-nuptial material and investigations and a marriage register
7. a book of the minutes of the meetings held by the church committees;
8. a book of accounts, i.e., of income and expenditures, together with all pertinent auxiliary records such as bank books, canceled checks, paid bills, etc.; and a book of annual financial statements submitted yearly to respective Chancery bearing in mind that soon the majority of parishes will be using electronic checking and book-keeping.
9. a cemetery register and an accurately drawn map of the parish cemetery in which all burials are recorded in a timely manner after they occur;
10. a file on the documents relating to the real and personal estate of the parish;
11. all issues of the eparchial bulletin.

Art. 116 - The following norms shall be followed by pastors in keeping official registers:

1. Every administration of Christian Initiation, marriage, and death shall be recorded sequentially in a timely manner in the respective register.
2. An entry in an official register must never be erased; necessary corrections shall be made by annotations, dated and signed by the one who made the correction.
3. A copy of the recording of baptisms, chrismation, those coming into full communion with the Church, deaths and marriages of the preceding year shall be forwarded to the Chancery not later than January 31st of each year.

Art. 117 –

1. Pastors shall diligently keep all books and records in a safe within the parish archives and shall be

personally responsible for all entries, which are to be made accurately and as soon as possible.

2. Parishes which keep all financial records in an electronic medium must backup these records at regular intervals and store the material in a safe which is also a magnetic free environment. Paper copies of these electronic financial records must be made at the end of the year and stored in said safe before their electronic originals are deleted.

Art. 118 - The recording of cases omitted in a register shall be governed by the following norm:

Cases of baptisms, chrismation, conversions, marriages, or burials at times may not have been recorded due to oversight. It is imperative that this be corrected as soon as possible.

(4) Announcements

Art. 119 - The following norms shall be applied in regard to church announcements:

1. Only matters of a religious and ecclesiastical nature shall be announced, with the exception of matters stated in Number 3 of this article.
2. It is forbidden to announce affairs of any secular organization even if it be one of a patriotic character.
3. Social events of organizations within the parochial confines may be announced, if these organizations work in the interests of the Church and do not have the character of political factions.

Art. 120 - Announcements made to the faithful over a period of time may be of great advantage and valuable sources of information to a succeeding pastor. In order that they may be preserved properly, the following norms shall be observed:

1. All parish announcements shall appear in the parish bulletin or in an Announcement Book and shall be legibly

written in ink in order that they might be read easily by others, but parishes should store announcements in a computer for easy retrieval by a new pastor.

2. Parish bulletins or newsletters and other such announcements shall be collected throughout the year stored either in paper form or in electronic form. At the end of the year this chronological collection is to be stored in the parish archives. If the electronic means was used for collection and storage, a paper form is also necessary for the parish archives.
3. If marriage banns are not entered into a prenuptial investigation register, the pastor is obliged to record them in the Announcement Book or publish them in the Sunday Bulletin.

Art. 121 - The Announcement Book shall be submitted for inspection to the Eparchial Bishop or the protopresbyter.

Art. 122 - Pastors shall publish a printed bulletin, of which they shall submit two copies of each issue to the Chancery, at a time convenient to the Pastor but not less than three months from the date of the first publication.

(5) Census

Art. 123 - Each pastor shall take a census of his parish every five years and shall record the facts relating to the state of each individual member of his parish in either an electronic “census file” (commercially produced) or on a separate “census” card.

Art. 124 - If a pastor has associate pastors assigned to assist him in his pastoral duties, he shall so arrange the visitation of the parish that at each quinquennial census the associates interchange the homes they visited during the previous census.

Art. 125 - The records of the census must be carefully preserved, diligently revised, corrected, kept up to date, and safely out of reach of any unauthorized person.

7. Parochial Vicars

Art. 126 - The parochial vicars are priests assigned to a parish by the Eparchial Bishop to assist the pastor in the care of the faithful. The parochial vicar receives the faculties to exercise his ministry and execute the Holy Mysteries, for example bless marriages, from the assignment of the Eparchial Bishop. A parochial vicar exercises these faculties with the consent of the pastor.

Art. 127 - The law of residence obliges associate pastors to the same extent as pastors.

Art. 128 - Parochial vicars may take recourse against orders of their pastors to their protopresbyter or to the Eparchial Bishop; they are never permitted to mention or to discuss grievances with lay persons even if they deem them to be justified.

Art. 129 - A parochial vicar must obtain the permission of his pastor whenever he desires to absent himself from the parish for any length of time that is not considered reasonable by the pastor.

Art. 130 - The pastor shall provide that each vicar has the opportunity to take a twenty-four hour leave from the parish each week; he may sometimes permit an accumulation up to five days, provided this can be done without detriment to the parochial obligations of the associate.

Art. 131 - Parochial vicars may not absent themselves from the parish for more than one week without the permission of the pastor.

Art. 132 - Parochial vicars are to receive annually a paid vacation of thirty days. The pastor is obliged to provide a

substitute priest, if the amount and schedule of work so demands, who shall be paid from parish funds.

Art. 133 - In matters of parish administration and care of the faithful, parochial vicars are subject to their respective pastors and should heed conscientiously their instruction.

8. Chaplains

Art. 134 - Chaplains are appointed by the Eparchial Bishop for the benefit of ecclesiastical institutions other than parishes; they should, therefore, readily accede to the reasonable wishes of the superior of the institute to which they are assigned in regard to the time and to the temporary or permanent changes in their schedule.

Art. 135 - Chaplains are in charge of the institutional chapel insofar as the observance of all liturgical regulations is concerned. However, permission for celebrating in the chapel can be granted to a priest from another eparchy only by the superior of the institution. It is the chaplain's right and duty to approve a priest who desires to serve. Any priest whose standing in his eparchy or religious institute is unknown must be investigated.

Art. 136 - Although chaplains enjoy ecclesiastical jurisdiction over those members of the institution who reside on its grounds, they must strictly refrain from intervening in the external or internal affairs of the institution.

Art. 137 - Chaplains shall never express any wishes to or exact compliance with demands from individual members or residents of the institution. Corrections or suggestions for improvement in regard to any matter shall not be suggested or urged directly by the chaplain, but rather by the superior on the demand or proposal of the chaplain.

Art. 138 - The institution shall pay its chaplain the salary determined by the Eparchial Bishop, provide him with lodging, meals, laundry service, and furnish him with a telephone.

Art. 139 - Chaplains do not have an exclusive right to celebrate services at the institution. The superior may invite other priests to officiate at services. However, priests of another jurisdiction, of any Catholic Church whatsoever, may be invited only with the permission of the chaplain.

Art. 140 - The superior of the institution has the right to select a retreat master.

Art. 141 - Requests for the serving of the Divine Liturgy or other services made to the institution as such, and not to individual members in their private capacity, must be handed over with their respective stipends to the chaplain, who is to take care of their celebration.

Art. 142 - In schools of more than fifty children, other priests may be called by the chaplain to assist him in hearing confessions of the children, and be remunerated for this service by the institution.

Art. 143 - Catechetical instruction in the school of the institution shall be given by the chaplain only if he has been instructed accordingly by the Eparchial Bishop.

Art. 144 - Chaplains of orphanages have the same duty as pastors in regard to catechetical instruction and the preparation of children of the orphanage for the reception of the Holy Mysteries.

Art. 145 - Chaplains shall not permit the faithful, adults as well as children, to regularly attend the Divine Liturgy and other liturgical services celebrated in the chapel on Sundays and holy days, but shall direct them to attend their parish churches, unless they are living on the grounds of the institution.

Exceptions to this regulation can be granted only by the Eparchial Bishop.

Art. 146 - 1. Chaplains of institutions are to receive an annual paid vacation of thirty days; it is the duty of the chaplain to provide a substitute priest during his absence, who shall be remunerated by the institution.

2. All chaplains have a right and obligation to continue their spiritual growth and education. Continuing education policies and sabbatical periods, including respectable formulas for the financial arrangements, are made with the Eparch of the Eparchy only.

9. Diaconal Services

(1) Deacons

Art. 147 - The Church of our days has recalled from among the laity men to serve God in the diaconate, established first by the apostolic Church that had assembled after the death and resurrection of our Savior Jesus Christ.

Art. 148 - Men preparing for the priesthood, who have been ordained deacons, may be assigned by their Eparchial Bishop to assist pastors in parishes and thereby prepare themselves for service as priests.

Art. 149 - Our Church has always ordained as deacons men who recommended themselves by their devout dedication to the things of God, who had exhibited ability and zeal in participating in liturgical services in church, and who were given by God an adequate voice, capable of enhancing the beauty of liturgical services. These deacons should be encouraged to develop their knowledge of the faith and the understanding of the liturgical services, and schooling in the sacred sciences. The tradition of deacons may be resumed where local circumstances recommend it.

Art. 150 - 1. In deciding to recommend a man to ordination as a deacon, the pastor shall be able to assure the Eparchial Bishop that the candidate is of the highest moral character, devoted to God and the Church, and that he will be readily available for services which will demanded of him.

2. If said candidate enjoys the bond of matrimony he must express in writing to the Eparchial Bishop that he understands the discipline of the church in that once ordained, he may not remarry should he find himself a widower.

Art. 151 - A deacon may carry out any administrative act delegated to him by the pastor in accordance with the law.

Art. 152 - Candidates for the diaconate are men who have completed the prescribed curriculum of study and preparation.

Art. 153 - Deacons can be married men, widowers, perhaps with a family, and unmarried men. However, unmarried candidates are reminded that after ordination to the diaconate, a deacon may not enter the sacrament of marriage.

Art. 154 - Inasmuch as the duties of a deacon take up much of his time and efforts, if he is married he needs the written consent of his wife before receiving the sacrament of Holy Orders.

Art. 155 - In order to apply for preparation and ordination as a deacon, the candidate must be accepted for service by his own pastor.

Art. 156 - The candidate to the diaconate must present himself to the pastor and others as devout, truly interested in the worship of God and in the life in his parish. His life, and if married, that of his wife, and of his children must be above reproach.

Art. 157 - The deacon serves the parish for the sake of God, and gains the necessities for his livelihood and that of his family from secular employment. While he is a member of the clergy of the eparchy, he is not in a relationship of employee either toward the parish or toward the eparchy. Depending on the actual service he is asked to perform, the deacon can be remunerated for them, either by some remuneration or by the offerings given in connection with the services he offered. The Eparchial Bishop determines the amount of such remuneration.

Art. 158 - A deacon may be also in fulltime employment of the parish or of the eparchy, in which case he may receive remuneration. This remuneration is to be determined by the Eparch.

Art. 159 - The primary obligation of a married deacon is to his family and therefore this obligation must be accommodated and understood by those in the parish, including the pastor.

Art. 160 - The preparation of a future deacon consists in a curricula of theological and related studies of three years, in addition to various practical courses and workshops.

Art. 161 - This preparation cannot be furnished entirely in our eparchies because of local distance and circumstances. The candidates therefore are schooled in the diaconal program of the closest Latin Church diocese, unless the eparchy has its own diaconal school. In addition, special courses on the disciplines, spirituality, theology and rubrics of our Church, the history of the Ukrainian people, and other knowledge affecting our heritage are taught in short courses in some Ukrainian centers. Studies in Orthodox institutions may be permitted only by the Eparch.

Art. 162 - The services which deacons can perform are numerous:

1. The deacon celebrates the holy services of the church according to the prescriptions found in the Liturgikon, Typikon, and other approved liturgical manuals
2. The deacon, with the pastor's permission, may preach the homily in the liturgy and address the faithful on other occasions. He may also take care of the spiritual formation of the faithful entrusted to him.
3. The deacon, as directed by the pastor, may conduct molebens (prayer services), celebrate vespers and matins.
4. He may celebrate those parts of the funeral rite which are prescribed by the liturgical texts.
5. By extension of the rights of the pastor and of great importance are the visit of the sick and bedridden with Holy Eucharist, at which occasion the deacon may also recite appropriate prayers over them, adapting appropriately also prayers from the rite of the sacrament of the anointing of the sick. However, the deacon cannot anoint the sick as this Mystery is reserved for the priest.
6. The deacon by virtue of his office does not have the right to bestow any blessings, such as of that of the grave, the tombstone, of food prepared by the faithful in their homes, or of houses during Epiphany time.
7. The assistance of the deacon will be useful in the pastor's office, especially in the preparation for the blessing of marriages, including the so-called Pre-Cana conferences.
8. The various parish societies will find in the deacon an experienced spiritual guide.

Art. 163 - Deacons who have performed their service well for an extended period of time, can be advanced to the rank of protodeacon.

(2) Subdeacons

Art. 164 - Men who have given evidence to the pastor and the congregation over the years of all the moral and religious qualities described above as essential for a candidate to

the diaconate, but are unable for various reasons, such as age, less advanced schooling, occupation with satisfying the needs of family, to undergo the rigorous training for the diaconate, could be prepared for the subdiaconate with some practical courses and workshops to assist the pastor as extraordinary ministers of the Eucharist, etc.

Art. 165 - A subdeacon assists the pastor in services which do not strictly require the sacred order of a deacon. They assist the celebrating priest, by reading the holy scripture text except the Gospel, and by extension of the rights of the pastor, assist the priest distributing the Divine Gifts, performing ancillary rites at funerals, prayers at molebens and other liturgical services.

Art. 166 - In non-liturgical services, the subdeacon can be of help to the pastor in the office and the instruction of children and adults, and other such assistance, depending on the ability of the subdeacon.

III. THE LAITY

1. Laity in general

Art. 167- The Second Vatican Council has called upon the laity of the Church to become aware of their rights and duties to participate in the apostolate of the Church, in assuming certain responsibilities within the Church. The laity in the Ukrainian Catholic Church has exercised this assignment zealously in the United States in founding parishes, seminaries. Convents, erecting churches, schools, church halls, very often on their own initiative, even prior to the coming of a priest or the intervention of a Bishop. This Pastoral Guide wishes to continue to encourage and inspire our laity in working for the glory and honor of God and advancing the progress of the laity, including those of Ukrainian heritage.

2. Membership in a Parish

Art. 168 - Each of the faithful is a member of the parish of his residence, and each has a strict duty of supporting the parish of his domicile, by weekly, monthly, and yearly offerings.

Art. 169 - Catholics living in a marriage not recognized by the Church are also members of the parish of their residence and enjoy all the rights and are subject to the same duties as other parishioners, except that they may not in normal instances receive the Holy Mystery of the Eucharist; otherwise, they must not be subjected to any discrimination.

Art. 170 - Although every Catholic may fulfill his obligation of assisting at the Divine Liturgy, Vespers or Matins on Sundays and holy days in any Catholic church, our faithful should as a rule attend their own parish church.

Art. 171 - Whenever a new parish is created the Eparchial Bishop may for grave reasons permit individual persons or families to continue their membership in the mother parish, even though their domicile is situated within the new parish, especially if in the past they greatly contributed to the support of the mother parish. Once they have decided to join the new parish they may no longer be permitted to return to the mother parish. The priests of the mother parish are permitted to take care of the faithful within the territory of the new parish, e.g., by visiting them, and by administering the sacraments and sacramentals, except matrimony.

Art. 172 - It is often impossible or at least not advisable to separate one parish from another by marked boundaries. In order to obviate cases of doubtful assistance at marriages which could readily occur because of the aforesaid, pastors should primarily bless marriages in their own churches.

Art. 173 - A person belongs to the parish in which he is registered, providing the existing prescriptions concerning membership of the faithful for a particular parish are fulfilled.

Art. 174 - All the faithful enjoying an income from any source whatsoever are obliged to contribute a just portion of their income towards the support of the religious and charitable works of their parish, of the eparchy, and of those endorsed and recommended by the Holy See and the Ukrainian Catholic Church. With the exception of the very poor or very rich, an amount equivalent to four or five percent of their gross income shall be looked upon by our faithful as a fair contribution for the normal needs of religion and charity.

3. Catholic Lay Organizations

Art. 175 - The laity are empowered to organize and support organizations of any kind, also for the promotion of apostolic work, but if they are of a religious or charitable character, such organizations cannot make use of the name of “Catholic” without the approval of the Eparchial Bishop.

Art. 176 - Organizations which promote worthwhile causes of the Ukrainian or American nation in all its aspects, however praiseworthy their activity may be, shall not be regarded as ecclesiastical organizations.

Art. 177 - A priest or any ecclesiastical institution may not establish a society of a religious nature or allow such a society to be established as a unit or affiliate of the parish or ecclesiastical institution until the consent of the Eparchial Bishop has been obtained. If the organization has an eparchial moderator or spiritual director, he alone may submit such a request.

Art. 178 - It is a matter of strict duty for the pastor and other priests of the parish not only to observe and oversee, but also to take an active part and interest in the Catholic organizations under their authority.

Art. 179 - The primary end of all Catholic organizations is the spiritual improvement of its own members. The provision of pecuniary assistance for even the most noble pious cause can only be a secondary goal.

Art. 180 - Chaplains and spiritual directors of Catholic organizations must see to it that the right ordering of aims and priorities is pursued at all times.

Art. 181 - No organization shall be accorded official status among the Catholic organizations of an eparchy unless it includes within its ruling body a priest who will serve as chaplain or spiritual director. The organization shall also make provision for the aforesaid to participate in all meetings and decisions of the whole organization as well as of its officers.

Art. 182 - The pastor himself in virtue of his office or one of his associate pastors as delegated by him shall act as chaplain for strictly parochial organizations. The chaplain for all inter-parochial organizations shall be appointed by the Eparchial Bishop. Members of a parochial or inter-parochial organization may not be permitted to select a chaplain by vote.

Art. 183 - Only those Catholic organizations which primarily foster piety may be named after the Divine Persons, the Holy Mother of God, saints of the calendar of the Ukrainian Catholic Church, or any mystery of faith. Ukrainian Catholic organizations may not be named after saints of another church (*sui iuris*) nor may they be named after titles ascribed to the Most Holy Theotokos by other churches (*sui iuris*).

Art. 184 - Catholic associations may constitute ecclesiastical juridic persons, which acquire and administer property independently in accordance with the statutes approved by the Eparchial Bishop, who is empowered to compel them to disburse funds in accordance with the statutes.

Art. 185 - The association cannot be compelled to share its property, real and personal, with institutions of the Church, such as parishes or eparchies, unless such a provision has been placed into the statutes with the consent of the members.

Art. 186 - Parochial organizations shall not make expenditures without the knowledge and consent of their chaplain. All books, documents, and files of the organization must be accessible to the chaplain.

Art. 187 - The faithful shall not make contributions to any Catholic organization or one purported to be Catholic before they have ascertained that the organization and the specific purpose for which alms are being solicited have been approved by the Holy See, or the Major Archbishop and the Synod of Bishops, or the Eparchial Bishop.

Art. 188 - Only Catholics who conscientiously strive to fulfill the laws of God and of the Church may be allowed to hold an office in a Catholic organization.

Art. 189 - No public statement regarding party politics shall be issued in the name of any Catholic organization subject to the Eparchial Bishop without his permission.

Art. 190 - 1. No priest or ecclesiastical institution may dissolve or encourage the dissolution of an organization founded on religious aims without the consent of the Eparchial Bishop.

2. Every Ukrainian Catholic is encouraged to join the League of Ukrainian Catholics and/or The Providence Association of Ukrainian Catholics in America.

4. Forbidden Organizations

Art. 191 - The Church has been compelled to advise the faithful not to join certain organizations, and sometimes has to forbid it.

Art. 192 - In the event that a prospective convert was a member of a forbidden society and wishes to remain a passive member, perhaps to protect insurance or some other pecuniary interest, recourse shall be had to the Eparchial Bishop.

Art. 193 - In case of doubt, it is recommended that one confer with the Chancery to obtain the list of organizations have been explicitly condemned by name.

5. Miscellaneous Duties

Art. 194 - Each and every family of an eparchy is encouraged to subscribe to the eparchial publication.

Art. 195 - Retreats for the laity are to be strongly encouraged, and the clergy shall everywhere endeavor to promote the participation of their parishioners in closed retreats.

SECTION II

THE WORSHIP OF GOD

Art. 196 - The Ukrainian people have always regarded it a privilege conferred upon them by Divine Providence that they received the teaching of our Divine Savior together with the form of worship evolved in the cradle of Christianity, from the East, centered in the city of Constantinople. This Byzantine-Constantinopolitan liturgical tradition was then further developed by our ancestors and adorned with a musical

framework which has aroused the admiration of the entire cultural world, even beyond the worshipers of Jesus Christ.

Art. 197 - Vicissitudes of history has brought a portion of the Ukrainian people into contact since the sixteenth century with the Patriarchate of the West, from which it has profited greatly in various aspects, even though the resulting imitations of the Latin Church in the area of divine worship suppressed some valuable authentic parts of her patrimony. It was only around 1900 that both the Ukrainian Catholic Church (*sui iuris*) and the Latin Catholic Church (*sui iuris*), prompted by the Servant of God Metropolitan Andrew Sheptytsky, that a correction of the external liturgical services of the Ukrainian Catholic Church began. Adverse calamities, especially two World Wars, would have rendered these efforts void, had not the Holy See assumed the lead in continuing these efforts, beginning with Pope Leo XIII and continuing to this day.

Art. 198 - Prompted by the words and spirit of the Second Vatican Council, and further expressed in the Code of Canon Law for Eastern Churches, the Congregation for the Eastern Churches, promulgated an authentic interpretation of these norms in respect to the Liturgical Services in the Instruction for Applying the Liturgical Prescriptions of the Code of Canons of the Eastern Churches (January 6, 1996). (Called IRL in the remainder of this Guide.)

Art. 199 - For achieving the goal of liturgical renewal, the IRL foresees the following procedure:

1. The Churches of the same ritual tradition, in our case those which follow the Constantinopolitan-Byzantine tradition, will send delegates to a commission which will establish what is common in the worship of God to all of them, and therefore presumed to be a part of the ancient patrimony.
2. The individual Churches, their patriarchs and major archbishops with their synods of Bishops, will prepare for each church a Liturgical Directory (LD), guided by the observations of the experts of the Congregation for the

Eastern Churches. This Liturgical Directory will then receive legal force for all Ukrainian eparchies, monasteries, parishes and institutions, for all the clergy, religious and laity, in the entire world.

Art. 200 - Inasmuch as these norms of the Liturgical Directory have not been as yet promulgated, they have no legal force at this time. However, in order to have ready pertinent instructions for the time when they are promulgated, this Pastoral Guide shall offer norms for some of the changes in the Holy Services and serving the Holy Mysteries and other liturgical and paraliturgical actions which will then become obligatory, being always aware that these norms reflect the genuine tradition of our patrimony, which always has a right to be observed.

I. HOLY MYSTERIES

THE HOLY MYSTERIES IN GENERAL

Art. 201 - In the celebration of the Most Holy Mysteries together with the rubrics for the celebration of liturgical and paraliturgical services revised in the liturgical books and the rules contained in the *Ordo Celebrationis* issued for the Ukrainian Catholic Church in 1943 by the Congregation for the Eastern Church shall be observed.

Art. 202 - The ministers, presbyters, deacons, minor clergy, lay servers and the faithful shall take special care to pronounce clearly, distinctly, slowly, audibly and reverently all parts of the liturgical texts.

Art. 203 - Vestments, sacred vessels, and other implements employed in the administration of the holy mysteries shall be of the best suitable materials and shall be kept

in such a state that they would induce a spirit of prayer and respect on the part of the faithful.

Art. 204 - No priest may indiscriminately limit his services to so-called “office-hours”, although reasonable hours for the administration of baptism and marriage may be scheduled. The pastor and his associates shall frequently bring to the attention of the faithful that they are always at their service whenever their request is reasonable, without regard to time and circumstances.

Art. 205 - Priests are strictly bound in conscience to dispense the Holy Mysteries and to offer liturgical or paraliturgical services and to readily perform priestly administrations for all the faithful, especially the poor. On all occasions a priest shall not display any improper or inordinate interest in stipends or fees. Under no circumstances may the administration of the Holy Mysteries be made dependent upon the payment of a fee, the giving of a gift or a donation, or the discharge of an existing debt.

Art. 206 - A priest may accept whatever the faithful offer voluntarily on the occasion of the administration of the mysteries of baptism, chrismation and matrimony; he may also state the customary offering to those who inquire. He may not refuse his services to those who declare themselves unable or unwilling to give the offering. Even in the case of those who can afford larger offerings, he shall not in any way, not even by hint or suggestion, seek to obtain from the faithful offerings larger than those customarily received in his parish. (CCEO c 291)

Art. 207 - All offerings of the faithful received at the performance of pastoral functions, such as baptism, chrismation, funerals or matrimony are to be governed by the provisions of CCEOc.291.

Art. 208 - A priest shall not accept any offering whatsoever while hearing confession, not even offerings for the Divine Liturgy.

Art. 209 - On the occasion of a sick call a priest shall not solicit any offering or gift.

II. BAPTISM

1. Minister

Art. 210 - It is permitted to schedule certain days and hours for the administration of the Mysteries of Initiation, perhaps in connection with the ancient days of conferral of these holy mysteries, Holy Saturday and Pentecost Saturday. A priest must be willing to baptize on other days and times in response to reasonable requests.

Art. 211 - A priest must obtain the permission of the Eparchial Bishop to baptize or to chrismate an adult. In this matter a person shall be regarded as an adult upon the completion of his fourteenth year of age.

2. Subject

Art. 212 - Except when a child is in probable danger of death, when the Mysteries of Initiation shall be administered immediately, the administration of the Mysteries of Initiation shall take place within a reasonable time. The judgment of the parents in this matter shall be considered. The pastor should likewise suggest that a proxy be appointed whenever the Mysteries of Initiation would be unduly deferred for the convenience of the presence of a desired godparent. (JRL)

Art. 213 - Whenever the baptism of a Catholic who wishes to receive other sacraments cannot be proved by (1) an

authentic document or by (2) the sworn depositions of reliable and trustworthy witnesses or by (3) reasonable and sound conjectures, it shall be administered conditionally and recorded as such in the baptismal register.

Art. 214 - If the parents have completely abandoned the Catholic Faith by apostasy or have formally embraced a heretical sect, or another denomination, their child shall be denied baptism.

Art. 215 - The children of parents who are merely lax or negligent Catholics may be baptized, providing close relatives or reliable and trustworthy sponsors assure an Eastern or Ukrainian Catholic upbringing for the child. Mere promises of parents or grandparents, who could not give such assurance for their own children, cannot be accepted unless the child is living with them.

Art. 216 - If only one of the parents is a Catholic, the child may not be baptized if it is possible that the child will be raised without religion or as a non-Catholic, unless the contrary assurance of the Catholic parent can safely be accepted.

Art. 217 - A child of non-Catholic parents may be baptized if it is morally certain that the child is totally out of the power of the parents, or if the parents consent to Catholic baptism; but in both cases there must be assurance of a Catholic upbringing.

Art. 218 - A child of non-Catholic or lapsed Catholic parents may be licitly baptized even against the will of the parents when the child is in danger of death and it can be prudently foreseen that the child will not live to reach the age of discretion.

Art. 219 - A child of parents of whom one, the father or the mother, belong to the Ukrainian Catholic Church while the other is a member of another Catholic Church, *sui iuris*, may be

baptized at the wish of the parents in the Ukrainian Catholic Church, *sui iuris*, and according to the prescriptions of canon 29.1 CCEO, the child will be a member of the Ukrainian Church.

Art. 220 - Whenever a priest of a Ukrainian Catholic eparchy has perchance administered the Mysteries of Initiation to a member of another Catholic Church, *sui iuris*, he shall notify the competent pastor, forwarding all the information pertinent to the recording of the aforesaid in the baptismal register.

3. Reception of Converts

Art. 221 –

1. The term “convert” is defined as referring to those who were baptized in a non-Catholic sect and who have completed their fourteenth year of age at the time of being received into the Catholic Communion.
2. The term “catechumen” is defined as referring to those who have never received trinitarian baptism and are in preparation to receive the Mysteries of Initiation thereby granting them admission to Catholic communion.

Art. 222 - The following procedure shall be followed in receiving those wishing full communion with the Catholic Church:

1. If the convert had been baptized in an Eastern nonCatholic Church or in a Protestant denomination: he/she shall disclaim heresy or schism and make a profession of faith in the presence of the priest and two witnesses;
2. If the convert had been previously baptized, but the baptism is doubtfully valid:
 - (1) he shall make a disclaimer of heresy and schism and make the profession of faith;
 - (2) he shall then be baptized conditionally;
 - (3) he shall then make a sacramental confession.
3. If the catechumen has never been baptized:

- (1) he shall be baptized absolutely; and
- (2) adult converts shall be aided by the priest to repent for sins committed before baptism, now forgiven in its reception, and then receive chrismation and Divine Eucharist.

Art. 223 - Provided that this fact is established, the Mysteries of Initiation administered in any Eastern non-Catholic Church shall be regarded as valid. Also the baptism of most Protestant Churches and communities shall likewise be considered valid. If there is any prudent doubt the Chancery must be consulted.

Art. 224 - The religious rite of any non-Catholic community shall be regarded as baptism if it was called by that name, if water was applied to the body in one of the recognized forms, i.e., by immersion, ablution, or aspersion, and if the Blessed Trinity was invoked.

Art. 225 - A prospective catechumen may choose any priest for instructions and reception into the Church, without taking into consideration his domicile or quasi-domicile. He must however be received in a parish church in whose register the conversion is to be recorded, whether a sacrament was administered to him or not. If the convert is validly married to a Catholic, the pastor of his domicile shall be notified by letter immediately.

Art. 226 - A baptized non-Catholic woman may freely Join her Catholic husband in his Church. While a Catholic woman of any self-governing Catholic Church may freely choose to become a member of her husband's self-governing Catholic Church by a simple declaration before witnesses made at once after marriage and once recorded in the baptismal register, a Catholic husband cannot join his wife's Catholic Church *sui iuris* without the permission of both Bishops.

Art. 227 - A baptized man, who is a member of a Catholic *sui iuris* Church, other than the Latin *sui iuris* Church,

who wishes to join the *sui iuris* Catholic Church of a woman whom he is to marry can do so only after the marriage by applying for a transfer to her Church according to CCEO 32.2. The provisions of canon 112 of the CIC would be applicable for a Latin-rite man who wishes to transfer to the *sui iuris* ritual church of his wife at the time of marriage or during the marriage.

Art. 228 - Except in danger of death, a catechumen may not be received into the Church unless he/she has completed a comprehensive course of catechetical preparation, which ordinarily cannot be completed in fewer than twenty hours of instruction. Special attention shall be given to the practice of prayer and piety throughout the entire course of instruction. The instructor shall take the prospective convert to the church or chapel and explain to him/her the rites and ceremonies of our Church, and in a practical way shall explain and introduce him/her into the liturgical life of the Church, which is the primary instructor.

Art. 229 - A catechumen may retain the Christian name under which he is known. Only in the event that he should receive baptism conditionally or absolutely and his first name is considered to be inappropriate for a Catholic to bear, he could be given the name of a saint of his choice, which shall be recorded in the baptismal register in addition to his given first name.

Art. 230 - Catholics who have apostatized or who have been raised from childhood or infancy as non-Catholics shall be received into the Church in the same manner as non-Catholics.

Art. 231 - The name of someone being received into the Church or of an apostatized Catholic returning to the Church shall be recorded in the baptismal register, even though baptism was not administered conditionally or absolutely.

Art. 232 - One being received into the Church is to be married in conformity with the laws of the Church. Facts of this marriage, entered into either before or outside of the Church, shall be recorded in the baptismal register along with the record of conversion.

Art. 233 - The pastor together with the instructor of the new member of the Church should continue to manifest their interest in the neophyte and encourage him (if he is not an infant) to take further instructions.

4. Rites and Ceremonies

Art. 234 - It is the wish of the Second Vatican Council and the Holy See that the original unity of the three Holy Mysteries of Initiation, manifested in their joint administration, be re-established. The “Instruction for Applying the Liturgical Prescriptions of the Code of Canons of the Eastern Churches” has recommended that baptism, chrismation and reception of the Eucharist be conferred together in all Eastern Catholic Churches, to be obligatorily re-introduced when the Liturgical Directory of each Church is formulated and approved by the competent authority.

Art. 235 - Where customary, baptism may be administered by triune immersion. The water must be warm, and the baptism is to be administered in a room which is heated in the colder part of the year. A table shall be prepared on which the child can be undressed.

Art. 236 - If this arrangement cannot be had, the baptism may be conferred by pouring baptismal water three times over the head of the child. The same manner may be employed in the baptism of adults.

Art. 237 - The Mysteries of Initiation are always given within the same ceremony if at all possible, in the presence of

the entire community, at the Divine Liturgy. Both adults and infants receive admission to the Holy Catholic Church in the same manner. If the administration of the Mysteries of Initiation take place outside the Divine Liturgy, but after the Divine Liturgy, a portion of the Eucharistic Species is reserved for these rites. A child which has not yet begun to take solid food, shall receive the Divine Gifts in the form of the Precious Blood by touching the lips of the infant with the holy spoon, which has been dipped into the Precious Blood.

Art. 238 - Baptism shall be administered in the parish church, unless considerations of health suggest differently.

Art. 239 - In the administration of baptism the genuine tradition of our Church demands that the baptismal water be newly blessed for each occasion, and thereby forbids the use of water preserved from a previous baptism, or from the Great Water Blessing at Theophany or the lesser blessing of August 1st.

Art. 240 - The Oil of Catechumens must be blessed for each baptism and the oil remaining after each baptism should be burned.

Art. 241 - The parents and godparents are required to take part in a course of instruction that shall explain the nature, meaning and effects of the Mysteries of Initiation, and the duties incurred by the godparents, and the parents, for the upbringing of the child in the faith of the Church.

Art. 242 - Priests encourage all mothers to receive the blessing for mothers after childbirth, the so-called churching. If the churching is performed separately from the Mysteries of the Initiation, it may be followed by the reception of the sacraments of penance and Holy Eucharist. Unwed mothers or those who are living in a marriage which was not blessed by the Church cannot be admitted to the aforesaid rites, yet a simple blessing may be given to the child and such a mother. Non-Catholic

mothers who so desire may be permitted to receive this blessing if they are living in a Catholic marriage and are striving to fulfill the obligations assumed at the time of marriage.

5. Godparents

Art. 243 - Only Catholics known or proven to be practicing their faith and striving to fulfill the laws of God and of the Church can be admitted as godparents. Eastern non-Catholics can be admitted as sponsors but always at the same time with a Catholic sponsor (CCEO 685.3). Other Christians may only serve as witnesses.

Art. 244 - Godparents who are members of another Catholic Church shall obtain from their pastors a certificate attesting that they are Catholics in good standing.

Art. 245 - If a proxy is called for, the priest who is to perform the baptism shall request evidence which would establish with moral certitude that the absent sponsor accepted the office of godparent and personally appointed the proxy. The name of the proxy as well as the sponsor must be recorded in the baptismal and chrismation register.

Art. 246 - A non-baptized person may not act either as a godparent or as a proxy at a Catholic baptism.

6. Recording of Baptism, Chrismation and Reception into the Church

Art. 247 - The priest to whom the care of a parish has been committed is obliged to keep accurately the registers of baptism, chrismation, and conversion. He is to record in English language all matters requiring registration, immediately after the administration of the aforesaid holy mysteries, or after the reception into full communion into the parish. He may not

justify deficiencies by pleading lack of cooperation from the priests who administered the sacraments.

Art. 248 - In the event that baptism alone was administered, it shall be recorded in all details, but in the rubric “Annotations” the extraordinary circumstances which necessitated administering this Holy Mystery separately shall be stated:

1. If a priest is summoned to a child in danger of death, he is bound to perform the full rite of baptism together with chrismation even in a private dwelling, unless he is unable to do so for lack of the liturgical text or the Holy Myro.
2. If in accordance with canon law the child belongs to the Latin Church and our priest was summoned because of the unavailability of a Latin Church (*sui iuris*) priest, the provisions of art. 248.1 would also apply.

Art. 249 - The normal administration of the Holy Mysteries of baptism and chrismation, i.e. - when the latter is administered immediately after the former, is to be recorded in the register according to the rubrics. In the case of the baptism of converts an annotation according to the following example shall be made: “Permission of the Chancery No., date.”

Art. 250 - Conversions are likewise to be recorded in the baptismal register. The data concerning the convert’s baptism and chrismation shall be recorded and an annotation according to the following example shall be made: “Permission for reception into the Church granted by Eparchial Chancery; cf. Chancery No., date.”

Art. 251 - Transfers from another Catholic Church *sui iuris* to the Ukrainian Catholic Church *sui iuris* shall also be recorded in the baptismal register without omitting the facts relating to baptism and chrismation and with an annotation according to the following example. The same information is to be sent to the pastor of the parish where baptism was received.

Art. 252 - After administering the Mysteries of Initiation, the following data shall be entered into the baptismal register at once:

1. Baptismal name (names): They are to be recorded accurately and legibly in English according to the accepted literary forms of the Church Slavonic, Ukrainian, English or other languages, excluding unacceptable pet forms or diminutives.
 - (1) The parents may propose a name for the child, but they are not permitted to choose a name different from one recorded with the State Bureau of Vital Statistics.
 - (2) The family name must be written exactly as it appears in the records of the State Bureau of Vital Statistics.
 - (3) It is not permitted to alter or to shorten the baptismal name or surname in ecclesiastical records or documents.
2. Baptismal names and surname of the father, baptismal and maiden name of the mother:
 - (1) If the parents are living in a marriage recognized by the Church, entries shall be made as stated above.
 - (2) If the parents are living in a marriage not recognized by the Church, entries shall be made as stated above along with the following annotations: "For Church use only: Parents joined in civil marriage only (in non-Catholic marriage)" *iniverunt*. This annotation shall be transcribed only into documents destined for use in the internal ecclesiastical forum.
 - (3) If the parents are not united in marriage, the name of the father, as a rule, is to be omitted; the child shall be registered under the name of the mother. Nevertheless, if the father acknowledged the child as his, and his name was recorded in the State office, the name may be recorded in the church register, with the following annotation shall be made: "For Church use only: Parents not married in Church."
 - (4) If the parents should at a later date enter a marriage recognized by the Church, the notation "Father" shall be filled in and the following annotation shall be added: "For Church use only: Child legitimized by subsequent marriage of parents." This annotation shall be written only

on those certificates which are destined for the internal ecclesiastical forum.

- (5) Inasmuch as the Eastern Code does not mention illegitimacy, to obviate any embarrassment to a person born of an unwed mother, it is permissible to issue a certificate if the father has been listed in the register as follows: "John Radin, son of Paul Sherowich and Mary Radin."
3. Baptismal name and surname of Godparents.
 4. Date of birth: As a rule the date found on the birth certificate of the State Bureau of Vital Statistics, if presented, shall be recorded.
 5. Place of birth and domicile of parents: If the child was born in a place where the father or unwed mother has his or her domicile, it suffices to record the address of domicile, i.e., the town, street, and house number in full.
 6. Date of Mysteries of Initiation: If baptism and chrismation only had been administered in two different places or churches, this shall be recorded accordingly.
 7. Baptismal name and surname of the person who administered baptism, or baptismal name and surname and official position of the priest who administered the Mysteries of Initiation or only baptism.

Art. 253 - If someone baptized a person in the danger of death using the essential form and matter and applying both properly, the following annotation shall be made: "Baptized in danger of death by Mrs. N.... N.... date... (address of person who administered baptism) ... Ceremonies supplied by Rev. N.... N...., pastor, etc., prior to the administering the remainder of the Mysteries of Initiation on date..., place....

Art. 254 - The issuing of a certificate for the Mysteries of Initiation shall be governed by the following norms:

1. A certificate, i.e., a copy of the data recorded in the church need not necessarily contain all the information recorded in the aforesaid. Only such data shall be written into the certificate as are necessary for the purpose requested. Therefore, at times, depending on the purpose for which it

is requested, certain information may be omitted, but never to such an extent that it would amount to deception.

2. Whenever a certificate is issued for the use of a church office, everything, as a rule, shall be copied, especially the particulars relating to the marital status of the person in question. If there are no annotations, this must be explicitly stated on the certificate, e.g., "No annotation."
3. A certificate shall be sent directly to the ecclesiastical office or institution requesting the document.
4. Since the certificate primarily attests to the fact of Baptism, Chrismation and Eucharist (the Mysteries of Initiation), it shall be titled "Certificate of Mysteries of Initiation."
5. It is forbidden to use forms prepared for other Catholic Churches (*sui iuris*) in which no provision is made for the recording of Chrismation and Holy Eucharist.

Art. 255 - A priest shall take care that the Christian names chosen by the parents are the same as those entered into the records of the State Bureau of Vital Statistics. In the event that the first name (names) is not fitting for a Catholic to bear, the priests shall suggest that the name of a saint be added.

Art. 256 - Without regard to the place or church where the Mysteries of Initiation were administered, only the pastor of the place where the one coming into full communion, or the parents of an infant have their domicile at the time of baptism shall enter the baptism, chrismation or conversion in his annual statistical report.

III CHRISMATION

Art. 257 - The Mystery of Chrismation shall be administered immediately after baptism to every person who properly belongs to the Ukrainian Catholic Church *sui iuris* according to the prescriptions of the common law of the Church.

Art. 258 - The baptism and chrismation conferred upon a member of the Ukrainian Catholic Church *sui iuris* for whatever reason by a Bishop or priest of the Latin Church *sui iuris* shall be recorded in the Ukrainian parish of his domicile.

Art. 259 - Those wishing full communion with the Ukrainian Catholic Church (*sui iuris*) and who were baptized in an Eastern non-Catholic Church shall be presumed to have been also Chrismated. Baptized Protestants desiring full communion with the Ukrainian Catholic Church (*sui iuris*) must receive the Mystery of Chrismation upon full communion with the Church with the permission of the Eparchial Bishop if reception has been approved by him, or if the person in question is a widowed or unmarried non-Catholic who desires to enter the Ukrainian Church (*sui iuris*) prior to entering marriage with an unmarried or widowed Catholic.

Art. 260 - As long as the consecration of the Holy Myro is to be performed by all Eparchial Bishops, this rite will take place every year on Holy Thursday and given or sent to pastors as soon as possible and is to be stored reverently. Upon receiving the new Holy Myro, the pastor must burn the old stock and dispose of the ashes in the sacrarium or a flower bed; the latter shall then be watered immediately. The vessel used for preserving Holy Myro must be cleaned thoroughly before the new stock: is poured into it. The customary fee shall be sent to the Chancery as soon as possible.

IV. THE HOLY EUCHARIST

1. The Holy Eucharist in General

Art. 261 - The sacrifice of the Eucharist in the Divine Liturgy is the chief expression of Christianity. The Church urges the priests to remind the faithful of three aspects:

1. The importance of the active participation in the celebration of Divine Liturgy;

2. The frequent and humble reception of the Holy Mysteries of the Eucharist; and
3. The appropriate veneration and respect for the Body and Blood of Jesus Christ truly present. (Cf. CCEO c. 698)
This is to be done only in conformity with the authentic custom and tradition of the Eastern Churches. (Cf. IRLI996)

2. The Holy Eucharist as a Sacrifice

Art. 262 - The Divine Liturgy is to be celebrated in a church or in a room specifically authorized by a Catholic Bishop for this purpose, as in hospitals, prisons, schools or other institutions. In case there is no such place available, the priest may celebrate for a specific pastoral occasion also outside a building or in a non-Catholic Church, or in the homes of the faithful but only with the written consent of the Eparchial Bishop.

Art. 263 - It is the long standing tradition of all Eastern Churches that the Divine Liturgy be celebrated on the same holy altar on the days appointed by the Typicon. For pastoral reasons the number of Divine Liturgies may be multiplied on certain days depending on the needs of the faithful and not on the number of priests. Therefore, whenever several priests intend to celebrate at the same time, they should concelebrate. If they desire to celebrate separately in the same church, the celebration should be at different times. The faithful shall be instructed that each priest offers a complete sacrifice in a concelebrated liturgy.

Art. 264 - Concelebration of the Divine Liturgy by priests of different Catholic Churches *sui iuris* is permitted for manifesting the unity among the Churches. The mixing of liturgical rites is not permitted and all the priests shall follow the same rite, but each priest shall wear the vestments and insignia of his own *sui iuris* Church.

Art. 265 - The permission of “bi-ritualism”, i.e., to celebrate the services also in another Particular Church (*sui iuris*), shall not be requested from the Holy See by a priest or deacon without permission of the Eparchial Bishop. A priest of another Particular Catholic Church (*sui iuris*) may celebrate continually in our Churches according to the ritual of the Ukrainian Catholic Church (*sui iuris*) if he has received the indult of “bi-ritualism” and if the Eparchial Bishop has approved his service in the Church. A priest must be properly trained in the external rites and spirituality of the Ukrainian Catholic Church before this approval will be granted by the Eparchial Bishop.

Art. 266 - Eastern Catholic priests are NOT PERMITTED to concelebrate the Divine Liturgy (i.e. the Eucharistic Sacrifice) with priests or ministers not in canonical and ecclesial communion with the Universal Catholic Church. Other public acts of worship, are permitted if they promote ecumenical endeavors, or are of pastoral benefit to the Catholic, Church (e.g. Panakhydas, etc.).

Art. 267 - Since the spiritual welfare of the faithful and the salvation of their souls is the supreme law, the Church departs from the older prohibition against a priest offering more than one Divine Liturgy daily, and permits, whenever a necessity arises, the celebration of a second Divine Liturgy, and in extraordinary circumstances even of a third. Permission for a bination can be presumed by a priest engaged in pastoral care, while for a trination permission must be sought from the Eparchial Bishop except instances when a priest has been charged with the care of two or more congregations.

Art. 268 - A pastor who has scheduled and announced, Divine Liturgy on a day at someone’s request may celebrate h even though he will have to celebrate another Liturgy on the same day in connection with a funeral, a wedding or some unpredictable need.

Art. 269 - If the pastor could not celebrate the Divine Liturgy for the faithful on a Sunday, the faithful shall be informed in advance of the day and time of each Divine Liturgy the pastor is obliged to offer for their welfare, the *pro populo* Liturgy, either by oral announcement or publication in the parish bulletin.

Art. 270 - The Eparchial Bishop shall notify the pastors of the eparchy when liturgical services, which might include the Divine Liturgy, are to be celebrated for a need common to the entire Catholic communion or for the benefit of the Particular Church *sui iuris*; as well as for the repose of any hierarch of the Catholic communion.

Art. 271 - It is desirable that in every parish a Divine Liturgy be offered annually for the blessed repose of deceased metropolitans of the Philadelphia Archeparchy, as well for the bishops and auxiliary bishops of the eparchy.

Art. 272 - A Divine Liturgy shall be offered in every parish each and every year for the repose of the souls of those priests, deacons and male and female religious who during their lifetime labored among the faithful in the parish. The parishioners shall be informed in advance of the names of these deceased, of the time, and of the day the Divine Liturgy will be celebrated. For this purpose it is permitted to apply a binated Divine Liturgy offering of Divine Services of Vespers Matins and Divine Liturgy according to the general rules of bination for the benefit of the faithful.

Art. 273 - The observance of all liturgical prescriptions in the celebration of the Divine Services of Vespers, Matins and Divine Liturgy is stressed as contained in the text of the Divine Liturgy published in Ukrainian, English and Church Slavonic, and based on the Decree of the Congregation for the Eastern Churches of March 10, 1941.

Art. 274 - The Eucharistic bread (*Prosphora*) shall be baked from wheat flour mixed with water and yeast. If such bread is not available, suitable ordinary bread can be used, provided it does not contain more than flour, water, yeast and salt. (JRL)

Art. 275 - If there is a large number receiving the Eucharist on a Sunday, it is permissible to cut the needed particles in advance.

Art. 276 - In accordance with the Liturgical prescriptions of the Ukrainian Catholic Church (*sui iuris*), at least one loaf (*prosphora*) of the Eucharistic bread, bearing the seal, is to be used for each Divine Liturgy.

Art. 277 - Where the rite of *Zeon* (*teplota*) is employed, the customary vessels must be used in an edifying manner.

Art. 278 –

1. Parish priests are obliged to instruct at” train properly as many acolytes (altar servers) as possible in the responses and ceremonies of the Divine Liturgy and other services. Only males may be altar servers in the Ukrainian Catholic Church. These servers of whatsoever age shall wear sticharion which shall in length reach down to their ankles and the sleeves to their wrists, thereby also replacing the cassocks. The use of any vestments of another *sui iuris* ritual Church is forbidden.
2. It is the continuous tradition of all Eastern Churches that only clerics are permitted to enter the Sanctuary. Altar servers have traditionally held the rank of sub-deacon. In places where this custom has fallen into disuse, boys may act in the stead of the sub-deacon provided the prescriptions of Article 278 are fulfilled. Since the sub-diaconate is a clerical rank, those designated to act in place of an absent sub-deacon should be of the male gender. Under no circumstances, whatsoever are members of the female gender permitted to act as sub-deacons or altar servers.

Art. 279 - The offering of Divine Services in churches, shrines, the chapels of convents, seminaries or other institutions by priests of another jurisdiction shall be regulated by the following norms:

1. Pastors or rectors may permit a priest of another Catholic Church *sui iuris* to celebrate in their respective church or chapel if they are certain that the priest is not under suspension imposed by an ecclesiastical authority.
2. A proper document need not be requested from a priest who is known to the pastor or rector, e.g., a pastor or assistant pastor, if there are no reasons for believing that he is under suspension.
3. A document, e.g., a *celebret* or letter of appointment, drawn up on official stationery in proper form and not older than one year, shall be requested from a priest not known to a pastor or rector.
4. A priest unknown to the pastor or rector and unable to produce a proper document may be permitted to celebrate any Divine Services two or three times under the following conditions:
 - (1) he does not arouse any doubt as to his sacred calling, especially in regard to his external appearance, i.e., his attire and demeanor;
 - (2) he does not receive any pecuniary profit from the church or the parish, as Divine Liturgy stipends.

Art. 280 - If a priest unknown to the pastor or rector has submitted a request to the Chancery with proper documents for permission to offer the Divine Liturgy, the permission spoken above may be extended, pending the reply. A priest known or unknown to the pastor or rector who anticipates celebrating the Divine Liturgy for fifteen days or more must apply immediately to the Chancery for permission. He may be permitted to celebrate the Divine Liturgy observing the aforegiven regulations, pending the reply.

Art. 281 - A priest who fulfills the aforegiven regulations may not be denied permission to offer the Divine Services; he must, however, observe all reasonable conditions of time and of place as specified by the rector or the pastor.

Art. 282 - Superiors of religious houses of women, attached to a parochial school shall not permit a priest to celebrate the Divine Liturgy in their respective chapels, except with the actual or presumptive permission of the pastor of the place.

3. Stipends for the Divine Liturgy

Art. 283 - A stipend given together with a request for the celebration of the Divine Liturgy, panakhyda, parastas, etc., a custom preserved from the ancient Church, does not constitute a salary or price for services rendered, but is rather an alms for the temporal support of the priest. Offerings for the Presanctified liturgy may be accepted with the permission of the Eparchial Bishop.

Art. 284 - Priests may accept a stipend for a second or third Divine Liturgy to be celebrated on the same day, but only for the benefit of those charitable causes deemed worthy by the eparchial Bishop. The entire stipend shall be forwarded to the Chancery not later than the end of the month in which it was satisfied.

Art. 285 - Priests may not accept more than one stipend for a Divine Liturgy, panakhyda, moleben, etc., unless all the donors have been informed and have consented to it.

Art. 286 - Although this is discouraged at the parish level but for pastoral reasons, a foundation Divine Liturgy may be accepted by pastors however only with the previous approval of the Eparchial Bishop. Exempt religious institutes shall be governed by their own regulations on this matter.

Art. 287 - Donors shall be informed that a foundation Divine Liturgy can be accepted under the following conditions:

1. It shall not extend beyond twenty-five years.
2. The principal shall be forwarded to the Chancery so that it may be deposited into an insured financial institution.
3. After the expiration of the twenty-five years, the principal shall accrue to the eparchial seminary or to any other institution designated by the Eparchial Bishop.

Art. 288 - Though the number of foundation Divine Liturgies, parastases, panakhydas, etc., may be small, every church shall possess a special bound book for recording the following information:

1. baptismal name and surname of donor, his address, and the date of the request, in full;
2. intention and conditions as to day and circumstances for the celebration stipulated by the donor;
3. date on which the obligation begins and on which it is terminated;
4. protocol number and date of Chancery rescript granting permission for the foundation; and
5. name of priests who fulfilled each obligation and the respective date, in full.

Art. 289 - Each stipend received for the celebration of the Divine Liturgy, parastas, moleben, etc., shall be recorded immediately in a special bound book, the so-called Book of Intentions or an electronic data base file titled Book of Intentions. It is forbidden to record requests for the aforesaid in different books, only on "Mass Cards", or on loose pieces of paper.

Art. 290 - The following must be accurately and clearly recorded in the Book of Intentions or electronic data base file of the same name: (a) baptismal name and surname of donor; (b) date the stipend was accepted; (c) number and kind of service requested; (d) specific intention of donor; (e) amount of the

stipend; (f) conditions and circumstances for celebration as stipulated by the donor; (g) date satisfied or date and name of the priest to whom transferred; (h) where (place) satisfied.

Art. 291 - The following are required to keep a Book of Intentions or electronic data base file of the same name including a back up of said file in a physical location other than the source file:

1. every rector and pastor for recording services requested for celebration in their respective churches;
2. associate pastors for recording services received by them in their non-official capacity which are not recorded in the parish book or electronic file mentioned in Article 307;
3. chaplains of religious institutes of women;
4. retired priests or those on a non-pastoral assignment;
and
5. priests not holding any office but possessing the permission of the Eparchial Bishop to exercise their office as priest in the eparchy.

Art. 292 - On the occasion of a Pastoral Visitation the Book of Intentions or the computer file (in printed form) shall be submitted for examination by all priests attached to, or merely residing in, a given parish on the occasion of a canonical visitation, with the exception of members of exempt clerical institutes.

Art. 293 - No priest may retain more Divine Liturgy intentions than can be offered within one year by himself and the other priests attached to the parish, notwithstanding any contrary stipulations or concessions on the part of donors.

Art. 294 - In accepting offerings for the Divine Liturgy, a priest shall calculate judiciously the number he will be able to satisfy within a year taking into account the number he is already bound to offer. If the number of offerings already fulfills the number which he or the other priests attached to the parish can satisfy within a year, the priest shall inform the donor

accordingly and propose that he be allowed to send the offerings to some other priest or church, assuring that announcement of its offering shall be made in the church of the donor. If this proposal should not be agreeable to the donor, the priest may not accept the stipend.

Art. 295 - Money received as offerings for a Divine Liturgy, parastas, moleben, panakhyda, etc., which a pastor and the priests assigned to a given parish cannot satisfy within one month, shall not be converted for their own use, but shall be deposited in a local bank in a so-called joint checking account from which money can be withdrawn either by the pastor or “the Ukrainian Catholic Bishop of ... “ In the case of transfer to another assignment, he shall have his name on the account changed to that of his successor, and in the event of death, provide that the Eparchial Bishop may effect the change.

Art. 296 - Upon transfer to a new assignment, a priest may take with him only those offerings which he received in his non-official capacity and those for which he has obtained, either directly or indirectly, the explicit consent of the donor.

Art. 297 - The practice observed in some parishes is therefore declared praiseworthy, whereby several priests assigned to the same parish each month accumulate the stipends of all Divine Liturgies and then apportion them in equal shares among them, without considering the kind and number of Divine Services offered by each. Although this seems to encroach on the right of the pastor, it is compensated by removing the source of possible misunderstandings, and is advantageous to all interested persons. However, since a priest cannot be forced to accept such an agreement, if one should refuse his participation, Divine Services will have to be assigned to him on an individual basis at the discretion of the pastor.

3. Distributor of the Holy Eucharist

Art. 298 - At the beginning of the 20th century the Catholic Churches *sui iuris* returned to the tradition of the first centuries of Christianity in permitting all the faithful to receive Holy Communion at each Divine Liturgy in which they devoutly participated. This early church custom had fallen into disuse in our eparchies. The Ukrainian Catholic Eparchies in the United States, considering the tradition of the early church, has reintroduced this practice. The number of those desiring Holy Communion in some churches has reached the point that nearly all participating in the Divine Liturgy approach the Holy Cup. This increase in number and/or the physical frailty of some priests has led to the necessity to adopt another custom of the first centuries, the use of non-ordained men as extra ordinary distributors of Holy Communion.

While the Eastern Code (c. 709 2) reserves to the particular law of an Eastern Church (*sui iuris*) to permit delegation of extra ordinary distributors of Holy Eucharist as long as no such legislation has been enacted, the Ukrainian Catholic Eparchies in the United States may avail themselves of the implementation of canon 709.2 with the following provisions. These provisions are in place for reasons of conforming with the authentic tradition of the Constantinopolitan tradition as it developed.

1. A layman who acts as the distributor of Holy Eucharist shall be referred to as an “extra ordinary minister of Holy Communion” to distinguish him from the ordinary minister of Holy Eucharist, who is the priest. He shall not be called by any other term.
2. The extra ordinary distributor of Holy Communion is a man who has reached his thirty-third year, a right member of the place in which he is to act as extra ordinary distributor, properly trained in his role, and having received an “indult” from the Eparchial Bishop to exercise this role.
3. This permission is received via a written petition from the pastor or competent authority of the place where the extra ordinary distributor will exercise his role. The norms of

- #2 should be spelled out in the petition to the Eparchial Bishop plus the pastoral reason(s) for requesting the indult.
4. The permission must be renewed every 12 months by the process noted in No.3.
 5. The granted permission holds force only in the place for which it was requested for the 12 month time period specified in the letter of permission. If the reason for the permission ceases to exist before the expiration of the permission, the permission is automatically rescinded.
 6. It is the responsibility of the pastor to explain to the faithful either from a public announcement or in a written form:
 - (a) the reason for the need for the extra ordinary distributor,
 - (b) the fact that this position is not clerical,
 - (c) the fact that the permission is granted by the Eparchial Bishop for the reasons stated in the petition, and
 - (d) that the permission loses force in 12 months.Each time the permission is renewed, it is the obligation of the pastor to again inform the faithful of points (a), (b), (c) and (d) above.
 7. The extra ordinary distributor of Holy Communion is to be vested as a subdeacon in the vestments prescribed by the Liturgikon when functioning in this position. He is to remain in the sanctuary in the position of a subdeacon (i.e. altar server) from the beginning of the offering of the Divine Liturgy. He receives Holy Communion as one not possessing the clerical state. He is to assume no function of the Deacon or Priest other than what is specified in his “indult.”
 8. He himself is not to remove the Holy Cup from the Holy Table but wait for it to be handed to him. He must act in all ways with reverence and follow the prescriptions of the Liturgikon in holding the Holy Cup and distributing the Divine Gifts. He is to use the words prescribed by the Liturgikon (the same words used by the ordinary minister of Holy Communion) in distributing the Holy Gifts.
 9. He is not permitted to exit the sanctuary via the “Royal Doors” but is to always exit the Altar to the *Solea* via

one of the so-called “Deacon Doors,” except when carrying the Holy Cup.

10. Using the holy spoon he distributes Holy Communion in the same manner as the ordinary minister of Holy Communion.
11. If a particle of the Holy Gifts should accidentally be dropped, he is not to pick it up, but rather cover it with a cloth. It is the responsibility of the ordinary minister of Holy Communion (i.e. the priest) to see to the proper disposition of the accidentally dropped particle.
12. For practical reasons, if a particle of the Divine Gifts accidentally falls to the communion cloth, the extra ordinary distributor of Holy Communion may reverently pick the particle up with his fingers and return it to the holy cup.
13. With the completion of the distribution of Holy Communion, the extra ordinary dispenser returns the Holy Cup to the table of preparation via the Royal Doors. If he was not assisted by the priest who, himself distributed Holy Communion, he is to return the Holy Cup to the priest. He is not himself to set the Holy Cup on the Holy Table.
14. If the priest (the ordinary minister of Holy Communion) is unable to perform the ablution of the Holy Cup, for physical reasons, the extra ordinary distributor of Holy Communion reverently performs this action at the Table of Preparation taking care to cleanse his fingers and hands also if they have come into contact with the Divine Body and/or Blood. The private prayers of the ablution should also be recited by the extra ordinary distributor.
15. The extra ordinary distributor of Holy Communion is to remain (vested) in the Altar (i.e. sanctuary) until the end of the Divine Liturgy, standing in the traditional position of the subdeacon (altar server).

(1) Liturgy of the Presanctified Gifts

Art. 299 - The offering of the Liturgy of the Presanctified Gifts is regulated by the following norms:

1. The Liturgy of the Presanctified Gifts shall be celebrated in every church with a resident priest during the Great Fast on the days prescribed by the Typikon: that is, the First Monday of Great Fast, all of the Wednesdays and Fridays of Great Fast, the Monday, Tuesday, and Wednesday of the Great and Holy Week, unless any of these days be March 25th. The Divine Liturgy of St. John Chrysostom, being a resurrectional Liturgy is not to be celebrated on the weekdays of Great Fast since it is theologically and thematically opposed to the preparatory period of fast and repentance which has assumed a preeminent position in the 40 day Great Fast period of the Constantinopolitan tradition. (Cf. IRL)
2. This obligation binds all of the priests of a given parish in *solidum*.
3. The revised Roman editions of the liturgical books are to be used exclusively or translations approved by the Synod of Bishops.
4. It is forbidden to permit other services, e.g., a funeral, which would make the celebration of the Liturgy of the Presanctified Gifts impossible.
5. If it cannot be arranged that a cantor or choir director leads the singing, the Liturgy of the Presanctified Gifts may be offered in simple *recto tono* chant.
6. The Eparchial Bishop will dispense from this obligation in exceptional cases.
7. A dispensation can be granted in the case of hardship to the parish priest.

(2) First Solemn Holy Communion Reception

Art. 300 - The norms for administering Holy Communion to infants in connection with baptism and chrismation have been discussed in connection with these two Mysteries. Such children will continue to receive Holy Communion in childhood. (IRL)

Art. 301 - Cases of children whose parents support their wish to receive Holy Communion earlier than their age group or outside the set term, shall be treated individually, and no child shall be unduly restrained from the reception of Holy Communion because of a long interim before the date set for the aforesaid customary celebration, especially if the child has reached the age of first confession and is bound by the obligation of the Paschal Duty. Parents are to be properly instructed in the proper practice of the Church and the reception of Communion by all Catholic Christians fully incorporated into the Church via Baptism. Parents have no right to alter the Holy Tradition and the liturgical Tradition based on an eclectic notion of the Holy Mysteries.

Art. 302 - On the occasion of the reception of First Solemn Holy Communion each child shall present an authentic certificate of baptism and chrismation, unless these holy mysteries were received in the same parish church.

Art. 303 - The date and place of baptism and chrismation, along with the name of the child and date of the reception of First Solemn Communion, shall be accurately and clearly recorded in the Book of Initiation.

Art. 304 - Children belonging to the Ukrainian Catholic Church who have not received chrismation must be chrismated prior to the reception of First Holy Communion in accordance with the Canons governing chrismation.

Art. 305 - In danger of death of a child, Holy Communion shall be administered to any baptized child whose parents make the request.

(3) The Eucharistic Care of the Sick

Art. 306 - Parish priests, as a rule, are obliged to administer Holy Communion to their parishioners confined in a

hospital located even beyond the territorial limits of their respective parishes. However, if the hospital should be located within the territory of another pastor of the eparchy, and is more than 25 miles distant from the residence of the proper pastor, the local pastor is obliged to administer Holy Communion and other holy mysteries, although the proper pastor can do it as well.

Art. 307 - Parish priests are not permitted to delegate priests of another church (*sui iuris*), including hospital chaplains, the duty of administering the sacraments to their parishioners, except in the case of extreme urgency, distance, or the unavailability of a neighboring priest of our Church.

Art. 308 - The custom of bringing Holy Communion once a month to those unable to come to church, e.g. - the bedridden, recluses, etc., shall be introduced everywhere. It is a matter of strict duty for the pastor and his assistants not only to comply with the wishes of the aforesaid, but, moreover, to offer their ministrations unhesitatingly. Where there is no priest or deacon available, an extra ordinary distributor of Communion, (as defined above), approved by the Eparchial Bishop, may be charged with this ministry.

Art. 309 - Persons unable to receive in the regular manner:

1. A person who is unable to ingest solid food through the mouth, may be communicated with the Consecrated Eucharistic Wine alone.
2. Priests afflicted with celiac disease, who must avoid gluten in their diet, are permitted to use bread with a minimum of gluten.
3. Priests afflicted with alcoholism may be permitted to celebrate with fresh grape juice, mustum, even if pasteurized, but free of any contamination or additives. Exposed to the air, the juice starts to ferment at once, thereby beginning the transformation into wine.

Art. 310 - Parish priests are obliged to visit and to minister to their parishioners confined in a hospital or similar institution even beyond the administration of the Anointing of the Sick.

Art. 311 - Although there is no strict obligation, parish priests are urged to visit also those parishioners in the aforesaid institutions who are confined there merely for a medical check-up or as maternity cases.

(4) Receiving the Eucharist in the Lenten and Paschal Seasons

Art. 312 - Every Catholic is obliged to receive Holy Communion at least once a year during the Paschal Season. Paschal Time extends from and is inclusive of the period of the Tridion and the Pentecostarion.

Art. 313 - The faithful of the Ukrainian Church are encouraged to receive Paschal Communion in their own Church if they can do so without serious inconvenience.

(5) Frequency of Reception

Art. 314 - With the exception of priests who have the obligation to binate or even trinate, reception of the Holy Communion is to be received only once a day unless the person is in danger of death or for another genuine spiritual need or special circumstances.

(6) Minister

Art. 315 - The ordinary distributor of the Divine Gifts is the priest. The Deacon is an extra ordinary distributor of the Divine Gifts by virtue of his office. The extra ordinary distributor (layman) of the Divine Gifts is an extra ordinary distributor by virtue of his episcopal indult.

Art. 316 - When a priest or deacon is not available, or when present, even as a celebrant, is either impeded by physical frailty or by the large of number of communicants, a layman may assist him or substitute for him. While this is permissible in case of emergency, the permission of the Eparchial Bishop is required when laymen are to be employed for this ministry on a regular basis.

Art. 317 - The Eparchial Bishop may permit suitable laymen to be extra ordinary distributors of the Holy Mysteries in a parish where the need exists.

V. HOLY CONFESSION

1. Place and Time

Art. 318 - Parish priests shall be prompt and zealous in hearing confessions.

Art. 319 - In each parish, regular times, convenient and known to the faithful, should be established for the administration of the Holy Mystery of Penance.

Art. 320 - At other times no priest shall refuse a reasonable request for the Holy Mystery of Penance.

Art. 321 - Parish priests shall make themselves available to penitents prior to the celebration of the Divine Liturgy, except the Sunday of Pascha.

Art. 322 - In parishes wherein there are but one or two priests, ample opportunity shall be afforded the faithful to make a confession before another priest, at least during the Great Fast and St. Philip's Fast, which occasions shall be announced in advance.

Art. 323 - The practice whereby priests in neighboring parishes exchange places several times each year for the hearing of confessions is highly commended.

Art. 324 - Priests shall be vested in a rason and epitrahil when hearing confessions in the church. The phelon is traditionally worn when confessions are heard at the icon screen as recommended by the IRL.

Art. 325 - It is not appropriate to offer the Mystery of Penance in the sacristy. Concessions may be made in this regard for the hard of hearing. Confessions are not to be heard in the sanctuary.

Art. 326 - No priest shall ever mention anything pertaining to the matter of sacramental confession in any form or under any pretext, especially on the occasion of sacred missions or retreats, not even incidentally, as by private speech, even though no substantial violation of the sacramental seal is involved.

Art. 327 - The Holy Mystery of Penance shall never be made the subject of any joke, jest or criticism, however innocuous.

2. Jurisdiction for Hearing Confessions

Art. 328 - A priest possesses the right of hearing confession if he received the faculty from a duly constituted Hierarchy (Ordinary) or from a superior of a religious institute possessing such authority. Such a priest may exercise this power everywhere in the world unless the local Hierarchy has suspended it for a canonical reason.

3. Absolution from Reserved Sins

(1) Censure.

Art. 329 - The Eastern Code has abolished all censures *latae sententiae*, which were automatically incurred by the commitment of certain defects. Censures can now be imposed by certain superiors and courts, following the prescribed procedure.

(2) Sins

Art. 330 - The absolution of the following sins is reserved to the Holy See:

1. Direct violation of the seal of confession.
2. Absolution given to an accomplice from a sin against chastity.
3. Physical attack against the person of the Bishop of Rome.

Art. 331 - The absolution from the sin of procuring a completed abortion is reserved to the eparchial bishop. Permission to absolve by the parish priest may be granted by the eparchial bishop.

Art. 332 - The reservation of a reserved sin is suspended, permitting any confessor to absolve from it:

1. if a sick person cannot leave the house or if a spouse-to-be made such a confession before celebrating marriage;
2. if, in the judgment of the confessor, the faculty cannot be requested without causing inconvenience to the penitent and without endangering the seal of confession.

Art. 333 - Jurisdiction, without the power of subdelegation, for absolving at all times from reserved eparchial sins is hereby granted to the protosyncellus, judicial vicar and chancellor; the consultors; protopresbyters and their substitutes.

Art. 334 - During the St. Philip Fast, Great Fast and Paschal Season all priests who lawfully hear confessions in the eparchy may absolve from the aforesaid reserved sins.

Art. 335 - If a reserved sin must first be absolved in the external forum, jurisdiction to absolve said sin shall be requested from the Chancery by the local pastor and not by the confessor.

Art. 336 - In marriage cases wherein the faculty to absolve a Latin Church partner from a censure of the Latin Code of Law in the external forum is needed, the Latin Church Hierarchy of that party shall be properly petitioned for this faculty.

Art. 337 – All priests must be well acquainted with those parts of canon law and moral law which concern reserved sins. Confessors in particular shall be mindful of the provision which decrees that in danger of death, sins cease to be reserved.

Art. 338 - A penitent living in a matrimonial union requiring due investigation as to its validity or invalidity must be directed by the confessor to have his case settled in the external forum, i.e., he is to be referred to his/her pastor.

VI. HOLY UNCTION OF THE SICK

Art. 339 - Priests shall not wait until called to visit or administer to the sick, but shall approach them as soon as they receive notice of their illness from any source; they, moreover, shall not confine their ministrations merely to that visit in which they confer the sacraments, but shall make repeated visits in order to console, to encourage, and to strengthen the patient spiritually.

Art. 340 - Whenever a person who is ill cannot make his confession orally, the priest shall return when the former has

regained consciousness in order to hear the confession, even though on the first visit he may have conferred the sacrament of holy unction.

Art. 341 - Any priest who administers Holy Unction of the Sick and Holy Eucharist to a parishioner of another pastor shall notify the recipient's proper pastor accordingly.

Art. 342 - It is the mind of the Church that the custom of having Holy Unction of the Sick administered by three, five, or seven priests be revived whenever desired, and whenever possible. Priests, especially, should encourage this tradition of the Church.

Art. 343 - In every parish the Eastern sick call set shall be always available in a designated place, to which it shall be returned immediately after each visit. In addition each priest assigned to a parish should have his own set.

Art. 344 - The Eastern sick call set shall be large enough to carry:

1. the Holy Eucharist and a communion spoon;
2. a vial for wine which can be closed hermetically, and which wine is to be added to the consecrated Bread, preserved in the tabernacle when giving communion to the sick;
3. it is recommended to have a small chalice out of which Holy Communion is administered to the sick;
4. a vial for the unblessed olive oil needed in the Holy Unction of the Sick;
5. a sanitary container for cotton;
6. a vial for holy water;
7. a hand cross;
8. an epitachelion;
9. an eiliton and purificators;
10. a trebnyk (recently revised Roman edition);
11. a small Book of Gospels; and
12. a manual of blessings for the sick and prayers for the dying.

Art. 345 - Each parish shall have a Sick Call Register, or computer, in which shall be recorded accurately the name of the parishioner visited, the name of the ministering priest, the date administered, and the sacraments administered.

Art. 346 - Whenever the sick seek counsel about the disposition of their temporal goods, especially by way of last will and testament, the priest shall temper his zeal with prudence, and shall refuse to sign the will as a witness, except perhaps for a fellow priest or in an extraordinary case.

VII. VOCATIONS

Art. 347 - Every priest shall encourage and promote vocations to the clerical and the religious life.

Art. 348 - Seminarians who reside in the parish shall be given ample opportunity during vacation to participate in parish activities as a preparation for their apostolate.

Art. 349 - Pastors shall arrange to visit the eparchial seminaries with promising men of their parishes each year, if feasible.

Art. 3 SO - Parish priests have a serious obligation for which they can be held accountable to ecclesiastical authorities to report any conduct unbecoming of a future priest to the Eparchial Bishop or, in cases of seminarians studying for another eparchy, to the respective Eparch.

Art. 351 - An announcement that a seminarian is about to receive holy orders is to be made in a solemn manner in the parish of his baptism and in that of his domicile. A notation of the reception of the diaconate shall be made in the baptismal register after the Holy Order was received.

Art. 352 - The first Divine Liturgy of a newly ordained priest in his native parish should be celebrated with all possible solemnity, to the exclusion of secular celebrations unbecoming the dignity of the priesthood. The arrangements for the solemnities of the first Divine Liturgy are the obligation and the right of the pastor, with due consideration for the desires of the newly ordained and his family.

VIII. HOLY MATRIMONY

1. Instruction of the Faithful

Art. 353 - Pastors shall instruct their parishioners on the Holy Mystery of Matrimony and on the moral and legal requirements for a lawful marriage.

Art. 354 - The encouragement of marriages between Catholics is an important duty of pastors, because it will lead to happier and more stable unions. Pastors should promote social life, especially among the marriageable and actively aid Catholic organizations of the Ukrainian Catholic Church in arranging social affairs at which Catholics of marriageable age, especially those of this Church, can meet with each other. Parents should be instructed in their duty to see that their children do not participate in entertainment sponsored by anti-Catholic organizations, and should be advised to help their children of marriageable age to form friendships with Catholics, especially those of this Church.

2. Prenuptial Investigation

Art. 355 - Before setting a definite date for the celebration of marriage, all persons intending to enter marriage

shall notify their pastor at least six months before the marriage is to take place.

Art. 356 - The proper pastor of the parties desiring to enter marriage is bound:

1. to ascertain their freedom to marry;
2. to obtain needed dispensations;
3. to publish the banns; and
4. to realize the fulfillment of all other legal requirements before blessing the marriage or issuing any letters granting permission for the marriage to be entered elsewhere.

Art. 357 - If one of the parties belongs to a different parish, the pastor of that parish is obliged to offer readily his assistance in the prenuptial investigation.

3. Proof of Baptism

Art. 358 - Baptism shall be proved according to the following principles:

1. Unless the baptism is recorded in the baptismal register of the parish where the prenuptial investigation is to be conducted, Catholics must produce a certificate of baptism not older than six months, since an annotation on the certificate as copied from the baptismal register has some bearing on the free status of the person in question.
2. If a Catholic cannot procure a certificate of baptism for whatever reason, his assertion of other circumstances, such as his being raised as a Catholic, has siblings baptized as Catholics, etc. may be accepted by the pastor as equivalent proof.
3. If non-Catholics claim to have been baptized, they may prove this by a proper document. Baptism administered in an Eastern non-Catholic Church as well as in most of the Protestant Churches shall be considered valid.
4. If it is impossible to obtain a certificate of baptism, an interrogatory shall be composed in order to obtain facts which would reasonably permit the presumption of baptism. If there is no reason for doubt, the pastor may

accept the assertion of a non-Catholic partner that he is baptized.

5. Parents and other members of the family ordinarily are the best witnesses for testifying to the reception of baptism. Even the person whose baptism is to be proved is not excluded if other witnesses are not available, especially if he received baptism as an adult.
6. In danger of death, if other proofs are not available and if contrary indications are absent, it suffices that the parties affirm under oath that they were baptized.

4. Proof of Chrismation

Art. 359 - That a party to a marriage has received the Mysteries of chrismation may be ascertained by applying the following principles:

1. Catholics who have not yet received the sacrament of chrismation should receive it before they enter marriage. Catholics of the Ukrainian Church *sui iuris*, who perhaps were baptized by a Latin rite priest, shall be chrismated before they enter marriage according to the norms governing chrismation. Catholics of another Church, especially of one in which the administration of chrismation is reserved to a Bishop, shall be admonished to receive it as soon as possible.
2. Since chrismation is not essential for salvation, and canon law does not consider it indispensable for the entering of marriage, it is not necessary to demand proof of chrismation with the same strictness as in the case of baptism. As a rule, the simple statement of the party will be sufficient.
3. Non-Catholics must not be interrogated on the reception of chrismation, even though their religious sect may acknowledge the Mystery.

5. Reception of Holy Eucharist

Art. 360 - The reception of the Holy Eucharist is to be governed by the following rules:

1. The pastor should insist that the Catholic parties confess their sins and receive the Holy Eucharist before entering marriage; should one or both reject his urging, he cannot refuse to bless their marriage.
2. The request for evidence of the reception of First Eucharist is not to be requested solely for the sake of obtaining proof of the reception of this sacrament, since the parties (or the Catholic party) will receive the sacrament prior to the celebration of the marriage, but in order to have an assurance that they have been instructed in the truths of the Faith.

6. Proofs of Freedom to Marry

Art. 361 - The freedom of a party to enter marriage, shall be resolved with the aid of the following principles. A person is free to marry:

1. if he/she has never entered a valid marriage nor renounced such a right, i.e., he/she did not belong to the religious or the clerical state;
2. if his/her previous marriage was dissolved by the death of his/her spouse;
3. if he/she is free from all impediments;
4. if he/she attempted marriage by not observing the canonical form of marriage;
5. if he/she has received a declaration of nullity of a previous marriage issued by competent ecclesiastical tribunals, or, if his or her previous marriage was dissolved by the Holy See or by other competent ecclesiastical authority.

In cases 4 and 5, the *nihil obstat* of the Chancery is necessary for assisting at the marriage. In cases 1 and 2, the matter shall be resolved by the pastor. If a doubt arises, it shall be forwarded to the Chancery for a resolution.

Art. 362 - Proof of the free status of unmarried persons is to be ascertained as follows:

1. The principal proof is the baptismal certificate issued not more than six months prior to the prenuptial investigation wherein it is explicitly stated that there is no annotation in the church records regarding a marriage.
2. The baptismal certificate with the aforesaid annotation along with a negative result in regard to the banns and the prenuptial investigation will ordinarily be sufficient for establishing the freedom of the parties to enter marriage.
3. If it is impossible to obtain a baptismal certificate, other documents could be substituted which would prove that a previous bond of marriage does not exist. Also the affirmation of the partner himself/herself may be regarded as sufficient.
4. Other documents issued by ecclesiastical or civil authorities may also serve as proof of freedom to marry. Such documents, however, may be considered as proof only if the pastor is certain of their authenticity. A document, either public or private, in which a declaration was made by a party at a time when he did not contemplate entering marriage may also be accepted as a form of proof.
5. Considering the penalty which can be inflicted upon one who submits false statements under oath to a civil officer, a certain probatory value may also be conceded to a marriage license, especially if the license clearly states that the party is unmarried or is a widower or widow. A license which states that the party is "single" cannot be taken into consideration, since this term is also applied to persons who have been granted a civil divorce or annulment.
6. If the pastor deems it necessary, an important proof is the recorded and sworn testimony of witnesses who have the means of knowing that to which they testify and who are worthy of credence.

7. Proofs of Freedom to Marry of Widowed Persons

Art. 363 - Documentary proof of death of a spouse is to be proved according to the following principles:

1. The most direct way of proving that a previous marriage was dissolved by death is by an ecclesiastical certificate of death or other authentic ecclesiastical document.
2. However, a document issued by a civil authority may also be accepted, e.g., a death certificate from the Bureau of Vital Statistics, from a public hospital, from a consulate, from a military agency, etc. This document is to contain all the facts of death: person, place, time, cause, without reference to any other source. Moreover, if issued by an authority outside of the United States, this document shall be submitted to the Chancery for examination and authentication.

Art. 364 - Proof of death of a spouse by the testimony of witnesses is to be established according to the following rules:

1. If the fact of death is certain, but a document by which it could be proved is unobtainable, the testimony of witnesses who have knowledge of the death can be accepted as proof. This is not a "Declaration of Presumed Death," in which the death is declared to have taken place by virtue of a presumption, i.e., a reasonable conclusion drawn from known facts surrounding an uncertain matter.
2. At least two reliable witnesses are required, but one may be sufficient, if his deposition contains all the necessary facts and his trustworthiness as a witness cannot be challenged.
3. Preference is to be given to eyewitnesses; hearsay witnesses may also be admitted, depending upon the nature of their testimony and individual credibility.

Art. 365 - The entire matter regarding presumed death of a spouse is to be forwarded to the Chancery for investigation.

8. Removal of Impediments

Art. 366 - When applying for a dispensation from matrimonial impediments or prohibitions or from the publication

of the banns, only the forms composed by the Chancery shall be employed. An ample supply of these forms shall be obtained from the Chancery and be kept in the office of every parish or mission.

Art. 367 - If a marriage is not celebrated within six months from the day on which a dispensation was granted, the rescript is to be returned to the Chancery with a statement of the reason or reasons for its non-use.

Art. 368 - If the woman had been seduced, raped, or perhaps is now pregnant, priests shall explain to the partners and to their parents, if the case of minors, that, in spite of the fact of possible defamation, the marriage should be entered only if a happy married life can be reasonably and prudently foreseen, lest the partners be forced into a union that might easily terminate in divorce and thereby cause scandal.

Art. 369 - Until the Church has actually issued a formal declaration of the nullity of a marriage, i.e., that a person is not bound by any previous bond of marriage, he/she may not be given any assurance in regard to the possibility of entering another marriage. The Church requires decisive proof of the free status to enter into a marriage.

9. Banns of Marriage

Art. 370 - The intention of two Catholics to enter marriage is to be brought to the knowledge of the faithful as follows:

1. It is to be announced in the parishes where each of the parties have a domicile at least three weeks prior to the marriage.
2. If a party is unable to procure a recent baptismal certificate to which an annotation was added in regard to the existence or the non-existence of a previous marriage, the banns are to be announced in every parish in which the parties had resided at least six months after

they reached the age of fourteen, otherwise proof of the free status is to be established according to the foregoing Canons.

Art. 371 - If the parties belong to different parishes, the pastor who conducts the prenuptial investigation shall request in writing the pastor of the other parish to publish banns, forwarding at the same time all pertinent information for their proper publication. The pastor of the other parish shall begin the publication of the banns at once, and within three days after the last announcement inform the pastor who made the request in writing.

Art. 372 - If a pastor regularly publishes a Bulletin for his parishioners, it is permissible to publish the banns in the bulletin on three consecutive issues. To each announcement, in either the oral or the printed form, a summons shall be attached calling upon the faithful to report at once the existence of any diriment or prohibitive impediment to the pastor.

Art. 373 - For the sake of uniformity, and in order to fulfill the purpose of the publication of the banns, the following form shall be used: "A.B., of Ss. Peter and Paul Ukrainian Catholic Church, Ovil Pa. and Z.Q of Ss. Simon and Jude Roman Catholic Church, Lithum, Pa. desire to receive the Mystery of Holy Crowning at Ss. Peter and Paul Ukrainian Catholic Church, Ovil Pa. If anyone knows of any reason why this couple should not be joined in Holy Matrimony, they are bound in conscience to make the reason known to the pastor of Ss. Peter and Paul Ukrainian Catholic, Ovil, Pa. or to the Promoter of Justice of the Eparchy of "

Art. 374 - At least three full days must elapse between the day of the last publication and the day on which the marriage is to be celebrated, unless extraordinary reasons necessitate an earlier celebration.

10. Prenuptial Instructions

Art. 375 - Before the celebration of the marriage, the pastor shall prudently instruct the parties on the rights and obligations of the married state. There shall be at least three adequate instructions given to Catholic couples and at least six instructions if one of the parties is a non-Catholic. The non-Catholic party should attend all the instructions, in order that he/she may become acquainted with the religious obligations of his intended spouse.

Art. 376 - Several pastors can arrange such Pre-Cana-Conferences in one central place, perhaps for all prospective parishioners who are contemplating marriage.

11. Priest Competent for Blessing Marriage

Art. 377 - The pastor of a Ukrainian Church can validly and lawfully bless a marriage within his territory:

1. of two Ukrainian Catholics;
2. of a Ukrainian Catholic man and Catholic woman of any other Catholic Church *sui iuris*;
3. of a Ukrainian Catholic woman and of a man of another Particular Catholic Church *sui iuris* if there is sufficient reason for blessing the marriage in her Church;
4. of a Ukrainian Catholic man or woman and a non-Catholic, baptized or not. This being a diriment impediment of either mixed religion or disparity of cult, *ad cautelam*, it requires a dispensation from the local Eparch, unless delegation has been granted to pastors.

Art. 378 - After the blessing of a marriage between a Ukrainian Catholic man and a woman of another Particular Catholic Church *sui iuris*, she may at once make a declaration before the pastor and two witnesses to join her husband in the membership of the Ukrainian Church. However, a Ukrainian Catholic man, or a man of another Catholic Eastern Church,

cannot validly join the Catholic Church of his wife without an indult of transfer to be obtained from both concerned Catholic Bishops. The parents, members of different Catholic Churches, alone may decide whether the children will belong to the Church of the father or of the mother.

Art. 379 - In addition to the pastor, who enjoys this power in virtue of his office, every associate pastor is hereby authorized to bless marriages within the limits of the parish to which he has been assigned in accordance with the instructions of the pastor. If any associate pastor should wish to subdelegate another priest, he should disclose beforehand to the pastor the name of the priest to whom he intends to grant the sub-delegation.

Art. 380 - A priest may not assist at a marriage without first consulting the Eparchial Bishop:

1. whenever there is an unsolvable doubt concerning the existence of any impediment;
2. whenever either or both of the parties are *vagi*, i.e., either or both possess neither a domicile or a quasi-domicile;
3. whenever one or both of the parties are minors and the parents do not know of the contemplated marriage or object to the marriage, even in a case of a convalidation of an attempted marriage, these norms shall be followed: If they are living within the limits of his parish, the pastor must inform the parents or guardians of the intended marriage and shall moreover inquire if they are opposed in any way to its celebration; and to return by mail the results. If the parents or guardians are reasonably opposed to the celebration of the marriage, e.g., because of immorality or nonbelief of the other party, the pastor should not permit it to be celebrated without first seeking the advice of the Eparchial Bishop;
4. whenever a Catholic wishes to marry an apostate or an excommunicated Catholic;

5. whenever one of the parties is a public sinner or is known to be under an ecclesiastical penalty and obstinately refuses to be reconciled with God and the Church;
6. whenever one or both of the parties are notoriously known to have ceased practicing the Catholic Faith and, moreover, obstinately refuse to return to its practice by receiving the Mystery of Penance and the Holy Eucharist;
7. whenever one or both of the parties previously attempted marriage with a person who is still living, even though there is indisputable evidence available to prove that the existing union is null; until either a competent ecclesiastical tribunal or Chancery declares the marriage to be invalid or a declaration of freedom to marry has been obtained from the Holy See; and
8. whenever a person who was previously married claims that his spouse has died, but fails to produce an authentic certificate of death or any other substantial evidence.

Art. 381 - A pastor is to refuse even to discuss his possible assistance at a marriage of couples from another parish of this or any other eparchy, exarchy or diocese, unless he had previously obtained the written permission of the proper pastor of the parties.

Art. 382 - A duly authorized priest may bless a marriage in a building under the exclusive jurisdiction of another Hierarchy (Ordinary) unless that Hierarchy has expressly forbidden it. It is presumed permission to use such buildings has been granted.

Art. 383 - If both partners belong to the Ukrainian Church, as well if they belong to different Catholic Churches, the marriage is to be blessed in the church of the groom, unless particular law permits the contrary or if a just cause excuses (CCEO c. 831 §1. n.3). The reasonable wish of the partners is a sufficient reason for a blessing in the Church of the bride.

Art. 384 - If one party to the marriage is a non-Catholic, or a Catholic who has lapsed or apostatized from the Faith by professing allegiance to a heretical sect or schismatic church, the marriage is to be entered before the pastor of the Catholic party with due regard for the provisions of Art. 377.

Art. 385 - For the sake of good order and for the promotion of parish loyalty, only the proper pastor ought to bless marriages. The sole exception to this rule could be made in the cases of marriages of a priest's close relatives, i.e., those who are closely related to him by blood. The priest who then blesses the marriage ought nevertheless to request the pastor or the assistant pastors of the parish to join him as concelebrants, and shall remind the parties that the customary offering is to be given to the proper pastor.

Art. 386 - Delegation is needed by a priest who has no jurisdiction to validly assist at marriages. either because neither partner is a member of his own Church, or he is in a territory where he has no jurisdiction. Equally, a pastor can grant delegation only for marriages which will be blessed within the limits of his parish.

Art. 387 - Permission is required by a priest who possesses the authority to validly bless a marriage, but is not the proper pastor of the parties, and for this reason must receive the approval of the proper pastor in order to bless the marriage lawfully. A pastor therefore can grant permission in regard to marriages which will be celebrated within the limits of his parish as well as beyond its limits, while he can grant delegation of the power to bless a marriage only within his parish.

Art. 388 - Delegation or permission is not to be granted orally, but only in writing. For the validity of delegation it is necessary that it be granted to a definite priest for a specific marriage. The delegated priest can be given the power to sub-delegate a definite priest for the specific marriage. The permission or the delegation granted to a designated priest shall state his full name and address, the full name and address of both parties, the date and the place where the marriage is to be celebrated.

Art. 389 - Delegation and permission may be granted only when the pastor who grants the delegation or the permission has satisfied all canonical requirements, Le., only after he has obtained the needed dispensations; announced the banns; etc.

Art. 390 - If one party properly belongs to his parish and the other party is a non-Catholic, the pastor may grant permission to a pastor of another Particular Catholic Church (*sui iuris*):

- (a) only if he has already obtained all the required dispensations, etc.; and simultaneously
- (b) only if there is no Ukrainian church in the place where the parties wish to celebrate the marriage.

Art. 391 - Whenever the parties for some reason request permission to celebrate the marriage in another Particular Church *sui iuris*, the pastor will suggest that he perform the marriage ceremony, according to the approved Ukrainian-Byzantine ritual, in that other Particular Church. Should the parties acquiesce to the suggestion, 'the express consent of the pastor of the designated other Particular Church must be obtained in advance. If the other Particular Church is situated outside the boundaries of his own parish, i.e., in another parish of the eparchy, he is to obtain delegation from that Ukrainian pastor.

12. Crowning

Art. 392 - The rites, ceremonies and prayers contained in the translation approved by the Synod of Bishops of the Roman edition of the Trebnyk must be observed exactly in all marriages. A priest who would presume to perform the marriage ceremony contrary to the ancient tradition of the Ukrainian Catholic Church *sui iuris*, i.e., by omitting the placing of the crowns upon the heads of the bride and groom, may incur

a sanction by the Eparchial Bishop, including but not limited to the suspension of his faculties for blessing marriages.

Art. 393 - The wreaths or crowns with which the marriage partners are to be crowned may be made of appropriate flowers and greenery, in which case they are to be furnished by the partners themselves and kept for remembrance. Every church shall also have metal or jeweled crowns.

Art. 394 - Except in cases where one or both of the partners are in danger of death, it is forbidden to celebrate marriages from the Monday after Cheesefare Sunday to and inclusive of Easter Sunday and from November 15 to and inclusive of Christmas Day.

Art. 395 - The faithful shall be discouraged from celebrating marriage:

1. on Fridays, with the exception of the Fridays of privileged weeks, wherein no fast or abstinence is prescribed. However Friday evening, after vespers, would be acceptable since it is already Saturday in the liturgical computation of time.
2. on the feast of the Beheading of St. John the Baptist (August 29);
3. on the feast of the Exaltation of the Holy Cross (September 14).

Art. 396 - If however the partners insist, the marriage may be blessed on the aforesaid days, providing they promise to obey the rules of abstinence and likewise promise to refrain from all excessive display and boisterous entertainment.

Art. 397 - The ritual tradition knows the rite of blessing a marriage only separated from the celebration of a Divine Liturgy; the reception of Holy Communion having taken place in a Divine Liturgy celebrated prior to the nuptial ritual. If it is desired to join the Divine Liturgy with the rite of blessing of the marriage, the following order shall be observed:

1. Prior to the celebration of the marriage, the bride and the groom are to receive the Mystery of Penance at a time convenient for them.
2. The bride and groom are to be reminded by the pastor that they are to participate devoutly at the Divine Liturgy and the marriage ceremonies, and are to be exhorted to receive the Holy Eucharist.
3. The bride and the groom are to be assigned a prominent place, e.g., at the tetrapod.
4. The Mystery of Crowning can liturgically be included in the Divine Liturgy according to texts approved by the proper authority according to the provisions of CCEO 657 and 668.

Art. 398 - The witnesses, the ushers, the bridesmaids, and other members of the bridal party, if Catholics, should be exhorted to receive the Mysteries of Penance and the Holy Eucharist together with the bride and groom.

Art. 399 - Unless they are members of the bride's or groom's family, an apostate, a lapsed Catholic, or a person living in an invalid union, is to be discouraged from acting as a witness at a marriage which is being entered by two Catholics or by a Catholic and a non-Catholic, unless they are non-Catholic members of the family of the partners, who are also to be allowed to fill the social role of the best man or maid of honor.

Art. 400 - Catholics are discouraged from serving as witnesses or as attendants for Catholics who attempt to enter a marriage before a non-Catholic minister or before a civil official. This provision likewise extends to showers and to receptions held in conjunction with such marriages.

Art. 401 - A priest may not refuse gratuitous service in assisting at the marriages of those who are unable to make an offering. and if a matrimonial dispensation was sought and obtained in *forma pauperum*, i.e., without the payment of any fee for the dispensation because of poverty, no fee may be

demanded or accepted by the priest, even though freely offered. The *taxa* may be taken from the parish treasury.

13. Recording of Marriage

Art. 402 - If a marriage has been entered in another parish with the permission of the proper Hierarch or the proper pastor, the priest who assisted at the marriage shall forward to the latter all the pertinent information concerning the marriage, i.e., the date of its celebration, the dates on which the banns were published, the types of dispensations granted, etc.

Art. 403 - A pastor may make use of the permission of another pastor to bless a marriage of the other's subjects only if the proper pastor has either forwarded to him all the pertinent documents and information or has at least sent to him in writing all the data and information by which the prenuptial investigation could be properly performed.

Art. 404 - Within ten days after the celebration of a marriage, the pastor must notify the pastor of the parish where the bride and groom had been baptized, or in the case of converts, the pastor of the parish where they had been received into the Church.

Art. 405 - The recording of marriages in the marriage register is governed by the following rules:

1. The obligation of recording the marriage in the register is the responsibility of the priest in charge of the parish(s), not of the priest who blessed the marriage.
2. Information concerning the assisting priest should be clearly recorded so that it would be known by what authority the priest assisted at the marriage. In addition to the baptismal name and surname of the priest, his official position must be added, e.g., "pastor", "administrator," etc., or the source of his authority must be stated, e.g., "assistant pastor," "delegated by

the pastor”, “delegated by the Most Reverend Bishop,” “delegated by the Protosyncellus,” etc.

3. The baptismal name and surname of the priest are to be recorded separately for each marriage and not jointly, nor by the insertion of ditto marks beneath the record of the other marriages entered on the same page.
4. Dispensations from an impediment or a permission for an interfaith marriage as well as from any of the banns are to be recorded under the column “Annotations” along with the protocol number and date of the rescript.
5. Depending on the individual case, the declaration of nullity or dissolution of a previous bond of marriage shall be recorded under the column “Annotations” according to the following examples:
 - a) “Widower of N N , who died in N, ... (city, state) on (date)”
 - b) “Bridegroom’s previous marriage declared invalid by the Chancery of N on (date)”
6. Inasmuch as persons who intend to celebrate marriage must obtain a marriage license from the state in which they propose to celebrate the marriage, the priest records the number of this document and its place of issuance, e.g., “License .. (place) .. , Pa. No. “
7. Persons who must have their marriage convalidated (which marriage was a valid contract according to the laws of the United States or some other country, but invalid according to the laws of the Church), do not need a new marriage license. The convalidation, however, is to be recorded in the following way: “Convalidation of attempted marriage entered into at (place), on (date), before the (minister, civil magistrate of) (church, office).”

Art. 406 - The pastor is obliged to file chronologically and to preserve all documents which concern the following marriages:

1. Marriages entered by his parishioners within the limits of his territory, which were blessed by himself, his assistant,

his delegate, or a priest subdelegated by his assistant or his delegate.

2. Marriage entered by non-parishioners within the limits of his territory, which he himself, his associate, his delegate, priest subdelegated by his associate or his delegate, blessed.

Art. 407 - Marriage documents shall be preserved in the following manner:

1. The documents of each marriage are to be kept together and put in a special folder or envelope. Each folder or envelope ought to be labeled clearly, indicating the baptismal name and surname of both parties, as well as the page number of the marriage register for the year in which the marriage was celebrated. The prenuptial investigation is also placed in the special folder or envelope.
2. At the beginning of a new year the folders or envelopes for all the marriages of the preceding year are to be filed together and kept in a safe place, and shall be produced on the occasion of a canonical visitation.
3. If one or both of the parties need a document preserved in the marriage files, and if it is permissible for either or both of them to possess the document requested, e.g., a baptismal certificate, the pastor shall make a photocopy of the document, deposit it in the files and return the original to the parties.

14. The Declaration of Nullity of Invalid Marriages and the Dissolution of Valid Marriages

Art. 408 - A marriage of Ukrainian Catholics may be invalid for such reasons:

1. Their marriage was not blessed in the Catholic Church, but entered into either before a civil magistrate or a non-Catholic minister of religion (defect of form).
2. Marriages invalid because of a diriment impediment, which is a legal personal disqualification.
3. Marriages invalid because of a defect in the consent.

Art. 409 - Invalid marriages may be declared null and void and a (new) valid marriage may be permitted either by the Bishop's Chancery in the case of defect of form, and by a declaration of nullity issued by an eparchial tribunal (court).

Art. 410 - In submitting a petition to obtain a declaration of nullity in regard to a marriage invalidly attempted before a non-Catholic minister or before a civil official, the pastor is to use the special forms provided by the Chancery. These contain the necessary instructions for an expeditious handling of a cause. When requesting these forms from the Chancery, the customary stipend is to be included with the request.

Art. 411 - Marriages invalid because of neglect of the Catholic form are sometimes requested by the partners to be validated in the Church. The convalidating marriage rite shall follow all the procedural requirements of normal marriages, documents, etc., but may have only that amount of publicity which the subjects request. However, the presence of at least two witnesses is indispensable.

Art. 412 - Marriages entered by Catholics before May 2, 1949 outside of the Church could have been valid unions according to the legal norms of the time, although they were sinfully entered and sometimes punished by an excommunication, which has now been abrogated. They need not be convalidated, although the parties can apply to the pastor for the blessing of the Church. If the marriage was invalidly entered, the marriage rite is to be performed in the usual manner, including the questions concerning the consent. The prenuptial investigation is necessary, but the parties do not submit a marriage license. The marriage shall be recorded as having been entered into on the date which the marriage was entered before a non-Catholic minister or before a civil official, as the case may be. This article loses force of law on May 2, 2049.

Art. 413 - In permitting the validation of marriages invalid because of a defect of form, the removal of the impediment of crime or conspiratorial adultery will also occasionally be required, i.e., when the partners entered an invalid union while they were still bound by a previous Catholic marriage. This impediment of crime or conspiratorial adultery has been abolished by the Eastern Code but it is still valid for marriages attempted before October 1, 1991. (However, the crime of conjugicide continues as an impediment). The permission of the Chancery will be needed when the impediment of crime must be removed.

Art. 414 - If it is alleged that a marriage was invalid, and therefore could perhaps be declared invalid, because one partner had not been baptized validly, it should be noted that the Catholic Church recognizes the validity of baptism of all Christian bodies who use water and confer the sacrament by invoking the Three Persons of the Blessed Trinity. Hence, the baptism is to be considered valid if received in any Eastern non-Catholic Church, in most Protestant Churches, in the Old Catholic Church. If a prudent doubt exists, instructions from the Eparchial Chancery must be sought.

Art. 415 - Whenever a chancery or a tribunal of another jurisdiction of this Ukrainian Catholic Church or of any Particular Catholic Church (*sui iuris*) delegates any priest of the Ukrainian Metropolitan Province through its proper officials to procure evidence for an investigation of the possibility of nullity of marriage, this duty must be fulfilled faithfully and as soon as possible.

SECTION III

NON-LITURGICAL SACRED ACTS

Art. 416 - Sacramentals are signs akin to Holy Mysteries, which produce spiritual benefits and may also produce some physical effects from God by the power of the Holy Spirit.

Art. 417 - The intercession of the Church is brought before God by the ministers of the holy mysteries, who can be bishops, presbyters, deacons, minor clerics, and various classes of the laity such as parents and others.

Art. 418 - Non-liturgical sacred acts may be administered for the benefit of all persons, Catholics, baptized non-Catholics and the unbaptized. The spiritual benefits are conferred by God through instrumentalities such as by the blessing of items used for private prayer and through items designated for ordinary use.

Art. 419 - The things blessed with a sacramental may lose their blessing by a decision of the Eparchial Bishop or by destruction.

Art. 420 - The following are the usual disposition of blessed items when they are no longer desired or needed: Holy water is to be returned to the soil. blessed oil is to be burned. Icon picture cards may be torn up or burned, other objects may be buried, etc.; blessed items may be sold as material things; if the blessing is included in the sale, it is automatically lost.

Art. 421 - The blessing of all ecclesiastical edifices, e.g., churches, oratories, rectories, schools, convents, hospitals, etc., as well as their cornerstones, is reserved to the Eparchial Bishop or to the priest delegated by him. The Trebnyk is to be consulted and followed for the blessing of other items.

I. SACRED PLACES

1. Exterior and Interior of Churches

Art. 422 - If a choice is available regarding the site on which a church or an oratory is to be built, the apse of the edifice should face toward the East.

Art. 423 - It is the custom to erect the sanctuary at least one step higher than the nave of the church. Within the sanctuary itself, there shall be no other steps leading to the altar (Cf. Ordo Celebrationis).

Art. 424 - The altar is to be placed on the same level as the sanctuary and may not be elevated by steps.

Art. 425 - The diaconicon is placed at the northern wall of the sanctuary, and the table for the vestments, ideally identical to the former in construction, is located at the southern wall.

2. Altar (*Holy Table*)

Art. 426 - The altar is square; its size may not exceed that necessary for the placement of the sacred furnishings permitted to be there, and it must be located approximately in the center of the sanctuary, so that the clergy might easily circumambulate it while in procession or while incensing.

Art. 427 - The altar coverings shall reach down to the base of the altar, viz., the katasarkion, white of color, and the indition, made of precious material of any suitable light color as those used for sacred vestments. If only the upper part of the altar is to be covered, the covering should reach down to the same level on all four sides; it is forbidden that the left and right side parts be longer than the others.

Art. 428 - In addition to the antimension (which is placed under the indition, the top altar cover), only the following sacred vessels and articles may be placed upon the

altar: (a) the tabernacle, (b) the candelabra, (c) the eilikon, (d) the Gospel book, (e) the hand cross, (f) a small pillow for the liturgikon. In place of the liturgikon pillow, a wooden or a metal pulpit can be used only if it is a small stand (analogion), placed on the floor, at the left side of the celebrant. It is forbidden to keep relics other than those sealed in the Holy Altar at its consecration or those in the antimension itself. No kind of flowers or plants, living or artificial, may be placed on the Holy Altar or anywhere else in the sanctuary.

Art. 429 - The tabernacle (kivot), which is to be placed in the center of the altar, (a) should be in the form either of a church or of a sepulcher; (b) should be small in size, i.e., of such dimensions that it would neither obscure nor hinder the actions of the celebrant, and would permit the faithful to see the clergy behind the altar, but only so large as to hold the vessel for the reservation of the Divine Gifts for the sick; (c) must be either gold-plated or completely covered with a silk lining on its interior walls, base, and ceiling; and (d) may not possess an interior or exterior veil.

Art. 430 - The candelabra for the altar shall not be of such proportions and number that they would eclipse the symmetry of the tabernacle and the altar. One candelabrum or a candelabrum with two or three candles is to be placed on both sides of the tabernacle. Instead of the aforesaid arrangement, one candelabrum which holds seven olive oil votive lights may be placed just behind the altar. This is the preferred arrangement (cf. *Ordo Celebrationis*).

Art. 431 - The use of single candles in front of the main candelabra or the lampholder on the altar is discouraged. Single candles may be used when candelabra are not available.

3. Illumination

Art. 432 - Whenever liturgical prescriptions demand the use of candles, votive lights or oil lamps may replace standard candles.

Art. 433 - It is forbidden to use an electric light as a vigil light before the reserved Divine Gifts without the permission of the Eparchial Bishop.

Art. 434 - Electric lights may be used to provide the illumination necessary for the worshipers. If feasible, the interior of the church, the icons, etc., could be illuminated by indirect lighting, i.e. by means of concealed fixtures.

4. Iconostas

Art. 435 - An altar cannot be considered fit for the celebration of the Divine Liturgy before an iconostas has been erected. Because of the custom of concelebration, it will rarely be advisable to have more than one altar in any church or oratory. If, however, in an edifice of larger dimensions more than one altar is erected for the celebration of the Divine Liturgy, each altar must have its own iconostas.

Art. 436 - The opening and the closing of the doors of the iconostas shall be regulated by the ancient traditions of our own ritual heritage. All innovations contrary to the aforesaid shall be prudently removed (Cf. *Ordo Celebrationis*).

Art. 437 - The liturgical practice of the Byzantine tradition of hanging a curtain behind the Royal Doors is desirable and shall be introduced where it is currently not in use.

5. Other Church Furnishings

Art. 438 - The interior of churches and of oratories must conform to those rules and traditions of the Ukrainian Catholic Church's ritual heritage which have been approved, by the Holy

See, especially those defined in the *Ordo Celebrationis* issued in 1944 by the Sacred Congregation for the Oriental Church, and the Instruction on the IRL of 1996.

Art. 439 - In the building plan of any new church or oratory provision must be made for the placing of the Bishop's cathedra and the sedilia of the clergy at the rear wall of the sanctuary. The same shall be done in churches already built. Other chairs or pews may not be kept in the altar (sanctuary).

Art. 440 - No individual icon or holy picture, nor an iconostas may be installed in any church or oratory before the approval of the (Archi)eparchial Commission of Liturgical Art has been obtained.

Art. 441 - No statues whatever may be placed in churches or in oratories, and wherever in use, they must be removed.

Art. 442 - It is not allowed to have any musical instrument in a church or oratory. Organs are to be removed from all churches and oratories.

Art. 443 - An outdoor shrine or grotto, destined for public veneration, may not be built on parish property without the permission of the Eparchial Bishop. In the erection of such shrines, mosaics or weather protected icons shall be used. The use of statues is not permitted.

Art. 444 - Shrines or grottos erected on private property cannot be used for public veneration without permission of the Eparchial Bishop.

Art. 445 - In each sacristy or nearby there is to be a washbasin and lavatory for the use of the clergy as well as a sacrarium.

Art. 446 - A card with the vesting prayers, another with the name of the patron of the church or of the oratory to be mentioned in the final dismissal, and another giving the name of those hierarchs who are to be commemorated in all services in the eparchy, should be placed on the diaconicon in the sanctuary (Cf. Article 425).

Art. 447 - The pastor should see to it that the church is not only fittingly decorated, but, as far as it is possible, that it is made comfortable for the faithful by providing such facilities as heat, ventilation or air-conditioning, rest rooms, etc.

6. Sacred Vestments and Vessels

Art. 448 - Sacred vestments have an intimate relationship with the proper rendering of the honor due to God; they should be used only when administering the sacred mysteries, or when conducting services; and they should never be loaned out for non-liturgical functions, e.g., as costumes for the traditional St. Nicholas Feastday play.

Art. 449 - Sacred vestments must be tailored according to the color and quality of cloth, the form, and the liturgical symbols which are consistent with the genuine tradition of the ritual heritage of the Ukrainian Catholic Church:

1. Vestments for the Divine Liturgy which lack the veils for the sacred vessels are to be regarded as not usable, unless separate veils not attached to a particular set of vestments are used.
2. The sticharion may be of linen, silk, or of any other suitable material, but must be of a color which conforms to the liturgical tradition of the Ukrainian Catholic Church. It must reach down to at least the ankles; the use of lace is forbidden.

Art. 450 - Priests participating in any liturgical function of the Ukrainian Catholic Church *sui iuris*, must wear the *epitrachelion* and the *phelonion* when required. No restriction

in respect to diversity of colors is to be stipulated, inasmuch as the genuine tradition of the Ukrainian Catholic Church makes a distinction only between light and dark liturgical colors.

Art. 451 - The liturgical prescriptions of the ritual heritage of the Ukrainian Catholic Church demand the use of clerical headdress at certain liturgical functions, to which especially belong funerals and gatherings of priests:

1. The secular clergy makes use of the kolpak, and the religious clergy of their own liturgical headdress, if they have such; if not, they also shall make use of the kolpak or of any other headdress which conforms to the genuine traditions of the Ukrainian Catholic Church.
2. The kolpak shall be of the form adopted by the ecclesiastical province of Lviv.

Art. 452 - The use of vestments, vessels, or garments of any type or form other than those specified in the liturgical books published by the Holy See or by the Ukrainian Catholic Particular Church *sui iuris* is to be discontinued.

Art. 453- The diskos employed for the Divine Liturgy shall be sufficiently deep and large, with a rim, and possess a base of such height and form that the celebrant can hold it securely.

Art. 454 - A chalice and a diskos do not lose their consecration when the gold-plating wears off, but there is a grave obligation to have the gold-plating renewed when necessary. Sacred vessels should be given for re-gilding only to a business firm which enjoys ecclesiastical approval for this type of work.

Art. 455 - The censer is to have three supporting chains of such length that the priest or deacon might swing it freely with one hand.

Art. 456 - Incense is normally placed into the censer only by the deacon or the servers. Only in cases of absolute necessity should the priest perform this function.

7. Order in Church

Art. 457 - Entrance to the church for all services must be absolutely free and without charge at all times. There shall be no sign posted or any other indications or even so much as a hint that a fixed offering is required or expected. Admission cards for special ceremonies may be used, but they must be distributed free of charge.

Art. 458 - Admittance into any church or oratory may not be refused either because of race, color, national extraction, sex or membership in another Particular Catholic Church *sui iuris*, nor shall any discrimination be shown toward any person for these reasons.

Art. 459 - The time at which the Divine Services are celebrated on Sundays, holy days, and weekdays, the schedule of other services and confessions, is to be posted in a prominent place in the narthex of the church, or published in the weekly bulletin. It is desirable that travelers also be informed of the aforesaid by means of notices in hotels and motels within the boundaries of the parish.

Art. 460 - The celebration of the Canonical Hours, especially Matins and Vespers must be introduced where they have fallen into disuse in parishes, especially since the decision of the Holy See now allows these canonical services to satisfy the Sunday and Holydays obligation of the faithful by their participation in them.

Art. 461 - In every parish ushers are to be appointed from among the members, whose task will be the assigning to the faithful of seats in the pews, or, when they are already

occupied to their capacity, of a place in some other part of the church.

Art. 462 - Only priests, deacons, minor clerics and servers (servers act in the role of minor clerics) are allowed in the sanctuary (altar). The laity who do not perform any function relating to the services must not be given a place in the sanctuary (altar). Women are never permitted in the sanctuary (altar) during any services.

Art. 463 - According to the ancient tradition of the Ukrainian Catholic Church, the sign of the cross is made as follows: the thumb and the first two fingers of the right hand, symbolizing the Three Persons of the Blessed Trinity, are to be joined at the tips and at the same level so that none of them is higher than the others in order to represent the equality of the Persons in the Blessed Trinity. The other two fingers are to be held together and folded into the palm in order to symbolize the union of the divine and the human nature of Jesus Christ. With the fingers arranged in this fashion, the forehead is to be touched while one says: "In the name of the Father," the breast, while one says: "of the Son," the right shoulder. while one says: "of the Holy Spirit" and the left shoulder while one says: Amen."

Art. 464 - The posture of the body during services should conform to the following rules:

1. Those in the sanctuary do not kneel. Those in the church may kneel. Because kneeling is a sign of penance in the Eastern tradition, the faithful should be discouraged from kneeling during the Paschal Season and on all Sundays of the year. The faithful should be properly instructed as to the reasons why kneeling at these times is not congruent with the theology of the Eastern Churches. However the faithful, for whatever reason, are free to assume the posture of their choice
2. The profound bow (profound metania) is to be made by making the sign of the cross upon oneself and then prostrating oneself on the floor. This bow is generally made

only during the four Lenten or fast seasons of the Liturgical Year and the Great Fast in particular.

3. The simple bow (simple metania) is to be made by making the sign of the cross upon oneself without extending the hand to the knees or to the floor. This bow is to be made:
 - (1) whenever entering and leaving the sanctuary (at this time the altar (holy table) should be kissed);
 - (2) at the beginning of any liturgical service, i.e., at the invocation “Blessed be our God” (Blahosloven Boh Nash);
 - (3) three times, at the trisagion (Sviatiy Bozhe) and the oration “We bow to Thy Cross” (“Krestu Tvoyemu poklaniayemsia”, “All you, who have been baptized ... “);
 - (4) whenever the Three Persons of the Blessed Trinity are mentioned individually;
 - (5) whenever one receives a blessing from a priest;
 - (6) every time one comes in front of the royal doors to read or to sing, and also whenever one departs from this place;
 - (7) every time one passes in front of the altar or the royal doors;
 - (8) whenever prescribed by the rubrics. When the priest incenses, people simply bow their heads.
4. The Sign of the Cross is to be made at the beginning of the Liturgy, during silent prayers, before and after the reading of the Gospel, but without a bow.
5. During the celebration of the Divine Liturgy, the hands of the clergy are to be raised and extended only at those prayers where it is expressly stated by the rubrics, namely, at “No one is worthy,” (“Niktozhe dostoin”), at the Cherubic Hymn, at “Let us lift up our hearts” (“Hori imiim sertsia”), and at the Lord’s Prayer. The arms should not rest on the body, but should be held up freely.
6. During services the priest (and concelebrants) may hold the book in his hands, may let his arms rest at the sides of his body under the phelonion, or he may fold his hands cruciformly on his chest, unless there is a specific rubric which indicates another position.

7. Whenever bestowing a blessing, a priest arranges the fingers of his right hand thus: the thumb and the ring finger form a cross; the index finger is held straight; the other two fingers are bent slightly, ICXC.
8. The custom of striking one's breast during prayer, while Biblical, is not appropriate to the Eastern liturgical tradition. It is preferable to use the Sign of the Cross in place of striking one's breast during prayer.

8. Relics

Art. 465 - Only those relics ascertained as genuine and attested to as such by an authentic document, or at least declared as such by the Eparchial Bishop, may be venerated publicly in churches and oratories, although they may not be kept on the Holy Table.

Art. 466 - A relic whose seal has been lost or broken to such an extent that it can be readily extracted from its case. must be removed from public veneration.

II. SACRED TIMES

1. Holydays

Art. 467 - In accordance with the decision of the Synod of Bishops of the Ukrainian Church (September 14-20, 1997) and can. 880 CCEO, the clergy and the faithful are bound to observe these holydays under a serious obligation:

1. All Sundays of the year.
2. The Nativity of Our Lord God and Savior Jesus Christ (December 25 Gregorian Calendar)
3. Theophany of Our Lord God and Savior Jesus Christ (January 6 Gregorian Calendar)
4. Ascension of Our Lord God and Savior Jesus Christ (40th Day of Pasch a)
5. Annunciation of the Most Holy Theotokos (March 25 Gregorian Calendar)

6. Dormition of the Most Holy Theotokos (August 15 Gregorian Calendar)
7. The Prime Apostles Peter and Paul (June 29 Gregorian Calendar)

Art. 468 –

1. Pastors are obliged to offer the Divine Services including the Divine Liturgy, with all the appropriate solemnity also On other holydays, formerly observed as obligatory, on which the faithful are encouraged to participate.
2. To foster the priestly brotherhood and to remember in prayer the deceased clergy, all priests should offer at least one Divine Liturgy for the repose of the souls of their brother deacons, priests and bishops when they fall asleep in the Lord.

Art. 469 - The Paschal Resurrection Matins with Procession should be celebrated during the night in civil time or as close to daybreak (civil time) as possible. This service should end with the Paschal Divine Liturgy. However, if adverse local circumstances, especially public security, suggest an earlier beginning, thereby also facilitating the presence of the children and the aged, this is permissible, especially if other parishes in the protopresbyterate have adopted similar schedules.

Art. 470 - Contracts involving labor on ecclesiastical property shall stipulate that no work shall be performed on Sundays and on holydays unless special and urgent emergency circumstances dictate otherwise, of which the faithful must be informed in order to avoid scandal.

2. Abstinence

Art. 471 - Pastors shall announce to the faithful: (a) the days of abstinence, (b) the beginning of each abstinence period (Great Fast, and three other formal fast periods) and (c) the privileged weeks, i.e., those weeks when no abstinence is demanded. This announcement shall be made on the Sunday preceding the day on which the period of abstinence lawfully begins. An announcement in the weekly bulletin will suffice.

Art. 472 - The periods of penitence and their respective duration are:

1. Great Lent, extending from the Monday after Cheesefare Sunday to the Saturday of Lazarus. And Great and Holy Week, extending from Great Monday to Great and Holy Saturday inclusively.
2. The preparation for the Birth of Jesus Christ in the Flesh (*Pylypivka*) begins on the day of the feast of St. Philip (November 15), and lasts until the Eve of the Nativity of Christ (December 24) inclusively.
3. The Apostles' Fast (*petrivka*) extends from the Monday following the Sunday of All Saints, and continues through to the day preceding the Feast of SS. Peter and Paul (June 28), inclusively.
4. The Dormition Fast (*Spasivka*) begins on August 1 and lasts until the eve of the Dormition of the Blessed Virgin Mary (August 14), inclusively.

Art. 473 - Privileged Weeks, i.e., those weeks in which the laws of abstinence do not oblige, are the following:

1. Nativity of the Lord (December 25) to the day before the eve of the Theophany (January 5) inclusively;
2. The Sunday of the Publican and the Pharisee to the Sunday of the Prodigal Son;
3. Sunday of Pascha to the Sunday of St. Thomas;
4. Pentecost to the Sunday of All Saints.

Art. 474 - General rules governing abstinence:

1. Meat is to be understood as including not only the flesh but also those parts of warm-blooded animals that cannot be melted down, e.g., the liver, lungs, blood, graves, etc. Although it is not the authentic practice of the Tradition, the meat of fish and crustaceans may be eaten, as well of those mammals, that live constantly in water, as, e.g., whales.
2. Dairy Products are to be understood as comprising products derived from mammals and birds, but not regarded as meat, e.g., cheese, lard, butter, milk, and its by-products, eggs, etc.

3. Fats of plant origin, e.g., those derived from olives, coconuts, seeds of the sunflower and of the pumpkin, may be used.
4. Voluntary penance, prayers for the intentions of the hierarchs of the Church, Bishop of Rome, the Major Archbishop, the Metropolitan, and the Eparchial Bishop; voluntary offerings to the Church, the seminaries, the Church in Ukraine, self-denial of alcohol, smoking, attendance at entertainment, etc., may be supplementary only with permission of a confessor. Bread and water alone is a good fast.
5. Priests who possess a pastoral assignment are empowered to grant dispensations or relaxation from the laws of abstinence to individual persons as well as to individual families.
6. The following are exempt from abstinence:
 - (1) the poor who live on alms;
 - (2) sick and frail persons;
 - (3) convalescents who are returning to their strength;
 - (4) pregnant women, and mothers who are nursing their children;
 - (5) persons who perform hard labor;
 - (6) children who have not completed their seventh year of age;
 - (7) Persons have completed their 59th year of age with permission of their pastor or confessor.

Art. 475 - In virtue of rules enacted by the Synod of Bishops under the presidency of the Major Archbishop in 1969 the following rules of abstinence oblige in the United States:

1. Abstinence from meat on all Fridays of the year except those which occur in privileged weeks and on holydays of Our Lord and of the Mother of God.
2. Abstinence from meat and all dairy products on the first day of the Great Fast (Lent) and on Good Friday.
3. Abstinence from meat, in addition to eating only one full meal and a smaller snack, milk products being permitted in accordance with local custom: on Christmas Eve, Epiphany

Eve, Exaltation of the Holy Cross (September 14) and Beheading of St. John the Baptist (August 29).

4. During the Great Fast, the faithful may also maintain the tradition of abstaining from meat on Wednesdays.

III. ECCLESIASTICAL BURIAL

1. Burial

(1) Funeral

Art. 476 - Ecclesiastical burial is both a right and an obligation for all Catholics. The bodies of the faithful departed ought to be buried, but cremation is permitted, according to norms established by the competent authority, as specified in canons 668 and 657 of the CCEO.

Art. 477 - Ecclesiastical burial consists in:

1. the services according to the norms contained in the translation of the Roman Trebnyk, approved by the Synod of Bishops, at the home of the departed or in some other place, e.g. a funeral home.
2. the transfer of the body to the church, conducted by the clergy;
3. the funeral services as prescribed according to the norms. This does not include the Divine Liturgy, but the Divine Liturgy has become part of the funeral services on the day of burial in this country. The Liturgikon reserves the Divine Liturgy for the departed on the ninth, fortieth, and anniversary of the day of repose. The faithful should be instructed as to the correct and proper usage of the funeral rites in the Ukrainian Catholic Tradition.
4. the interment of the deceased in a place legitimately prepared for the burial of the faithful departed or for a particular person.

Art. 478 - A burial gathers together persons associated with the deceased by familial or social relations. Among the mourners there are always Catholics who are estranged from religion in various degrees. For their benefit a sermon, which is more than a eulogy, should always be delivered on the occasion of a funeral. Lay people may speak at the funeral home, cemetery or during the repast. If it is the custom the coffin should be sealed in the church. The viewing of the deceased in the church is reserved to clerics and religious.

Art. 479 - Priests should instruct the bereaved, especially in sermons, that at the time of death they should avoid worldly display and should remember the repose by their active participation in the holy services, offering panakhydas, and even Divine Liturgies for the repose of the soul. The offering of flowers should be discouraged. The will of the departed regarding donations should be respected.

Art. 480 - The placing of flowers on or around the coffin while it is in the church shall be discontinued. An exception, within limits, may be permitted at the funeral of infants. Flowers are permitted before the icons of the icon screen but never in the sanctuary or on the Holy Altar.

(2) Competent Pastor

Art. 481 - The parish church where the deceased had a domicile or a quasi-domicile is the proper church for burial. However, the faithful are entitled to choose any Ukrainian church for their funeral, or any of the Catholic cemeteries available to them for their burial, provided the church elected is one in which funeral services for the laity may be held. The choice of either or both of the aforesaid may be made by the person himself or by one to whom he had given a lawful mandate, not necessarily in writing. The family of the deceased should carry out his will in regard to the church for the funeral services and the cemetery for the burial, and his desire should be honored unless it is contrary to ecclesiastical laws.

(3) Deprivation of Ecclesiastical Burial

Art. 482 - Unless they show some sign of repentance before death, the following are to be deprived of ecclesiastical burial:

1. Notorious apostates from the Christian faith, or notorious members of a schismatic or heretical sect, or of any society forbidden by the Church.
2. Persons who are under excommunication or interdict following a condemnatory or declaratory sentence.
3. Those who have committed suicide may be granted Christian burial. Human sciences have come to the conclusion that even those who meticulously prepared for the suicide have been under enormous psychological pressure, which diminishes the use of free will. If the person had otherwise severed his connections with the Church, the pastor could still grant him a funeral home service or part of the rites which take place outside the church building proper.
4. Other public or manifest sinners, such as those who notoriously neglected the Christian obligations incurred at Baptism, or notoriously lived in concubinage may be deprived of the entire funeral or of some part, depending on the circumstances and the pastoral considerations of the pastor.

Art. 483 - In case of doubt, whether to grant a complete funeral or a part, the pastor could ask for advice from the Eparchial Chancery or at least his protopresbyter.

Art. 484 - Except for catechumens who through no fault of their own died without receiving baptism, the unbaptized may not be given ecclesiastical burial, unless he/she is a relative of a parishioner, (perhaps a spouse, who has respected the Church), and therefore may receive some appropriate prayers at the funeral home and at the cemetery. Catechumens are to be considered non-Catholics who have at least approached a Catholic priest with the request to be received into the Church and had made sincere arrangements to that effect. Prospective

converts who were living in a non-canonical marriage at the time of their death may receive parts of the funeral, especially if they fulfilled their obligations to the members of the family.

(4) Place of Burial

Art. 485 - A very ancient custom of the Church demands that the faithful repose together after death just as they were associated with each other during life. The faithful, therefore, are obliged as a rule, to prepare for themselves a place in a Catholic cemetery. For the same reason, it is forbidden to bury non-Catholics in a Catholic cemetery, unless connected with Catholics by marriage or blood. Catholics who during their life did not observe the laws of God and of the Church and died impenitent and had no connection with the church, cannot receive a church funeral. Usually such persons should not be buried in a Catholic cemetery, unless they have a family affiliation with faithful Catholics by marriage or blood.

Art. 486 - The faithful shall select a place in a Catholic cemetery for themselves and their families, with preference being given to the following order:

1. the cemetery of the parish of the deceased;
2. the cemetery of another parish of the Ukrainian Catholic Church;
3. the cemetery of the eparchy;
4. the cemetery of a parish of any Catholic Church, especially those in which a special section has been reserved for the faithful of the Ukrainian Catholic Church;
5. a public cemetery, if there is a section reserved therein for the faithful of the Ukrainian Catholic Church or at least for Catholics of any Church;
6. a cemetery owned by private persons or by a private corporation in which a section has been reserved for the faithful of the Ukrainian Catholic Church or for Catholics of any Church *sui iuris*;

7. a private or Ukrainian non-Catholic cemetery may be used for burial if such selection cannot be interpreted by anybody as directed against the Catholic Church or faith.

Art. 487 - U. S. National (military) cemeteries are to be treated as Catholic cemeteries in respect to the burial of Catholics. The funeral services shall be conducted in the same manner in such cemeteries as conducted in Catholic cemeteries but the graves are to be blessed individually.

Art. 488 - A Ukrainian Catholic may not be buried in a non-Catholic cemetery unless the grave is first blessed by a Catholic priest, if this is possible.

2. Cemeteries

(1) Care of Cemeteries

Art. 489 – The cemetery is the place for the repose of the bodily remains of the faithful, which during life served the faithful in their quest for deification. The Church therefore blesses cemeteries as it does other sacred places. A cemetery may be blessed only by the Eparchial Bishop or by a priest who has been properly delegated for this rite. It is not permitted to bless a cemetery in which a cross has not been erected. The form and detail of the cross shall conform to the liturgical and artistic spirit of the Ukrainian Catholic Church.

Art. 490 – Parish cemeteries may be established only with the permission of the Eparchial Bishop. Eparchial or joint cemeteries are preferred.

Art. 491 – The best solution is the establishment of an eparchial cemetery, which will have the number of burials needed to maintain the administrative structure of a cemetery, including upkeep of roads, graves, security, and in general the

appearance of a sacred place. It is the duty of the pastors of the eparchy to make the faithful aware of the eparchial cemetery and the advantages which will accrue to them if they bury their deceased there.

Art. 492 - The pastor shall be held personally responsible for the maintenance of proper order in the cemetery. It shall be his duty to see to the care and cleanliness of the cemetery.

Art. 493 - The cemetery shall be surveyed and divided into lots and single grave areas, and shall have roads serviceable throughout the entire year. As far as possible, the graves for the faithful are to be laid out in such a way that the bodies of the deceased face the cemetery cross. A place for the interment of the clergy shall be reserved around or near the cross itself. The graves for the clergy shall be laid out facing the deceased faithful, in order to symbolize the position they held during life, viz. the carriers of the Word of God to the faithful, or facing the East as is the more ancient custom. A plot of land in the cemetery may be reserved for a chapel.

Art. 494 - Since the cemetery is a sacred place, it should be separated from neighboring properties by some sort of divider.

Art. 495 - If they border along the cemetery, the parochial recreational grounds must be separated from the cemetery.

Art. 496 - Monuments and other grave markers, as well as the inscriptions to be placed upon them must not be contrary to the dogmatic, disciplinary, and artistic principles and traditions of the Ukrainian Catholic Church.

Art. 497 - No monument or grave marker may be placed over a grave before approval has been granted by the cemetery

management, and until satisfactory arrangements have been made for the acquisition of the plot.

Art. 498 - For every church cemetery there must be drawn up a set of regulations which would ensure against possible undesirable consequences of a legal nature which might arise from unfounded claims of persons who have acquired the privilege to be buried therein.

Art. 499 - The privilege of burial in the parochial cemetery, as a rule, is to be purchased by the faithful. However, a burial place must be given free of charge to the faithful who themselves or their families are destitute of the means for purchasing a place for burial. This place should not differ from the others to the point of discrimination. while on the other hand, it need not be the choicest area.

Art. 500 - It is not permitted to extend the right of burial in the cemetery to non-Catholics unless the purchaser is lawfully married to a Catholic or has children raised as Catholics. Burial rights acquired by non-Catholics, or vested in any manner in non-Catholics or fallen away Catholics, will be regarded as dormant; they revive only when transferred to a Catholic member of the family or to a non-Catholic member of the family to whom burial is granted in the cemetery.

Art. 501 - The financial administration of the cemetery and of the church which owns the cemetery must be conducted under the authority of the pastor, but the accounting is to be done separately. A total separation of cemetery funds from those of the church is prohibited, except for money received for perpetual care, which shall be kept in a separate account.

Art. 502 –

1. One who has acquired the burial privilege by paying the prescribed fee is to be given a document wherein all that is essential shall be stated, e.g., an exact description of the plot, the name of the privileged person, and the amount

paid. Since it is impossible to enumerate in such a contract all the conditions, it is advisable to have a brief and general clause printed stating that interment shall depend on the laws of the Ukrainian Catholic Church and on established cemetery regulations. This document shall not be called a deed, because the analogy with civil documents of the same name may induce the wrong notion, namely, that property rights are acquired to this portion of ground, instead of merely the privilege to be buried in the cemetery subject to the prescriptions of the Church and the cemetery regulations. It is sufficient to call such a document a Certificate or an Agreement. The aforesaid document shall be printed on the final page of the cemetery regulations.

2. In view of the complications that have arisen when the laity approach church authorities to accept funds for preneed funeral planning, clergy, in their own right, or on behalf of the parish are forbidden to accept funds for the pre-need planning of funerals of parishioners. They are encouraged to advise parishioners, who so desire, that they are to make such arrangements with the financial institutions or funeral directors of their own choice.

Art. 503 - All graves, whether occupied or not, or those on which a monument or some other marker has been placed, shall be subject to a levy for the expenses involved in the upkeep of the cemetery, which shall be paid by the owner of the burial privilege. The levy may consist of a yearly fee or of a sum paid once for perpetual care, or some other method may be employed.

Art. 504 - Temporary care, which shall be paid annually, as well as perpetual care, shall be construed as including a) the cutting of grass at reasonable intervals; b) the raking and cleaning of the grounds; c) the pruning of trees and shrubs planted by the cemetery management; d) the general preservation of the grounds, roads, avenues, and fences; and e) the replacement of soil on individual lots as well as the reseeded of grass. It does not include the watering of grass.

The placement of flower beds, shrubbery and trees is discouraged and may only be planted by the owner of the burial privilege with the permission of the pastor.

Art. 505 - If for five years the care charges remain unpaid or the lot or grave uncared for, and if the holder of the burial right (or rights) neglected or refused to meet the required care charges, the competent cemetery authorities shall contact the owner and attempt to buy the burial right (rights). If the owner refuses to sell the burial right (rights) and continues to neglect his obligation, the cemetery authorities have the right to declare the burial right (or rights) abandoned, to remove all improvements and to sell the right of burial to others.

Art. 506 - In order that a parish as the owner of a cemetery may enter into agreement for perpetual care of the cemetery, permission for the inauguration of such a system must be obtained from the Chancery. This permission will be granted under the conditions that:

1. the aggregate perpetual care fund must yield an annual income. at the lowest probable interest rate, sufficient for the upkeep;
2. it must be shown that the parish has at its disposal all the administrative apparatus necessary for carrying out such an obligation for an indefinite time;
3. the principal of such funds be kept apart from other church funds. At least fifty per cent shall be set aside at interest, the balance may be used for the general improvement of the cemetery grounds, and the installation of the facilities necessary for their proper maintenance as required by the laws of the state in which the cemetery is located;
4. the exact state of such funds shall be declared in the annual financial report.

Art. 507 - Every pastor under whose power of administration a cemetery is placed, even though it be owned by an exempt religious institute, shall preserve the following documents and books in the parochial archives:

1. documents, either original or legalized copies, which prove the right of ownership;
2. a map of the cemetery on which each grave shall be clearly marked, as well as the name of the person buried therein, if the grave is occupied. The family name, fully spelled out, and at least the initial of the first name along with the date of death. It is not sufficient that this information appear only in the cemetery itself, i.e., on the tombstones. If the date mentioned above is not indicated on the map, the graves which lack such notations are to be considered as vacant. The map should preferably be mounted on cloth.
3. a Cemetery Register, which shall list:
 - (1) All graves in the order in which they are laid out in the cemetery as indicated on the map. The Cemetery Register and the map must correspond to each other as regards the marking of graves.
 - (2) The names of all who have acquired the privilege of burial, the location of the lot or grave, and the condition of the privilege, i.e., the amount paid and/or the balance to be paid, as well as the date and number of the Privilege Certificate.
 - (3) The name and the date of death of each of the deceased and section and lot number of the grave.
4. The Death Register. While in the Cemetery Register all burials in the cemetery must be recorded regardless of where the deceased died or to which parish he belonged, the Death Register must show the record of all cases of deaths of parishioners regardless of where they resided or are buried.

(2) Persons to be Buried in the Cemetery

Art. 508 - It is forbidden to bury non-Catholics in a Catholic cemetery, except a non-Catholic spouse who was married to a Catholic according to the laws of the Church, under the condition that he (she) never interfered with the obligation of the Catholic spouse to raise the children in the Catholic Faith, and also wished to be buried beside his or her Catholic spouse.

Art. 509 - The non-Catholic spouse may be buried even if he/she precedes the Catholic spouse in death. The funeral can be conducted by his minister of religion. At the request of the family, the pastor may assist at the funeral and recite some appropriate prayers, or conduct the funeral alone if such is the desire of the family.

Art. 510 - An apostate from the Church who showed no sign of repentance before his death should not be buried in a Catholic cemetery, unless the Catholic spouse or the Catholic children request it, in which case the pastor may recite some appropriate prayers.

Art. 511 - The burial of the body of the deceased is the preferred and traditional Christian funeral practice. However, the church permits cremation of the body if it is not done for a non-Christian reason. It is preferred that the cremation occur after the funeral services are held in the Church. If the cremation occurs before the Funeral Liturgy, the Church discourages the presence of the ashes in the church. However, the ashes of cremated bodies, to whom a Catholic funeral was given at the request of the family, should be buried in the family burial lot, the pastor performing the committal rite of burial in the cemetery.

Art. 512 - A body permanently interred can be exhumed only with the prior written permission of the Chancery. If an order of exhumation is given by civil authorities, no permission from the Chancery is required, but a report shall be forwarded after the body has been exhumed. A body buried in a temporary grave may be exhumed with the permission of the local pastor.

SECTION IV

THE TEACHING AUTHORITY

1. The Religious Instruction of Youth

Art. 513 - It is an obligation for the parish clergy to assemble all the children attending grade and high schools for instruction periods during the school year. Eparchial certified teachers from among the parishioners or qualified Christian faithful should be engaged for this instruction.

Art. 514 - Children who attend either the public school system or a private parochial school system, even if it be of another Catholic Church *sui iuris* are bound to attend the religious instructions of their canonical Ukrainian Catholic Church *sui iuris*. Children who are “home schooled” are also bound to attend religious instructions in their canonical Ukrainian Catholic Church *sui iuris*.

Art. 515 - Catechetical instructions may be supplemented but not supplanted by summer courses given by religious or lay teachers.

Art. 516 - Parents have a serious moral obligation before God and the Christian Community to oversee that their children receive adequate religious instruction offered by the canonical Ukrainian Catholic parish despite the local school (public or private) or “home school” which the children attend. Parents of children who culpably refuse to fulfill this obligation are to be reminded of it in the public forum.

Art. 517 - Religious instruction classes should be conducted according to the following guidelines:

1. The instruction classes are to be well and properly organized in advance, and shall conform to the mandated curricula of the (arch)eparchy
2. If practicable, classes shall be held for different age groups according to their grade level of the school they are attending.

3. Liturgical chant and singing of secular songs should be taught in English and in Ukrainian according to the capacity of the pupils.
4. Since the mystagogical catechesis takes place in the Eastern tradition via the various Liturgical Services (Cf. IRL 1996), attendance at the services of Vespers, Matins, and Divine Liturgy, at least on Sundays and Holydays should be part of the instructional program.

Art. 518 - Competent laymen and laywomen should be trained as teachers of religion, preferably in the special courses offered in Catholic colleges and universities and by the particular eparchy. They assist the parish clergy in visiting the homes of children, in bringing the children to classes, or in reminding the parents of absentees from class. The pastor or his assistant shall be present frequently at these classes to impress on the children the importance of what they are being taught.

Art. 519 - Classes for the reception of first Penance and the complete understanding of the Mystery of the Eucharist is part of the mandated (archi)eparchial catechetical program. This section of the program may not be omitted from the parish program, unless in a given year, there is no one preparing for first Penance.

2. Instruction Concerning the Observances of Our Ritual Heritage

Art. 520 - Pastors are obliged to train their faithful, including the youth, how to participate in the Divine Services of the Church. All should be taught the value and primacy of singing the liturgical responses.

Art. 521 - Clergy should provide instruction in those disciplines which will aid our faithful to a fuller understanding

of the Ukrainian Catholic Church as it is the source of much of the cultural heritage of the Ukrainian nation.

Art. 522 - Parents whose children attend either the public schools or private schools even if they be of another Catholic Church *sui iuris* or are “home-schooled” are to be reminded often of their moral obligation before God to provide their children with instruction on and in the Ukrainian Catholic Church *sui iuris*.

Art. 523 - Parents of whom the father belongs to our Church, or in the case of a mixed marriage, the Catholic parent, are obliged to send their children to the school of their parish or to that of another of our parishes, provided this is no hardship for them.

3. Instruction of Non-Catholics

Art. 524 - Each parish should have as its apostolic charge the care of non-Catholics within the parish, especially those of Ukrainian ancestry; it should always manifest Christian charity and make available to them the beauties of the faith through inquiry classes, discussion clubs, and other pastoral means. No attempt shall be made to proselytize but an atmosphere should be created and fostered that may lead them to seek full communion in the church.

Art. 525 - Pastors, especially those in larger cities, are urged to arrange adult discussion clubs and inquiry classes, to which non-Catholics shall also be invited, particularly the non-Catholic spouses of parishioners.

Art. 526 - Non-Catholics, especially those married to Catholics, should frequently be invited to hear sermons and to attend services, and those non-Catholic spouses of a mixed

marriage who are living up to their pre-marital promises should also be invited to parochial social events.

4. Preaching the Word of God

Art. 527 - On Sundays and holydays throughout the year, summer months included, a homily or instructional sermon shall be given at the scheduled major liturgical services.

Art. 528 - Concerning parish announcements the following suggestions are made:

1. It is recommended that a weekly bulletin be printed with the parish announcements and distributed to the faithful in order to make more time available for the preaching of the word of God.
2. In order to obviate the distraction from the contents of the sermons, simple announcements may also be made after the Prayer behind the Ambo, i.e. before the final blessing.

Art. 529 - Extern priests who are approved by their own Hierarchy for preaching are permitted to preach in the eparchies with the approval of the pastor or chaplain.

Art. 530 - The preacher shall avoid applying harsh appellations to persons or communities who are not in communion with the Church or who are hostile to the Church or Faith, and shall avoid exaggeration in refuting any false doctrines. No mention should be made of dissension between the pastor and his parishioners, the private quarrels of his parishioners or rumors circulating among them.

Art. 531 - Preachers should denounce existing evils and vices in appropriately clear and emphatic words, but must never reprimand anyone by name either directly or indirectly, i.e., in such a manner that others present would easily be able to recognize the person to whom his words are directed.

Art. 532 - No priest, religious, or lay person may speak publicly and approvingly of mystical phenomena whose authenticity has been officially denied or seriously questioned by ecclesiastical authorities.

Art. 533 - Since the hope for progress and the future growth of the Church, especially in eparchies governed by these statutes, rests in vocations to the priesthood and to the religious life, pastors and other priests shall most earnestly encourage such vocations, and hence:

1. witness to their priestly vocation with their life and public comportment;
2. impart to promising boys and young men of the parish frequent counsels and exhortations on the priesthood, pointing out the dignity and the eminent grace of a priestly vocation;
3. promote the spirit of piety, obedience, and purity in boys and young men who show an inclination to the priesthood. exhort them frequently to receive the Holy Mysteries and zealously guide them against evil association and pitfalls;
4. foster vocations to the religious life in institutes of consecrated life among the male and female youth of the parish with the same zeal and diligence;
5. instruct parents of their primary responsibility and role in promoting religious vocations.

5. Sacred Missions

Art. 534 - Missionary efforts are furthered either by Little Missions, i.e., which consist of a series of sermons for the benefit of all the community on the principal truths of religion and the Catholic aspects of life, or Great Missions, which should be a reawakening of parish life, and therefore in addition to appropriate sermons, includes the visitation of the faithful who have been negligent in fulfilling their Christian duties.

Art. 535 - Little Missions (or Tridua) can be arranged annually, especially during the holy seasons of the Great Fast and Advent. and when possible Great Missions can be conducted in each parish every ten years. In arranging a mission, attention should not be focused merely on a series of sermons and arrangements for confessions. It is the task of the pastor to prepare the faithful for the mission, and the missionaries should visit the faithful who have taken an active part in the mission.

Art. 536 - Pastors must inform the Chancery about a prospective Great Mission. They shall indicate the name of the missionary, the time, the duration of the Great Mission, and the date of the last Great Mission.

Art. 537 - Pastors shall inform the Chancery of the manner in which the Great Mission was conducted, the results of the missionary efforts, and the attendance of the faithful.

6. *Parochial Schools*

Art. 538 – If feasible, a parish should build and maintain a parochial grade school or several parishes shall join in erecting and maintaining an elementary school.

Art. 539 - The pastor is the executive head of the parish school, even if another person is in charge of the educational activity with the title of principal. He shall be responsible for the religious instruction of all children in his parish and for the execution of eparchial school policies.

Art. 540 - Parish priests, or priests appointed by the Eparchial Bishop for this purpose, must by reason of their office supervise the teaching of religion.

Art. 541 - The pastor is responsible for the management and discipline of the parish school. In regard to their official

duties, he has under his direction the religious as well as the lay teachers. In case of a difference of opinion between the pastor and the educational head of the school, the decision of the eparchial superintendent of schools shall be sought.

Art. 542 - As a rule, parochial schools that fall under the jurisdiction of the (arch)eparchy are to be conducted according to the general policies and standards of the (arch)eparchy.

Art. 543 - The minimum qualifications for teaching in our parochial schools shall equal the requirements for teaching demanded in the public schools of the respective locality.

Art. 544 - Well-trained lay teachers ought be employed for teaching in parochial schools or for religious instruction classes wherever a sufficient number of sisters or priests is not available.

Art. 545 - Non-Catholic lay' teachers may be engaged in instruction, but not in the teaching of religion without the permission of the eparchial superintendent of schools.

Art. 546 - Recreational and athletic activities under the sponsorship of the parish or the parish school are to be carried out under the responsibility of the pastor.

Art. 547 - Expulsion of a pupil may be effected only by the mutual agreement of the pastor and the principal. The pastor and principal may expel a pupil only after following the procedural guide lines found in the school statutes.

Art. 548 - No pastor or principal may grant a holiday to school children without the permission of the eparchial superintendent of schools.

Art. 549 - Teachers of the parochial schools may not take up any collection of money or other valuables among the

pupils, their parents, or other parishioners without the pastor's explicit permission.

Art. 550 - The pastor must see to it that the pupils of the parish school are not frequently asked to sell tickets or to solicit donations, and that no child is ever discriminated against or embarrassed because of his failure to comply or the economic status of his family.

Art. 551 - The pastor, his assistants, and other members of the clergy, or the teachers, both religious and lay, are strictly forbidden to solicit from their pupils or their parents even the smallest sums of money for buying gifts or presents intended to be given to members of the clergy or teachers on the occasion of namedays, birthdays, jubilees, etc.

Art. 552 –

1. In those schools where it has been decided, with the consent of the pastor, that pupils should wear a uniform, care should be taken that the demands be adjusted to the financial ability of the average family and to the reasonableness of the regulation.
2. No uniformity of dress shall be demanded for such occasions as First Penance, although parents may be advised as to what clothing would be best suitable; it is the duty of the pastor to veto all expensive outlays on the occasion of events of this kind in order to prevent any embarrassment to some parishioners.

Art. 553 –

1. If it is not feasible for one parish alone to erect and maintain a parochial school, then, if feasible, several parishes shall join in erecting and maintaining a regional (inter-parochial) school, with the approval of the Eparch.
2. The Eparch shall establish norms for the erection and maintenance of regional schools, carefully determining the juridical status of the school in relation to the several parishes. The method of governance, financing, and administration of

the school shall be established by the Eparch in consultation with the pastors involved and other eparchial advisory bodies.

7. Ecumenism

The Ecumenical Council of Vatican II (October 11, 1962-December 8, 1965) was also an epochal event for having given the People of God a new definition of the Church. Instead of continuing the definition of Belarmine (17th c.), which recognized as members of the Church of Christ only those baptized who placed themselves under the primacy of the Roman Pontiff, the present definition acknowledges all baptized and their communities as Churches, composed of the Catholic Churches, Eastern and the Latin Church, the Eastern non-Catholic Churches (sometimes called Orthodox), the Protestant Churches, and others. All these Christians belong to a communion of Churches which can be called the Universal Christian Church.

Only the self-governing (*sui iuris*) Churches which adhere to the primacy of the Bishop of Rome, have attained the fullness of communion, forming the Universal Catholic Church.

These basic principles lead to Ecumenism, the movement toward achieving unity, which is sanctioned in CCEO cc. 902 - 908.

Art. 554 - From the teaching of the Second Vatican Council and the legislation in the Code of Canons of the Eastern Code a number of obligations and duties result, which shall be enumerated here:

1. All the baptized, whether they recognize the Bishop of Rome or not, are our brothers and sisters, who deserve love and respect.
2. It is the duty of the clergy, religious and the faithful without exception to work toward unity with these our brothers

and sisters. The endeavor toward unity is called ecumenism, and refers to those activities and undertakings which are directed toward the promotion of the unity of Christians.

Art. 555 –

1. In this work we are enjoined from proselytism, which is the employment of means to win over single members or groups of these Churches to Catholicism.
2. In the past the Catholic Church planned the conversion of members of the Eastern non-Catholic Churches by urging Catholics to become bridges which would lead them to the Catholic Church. This form of proselytism is now discouraged by the Universal Catholic Church.
3. The prohibition of proselytism does not preclude that individuals on their own come to the fullness of the Church of Christ and join one of the 22 Churches of the Universal Catholic Communion.

Art. 556 - Ecumenism is therefore directed toward learning to know each other better, assist each other by prayer, example of life, religious fidelity to the traditions of the Eastern Churches, and by collaboration and brotherly respect in practice and spirit and by living the message of the Gospel in our daily lives.

Art. 557 - In studying our separated brothers we must avoid irenicism, glossing over differences for the sake of politeness, and indifferentism, it after making appear as if the differences are of no consequence.

Art. 558 - The Eastern Code directs that there should be an eparchial ecumenical commission in every eparchy, which is to organize and direct ecumenical endeavors in all parishes.

Art. 559 - Pastors and parishioners should also take part in ecumenical events in their vicinity if they are arranged either by their eparchy or by another Catholic Church *sui iuris*. We are also encouraged to foster ecumenism when we meet non-

Catholic Christians in schools, hospitals or other institutions, and demonstrate our respect and love for our brothers and sisters. It is also the duty of the Ukrainian Catholic Church to organize ecumenical events.

Art. 560 - Since experience has shown that there is no danger to the faith to those Catholics who occasionally attend divine services in non-Catholic Churches, and respecting the discipline of the Eastern Orthodox Churches, we are permitted by our law to receive Holy Mysteries in Eastern Orthodox churches, whose Holy Mysteries are valid, but not so in Protestant churches, because of the lack of the sacramental priesthood by the latter churches, being careful always that the provisions of CCEO 671 are fulfilled.

Art. 561 - We ought to feel obliged to extend an ecumenical embrace especially to the clergy and faithful of the Ukrainian Orthodox Churches as well as the clergy and faithful of other canonical Orthodox Churches.

Art. 562 - Ecumenical endeavors are primarily directed toward non-Catholic Christians, and do not directly affect the non-Christian communities. However, the Church wishes the faithful to extend a brotherly hand towards the followers of Judaism and other non-Christian religions.

8. Censorship of Publications

Art. 563 - The faithful should be instructed to look for the proper ecclesiastical approval in all published writings on religion and morality which they purchase, subscribe to and read.

Art. 564 - Ecclesiastical censorship of calendars, almanacs and other similar publications are governed by the following norms:

1. The clergy and the religious, both men and women, whether they do or do not enjoy the privilege of exemption, are reminded that it is permissible to publish calendars, almanacs, and other similar publications for the use of the Christian faithful only after they have previously received proper ecclesiastical approval.
2. Calendars and other publications issued by persons who are not members of the clerical or religious state must also receive ecclesiastical approval, providing said publications include material of a religious nature. e.g., calendars of saints and of feast days, laws of abstinence, the order of services, etc., unless these parts are exact copies from censored. publications.
3. Private publications of individual schools do not come under the censorship regulations if they are to be distributed. only among the students and their parents and do not concern faith, morals or other religious teachings.

Art. 565 - In the censorship of publications of a religious nature by members of institutes of consecrated life the following norms apply:

1. Members of religious orders or congregations must direct their request in regard for censorship and permission for the publishing of a book, pamphlet or any other publication to that superior of the institute who according to their constitutions is competent to perform the censorship and impart the permission to publish.
2. The superior himself applies to the Chancery for the required, permission, enclosing the written permission of the order or congregation and mentioning the name of the censor and the one granting the permission for publication.
3. It is desired that permission be applied only for those publications which will be issued within the territory of the eparchy.

Art. 566 - Publications which have passed censorship may receive ecclesiastical approval in several degrees:

1. "Imprimatur" means that the book is free from error regarding Catholic faith and morals.

2. “Approval granted” means that the text is moreover in accord with the authentic teaching of the Church.
3. “Praised” or “Blessed” by the Bishop or by the religious superior means that it expresses authentic teaching so well that it is also recommended to the faithful.

Art. 567 - Pastors are to prevent the display, sale or distribution of icons and images that are not in keeping with genuine sacred art, or books that are not in harmony with the teaching of the Catholic religion, especially in the area of faith and morals.

Art. 568 - Pastors and heads of schools should sponsor only shows, or performances that express Christian principles and lifestyles.

SECTION V

TEMPORAL GOODS

1. General Principles

Art. 569 - All Church property, real and personal estate, is owned directly by the Catholic Church, the eparchies and their institutions, or by the respective parish, as spiritual entities, having a legal or juridic personality. Neither individual clerics, religious or lay, nor congregations of faithful can ever consider themselves owners of Church property, even when they might hold such property in their name or in trust for congregations or churches in accordance with the prescriptions of civil law.

Art. 570 - Its Divine Founder ordered that the Church be governed also in the administration of temporal goods by the Hierarchy i.e., the Bishop of Rome, and other Bishops. Pastors, other clerics, and lay persons have no original title to share in this task; they participate in the management of Church property

only to the extent that this right has been granted to them by the Hierarchy who have the full and an unappealable right at any time to change the limits of this participation at their discretion, i.e., grant, change, enlarge, curtail, revoke and abolish it, always subject to the norms of canon law.

Art. 571 - All real estate belonging either to the eparchy or to individual parishes in any state of the United States is held by the eparchial corporation set up according to the laws of the state. The erection, therefore, of parallel new parish corporations is forbidden.

Art. 572 - The pastor will be informed by the Chancery as to how deeds and other legal documents are to be drafted.

Art. 573 - In the event that individual parishes, which have been constituted as such by proper ecclesiastical authority, are to be incorporated as parish corporations in spite of the principle of holding all ecclesiastical real estate through the eparchial corporation, such corporation shall consist of the following incorporators and members:

1. the Ukrainian Catholic Bishop of N. as president of the corporation;
2. the protosyncellus of the eparchy in civil documents called the Vicar General, as the vice-president;
3. the pastor of the church, as secretary-treasurer; and
4. two lay trustees freely chosen by the aforesaid ecclesiastical trustees.

Art. 574 - The lay trustees and officers of parish corporations which are organized against the norms of canon law will be requested and repeatedly urged by the pastor to make the necessary corrections so as to conform to ecclesiastical principles, and shall be informed that the postponement of the strict enforcement of the laws of the Church neither constitutes nor shall be construed as tacit approval, but is deferred to a more propitious moment only for reasons of Christian forbearance.

Art. 575 - The acquisition, transfer and alienation of any kind of property, especially the mortgaging of real estate of any church or of any ecclesiastical institution or society which is under the jurisdiction of the local Hierarchy, requires the written authorization of the Eparchial Bishop.

Art. 576 - The pastor has the exclusive authority under the Eparchial Bishop for hiring, appointing, directing, and discharging all lay employees of the parish. Trustees, officers, councilors, and other lay persons may not alter, interfere with, or negate the decisions of the pastor.

Art. 577 - The permission of the Eparchial Bishop is required to enter a lawsuit, either as a plaintiff or as a defendant, on behalf of the church, parish or congregation.

2. Legal Instruments

Art. 578 - The original document or a notarized copy of all deeds, abstracts of title, and other legal instruments relating to churches, schools, rectories, convents, cemeteries and other ecclesiastical property shall be transmitted for safekeeping in the Chancery archives.

Art. 579 - Deeds and other legal instruments must be properly composed and examined by the parish attorney and then, before the signatures are affixed thereto, sent to the Chancery, which in turn will submit them to the eparchial attorney for his opinion. The pastor will be notified of the fee due the eparchial attorney for his services.

Art. 580 - All documents are to be recorded in the County Records Office so that they may legally give public notice of the document. An annotation must be made on each original and copy stating the place, date, volume and page number of the book in which it has been recorded.

Art. 581 - Upon the purchase of any property, the pastor must send a map (which may be drawn up by himself), showing the location of the acquired real estate in terms of the terminology and topographical names employed in the deed. In the accompanying letter the pastor shall refer to the number and date of the rescript of the Chancery granting the permission for the purchase, sale, mortgage, etc.

Art. 582 - The archives of every parish shall preserve the original or notarized copies of all documents, both those which prove the right of ownership and those which in any manner affect the property of a given parish or mission, e.g., fire insurance or any other insurance policies, as well as the maps of all the real estate owned by the parish.

Art. 583 - Parish corporations must preserve in the parish archives the original or notarized copy of the charter and all by-laws as well as documents containing later changes or additions in the charter or by-laws.

3. Principles of Financial Management of a Parish

Art. 584 - It shall be the right and duty of the pastor or administrator of a parish to manage carefully and prudently the parish property committed to his care. Included under the ordinary acts of administration are the following:

1. collecting and banking of all moneys acquired in approved ways;
2. buying of normal necessities for the regular management of the parish;
3. maintaining and repairing of all properties and replacing of that which is worn out or unusable, provided that the individual transaction costs less than \$5,000.00 in parishes with an average yearly income of \$60,000.00 during the past three years;
4. paying of wages and salaries;

5. paying the bills for all utilities and other daily necessities;
6. paying of taxes and insurance; and
7. prudent and moderate support of the rectory.

Art. 585 - The acts of the agent legally being the acts of the principal, the agent, viz. the pastor or the administrator, must confine himself to the ordinary administration of such church property as may fall within his jurisdiction and within the limits specified by the laws of the Church and this Pastoral Guide.

Art. 586 - In the administration of church property the pastor or administrator is the authorized agent but he does not possess the legal power of attorney without a special mandate in writing from the Eparchial Bishop.

Art. 587 - The pastor/administrator alone is responsible for the management of all the acquired moneys of his parish; he is ex officio the treasurer of the parish.

Art. 588 - In parishes where a council of property stewardship, composed of parishioners, assists the pastor by way of advice in regard to the administration of church property, the following principles are to be applied:

1. Only such parishioners may be placed on the stewardship council who are not related to the pastor by family ties or any other way, or who are not employed by the parish in an official capacity, e.g., members of the family, the household of the pastor, the cantor, parish secretary, the choir director, the instructors in the parochial school, the caretaker of the cemetery, the janitor, etc.
2. A member of the stewardship council or a trustee who accepts one of the above-mentioned positions thereby loses membership in the stewardship council unless the Eparchial Bishop makes an exception in a particular case.
3. Only such members may be placed on the stewardship council who strive to model their lives on the moral

principles of the Catholic Church; who frequent the Holy Mysteries; who cause no scandal; and who are not hostile to the Church and Church authorities.

4. Members of the stewardship council are determined in accordance with eparchial guidelines and need to be confirmed annually in their office by the Eparchial Bishop on the recommendation of the pastor; they may be reappointed.
5. The chairman or president of the stewardship council shall always be the pastor or the priest who is in charge of the parish. The pastor has no substitute except that priest who is appointed for this purpose by the Eparchial Bishop. No meetings whatsoever may be called in the absence of the pastor or his duly appointed substitute.
6. Parishioners are not to be given the title of vice-president, since they can never substitute for the pastor if he is unable to preside at a meeting. Members of the stewardship council may however be accorded such titles as first councilor, first trustee, etc.

Art. 589 - The following ought to be the procedure by which money in all the parishes of the eparchy should be handled:

1. The money collected in the church or parish is to be counted by at least three people, recorded in a book provided for this purpose and then delivered to the pastor by the lay trustees or other duly appointed officers.
2. As soon as possible the pastor deposits the money in the parish checking account at the bank.
3. Withdrawals may be made only by checks to which are affixed the signature of the pastor. Trustees signature are advisable but not mandatory in issuing checks.
4. At the end of each month, the pastor and the trustees verify whether the entries he had made in the parish account book agree with those made in the collection book. He may also submit for inspection the book containing the deposits made at the bank and the bank statements concerning the checking account which were received during the month.

5. Money exceeding the amount necessary for current expenditures should be transferred from the checking account to the savings account or invested in some safe form according to the directives of the Chancery.
6. All expenses must be paid solely by check.
7. It is forbidden to sign blank checks.
8. The pastor is obliged to render an account of the expenditures only to the Eparchial Bishop or his delegates, certified by auditors.
9. The pastor shall inform the parishioners of the condition of the parish finances in annual or periodical statements.

Art. 590 - Pastors should prudently inform the parish assistants of the financial status of the parish, e.g., its indebtedness, its obligations, the bank where the parish funds are deposited, and shall also teach them how to keep the financial books of the parish as well as the manner in which financial reports are to be made to the Chancery.

4. Sources of Parish Revenue

Art. 591 - The free-will offerings of the faithful in each parish shall be the main source of parish revenue. In raising funds, the pastor must conscientiously conform to local requirements, accepted customs, and the general public attitude of the locality in order to avoid bringing religion and the Church in disrepute.

Art. 592 - Those from among the faithful who are negligent in their duty of supporting the church are to be exhorted to fulfill their obligations of justice and charity and to support and promote parochial as well as (archi)eparchial works of religion. These admonitions must be given either in general, i.e., to the whole parish, or to individuals in private.

Art. 593 - In addition the gifts and offerings given by the faithful during the services, those also given on all other occasions belong to the parish, except the following:

1. Special collections mandated or permitted by the Eparchial Bishop, which are to be forwarded according to his instructions.
2. Stipends for liturgical services, which belong to the priest to whom they were given.
3. Personal gifts, given individually, in accord with the clearly expressed intention of the donor; belong to the recipient.
4. Offerings given on the occasion of the administration of the sacraments or sacramentals, whose ownership is determined according to the provisions of CCEO 291, and the directives of the Eparchial Bishop, and to the cantor according to the local custom.

Art. 594 - In parishes under the direction of the priests of any religious institute, regardless as to whether these parishes are or are not incorporated, all the gifts and offerings of the faithful will accrue to the parish; unless in individual cases it can be proven beyond doubt that they were given specifically for the use of the religious institute.

Art. 595 - All parishes both secular and religious, are obliged to adopt the system of weekly, monthly, holyday, and special envelopes. The donations of the faithful given in envelopes must be recorded either in an appropriate book or via an electronic data and accounting system either of which is subject to the inspection of one appointed by the Hierarchy.

Art. 596 - The permission of the Eparchial Bishop is required in writing before engaging the services of a professional fund raising organization for any purpose on behalf of the parish.

Art. 597 - Pastors, administrators, and superiors of eparchial institutions whose churches or institutions have received real or personal estate by donation or last will and

testament, or have been designated as trustees for pious causes, must notify the Eparchial Bishop of the reception of such a gift or legacy or of the designation as trustees immediately after receiving the official notification: (a) if the value of the bequest exceeds three thousand dollars; or (b) if the bequest is a foundation for the celebration of liturgical services, or (c) if the donation consists of real estate.

Art. 598 - No pastor or parish may accept any pious foundation without the prior written consent of the Eparchial Bishop.

Art. 599 - No exempt religious may accept any pious foundation without the consent of his competent superior, especially if the obligation attached to the foundation is to be satisfied in a parish of the eparchy which is under the supervision of the religious institute.

5. Limits of Money Management by Pastors

Art. 600 - Written permission of the Eparchial Bishop is required:

1. for expenditures exceeding the amount stipulated by the Eparchial Bishop;
2. for borrowing or lending of parish funds;
3. for investing parish funds in the form of loans, bonds, stocks, etc., other than United States Government bonds or in banks covered by the Federal Deposit Insurance Corporation or in Credit Unions;
4. for any change in the existing investments or the banking of parish funds.

Art. 601 - Pastors should be mindful of the regulation which demands that permission may be granted by the Eparchial Bishop for certain types of alienation only upon the previous advice or consent of certain eparchial councils, and at times only by the authorization of the Apostolic Nuncio or the Holy See.

They must therefore take into consideration the time necessary for petitioning and obtaining the permission from the Congregation for the Eastern Churches, or for requesting the advice or consent of the eparchial consultors or the eparchial stewardship council.

Art. 602 - A priest or lay person may not deposit in a bank or retain in a safe deposit box or vault, or otherwise hold or retain in his own name or in the name of anyone other than the parish, any funds, securities, or other valuables belonging to the parish; nor may he deposit his own personal capital or valuables in the parish bank account, safe, deposit box or vault.

Art. 603 - No pastor or administrator may in any manner waive by conditions or stipulations a claim to an unpaid debt in excess of \$500.00, or accept encumbered donations or gifts without the written permission of the Eparchial Bishop.

Art. 604 - No priest shall use his personal funds to provide a rectory with necessary or customary furniture; otherwise furnishings purchased by him will be considered as a donation to the parish and may neither be removed by the priest upon relinquishing the rectory nor claimed by his heirs upon his death. After being assigned for six months an inventory must be taken by the new priest.

Art. 605 - It is forbidden to borrow money from the faithful on notes, even though such loans may give the church certain relief because no interest is paid on them, since there is danger that the faithful may demand the return of the loan at their arbitrary discretion. Moreover, at times loans are extended with the purpose of acquiring a title to exercise some influence in the administration of church property. Therefore, the parish should preferably borrow capital from financial institutions and endeavor to lighten the burden of paying interest by a speedy repayment.

Art. 606 - Priests are forbidden to make or accept a personal loan or a loan for the church from funds belonging to a church or parish society.

Art. 607 - No priest may lend any personal funds to a parish or an institution without the written permission of the Eparchial Bishop.

6. Financial Records

Art. 608 - The financial accounts of the parish shall be kept by the pastor or under his personal supervision, direction and responsibility.

Art. 609 - Every pastor and administrator is obliged to keep accurately and up to date a set of parish financial books showing all receipts and expenditures. He should be aided in this task by an accountant or experienced secretary.

Art. 610 - All financial obligations of the parish are to be discharged by check. The stub of each check or the register must indicate: a) the date of issuance, b) the amount paid, c) the specific purpose, d) to whom issued, and e) how much money is left in the checking account. As evidence of payment of such financial obligations canceled checks must be preserved for the time specified by the civil law statute of limitations. Electronic accounting and check writing may be used. Banking by computer is also permitted.

Art. 611 - The pastor and the administrator shall have a well-kept and updated list or an accurate inventory of sacred vessels, liturgical vestments, and other valuable liturgical furnishings.

Art. 612 - When a pastor or administrator relinquishes the management of a parish, he must deliver to his successor, either in person or through the protopresbyter, all registers and

account books with all entries up to date and other records and valuable papers of the parish, and must do all things required to place his successor in full and complete possession of all the property of the parish.

Art. 613 - An annual report on the financial status of the parish must be submitted to the Chancery according to the following norms:

1. The financial report for the preceding calendar year be forwarded not later than March 15 of the current year.
2. This report must be filed on the official computer generated form supplied by the Chancery.
3. The report must show the exact financial status of the parish, care being taken not to omit mention of separate funds, surplus capital, investments, government bonds, debts, etc.

7. Erection and Maintenance of Buildings

Art. 614 - Pastors, administrators. and church stewardship councils are forbidden to enter into any contract with any architect, engineer, or contractor before the written permission of the Eparchial Bishop has been obtained.

Art. 615 - Pastors, administrators and parish committees are forbidden to erect any new building, e.g., a church, chapel, school, hall, garage, or to demolish or substantially alter any existing buildings, without the previous permission of the Eparchial Bishop.

Art. 616 - The following procedure shall be observed in all building matters:

1. If the building of an edifice is planned, the parish shall first launch a drive to obtain contributions for the building from the faithful.
2. After a sufficient amount of the necessary capital has been obtained the pastor shall request a reliable architect to draw up a sketch of the proposed building according to the

specifications of the pastor. The pastor forwards the approved sketch to the eparchial building commission.

3. The eparchial building commission will return the plans along with its animadversions.
4. With the suggested modifications of the eparchial building commission in hand, the pastor will commission the architect to draw up the final plans. At this time an agreement is to be reached concerning the architect's fee.
5. When the directions of the pastor and of the eparchial building commission have been incorporated by the architect into the plans and the result is acceptable to the pastor, he will send the plans and specifications to reliable contractors for closed bids, without obligation on the part of the parish to accept any of them.
6. After the pastor and Stewardship Council have chosen the most acceptable bids, he will forward a new application for permission to build to the Chancery. The amount of capital in the parish treasury is to be stated in the application, as well as the affirmation that the parish is free from debts and obligations. The aforesaid application must state the original number and date of the Chancery file relating to the building project.
7. If the funds on hand are sufficient to cover the building cost, the eparchial building commission and the eparchial stewardship council will take the case into consideration immediately.

Art. 617 - When applying for the Bishop's permission for extraordinary acts of administration, such as contracting debts, the following information and other pertinent data shall be submitted:

1. the purpose of the debt or the transaction;
2. the location, the size, and the kind of improvement or repair;
3. an estimate of the cost, within ten percent;
4. the existing debts;
5. the liquid assets on hand;

6. the financial potential, with reference to the number of families, wage earners, etc.;
7. the income and expenditures of the preceding three years;
8. the proposed plan for financing the project; and
9. the detailed plans, blueprints, and other pertinent information.

Art. 618 - The following rules are to be observed for the securing of loans:

1. The pastor should choose the institution which will agree to grant a loan in the form of a mortgage that will only encumber the parish property.
2. Eparchial authorities may permit the assumption of a loan up to a certain amount. For a loan above this sum permission from the Apostolic Nuncio or the Congregation for the Eastern Churches must be obtained. Following the instructions of the eparchial stewardship council, the pastor shall write in duplicate an appropriate application in English addressed to the proper higher authority and forward it to the Chancery with an accompanying letter.
3. If the eparchial stewardship council should consider the motives for assuming the loan well founded, the rate of interest justified, and should likewise judge that the loan does not exceed the resources of the parish, it shall forward the application to the proper higher authority. In due course the pastor will be informed of the decision.

Art. 619 - The permission of the Eparchial Bishop must be obtained for the leasing of all parish property and after approval is granted written copies of the executed lease shall be filed in the Chancery. Notification of the leased property is to be given to the (Archi)eparchial insurance department.

An. 620 - Pastors and their substitutes will be responsible for the execution of the instructions of the Eparchial Bishop as issued through the eparchial building commission in

all matters of building, maintenance, and renovation. All instructions are to be followed carefully.

8. Insurance

Art. 621 - Workmen's Compensation Insurance Coverage should be secured in adequate amount by all parishes, which shall include all priests, sisters, housekeepers, janitors and all other employees of the parish.

Art. 622 - Church buildings and their furnishings must be adequately insured against fire, lightning, storm, and explosion according to insurance guidelines established by the Chancery. All possible means must be employed to reduce fire and liability hazards, through preventative maintenance programs. Furthermore, attempts should be made to have all buildings conform to all applicable fire and building codes.

9. Collections

Art. 623 - Eparchial collections are governed by the following norms:

1. Ordinary collections, which occur annually at various predetermined times, should be distinguished from extraordinary collections which are announced by the Chancery on the occasion of some special need.
2. Ordinary collections to be taken up in all secular and religious parish churches and oratories will be determined for each eparchy by the Bishop. A roster of these collections will be forwarded to each parish not later than the month of October for the following year. If none is forthcoming, the schedule will remain as in the current year.
3. Each collection shall be taken up during the Divine Liturgy of the designated day. It is desirable that the eparchial collection be the first collection.

4. The eparchial collection must be taken up in envelopes which are inserted in the yearly envelope sets distributed to the faithful or which are distributed to the faithful on the Sunday preceding the collection.
5. The pastor shall announce collections for eparchial purposes, e.g. Annual Appeal, on the preceding Sunday, explaining the meaning and the need of each collection and encouraging the faithful to be generous in their donations. This exhortation and explanation should also be printed in the weekly bulletin or written in the book of announcements.
6. After the collection has been recorded in the parish accounting books and deposited in the parish account at the bank, a check for the amount collected is to be sent promptly to the Chancery with an accompanying letter indicating the specific purpose of the check or duly noted on the monthly statement and included with the monthly payment to the Chancery.
7. The names and addresses of those who make a more generous contribution should be forwarded to the Chancery for separate acknowledgment.
8. Collections and donations taken up for any purpose whatsoever in churches, church buildings, at parochial social affairs and any other entertainment or undertakings are not to be sent directly to the institution devoted to the particular aim for which the collection was made, but to the Chancery, with the designated purpose specified.
9. Money contributed for a designated specific purpose by the donor must be used for the intended purpose.

Art. 624 - No one is allowed to solicit from the faithful stipends for Divine Liturgy by way of circular letters, public advertising or door-to-door canvassing.

Art. 625 - The soliciting of offerings for so-called “Mass Associations” and “Mass Leagues” is forbidden.

10. The Remuneration of the Clergy

Art. 626 - Parish priests shall be reimbursed according to the following norms:

1. The salary to be paid to a parish priest from church funds can be determined only by the Eparchial Bishop and should be stated in his initial letter of appointment. Resolutions of church committees, or even of the whole congregation, have no legal force. Priests who have accepted salaries larger than those assigned by the Eparchial Bishop are obliged to make restitution to the parish and may incur a canonical penalty.
2. The salary of a parish priest may at times be determined by a special decree of the Chancery. In the absence of such a decision, the priest shall receive the same salary that his predecessor received during the last month of his assignment. The Eparchial Bishop alone can grant an increase in salary.
3. A pastor whose parish is not able to provide his salary must be closed, unless the Eparchial Bishop makes adequate provisions for such a contingency.

Art. 627 - A pastor or assistant may not let his salary accumulate from year to year, and charge such accumulation to the parish. If he should not take his salary within a year after it becomes due, it shall be regarded as a renunciation of his rights to such salary, and an irrevocable contribution to the parish.

Art. 628 - Pastors shall receive their salary from the current income of the parish and not from funds accumulated prior to their taking possession of the parish, unless the Eparchial Bishop decrees otherwise.

Art. 629 - Since the pastor and his assistants are obliged to dedicate all their efforts to the welfare of the parish in all phases of their pastoral work, they cannot take any additional pecuniary compensation or donation from the church treasury or any parish organization. Members of his family or household are likewise forbidden to take any salary from church funds, unless the Chancery has made an exception in a particular case; such exception being made in writing.

Art. 630 - The parish treasury shall supply the furnishings for the rectory, defray the expenses incurred for fuel, electric power, water, sewage, garbage disposal, taxes, telephone and other incidentals, and shall pay for the cleaning of the laundry of the parish house and priests, as well as of other priests who may be visiting the parish, with the exception of the personal items of the last mentioned.

Art. 631 - The parish treasury is also responsible for paying the premiums for medical and hospitalization insurance according to (archi)eparchial policy. Provision must be made for health insurance coverage of his wife and dependent children according to (archi)eparchial policy. Priests are also to apply for Medicare insurance when they reach the prescribed age.

Art. 632 - All priests must apply for Social Security coverage and the parish shall pay the requisite FICA Tax and car allowance.

Art. 633 - Priests who employ a housekeeper may receive from the Eparchial Bishop permission to pay her salary from the parish treasury.

Art. 634 - Parish priests shall be reimbursed for their traveling expenses from parish funds whenever they participate in the prescribed retreats for the (archi)eparchial clergy, or in the annual or extraordinary meetings of their protopresbyterates.

Art. 635 - Stole fees given by the faithful on the occasion of various sacerdotal functions are governed by the provisions of CCEO 291. Where it is clear that they are intended for the clergy, the following norms apply:

1. In parishes with only one priest, all such stole fees belong to the pastor, subject to the share accruing to the cantor if local custom decrees it.

2. In parishes with one or more assistants, all stole fees received on the occasion of baptism, chrismation, marriage, funeral services, and the administration of such sacramentals as the blessing of food, the anointing with blessed oil, churching, and others, belong to the pastor in its entirety, if he is obliged to provide for the table, lodging, and laundry of his assistants from his personal funds without any other remuneration from the parish and does not receive a food allowance for his assistant(s) from parish funds.
3. If the pastor does not provide for the food, lodging, and laundry from his own funds for his assistant(s), but rather this food and lodging are provided for by parish funds and includes a food allowance for his assistant(s) from the parish funds, the total of all the stole fees of each month, no distinction being made in regard to who performed the various functions, shall be divided in shares, one accruing to each of the assistants and two shares to the pastor. Assistants who board on their own must be given their pro rata share.
4. Assistants who for any reason whatsoever were absent from their duties shall not participate in the sharing of the stole fees which were accumulated during their absence. Annual vacations and sicknesses will be regarded as an absence only if a substitute had to be appointed, to whom either food and lodging had to be provided by the pastor, or who actually was remunerated by receiving the absent assistant's share.
5. Cantors may receive a portion of the stole fees in accordance with local custom and practice.

Art. 636 - Priests assigned to other than pastoral appointments, as, e.g., in eparchial institutions, as chaplains in convents, etc., will receive a salary determined in each individual case by the Eparchial Bishop. The extent of their duties, other possible income, professional experience, and years in the priesthood will be taken into consideration. The respective institution is obliged to pay their premiums for medical and hospitalization insurance as well as the FICA tax.

Art. 637 - Priests retired from the service of the eparchy are entitled to receive their livelihood from the eparchy, according to the uniform benefits policy of the eparchy for retired priests.