

**A Text, Commentary and Canon Law of the
Ecumenical Catholic Church of Christ- Worldwide**



**Based on the Manifesto of the Ecumenical Catholic Church of
Christ-Worldwide with References to the Code of Canon Laws of the
Roman Catholic church and diverse Codes of Law of a Plethora of
Christian Churches**

By

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ECCLESIA CATHOLICA ECUMENICA CHRISTI

Ecumenical Catholic Church of Christ
Algesia Católica Ecuménica de Cristo
Ökumenische Katholische Kirche Christ

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Ecuménique Église catholique du Christ
კონსტანტინეპოლის კათოლიკური ეკლესია ქრისტეს
Вселенската католическа църква на Христос
كنيسة المسيح الكاثوليكية المسكونية

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Latin America New Zealand, Pakistan, Sri Lanka, Russia,
Ukraine, The Caribbean, The Philippines, USA

International Headquarters
Holy See of the ECCC
From the Office of the Ecumenical Primate
5247 Sheridan Street
Detroit, MI 48213 USA

Forward by the Ecumenical Primate

Dear clergy and faithful of the ECCC, and readers from different Denominations!

Welcome to our, "*A Text, Commentary and Canon Law of the Ecumenical Catholic Church of Christ- Worldwide*".

As any large Church Denomination has its Canon Laws, Directives for Church governance and the life of their faithful, we like to share with you ours. Our Worldwide Catholic Church Denomination, *The Ecumenical Catholic Church of Christ*, was born out of the desire by millions of Christians from around the world to seek more unity, and find changes and ways for a better dialog among the different Church Denominations as we live in a fast-progressing world.

Certainly, some historical Churches are dealing with big challenges, like declining clergy and member numbers, the closing of so many parishes, the role of women in the church, married clergy and celibate living side by side, the active role of the laity in the Church's decision making, the deafness to the voices of the poor, the marginalized in society, the struggle for being an inclusive church where all of God's Children find dignity and respect in a welcoming spiritual home.

Since the 1990s, we have listened to the voices of the faithful and advocated that the church needs to be fundamentally a Synodal

Church where laity and clergy can listen to each other and live as the people of God towards a better future.

This elaborated Commentary below shall help you as church members and any interested reader to better understand the hierarchy of our church, the importance of her advisory teams of clergy and laity alike, assisting and working with the Ecumenical Primate and the bishops in the local churches, and the importance of the sacramental life of the faithful. We believe in the guidance of the Holy Spirit knowing that the Christian Church is ecumenical in nature.

It is my deep gratitude to Archbishop Dr. Tony Scuderi who has undertaken this heavy task of writing this book!

May we strive for a better future of the Whole Christian Church where all faithful can live side by side in unity and in diversity, adhering to God's Love and Care for all of His/her children wherever they may be in this world.

Faithfully yours,



Dr. Karl Rodig
Ecumenical Primate



DIOCESE OF CALIFORNIA
Old Catholic Church

Forward

On: A Text and Commentary and Canon Law of the Ecumenical Catholic Church of Christ-Worldwide

This letter, as a Forward to *A Text, Commentary and Canon Law of the Ecumenical Catholic Church of Christ- Worldwide* is meant to address the Spirit of the Manifesto as Canon Law for this Independent Catholic Denomination.

The letter and the Spirit of the Manifesto reflects the ancient canons of the Catholic Church to live in a modern world. As such, this is a practical guide for all believers, Bishops, Priests, Deacons, Pastors, Teachers, and seminary students, for those working within diocesan administration, parishes and for members of religious institutes, and not the least, the lay people in the Church.

This text is complete and well written with explanations backed by historical research. Archbishop Dr. Anthony Scuderi, NOSF, did a scholarly presentation of putting together the law of the church in an understandable and easy to read manner. It is a work that will be a good source for this Church and her structure.

Sincerely,

Your Brother in Christ

Bishop Angel Velandia, JCD

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**A Text, Commentary and Canon Law of the
Ecumenical Catholic Church of Christ- Worldwide**

(A Catholic Church Denomination)

Based on the Manifesto of the Ecumenical Catholic Church of
Christ-Worldwide

And, assisted by the Code of Canon Law of the Roman Catholic
Church with consideration of the diverse Codes of Law of a
plethora of Interdenominational Christian Churches.

Sponsored by the Ecumenical Catholic Church of Christ-
Worldwide with the Holy See based in Detroit, MI. United States
of America

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Worldwide

The Cathedral Abbey of St. Anthony of Padua & The New Order
of St. Francis of Assisi and St. Clare of Assisi

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NIHIL OBSTAT

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IMPRIMATUR

++Dr. Karl Rodig

Ecumenical Primate and Founding Archbishop of the
Ecumenical Catholic Church of Christ-Worldwide

“I believe in God who is Love, Peace, Justice, and Mercy, who
created all people equal.

I believe there is only one Human Race.

I believe Racism is learned and needs to be unlearned in order to
become a just society.

I experienced in my growing faith that to follow Jesus is to
consciously get to know Him, therefore, finding Him, and then
let Him lead.

I believe that God calls men and women into ministry as shown
in the early Church’s history.”

++Dr. Karl Rodig, Presiding Archbishop/Ecumenical Primate

The Ecumenical Catholic Church of Christ-Worldwide

**A Text, Commentary and Canon Law of the
Ecumenical Catholic Church of Christ- Worldwide**

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Preface

How to use and read this text

“WE” must decrease, and Christ must increase! The increasing need for reformation in the world of religion is paramount in the growth and development of the church of Jesus Christ. Inspired by the formation of the Ecumenical Catholic Church of Christ’s founding bishop, Archbishop, Dr. Karl Rodig, this text takes attempts to not only illustrate the similarities and differences between the Roman Catholic Church’s Code of Canon Law and the Ecumenical Catholic Church of Christ’s Manifesto, but to begin reforming and continue the ongoing reforming of the Catholic Church of Jesus Christ worldwide This books carefully takes the Manifesto of the Ecumenical Catholic Church of Christ-Worldwide and offers a comparative explanation of its text and how the Roman Code of Canon Law of 1983 is used as a guideline for this reformation of the Church.

A Manifesto can be described as an Independent Churches Code of Canon Law or Guidance for its members to follow. The Ecumenical Catholic Church of Christ (ECCC) models its Manifesto on the Roman Code of Canon Law (Codex of 1983). It uses the Codex of 1983 as a guide not to be strictly followed, but to be used as a point of reference. This said, it should be noted that the ECCC will apply the Codex of 1983 when necessary and applicable to interpret, judge, or otherwise implement laws, including the imposition of sentences on those who may violate the Manifesto or who have come under scrutiny based on an action deemed inappropriate in nature that may harm, implicate, or otherwise impede the duties, processes and ecclesial instructions of the Ecumenical Primate of the ECCC, or deviates from the laws or body of law set forth in the Manifesto.

The Roman Codex of 1983 is held as the benchmark for all clergy and those who have any dealings with the ECCC. It

does not override the Manifesto, but where the Manifesto may come into question or is unclear, the Codex of 1983 is used as a body of law, instruction, and interpretation for clarification of the violation of the Manifesto of the ECCC. It should be noted that regardless of the interpretation of the law, or use thereof the Codes of 1983 or the Manifesto, the Ecumenical Primate has the final say in any actions to be taken when violations to the Manifesto are enacted.

This text is a way to illustrate for the reader, be they clergy or lay, the guidelines to be followed as members of the ECCC. Any clarifications to the law are to be done through the Ecumenical Primate or his delegate. All members of the ECCC that are clergy will follow the Manifesto as written and will adhere to any and all changes made to the Manifesto, which includes additions and subtractions of the Roman Codex of 1983 as outlined in the Manifesto and approved by the Ecumenical Primate. The Manifesto is meant to be a guideline to help, not hinder the creativity of the members of the ECCC be they clergy or lay. Every violation of the Manifesto will be considered individually, case by case, and the degree of admonition will be considered and ordered by the Ecumenical Primate or his delegate. This does not detract from the Independence of the Church, nor does it denigrate the meaning of an Independent Church, nor does it intimate a conservative or ultra-conservative means to control people or penalize people for being human and making mistakes. The Manifesto in concert with the Roman Codex of 1983 is wedded together in an effort to give people a guideline and structure to appropriately function in the ECCC. These guidelines are necessary for the functionality of both Church and Structure and as a means of accountability and collegiality for its clergy and hierarchy.

The title, *Independent Church*, implies separation from Roman Catholicism and its Roman Pontifical governance. It does not imply independence from church authority nor the

structure of that authority. The Manifesto uses the term, *Greater Autonomy* given to, “*New founded Dioceses or Vicariates.*” It should be noted that the next sentence is quite important in the defining of *Autonomy*. It reads as follows: *following the directives of the Manifesto.* Therefore, there is a hierarchical structure in this Church that commands both reverence and obedience to one’s ecclesial superior. At the top of the structural flowchart of the ECCC is the Ecumenical Primate who has sole and supreme power and governance over all aspects of the church. The Ecumenical Primate’s duty is that of service to the church, but to govern the church fairly and in the service of God. The Primate may at any time change anything in the Manifesto as laid out in the Manifesto. The Primate may consult with whomever he wishes to make said changes but once they are made *ex-cathedra* they are law and to be followed by all clergy and hierarchy and the layperson. Under the Ecumenical Primate is his council of Nuncio or diplomatic representatives to countries and the Primate’s advisory board. Under the Nuncio comes the Archbishops, the Bishops, the Priests, the Deacons, and the Layperson. Without this structure in place and adhered to, there is no church governance and that would anyone to call themselves a member of the Ecumenical Catholic Church of Christ and do what they want, when they want, and how they want to “play church.” The ECCC is a well-organized ecclesial Church under the authorship of Jesus Christ and in the care of the Ecumenical Primate.

Therefore, Independence does not mean that clergy or hierarchy can do whatever they want to do in their particular parishes or dioceses without proper supervision or permission. Though, for the most part, the particular church or parish or diocese is at liberty to run their entity as they deem necessary for the good of the People of God, this does not mean that the Ecumenical Primate or his delegate may not step in and order a ceasing of the movement with recommendation is to either change directions of said movement in an effort to align more

with the ethos of the ECCC or discharge censure or cease and desist orders to stop all activities and movement until further notice. In the event that violations are considered serious, the Ecumenical Primate or through his delegate, the local bishop, may order the closing of a particular parish or church, but there must be sufficient cause for this to happen. The Ecumenical Primate or his delegate may order a priest to be removed from a particular parish or church, but with significant cause and must follow in such cases the rubrics as set forth either in the Manifesto itself, or the Manifesto in concert with the sections used in the Roman Codex of 1983, and the Codes of Law from other Christian based denominations. Regardless, if any actions are to take place the Ecumenical Primate makes the final decision and dispositions of the said case or cases *de facto*, unless canonically there is cause for appeal, and these guidelines are outlined in the Roman Code of 1983 and upheld in the Manifesto.

As the reader goes through this document several things must be defined so that confusion is lessened. Every section or chapter starts with a number. For example. The Introduction is "I-100.x." The way to read this is: "I" stands for *Introduction*. "100" stands for the first account. In subsequent chapters, you will see, *200, 300, and so forth*. Each of these denotes that particular section. The "x" is replaced with a number. For example I-100.1. The number "1" indicates the first paragraph. Next to the number, you may find the following symbol, "§". This takes the place of the word, *Section*. This is usually followed by a number. For example, *I-100.1§2* is to be read: The Introduction of the first part Paragraph 1 Section 2. Periodically the reader will see the following symbol, "°" followed by a number such as: °3. This symbol stands for *Paragraph or subsection*. For example *I-100.1§2-°1* is to be read as follows: *In the Introduction of part 100 the first paragraph in Section 2, Subsection 1*. Following these numbers and symbols will come the text.

Every section will have a title. The title will change the enumeration as outlined above. For example, **100-Introduction** is followed by **I-100.1 The Ecumenical Catholic Church of Christ (ECCC)**. This means that the Introduction to this text is the first introduction (100) and the first paragraph or entitlement (1) is *The Ecumenical Catholic Church of Christ (ECCC)*. Under that we begin the defining of the ECCC and from that point, until this chapter is complete, the reader will notice, for example, with each topic heading the following: **IECC§2-^o1**. This is now read as follows: ***The Introduction (I) of The Ecumenical Catholic Church of Christ (ECC) Paragraph 2-Subsection 1***. This is followed by the text. Once this chapter is complete the enumerations will also change in response to the topic or chapter at hand.

This method of enumeration is not meant to confuse the reader, but to get the reader to be more able to pinpoint certain interests that may arise over the course of both reading or adjudication if needed.

The next part of this text is the layout. Where applicable, that is, where the Codex of 1983 and the Manifesto are aligned, regardless of the periodic changes made in the Codex of 1983 by the Ecumenical Primate of the ECCC, the particular part addressed in that Chapter will begin with the Manifesto and will be followed by the applicable Code of Canon Law as found in the Codex of 1983. The purpose of this method is to illustrate the similarities and differences, any additions and/or subtractions to the Manifesto or from the Codex of 1983.

In all cases, the main body of Law of the Ecumenical Catholic Church of Christ is solely the Manifesto, not the Codex of 1983. To reiterate, the Codex of 1983 is to be used as a guideline and interpretive body of law in the event that there has been a violation or need of clarification to the ECCC Manifesto. Any questions to this are to be brought to the attention of the Ecumenical Primate or his delegate for the explanation.

This text covers the entire Codex of 1983, and it will be clearly delineated in this text what has been deleted from the Codex of 1983. These delineations are what make the Manifesto unique and binding to the ECCC. An example of this is the section in this text entitled, "Those to be Ordained" (page 129), beginning on Page 125, **HO-§1: Holy Orders (where HO= Holy Orders)**. The Codex of 1983 states in Canon 1024: *A baptized male alone receives sacred ordination validly.* However, in the Manifesto in Part II.1 *Apostolic Succession, Holy Orders and Sacraments* in Section II.3 *In an Ecumenical Spirit*, it states, *"The Ecumenical Catholic Church of Christ supports the reform effort of millions of Roman Catholics worldwide who have signed petitions to the Vatican for reforms in the Roman Church and Catholics for other Rites who seek reforms in their churches serving the desire for Unity: ...Ordination of women... As a church, the ECCC allows for the Ordination of Women, whereas the Roman Catholic Church does not. Where, in this example, the Code of 1983 continues to delineate an attempt of the invalidity and illicit ordination of women, de facto, The Manifesto simply says women who are qualified, just as men must be qualified, may hold any presbyteral office up to and including the Office of Bishop. In other documents of the ECCC found on the Website of the Holy See, <http://www.ecumenicalccc.org/church-documents.php>, under Documents, there is a complete explanation for the cause of a valid and licit ordination of women. In such instances where it may not be explicitly written in the Manifesto, this text will refer you to the church website to review the documents.*

This being said, let us proceed to the reformed Catholic (Worldwide-Universal) church we call the Ecumenical Catholic Church of Christ's Manifesto.

A brief history of the Ecumenical Catholic Church of Christ

Dr. Karl Rodig, following years of pastoral experiences in different parts of the world, hearing the cry of so many Catholics who seek a new spiritual home, and being attentive to the call for reforms in the Roman Catholic Church and other Catholic Rites, led to his decision to start a new ecumenical movement for Catholics from different Rites and Protestant Churches alike with a new vision for the 21st Century – praying and seeking dialog and unity with all Christian churches, and dialog with other religions as well.

This new movement, founded in 1998, he called, “*The Reformed Roman Catholic and Apostolic Church.*” After receiving churches from different Catholic Rites, he changed, in 2007 with his bishops the name to: “*The Ecumenical Catholic Church of Christ.*” He was offered by his bishops to use the title, “*Ecumenical Primate.*” He prefers, “*Presiding Bishop.*”

After two years of searching within 10 States in the United States of America, he noticed, in 2007, that churches were up for sale in Detroit, MI. Bishop Karl sold his house, and in 2010, bought St. Anthony’s Roman Catholic Church in Detroit. It has become the National Cathedral and International headquarters.

The Church has grown worldwide in Europe, the United States, Latin America, Africa, Asia, Australia, New Zealand, Ukraine, and Russia. Furthermore, he has visited numerous other countries and spread the news of the Church. From that adventure, numerous founding of local churches came about and are now flourishing. Archbishop Karl founded, in action, “*The Institute of Hope for the Abandoned Street Children.*” He has traveled his worldwide mission numerous times. His clergy and laypeople throughout the world are actively involved in pastoral care reaching out to all of God’s people in need. The ECCC has

now a membership, as of 2021, with close to a million faithful, including members of the Roman Catholic Church, various Orthodox Churches, the Anglican Catholic Rite, members of the Old Catholic Church, and the Malabar Catholic Church.

Archbishop Karl is also a consultant for the Worldwide Catholic Church Reform Movement, including members like Hans Kung and sister Joan Chittister. A signed letter was sent to Pope Francis on November 1st, 2013. Our Cathedral Abbey of St Anthony is also a member of the Roman Catholic movement of “*Elephants in the Living Room*,” which seeks to keep the ideas and reform issues of the Second Vatican Council alive, seeking active dialog and reform.

Bishop Karl is also a member of the Detroit Clergy Alliance, “Moses” working for Truth and Justice. The Church’s *Manifesto* is registered in the Library of Congress. Archbishop Karl’s motto and the ECCC Church’s motto is *Instaurare Omnia in Christo* (Eph. 1:10) (*To bring everything together in Christ*).

Book 1: Introduction and Offices

https://www.vatican.va/archive/cod-iuris-canonici/eng/documents/cic_lib4-cann998-1165_en.html#TITLE_VI

The Text and Commentary of the Ecumenical Catholic Church of Christ Manifesto with Included Codex Text and Explanation

100. Introduction

I-100.1 The Ecumenical Catholic Church of Christ (ECCC)

IECC§1- The Ecumenical Catholic Church of Christ (ECCC) follows in general the instructions of the **Codex Iuris Canonici** (Canon law of the Roman Catholic Church) but calls for important adjustments to it as noted in *The Ecumenical Spirit 1-A-*

100.1a -100.1k. Presaging the current call for reforms was the *aggiornamento* (the dawning of the new day) that Saint Pope John XXIII, proclaimed, enjoining us to read the *signs of the times* that all Catholics and Christians from other Churches can interpret as God's call for the renewal of all His people.

IECC§2- The call for revisions in Canon Law are clearly found in the discourse of St. Pope John XXIII:

"The greatest concern of the Ecumenical Council is this: that the sacred deposit of Christian doctrine should be guarded and taught more efficaciously. That doctrine embraces the whole of man, composed as he is of body and soul. And, since he is a pilgrim on this earth, it commands him to tend always toward heaven. This demonstrates how our mortal life is to be ordered in such a way as to fulfill our duties as citizens of earth and of heaven, and thus to attain the aim of life as established by God. The substance of the ancient doctrine of the deposit of faith is one thing, and the way in which it is presented is another. And it is the latter that must be taken into great consideration with patience if necessary, everything being measured in the forms and proportions of a magisterium which is predominantly pastoral in character. The Council now beginning rises in the Church like daybreak, a forerunner of most splendid light. It is now only dawn. And already at this first announcement of the rising day, how much sweetness fills our heart and you, following the inspiration of the Holy Spirit in order that the work of all may correspond to the modern expectations and needs of the various peoples of the world" (Opening address of Vaticanum II, October 11th, 1962).

IECC I-B-100.1a. In Ecumenical Spirit

The Ecumenical Catholic Church of Christ supports the reform efforts of millions of Roman Catholics worldwide who have signed petitions to the Vatican for reforms in the Roman Church and Catholics from other Rites who seek reforms in their churches serving the desires for Unity:

100.1b: *Interfaith communion with all Catholic rites that have Primatial Succession, sharing the sacred tradition, and have the same theology of the sacraments.*

100.1c: *The choice for priests either to marry or to live a celibate life.*

100.1d: *The Ordination of Women*

100.1e: *The involvement and participation of more lay people in the administration of the Church*

100.1f: *The inclusion of Holy Communion for divorced and remarried people in context of their compromise with the church*

100.1g: *More autonomy for the diocese*

100.1h: *The election of bishops by clergy and lay people as it was customary in the early centuries of the Church.*

100.1i: *More collegiality between bishops and lay representatives of the local churches*

100.1j: *Emphasis on the Gospel that calls for social justice for the poor, and for inclusion of those that have been rejected by society.*

100.1k: *The Revision of the process of excommunication*

I-B-100.2: Charity and Love (Caritas enim Christi urget nos: The Love of Christ impels us).

I-B§1- Where there is charity and love there is God! (“*Ubi caritas et amor, Deus ibi est*”). It is this charity and love that shall guide and commit the Churches (ECCC) service toward all people in need. The Worldwide Missions of the ECCC are aiding the poor and rejected, especially the abandoned street children of God, by making concrete for them the extensions of God’s abounding love. As Catholics Christians we are servicing with compassion and vigor all with God’s abounding love. As Catholic Christians we are servicing with compassion and vigor all who seek God, desire spiritual renewal, long to live in dignity, and look for a place of healing.

I-B§2- Because love of God and love of our neighbor are the essential commandments upon which the whole law depends,

we express our solemn desire to serve all of God's people, expressing "*Love without judgment*".

I-B-100.3: Unity and Solidarity

US§1- The ECCC seeks, through prayer and dialog in the Holy Spirit, unity and solidarity among all Catholics and other Christians, we extend the hand of peace and solidarity to other believers as well, especially to our brothers and sisters in Judaism. Our longing for unity is based on the Lord's own desire and prayer: "*May they all be one, just as, Father, you are in me and I am in you, so that they also may be in us*" (John 17:21).

The Significance of the Words of Vatican II (Encyclical: *Pacem in Terris* (Peace on Earth), John XXIII) hold great significance today:

US§ 2- "*Today, in many parts of the world, under the inspiring grace of the Holy Spirit, many efforts are being made in prayer, word and action to attain that fullness of unity which Jesus Christ desires. The Sacred Council exhorts all the Catholic Faithful to recognize the **signs of the times** and to take an active and intelligent part in the work of ecumenism.*"

US§-3- *The term, 'ecumenical movement' indicates that initiatives and activities planned and undertaken according to the various needs of the Church and as opportunities offer, to promote Christian unity. These are: first every effort to avoid expressions, judgments and actions which do not represent the condition of our separated brethren with truth and fairness and so make mutual relations with them more difficult' then, 'dialogue' between competent experts from different Churches and Communities. At these meetings, which are organized in a religious spirit, each explains the teaching of his Communion in greater depth and brings out clearly its distinctive features. In such dialogue, everyone gains a truer knowledge and more just appreciation of the teaching and religious life of both Communions. In addition, the way is prepared for cooperation between them in the duties for the common good of humanity which are demanded by every Christian conscience' and, wherever this is allowed, there is prayer in common, Finally, all are led to examine their own faithfulness to Christ's will for the Church*

and accordingly to undertake with vigor the task of renewal and reform. The attainment of union is the concern of the whole Church, faithful and shepherds alike, this concern extends to everyone, according to his talent, whether it is exercised in his daily Christian life or in his theological and historical research. This concern itself reveals already to some extent the bound of brotherhood between all Christians and it helps toward that full and perfect unity which God in His Kindness wills.

US§4- *There can be no ecumenism worthy of the name without a change of heart. For it is from renewal of the inner life of our minds, for self-denial and an unstinted love that desires of unity take their rise and develop in a mature way. We should therefore pray to the Holy Spirit for the grace to be genuinely self-denying, humble, gentle in the service of others, and to have an attitude of brotherly generosity towards them. St. Paul says, 'I therefore, a prisoner for the Lord, beg you to lead a life worthy of the calling to which you have been called, with all humility and meekness, with patience, forbearing one another in love, eager to maintain the unity of the spirit in the bond of peace'. This exhortation is directed especially to those raised to sacred orders precisely that the work of Christ may be continued. He came among us 'not to be served, but to serve.'*

US§5- *The words of St. John hold well about sins against unity: 'If we say we have not sinned, we make him a liar, and his word is not in us'. So, we humbly beg pardon of God and of our separated brethren, just as we forgive them that trespass against us. All the faithful should remember that the more effort they make to live holier lives according to the Gospel, the better will they further Christian unity and put it into practice. For the closer their union with the Father, the Word, and the Spirit, the more deeply and easily will they be able to grow in mutual brotherly love.*

US§6- *This change of heart and holiness of life, along with public and private prayer for the unity of Christians, should be regarded as the soul of the whole ecumenical movement, and merits the name, 'spiritual ecumenism.' In certain special circumstances, such as the prescribed prayers 'for unity,' and during ecumenical gatherings, it is allowable, indeed desirable that Catholics should join in prayer with their*

separated brethren. Such prayers in common are certainly an effective means of obtaining the grace of unity, and they are a true expression of the ties which still bind Catholics to their separated brethren. 'For where two or three are gathered together in my name, there am I in the midst of them'.

US§7-*Before the whole world let all Christians confess their faith in the triune God, one and three in the incarnate Son of God, our Redeemer and Lord. United in their efforts, and with mutual respect, let them bear witness to our common hope which does not play us false. In these days when cooperation in social matters is so widespread, all men without exception are called to work together, with much greater reason all those who believe in God, but most of all, all Christians in that they bear the name of Christ. Cooperation among Christians vividly expresses the relationship which in fact already unites them, and it sets in clearer relief the features of Christ the Servant. This cooperation, which has already begun in many countries, should be developed more and more, particularly in regions where a social and technical evolution is taking place be it in a just evaluation of the dignity of the human person, the establishment of the blessings of peace, the application of Gospel principles to social life, the advancement of the arts and sciences in a truly Christian spirit, or also in the use of various remedies to relieve the afflictions of our times such as famine and natural disasters, illiteracy and poverty, housing shortage and the unequal distribution of wealth. All believers in Christ can, through this cooperation, be led to acquire a better knowledge and appreciation of one another, and so pave the way to Christian unity" (Vaticanum II, From the Decree on Ecumenism, Chapter I, 4, chapter II, 5, 7, 8, 9, 12).*

I-B-100.4: A Forum of Dialog for the Revision of the Roman Canon Law (CIC) and the Canons of other Catholic Rites.

IB§1- This section of the introduction to the ECCC Manifesto addresses the changes to the Roman Codex. This is, in part, what separates the ECCC from the Roman Rite. Though identical in liturgical practices and Primatial Succession, the

ECCC has become keenly aware of the burdensomeness and polity that embodies the Code of Canon Law of the Roman Catholic Church. Though intact in most areas of the Codex, the ECCC continues dialogue in the unification of lost members of the Roman Rite and other Catholic Traditions.

IB§2- *In the name of millions of Catholics worldwide, including the hundreds of priests who continue to leave the Roman Church because portions of the Codex Iuris Canonici (CIC) have become an unnecessary burden rather than a support for their faith lives, in the name of unity with our brothers and sisters of all Catholic rites that are still separated from one another, we are moved by the Holy Spirit to invite all Catholic Rites to equally participate, to present, and to discuss reform issues that call for a revision of the CIC of the Roman Church and Canons of other Catholic Rites in a forum of dialog.*

IB§3- The Ecumenical Catholic Church of Christ acknowledges the advantages of the Roman Catholic Code of Canon Law, supporting as it does the pastoral care of the people of God by providing guidelines for the structure of the whole Church, the Mystical Body of Christ in the world. In the past the CIC has undergone reforms because the need for reforms in a changing world was recognized: *“etiam a praesertim de reformatione normarum novo mentis habitui novisque necessitatibus accommodanda...”*
[*“Even from the norm, especially the reformation needs to accommodate a new outlook and new foliage Standard”*]. (CIC 1983, Praefatio XXXVIII)

IB§4- Now, as part of God’s people who are worldwide in search for reforms, the ECCC affirm the need for additional changes in Canon Law. The ECCC support establishing a **forum of dialogue**, one that would pave the way to revising Canon Law, so it can adequately accommodate the new conditions in which the entire Catholic Church now lives. As Canon Law itself acknowledges, *“...praesertim autem urgens novae recognitionis necessitas in luce ponitur, ut Ecclesiae disciplina mutatis rerum*

condicionibus apte accommodetur” [
“... especially the new Inspection urgent need to underline the
fact that the discipline properly adapt to changing conditions]

(CIC 1983, Praefatio XXXVIII).

IB§5- In light of the worldwide call for changes by the great number of Catholics who are refocusing their lives through spiritual renewal and who are longing for unity with other Catholic rites, the ECCC believes it necessary to abolish those Canons of the CIC that erect obstacles to needed reforms* and to re-articulate certain provisions of Canon Law so that they can better serve the daily faith-life of Christians in this increasingly secular world.

IB5-§6- The Vatican’s appointed commission for the revision of the CIC (from Vaticanum II to 1983, when the new edition was published) has demonstrated great achievements. This revised Codex states that Canon laws are not alien to charity and the human aspects of life because they are infused with the Christian Spirit. Aware of the new conditions of today’s changing world, we recognize that the time has come for the Roman Catholic Church to reassert her willingness to use the richness of her resources to revise the CIC whenever needed, “... *insuper, cum sit a caritate, aequitate, humanitate non alienum, atque vero christiano spiritu plene perfusum* [In addition, since it is from the love of the principles of equity, politeness, and is not alien to the spirit of the true Christian does, and fully in order to anoint]... *simulque eius condicionibus ac necessitatibus in mundo huius temporis consulere exoptat* [and also the conditions and requirements in today's world to provide hopes] ... *ac deinceps nova recognitione indigebunt, tanta virium ubertate Ecclesia pollet ut, haud secus ac praeteritis saeculis, valeat viam renovandi leges vitae suae rursus capessere...*” [and the need to recognize the new forward, with such an abundance of energy to enable the church, like the past, it can be a way for reshaping the laws of their lives to begin again](CIC 1983,

Praefatio LXIII). But instead of relying only on her own resources to reform the Codex, she should also tap the resources of her sister Catholic rites, considering them as guided by the Holy Spirit, who works all things to good.

(*See reform issues outlined under no. II. 3 of the Manifesto of the Ecumenical Catholic Church of Christ.)

IB§7- The Ecumenical Catholic Church of Christ prays for a fruitful dialog among all Catholic Churches leaders and their lay representatives since informed discussions and prayerful contemplation of issues of faith, ones that affect Catholics' daily lives around the world, can only support the goal of this dialog, Catholic unity, and solidarity. We need to rethink some of our theologies, making them adequate for the more informed mentality of post-modern Christians.

IB§8- May God bless all the efforts of The Ecumenical Catholic Church of Christ and all of God's Holy People who sincerely seek unity, healing, and reforms, under the guidance of the Holy Spirit.

100.1: Church is defined as, *The believing people of God.*

100-§1-100.a- The introduction defines the ECCC as a real entity within the fellowship of the One Holy Catholic and Primatial Church. Through its definition the ECCC is "One", that is, a church that is of itself and not affiliated with any other denomination, or affiliation of ecclesial nature. This is not to say that the ECCC limits itself only to its own membership. The ECCC, under proper scrutiny, does offer intercommunion with

other Christian denominations, but only under the scrutiny and permission of the Ecclesial Primate. Other denominations which may share communion with the ECCC retain their independence as does the ECCC within the doctrines and dogma of the respective denominations. Therefore, the ECCC, as an entity is not incorporated with any other denomination, and stands by itself as an independent, yet welcoming denomination and church.

100-§2-100.1. b: The ECCC is a “Holy” church. As such, the doctrine of the ECCC is manifested in the Gospels of Jesus Christ and is guided by the Holy Spirit. As a “Holy” church, the ECCC professes that there is only One God in three divine persons, The Father, The Son and The Holy Spirit, welcoming those who profess the divinity monotheistical believing that God is the supreme Being that created the Heavens and the Earth. Guided by the Holy Spirit the ECCC is considered, “Holy” in that it seeks only to assist in the spreading of God’s love through, in and with creation seeing all things as sacred, good, and manifesting the nature of its creator through service to others regardless of race, creed, sexual orientation, financial status or ethnic diversity. As God welcomes all, so does the ECCC welcome those who believe in the One Triune God.

100-§3-100.1.c: The ECCC is a “Catholic” Church. The word “Catholic” means, *Universal*. As a Universal church, the ECCC is part of a worldwide movement of millions of *Roman Catholics*, and members from different Catholic Rites seeking unity with all Catholic (Universal) believers and Christian Churches, reforms within the Roman Catholic Rite and other Catholic Rites, respectively. The ECCC has real churches throughout the known world and is present in most continents and can stretch to all continents without reservation or boundaries. The word “Catholic” does not connote nor embody *Roman Catholic*. Roman Catholic intimates that the Church of Rome, too, is an exclusive Universal church under the auspices of the Pope, the Bishop of

Rome. Whereas the term *Ecumenical Catholic* intimates a Universal church that welcomes a plethora of appropriate denominations and is inclusive to all people regardless of denominational status with a belief system that embraces the Holy Trinity and acclaims Jesus as their Lord and Savior. Nonetheless, the ECCC is exclusive to those who have violated both social and ecclesial laws and natural laws as outlined in another area in this text.

100-§4-100.1d: The ECCC is “Primalial”. To be Primalial intimate’s traceability to the Apostles and to Jesus Himself. Traceability is done through an act called *lineage*. By definition, lineage is lineal (a traceable line) descent from an ancestor, ancestry, or pedigree. Primalial lineage must be traceable and unbroken within the generational ancestry. ***Primalial succession*** is the method whereby the ministry of the Christian Church is held to be derived from the **apostles** by a continuous **succession**, which has usually been associated with a claim that the **succession** is through a series of Bishops. All the Bishops of the ECCC must show appropriate lineage before being accepted as a Bishop, and if consecrated a Bishop all the Consecrators and co-consecrators must show their lineage in order to be and to confer legal (licit) and valid (proven to be real) orders.

100-§5-100.1e: The ECCC is a “Church”. The ECCC offers a pastoral ministry that incorporates divine and human realities for the spiritual welfare of all Catholic people and all people of good will who share the fellowship of Jesus Christ. God’s love and compassion extends to everyone without exception. This inclusive vision of God is central in defining the ECCC’s mission and ministry which is to provide a place of healing, serving the

poor and the sick and reaching out to those who have been rejected by society, and striving for social justice.

100.1e.§A: The Particular Church: Prefecture/Vicariate

PC§1- Particular churches unite to form one Holy Catholic Church. Though unique to itself and independent in nature, a particular church is first of all attached to a diocese and to a greater Archdiocese, which unless otherwise evident are likened a territorial prelatry, abbacy, Primatial vicariate, prefecture and under the auspices of an appointed Bishop or Archbishop which has been set forth on a stable basis and is recognized by the Ecumenical Primate.

PC§2- This Canon reflects the universality of the ECCC only insofar as it is particularized throughout the worldwide ECCC denomination. Each particular church in order to take effect must realize that there is an amicable exchange between the gospel and its congregants' diverse lifestyles, traditions, and customs. Therefore, the assigned clergy must *de facto* (as a fact) preach, teach, and proclaim from the Gospel to the people and not from the people to the Gospel while simultaneously embracing cultural diversity and social justice venues. Each Particular Church must be formed in the image of the Universal Church. From that *imago* comes *One, Holy Catholic (Universal) Church*.

PC§3- The Particular Church is to be interpreted to mean that it is individual and autonomous yet answerable to the laws of the ECCC (Manifesto) and its Ecumenical Primate and successors or appointed Bishops with no exceptions. In the clearest terms, the Particular Church means the diocese, that portion of the people of God entrusted to the Bishop to be nurtured *Ad Gentis* (*all the churches given a socio-cultural context*) in faith along with its priests at all elevations (Deacon, Priest, Bishop, Primate) and appointments thereof.

100.1e.§B: The Diocese vs. Archdiocese

DA§1- An Archdiocese is the entire people of God in a particular area. A diocese is a portion of the people of God who are entrusted for pastoral care under the auspices of a Bishop with the cooperation of an appointed presbyter (priest) affiliated with a particular parish and adhering to that presbyter's guidance through the direction of the Holy Spirit through the gospel and Eucharistic celebrations and consumption under the One Holy Catholic and Primatial Church of Christ that is truly present and independently operative.

DA§2-This canon refers to the Roman Codex that restates *Christus Dominus 11* that describes the diocese. It is stressed that the basic notion of the diocese is a "portion of the people of God." From the diocese, comes various provisions for the inter-ecclesial (churches within the diocese) to be formed and joined as one communion.

DA§3-The diocese is not to be interpreted as a subdivision of the universal Church but is to be interpreted as a community of baptized confessing individuals that profess the Catholic Faith, which is defined as the Universal belief system in One Holy Catholic and Primatial Church regardless of denomination.

DA§4- The diocese is also to be known as a portion of God's family that is entrusted to the Bishop who is to be a visible sign to the people of God as a sign of unity and profession of faith. Though the particular churches in the diocese are independent in nature, all churches are under the auspices of the diocesan Bishop and Archbishop.

DA§5- The job of the Bishop is to govern and represent each particular church and acts in that church's name in the communion of all churches for governmental purposes and reporting to the Ecclesial Primate of the Ecumenical Catholic Church of Christ. The Bishop is to be present through the

preaching of, and emulation of the Gospel and the celebration of the sacraments and dispensation of the sacraments as the Canons and protocol demands according to the Bishop's office or appointment by the Archbishop.

DA§6- It should be noted that even though the Bishop has a preeminent role in the running and governing of the diocese and particular churches within that diocese, the Bishop does not work in isolation. The Bishop is to work in concert with the particular church's pastor and is always answerable to the Archbishop and/or the Ecclesial Primate. The Bishop's relationship with the presbyter in this hierarchical formatted structure varies depending on whether they are formally incardinated in the diocese or whether they belong to a religious community or a personal prelature. Regardless, there must be a concerted collaborative effort on the part of the Bishop and presbyters to foster unity of the faithful with the Lord Jesus in a way that promotes One Holy Catholic and Primatial Faith-filled community in a de facto unity with the Bishop and hierarchy.

100.1e§C: A Territorial Prelature/The Abbey (Abbacy)

TP/A§1- A *Territorial Prelature (the Abbey/Abbacy)* is a particular portion of the people of God which is established within the territory of a particular diocese, whose boundaries do not extend beyond that diocese, yet are work in concert with other *Territorial Prelatures* of similar charism. The boundary of the prelature though under the care of the Abbot, given ecclesial powers of a Bishop, due to certain circumstances, though not a Bishop, governs only the Abbey as its proper pastor.

TP/A§ 2-This canon dates back to the 1917 Roman Codex (CIC 319-327) that refers to certain jurisdictional figures called "Abbots" or "Prelates Nullius (*that territory that belonged to no diocese and that its clergy, and congregants were subject to the abbot or*

prelate appointed)" who were handpicked by the pope to govern particular territories that were set apart from the diocese.

TP/A§ 3-For this code's present-day definition, the legal jurisdictional appoint though independent by nature of the ECCC status as an independent denomination, is answerable to the diocesan Bishop/ Archbishop and ultimately afforded jurisdictional seat by the Ecumenical Primate. The Abbot of the Abby is appointed to this position by the Ecumenical Primate and is ceremoniously awarded jurisdictional credence for a particular time period determined by the Ecumenical Primate.

100.1e§D: A Prefecture/Vicariate

P/V§1- In a *Prefecture/Vicariate* a certain portion of the *Church* that has not as of yet been completely formed and established as either a diocese or part of a particular diocese but is located within the boundaries of an Archdiocese. The person in charge of the prefecture/vicariate is called a *Vicar* or *Ecclesial/Primatial Vicar* and is appointed only by the Ecumenical Primate and has the administrative duties within that particular Church within the boundaries of that particular diocese/ Archdiocese. After a period of time the Ecclesial Administrator may petition the Ecumenical Primate for full entrance into the boundaries of the diocese/ Archdiocese at which time the Ecumenical Primate makes a de facto decision to accept, reject, or request continuance of the prefecture, as is, for a period of time, for reevaluation and decision of the Ecumenical Primate.

P/V§2. In the event that there are issues surrounding a particular diocese formulation or abbey formulation, the Ecumenical Primate may appoint an *Primatial Administrator* to oversee the diocese or abbey until such time as a resolution to any irregularities or conflicts are resolved. Once resolved, the Ecumenical Primate will decide concerning the status within the diocese and the Ecumenical Catholic Church of Christ, of the Territorial Prelature/The Abbey.

P/V§3- Concerning **P/V§ 1&2**, the traditional name of this type of Vicariate will remain as, *Mission*. Once conflicts or irregularities are resolved then the Ecumenical Primate will decide to incorporate the Mission into the diocese.

100.1e§E: Territorial Particular Church

TP§1- As an Independent Church Denomination, The Ecumenical Catholic Church of Christ defines a Territorial Particular Church as a portion of the People of God who have chosen to attend a church structure that is assigned to a presbyter (regardless of rank i.e., priest or Bishop), and is located in a particular diocese/ Archdiocese/ Abbey (Territorial Prelature).

TP§2- Regardless of the territory, there can be erected multiple particular churches that have been created and designed by an independent cleric of the Ecumenical Catholic Church of Christ. However, regardless of the creation of said Territorial Particular Church by the independent clergy, it is understood that that Territorial Particular Church is under the jurisdiction of the Bishop of the particular diocese or Archdiocese within the boundaries of the Ecumenical Catholic Church of Christ. Therefore, where ecclesial decisions are to be made, though there is apportioned latitude by the founding pastor of that Territorial Particular Church, the diocesan Bishop/ Archbishop have final say as to what happens in that parish and the prelate in charge is subject to all the rules and regulations of the Manifesto of the Ecumenical Catholic Church of Christ and must follow the orders of the Ordinary of that diocese de facto. However, if conflict arises, the assigned pastor may appeal any episcopal decision to the Archbishop of the diocese first, and then to the Ecumenical Primate second. In the event that the Prelate-in-charge is the Archbishop, and conflict arises, the pastor must first appeal the decision to the Archbishop and seek an amicable resolution to the conflict. If an amicable resolution cannot be

agreed upon then the pastor has the right to, in writing with a copy to the Archbishop, appeal the decision to the Primatial Primate who will then consider the petition and decide if the request is valid and should be heard and considered or denied. In the event that the petition is considered, the Ecumenical Primate will discuss the issue with the Archbishop to see if a resolution can be reached and then, in writing, address the concern with the resolution, or the Ecumenical Primate will make a decision at the time of the petition without consultation with the Archbishop, yet inform the Archbishop first of the decision and then inform the pastor of the decision, at which time the decision is final and all concerned parties will obey and follow the dictum.

100.1e§F: The Competent Authority (Jurisdictional Personality) and Liabilities

CL§1- It is within the sole competence of the Ecumenical Primate to allow for particular churches to exist within a diocese/Archdiocese as long as they are governed independently, provide for themselves financially and otherwise without assistance from the Holy See, and have been legitimately established and erected following appropriate Federal, State, and Local, (or particular continent or country) protocol. This includes, for the United States of America, establishing an independent church as a 501-non-profit of the corporation. Once established the parish must appoint an appropriate Board of Directors from the parish community, establish financial books and a bank account, and must present all financial documents on a regular basis to the appropriate jurisdictional authority (Bishop or Archbishop). In addition to the corporate establishment, the founding pastor or assigned pastor is under the ecclesial authority and jurisdiction of the local ordinary where any and all ecclesiastical duties are concerned, however, where any legal or civil duties are concerned that is the sole jurisdiction of the pastor and all state,

federal, and local issues, taxes, etcetera are under the pastor. The only time the ordinary of the diocese/ Archdiocese may interfere is if improprieties are discovered and the good name and reputation of the Ecumenical Catholic Church of Christ or any of its hierarchy may come under suspicion or scrutiny legally or morally.

CL§2- In the event that improprieties occur, the competent authority has the right to notify the appropriate legal authority notwithstanding the police, federal and state authorities and go so far as to press charges against the assigned pastor or clergy. This issue will be discussed in detail at a later time in these canons.

CL§3- Unless the jurisdictional authority (Bishop or Archbishop) has direct involvement in the particular church impropriety, the jurisdictional authority and the Ecumenical Catholic Church of Christ and the Ecumenical Primate shall not be held liable and cannot be charged with any lawsuit or claims. Therefore, in addition to the non-profit status, each particular church must have its own Liability Insurance to cover the clergy and the Board of Directors before it is allowed to be open under the auspices of the Ecumenical Catholic Church of Christ. Once the appropriate insurance is obtained, a copy of those legal papers must be filed with the Archdiocese and the Ecumenical Primate in the Holy See. If this does not happen, then that particular church may not open until the documents are obtained. All insurances and fees are to be paid by the independent clergy and not the Holy See or the diocese/ Archdiocese.

I-AHS- 200: PRIMATIAL SUCCESSION, HOLY ORDERS AND THE SACRAMENTS

I- AHS -200.1.0: The Ecumenical Catholic Church of Christ (ECCC) is part of the worldwide community of Catholic churches that together compost the One Holy Catholic and Primatial Church with Jesus Christ as her foundation. As

Ecumenical Catholics, we have preserved the validity of holy orders for the office of bishops, priests, and deacons through Primatial succession derived from the Roman Catholic Church, the Church of Antioch, and the Old Catholic Church.

Explanation: I-AHS-200.1

Defined

I- AHS 200.1-§1. The Ecumenical Catholic Church of Christ (ECCC) is a legal 501.C-3 Corporation within the jurisdiction of the United States of America's Internal Revenue Service's entities. The Holy See (Residence of the Ecumenical Primate (to be defined later), presently is located at The Cathedral Abbey of St. Anthony of Padua, the Holy See of the Worldwide Ecumenical Catholic Church of Christ, 5247 Sheridan Street, Detroit, MI 48213-2868, in the United States of America.

I- AHS 200.1-§2. This Canon clearly states that the ECCC resides throughout the world and is a part of the Universal or Catholic Churches and is considered part of the *One Universal* denomination of churches calling themselves "Catholic". The ECCC further defines itself as a *Holy Catholic* Church. It defines itself as such as a Catholic Church consecrating itself to the Glory of the Triune God, Father, Son and Holy Spirit, recognizing Jesus the Christ as the second person of the Blessed Trinity and is *de facto* the Savior and Redeemer of all humanity regardless of religious denomination or preference. Furthermore, the ECCC is defined as *Primatial*. To be defined as *Primatial*, the ECCC is derives its validity and liceity through Primatial Succession of all of the church's clergy offices (Deacon, Priest, and Bishop), meaning that it has a traceable lineage from present day all the way back to the time of Jesus and the Apostles and this line of succession is unbroken as defined by the Roman Catholic Church, The Church of Antioch, and the Old Catholic Church of Utrecht.

I- AHS 200.1-§3. It is through this unbroken lineage that the ECCC has the right to call herself *One Holy Catholic and Primal Church*.

I-AHS I- 200.1§ 4.

"The Churches which, while not existing in perfect communion with the Catholic Church, remains united to her by means of the closest bonds, that is, by Primal succession and a valid eucharist, are true particular Churches" (Vatican: Declaration, Dominus Jesus IV. 17, August 6, 2000).

Explanation: I- AHS 200.1 Defined

I- AHS C200-§4. The Roman Catholic Church is the fundamental foundational benchmark for the ECCC. Though not recognized as having any ecclesial authority over the ECCC by the Pope, the premise of the Roman Catholic Church is solidly respected with her liturgy and sacramental basis accepted *de facto* as is her Canon Law (The Codex) with certain elements of the Code of Canon Law removed due to its exclusive nature and not truly addressing the needs of the People of God in the modern world.

I- AHS C200-§5. The ECCC is also bonded to the Roman Catholic Church through unbroken Primal succession as defined in, and through the Holy Eucharist and liturgy which is a *sacrificial eucharistic liturgy*, defined as recognizing that each time the Liturgy of the Eucharist is celebrated it commemorates the life, death, and resurrection of Jesus, in particular seeing Jesus as the Sacrificial Lamb upon the Cross paying the ultimate price that being, dying for our sins and the sins of all humankind. The ordained clergy are called to celebrate this sacrificial liturgy through the mystical transubstantiation of mere bread and wine into the (*de facto*) actual and real presence

If Jesus Himself on the altar of sacrifice each and every time the Eucharistic Liturgy, *The Mass*, is celebrated.

I- AHS C200-§6. All clergy, therefore, must and are validly ordained by a bishop with a solid, documented, and proven Primatial Line of Succession so as to insure that at the point of consecration during the Holy Sacrifice of the Mass, the Body and Blood of Christ Himself is conected and consumed by the believer.

+Explanation OP-1: Primatial Succession and Holy Orders Defined

The Manifesto of the Ecumenical Catholic Church of Christ: The Office of The Ecumenical Primate

Election of the Ecumenical Primate

According to the Manifesto: Articles I through V

Article I.

Election of the Ecumenical Primate

The Ecumenical Primate is the highest Representative of the Ecumenical Catholic Church of Christ. His education will include a Doctor in Theology, in certain circumstances, a Master of Divinity shall be sufficient. He shall have sufficient experience in pastoral care.

Article II.

The Ecumenical Primate is elected by a 2/3 majority of the college of bishops, clergy, and lay representatives serving his Office for lifetime.

Article III.

The Ecumenical Primate will build worldwide new dioceses, and church provinces. He will be involved in ecumenical gatherings with other Catholic Rites, and Christian Churches on all five Continents.

Article IV.

The Ecumenical Primate will guide the Church. Periodically, he will give pastoral instructions for the spiritual and moral welfare of the people of the Church, her clergy and religious orders.

Article V.

The Ecumenical Primate will form an advisory board of bishops and clergy in order to assist him. For all major decisions concerning major Church matters, he

will always seek the consensus of the college of bishops.

OP-1§1.0 Explanation of The Office of Ecumenical

Primate

OP-1§1.0-a What is a Primate? Definition and Explanation.

OP§1- The use of the title *Primate* in the context of meetings of the Ecumenical Catholic Church of Christ denotes the chief archbishop of the Ecumenical Catholic Church of Christ-Worldwide family of churches.

OP§2-The normative style/ name/ office/ term for a primate is "*His Excellency*" but this can vary from time to time and occasionally "*The Ecumenical Primate*" is used. The whole style and title of a primate can vary in the USA for example further designations are added: "*the Most Reverend Archbishop [x], the Presiding Bishop*, however, "*Ecumenical Primate*", is the official legal title of the holder of the primatial office.

OP§3- The Ecumenical Primate of the Ecumenical Catholic Church of Christ-Worldwide, is recognized as the *primus inter pares*, the first among equals when in attendance at meetings with all the bishops or *Synods*.

Article II.

The Ecumenical Primate is elected by a 2/3 majority of the college of bishops, clergy, and lay representatives serving his Office for lifetime.

PE-1: The electoral procedure for the election of an Ecumenical Primate:

PE§1- A Primate is elected for a lifetime and must be amongst the College of Bishops. A layperson or non-cleric, or cleric below the office of Bishop may not be elected Ecumenical Primate. The key term here is “elected” as opposed to “appointed”. If an Ecumenical Primate is to resign said office or if preparing to die, the Ecumenical Primate may suggest a successor, however, that is not a *de facto* appointment, but a suggestion. As Article II clearly states, the College of Bishops, The Clergy and Lay Representatives of the Church vote by secret ballot, as is done in a Roman Conclave of Cardinals for the new Pontiff. In the Ecumenical Catholic Church of Christ, a Bishop is appointed to oversee the course of events and the election. Usually, it is one of the Nuncio. This appointment may be made either by designation by the Ecumenical Primate before his passing from this earth or is elected by secret ballot from the gathering (College) of Bishops of the Worldwide of the Ecumenical Catholic Church of Christ. The first duty of the Nuncio is to appoint two other representatives, one from the college of bishops and the other from the lay community who act as witnesses and vote validators. The electoral gathering is beginning

with a Eucharistic Liturgy is followed by the first gathering. The Lay member is seated on the left side of the electoral table, next to the Lay member is the Bishop appointed by the College of Bishops and seated at the right side of the table is the Nuncio. Secret ballots are written and collected and passed to the Lay Member who opens the ballot, writes the name down on a designated candidate ledger, refolds the name, and passes it to the appointed bishop who opens the paper and looks at the name and confirms the name with the lay member. If the lay member and the designated bishop confirm the name, it is then passed to the Nuncio who reads the name aloud and writes the candidate's name on a separate ledger. This process continues until all the votes have been cast and read. Once complete, the lay member and Nuncio tally the votes and the name of the bishop receiving the most votes are circled or highlighted. The vote ledger is folded respectively and passed to the center bishop who opens each of ledger and informs both, the lay member, and the Nuncio if the church has a new Ecumenical Primate. In the case of anything other than an appointment (a tie or less than 2/3 majority), the ballots are destroyed, and the process repeats until 2/3 majority confirms a new Ecumenical Primate. Once confirmed, The Nuncio rises and clearly states, "By the grace of God and to the

Service of the Ecumenical Catholic Church of Christ we have a new Primate. We call Archbishop [N.] as our new primate. Once the appointment is made, the name is recorded along with the number of votes and safely stored in the appropriate file. A liturgy of appointment is then held and is celebrated by the Presiding Nuncio. The Ecumenical Primate, after the Gospel, is presented with the sacred Red Crossed Pallium designating his/her office. Upon appointing an Archbishop, the Primate presents, in a liturgical celebration, the Sacred black crossed pallium to the newly elected or elected Archbishop. Only an Archbishop may wear the Pallium and it must be presented in liturgy by the Ecumenical Primate or Appointed Nuncio to present the pallium in the name of the ecumenical Primate.

Article III.

The Ecumenical Primate will build worldwide new dioceses, and church provinces. He will be involved in ecumenical gatherings with other Catholic Rites, and Christian Churches on all five Continents.

WS-1: Worldwide Service

WS§1- As head of the Church, the main duty of the Ecumenical Primate is to build the Body of Christ. As a Universal (Catholic) Ecumenical Primate, it is the Primate's duty to propagate the faith worldwide on all five Continents. This is performed at the Primate's discretion and instructions. Through the assistance of the Hierarchy appointed to govern diocese throughout the world, the Ecumenical Primate periodically gathers the Bishops in a meeting called a *Synod* (A **synod** is a council of a church, usually convened to decide an issue of doctrine, administration, or application. The word **synod comes** from the Greek: σὺνοδος [*'sinodos*] meaning "assembly" or "meeting" and is analogous with the Latin word *Concilium* meaning "council".) The Synod is convened to discuss major church issues and to set

into motion diverse measures to introduce and form new church provinces (Church *province* - the district within the jurisdiction of an archbishop or a metropolitan or one of the territorial divisions of an ecclesiastical order), or a new diocese (a district under the pastoral care of a bishop in the Christian Church, also known as a bishopric). The Ecumenical Primate is present and runs the Synod. The uniqueness of the Ecumenical Catholic Church of Christ's Synod is that other Catholic Rites are invited. The purpose of this invitation is to seek ecumenism and intercommunion (the sharing of the sacraments especially Holy Communion and the interchange of Eucharistic liturgies). Invitations are extended to Christian Churches of diverse denominations on all five Continents.

Article IV.

The Ecumenical Primate will guide the Church.

Periodically, he will give pastoral instructions for the spiritual and moral welfare of the people of the Church, her clergy, and religious orders.

EL1 An Encyclical Letter:

EL§1- An encyclical is a pastoral letter addressed by the Ecumenical Primate to the whole Church. Encyclical letters generally address matters of faith or morals, encourage a

particular commemoration or pious devotion, or deal with matters of Church practices that are to be universally observed. Encyclical letters are not considered divinely inspired and do not contain matters considered to be new revelation. However, they are regarded as instruments of the Ecumenical Primate containing authoritative teachings.

EL §2 An encyclical is the name typically given to a letter written by the Ecumenical Primate to a particular audience of Bishops, however it may also be written to the Worldwide church members. If the audience are Bishops, the letter may be addressed to all of the Bishops in a specific country or all of the Bishops in all countries throughout the world. “*Encyclicals*,” which are letters sent to all the bishops of Christendom, or at least to all those in one particular country, and are intended to guide them in their relations with their flocks; “*decrees*,” pronouncements on points affecting the general welfare of the Church; “*decretals*” (epistolae decretales), which are the Ecumenical Primate’s replies to some particular difficulty submitted to the Holy See but having the force of precedents to rule on all analogous cases. “*Rescript*,” again, is a form applicable to almost any form of Primatial letter which has been elicited by some previous appeal, while the nature of a “*privilege*” speaks for itself.

EL § 3 “According to its etymology, an encyclical (from the Greek *egkyklios*, *kyklos* meaning a circle) is nothing more than a circular letter. In modern times, usage has confined the term almost exclusively to certain papal documents which differ in their technical form from the ordinary style of either Bulls or Briefs, and which in their superscription are explicitly addressed to the patriarchs, primates, archbishops, and bishops of the Universal Church in communion with the Primatial See. By exception, encyclicals are also sometimes addressed to the archbishops and bishops of a particular country” (Papal Encyclicals Online, <https://www.papalencyclicals.net/encyclical>).

Article V.

The Ecumenical Primate will form an advisory board of bishops and clergy in order to assist him. For all major decisions concerning major Church matters, he will always seek the consensus of the college of bishops.

AI-1: The College of Bishops/ The Conference of Bishops:

AI§1- The bishops and clergy of the Ecumenical Catholic Church of Christ form one body called *The College of Bishops or Conference of Bishops*

or the Advisory Board to the Ecumenical Primate. Generally, the College of Bishops are bishops who preside over particular churches of the same country. By definition, and law, the College of Bishops are all the diocesan bishops and those equivalent to them in law, also coadjutor bishops, auxiliary bishops, and other titular bishops, who fulfill within the same territory a particular function for which they are mandated by the Ecumenical Primate. By appointment from the Ecumenical Primate, the general clergy may enjoy the

nominal vestiges of the advisory board in all matters. A particular responsibility is to provide for the election of a vacant Ecumenical Primate Seat in accordance with the Manifesto directions and laws.

AI§2- The principal duty of the College of Bishops is to work in unison so the day-by-day bonds that unify the church remain intact and are in communication with the Ecumenical Primate and the particular church or diocese. The College of Bishops works as advisors to the Ecumenical Primate with the Nuncio acting on behalf of the Ecumenical Primate as the Primate's Ambassador.

AI§3- The College of Bishop has no power on its own but together with the Ecumenical Primate has the authority to govern the Ecumenical Catholic Church of Christ in all matters worldwide.

Article VI-II-D.1-C200

Qualifications for the Episcopal office

The College and Synod of Bishops According to the Manifesto

QEOŞ1. Appointing a Bishop

In order for the appointment of a bishop to take effect, the suitable candidate is required to be of outstanding in faith, possessing good morals, having the gift of piety, possessing the zeal for all souls regardless under the prelate's jurisdiction or faith base, prudence, and good human virtues, and being endowed with other talents and gifts fitting for the office of bishop. The candidate must possess a good reputation, must be at a minimum age of 35 and ordained a priest for at least 5 years. It is preferable, but not necessary that the candidate possess a Doctorate in one of the spiritual disciplines such as: Sacred Scripture, Theology, Ministry, or Canon Law, from an approved institution of higher education approved by the Ecumenical Catholic Church of Christ. The definitive judgement of suitability for the office of Bishop is up to the sole discretion and mandate of the Ecumenical Primate. Before any appointment to Bishop, the candidate must make a profession of faith and take an oath of fidelity to the (Primatial) Holy See and must have formal approval from the Holy See (The Ecumenical Primate) prior to the appointment. Appointments to the Bishopric takes effect upon approval of the Holy See unless the bishop is held back by a legitimate impediment. The Ecumenical Primate has the right and privilege to disappoint, remove, or revoke the status of a bishop at any time at the Ecumenical Primate's will. There is no recourse if this happens. The Bishop is thereby *de facto* removed. It is good practice that the bishop takes office or possession of a diocese/ Archdiocese within a liturgical act within the Cathedral of the Holy See or other suitable real structure with other clergy and the people of God present to witness the appointments.

QEO§2 The Office of Bishop:

The bishop is a pastor, teacher, fosterer of vocations and other ministerial lifestyles, sanctifier, and governor of the particular diocese and the people of God, and represents the diocese in all affairs, both public and private. The office is to be administered with great humility, prayer, and counsel. As with all ecclesial offices, the office of bishop cannot be validly acquired without canonical provisions set forth by the Ecumenical Primate and found within the Manifesto. The bishop is elevated to this office solely by the Ecumenical Primate. If a bishop enters the Ecumenical Catholic Church of Christ from another denomination, that bishop's office is reviewed and scrutinized by the Ecumenical Primate or delegate thereof, and a determination is made if said prelate will retain the office of bishop or be given another lesser office at the Ecumenical Primate's discretion. The office of bishop sets the tone for governance within the church. This governance is in existence within the church by divine institution and is called *jurisdiction*. The office of Bishop is to be the governor of a particular diocese within an Archdiocesan See or in the case of an Abbey under the auspices of the Abbot. The governance of a diocese may have the lay person work in concert with the bishop exercising power within the governance of the law, or as outlined by the Ecumenical Primate who is the head of the entire worldwide church. The bishop is appointed by the Ecumenical Primate to govern accordingly within the bounds of the Manifesto of this church and any additions, revisions or dictums as outlined by the Ecumenical Primate. The bishop has the authority to perform any, and all, sacramental duties including ordinations, confirmations and other particular sacraments and duties assigned by the Ecumenical Primate. In addition to this, the Bishop is to care for the priest. The bishop is to attend to the presbyters with care and concern, listening to them and assisting and advising them. The bishop is to protect the presbyter's rights and see that the presbyters correctly fulfill their

obligations proper to their clerical state and to foster the presbyter's spiritual and intellectual life making provisions for their lifestyle according to the norms presented in the Manifesto as independent clergy.

QEO§3 The Office of Bishop:

The exercise of government is done in a formal manner, however there are times when it is exercised informally through the internal forum only, that the effects which its exercise normally has in the external forum are not acknowledged in the forum except as is established by law in certain instances. In other words, the bishop governs within a diocese in all formal ecclesial settings. However, at other times, if called upon by the Ecumenical Primate, can perform the duties assigned within the confines of the particular venue promulgated by the Ecumenical Primate. In certain circumstances the bishop may confer particular powers to a priest, as in the case of performing the Sacrament of Confirmation in a particular parish, in the bishop cannot be present to perform the sacrament themselves. However, this power is only temporary and must be authorized legally by the diocesan bishop or Archbishop. The bishop governs with others such as episcopal vicars as the Manifesto and law dictates, Ecumenical Primate appointed judges if appropriate, and the Ecumenical Primate. Governance of a diocese or Archdiocese is never done in isolation and always done in consultation.

QEO§4: The Scope of Powers of the bishop.

The powers of the bishop are permanent unless revoked by the Ecumenical Primate for cause or reason. The Scope of Episcopal Power is to the particular diocese or Archdiocese (if an Archbishop), though each particular parish in the diocese/Archdiocese is considered independent, the governance of the particular church is under the jurisdiction of the diocesan bishop who is answerable to the Archbishop, who is answerable

to the Ecumenical Primate. The habitual faculties of the bishop, also known as *faculties*, are granted by the Ecumenical Primate and are in effect as long as the Ecumenical Primate allows or upon the death of the bishop or upon retirement or movement by way of new assignment remain habitual and are not withdrawn even if the bishop's authority ceases even if that bishop transfers the governance powers to a succeeding bishop who will take over governance of that particular bishopric. With the exception of, religious superiors or Primatial societies of life, the title of local ordinary is understood. Nonetheless, the exception is under the governance of the Ecumenical Primate and may be revised or revoked accordingly.

QEOS4-1: The Metropolitan Archbishop

The Metropolitan, is an Archbishop of the diocese which he heads, presides over an ecclesiastical province; this office is connected with an episcopal see which has been determined or approved by the Ecumenical Primate (Ref. Roman Can. 435).

QEOS4-2: Within all the **suffragan** (all dioceses included in the Metropolitan's jurisdiction/State), the Metropolitan is competent in the following areas:

- 1°. To be vigilant that the faith and ecclesiastical discipline are carefully preserved and to inform the Ecumenical Primate of abuses if there are any.
- 2°. To perform the canonical visitation if the suffragan bishop has neglected it, after the reason for doing so has first been approved by the Ecumenical Primate.
- 3°. To appoint a diocesan administrator following consultation and approval of the Ecumenical Primate.

QEOS4-3: Where circumstance demand it, a metropolitan can be invested by the Ecumenical Primate with special duties and powers to be determined in a particular law of the Manifesto.

QEO§4-4: The Metropolitan has no other power of governance within the suffragan dioceses; he can, however, perform sacred functions in all the churches as if he were a bishop in his own dioceses, but he is to inform the diocesan bishop if it is the Cathedral Church.

QEO-4§5:1 The Pallium

- 1°. Within 3-months of being appointed Metropolitan Archbishop, the Metropolitan is obliged to request, if it has not already been granted, a Black Crossed Pallium from the Ecumenical Primate who wears the Red Crossed Pallium. The Pallium is meant to signify the power which the Metropolitan is invested by law within his own province in communion with the Ecumenical Primate. The Pallium is to be worn at all liturgical functions within the Metropolitan's jurisdiction and no is not to be worn in any other jurisdiction even with assent from that Metropolitan, unless directed so by the Ecumenical Primate. The only exception to this is at the consecration ceremony of a bishop or at a Synod of Bishop when the Metropolitans may wear their pallium as a sign of communion with the Ecumenical Primate, unless directed otherwise by the Ecumenical Primate.
- 2°. A Metropolitan requires a new Pallium if he is transferred and given governance over another Archdiocese, or if given the privilege of being elevated to Legate (Nuncio). If the Ecumenical Primate wishes the Nuncio may be given a red crossed Pallium to differentiate himself from the Metropolitan, or he may wear the Black Crossed Pallium with permission from the Ecumenical Primate.

QEO§5: Legislative powers of the bishop.

Legislative and governmental powers of the bishop are exercised in accordance with the confines of the Manifesto or the orders of

the Ecumenical Primate. The legislation below the Ecumenical Primate or delegate cannot be validly delegated unless explicitly provided by law as is determined in the Manifesto or by the Ecumenical Primate. A law that is contrary to a higher law cannot be validly enacted by a lower-level legislator including a bishop unless ordered to do so by the Ecumenical Primate or is subdelegated by the Ecumenical Primate to act on behalf on the Ecumenical Primate unless sub-delegation has been expressly forbidden by the law or Ecumenical Primate. Unless otherwise interpreted by the appropriate authority, Ordinary Powers and Powers to Delegate by a Bishop are broadly interpreted with any other powers being strictly interpreted by the Ecumenical Primate. Those given delegated powers need to understand every aspect of that power and must be instructed by the appropriate appointing authority on the scope and process of said power, with the understanding that said power is temporary and revocable at any time. Delegated powers given by a bishop cease by the loss of the office to which it is connected unless the law provides otherwise or if the powers are suspended due to privation or the removal from office is appropriately appealed to the Ecumenical Primate and recourse is taken. The diocesan bishop represents the diocese in all juridical aspects and needs to appropriate the necessary malpractice insurance policy to protect not only the bishops themselves but the Ecumenical Catholic Church of Christ and all her constituency and properties.

QEO§6: Ceasing the powers of the bishop.

The powers of the bishop cease by the loss of the office to which it is connected. The powers of the bishop, along with the office of the bishop, may be removed at any time, usually with cause, solely by the Ecumenical Primate. The revocation may be permanent as with excommunication or excardination of the bishop, or death of the bishop. The bishop's power may be removed temporarily and reinstated by law but only through the

powers of the Ecumenical Primate, or as the Manifesto-law dictates.

QEO§7: The Office of Archbishop.

The Ecumenical Primate freely appoints bishops and Archbishops to their respective offices. The Ecumenical is the only one who can appoint a Bishop or Archbishop to their respective diocesan appointment. The Office of Archbishop is an appointment wherein the Ecumenical Primate elevates a bishop to govern a particular area as overseer of particular churches and religious institutions within that particular area. The Archbishop enjoys the privilege of calling the governed Archdiocese an *Archdiocesan See*, However, the nominal title does not override or ever becomes superior to the Holy See of the Ecumenical Primate to which the Archbishop, under obedience is *de facto* answerable.

QEO§8: Remuneration and Residence.

As with all Independent clergy, the Office of Bishop must be self-sufficient in all financial aspects. Each particular church under the Bishop's jurisdiction must be self-sufficient. It is against the law to request any remuneration for ecclesial services of any kind including a salary from the Holy See. If donations are acquired the first duty of dispensation of the funds is to the Church and the needs of the Church and the Poor. It is only with strict permission and agreement through a parish council, in writing to the Ecumenical Primate, and with the Ecumenical Primate's approval, a salary from the parish may be drawn. All particular parishes must be free-standing and preferably a 501-C-3 Non-profit corporation. The bishop is appointed to jurisdiction and with the exception of the Archbishop, lives within that jurisdiction. Unless there is an emergency or extreme urgency, the bishop is not to leave their jurisdiction during Christmas, Holy Week, Easter, Pentecost, or Corpus Christi.

QEO§9: The Archbishop/Bishop's obligation of Visitation:

The ordinary is obliged to visit the particular parishes and all sacred places and institutions including Abbeys, Friaries, Convents, and the like, annually either entirely or in part. Following the visitation, the Archbishop/Bishop is to turn into the Ecumenical Primate a written or electronic mail a report of the visitation. Where the Archdiocese is concerned, the Archbishop must do visitations but may also appoint his Titular or Auxiliary Bishops to assist in the visitation such that every parish is visited within a 6-year period, unless there is an extraordinary event that prohibits the Archbishop or Bishop from performing this duty. The Archbishop or Bishop appointed by the Ecumenical Primate or Archbishop has the right to choose clerics to be visitation companions and assistants solely for the purposes of ecclesiastical duties and nothing else, let it be judged reprehensible and *nefas est!* If a reprehensible act takes place, that Archbishop or Bishop is immediately removed, censured, and is bound to present themselves to the Ecumenical Primate for appropriate disposition notwithstanding the alerting of civil authorities and allowing for civil-criminal charges with the suspension of orders and powers until the due process of law has determined an appropriate disposition. In this event, it is the sole duty of the Archbishop/Bishop to assume all costs, legal and otherwise with no obligation from the Ecumenical Primate, The Ecumenical Catholic Church of Christ, its Appointed ministers, and all people of God placed in authority to cover any expenses prior to, during, after or to reimburse after the fact regardless of if the cleric is deemed guilty or innocent.

QEO§10: Retirement of the Bishop.

If a bishop of any rank becomes ill or infirmed and is unable to perform the duties of said office, that bishop is to earnestly, in writing, request to be retired from said office. If a bishop reaches the age of 75, the bishop is bound to submit a resignation to the

Ecumenical Primate. Following the reception of the resignation, the Ecumenical Primate and Bishop of any rank are to have a discussion at which time the Ecumenical Primate may accept the resignation *de facto*, extend the retirement age and request a second resignation when the period of time ends, or not accept the resignation with the request that the retiring Bishop stay on for a period of time agreed upon. The Retirement of a Bishop of any rank does not nullify any of the Episcopal Character. The Retired bishop may still perform all liturgical acts according to the Canons and the Manifesto; however, the duties and appointment of the bishop are rescinded, that is to say, if an Archbishop, the Archbishop becomes Archbishop Emeritus and another Archbishop is appointed by the Ecumenical Primate and the retired Archbishop has no jurisdiction or legal say as to the administration of the Archdiocese. The same holds true if the retired bishop is not an Archbishop. Since the Episcopal Seat is abdicated by the retired bishop, that bishop also has the privilege not to serve anywhere, but retains the Episcopal Character until called home to heaven.

QEO§11: The Coadjutor and Auxiliary Bishops.

When pastoral need dictates one or more *assistant bishops* may be appointed at the request of the Archbishop. The appointment must be in writing to the Ecumenical Primate and approved before an appointment is made. The Auxiliary bishop is equipped with special faculties given to a diocesan bishop in more serious circumstances where the Diocesan Bishop is impeded from performing the duties entrusted, including particular circumstances where serious circumstances arise from personal character issues. The Holy See (Ecumenical Primate) may also appoint if deemed appropriate to so do, a Coadjutor Bishop to take charge. The Coadjutor or Auxiliary Bishop may also be appointed by the Holy See in the event that the diocesan boundaries will be revised for various reasons. Usually, the Coadjutor is appointed to take charge in the event that Diocesan

Bishop's duties are revised for some reason, however, if the Ecumenical Primate wishes an Auxiliary Bishop with special appointments may take charge. The appointment is done through a Primatial letter from the Holy See and the bishop takes possession of the diocese thereafter. The duties of the Coadjutor or Auxiliary Bishop is to be clearly outlined in the Letter of Appointment from the Holy See and once received, the appointed bishop maintains the entire governance of the diocese and takes the place of the Diocesan Bishop until instructed otherwise by the Holy See. Unless otherwise directed, the Coadjutor and Auxiliary Bishop are to perform all the pontifical and other functions to which the diocesan bishop is bound whenever requested. In the event that the Diocesan See is vacant, the Coadjutor takes over as the Diocesan Bishop until replaced or appointed by the Holy See.

QEO§12: The Appointment of the Vicar and Vicar's General:

A Coadjutor and Auxiliary Bishop are to be appointed a vicar's-general by the diocesan bishop. The diocesan bishop should appoint his auxiliary or auxiliaries as vicars general or episcopal vicars dependent upon the authority of the diocesan bishop or, if in the absence of the diocesan bishop and either a Coadjutor or Auxiliary bishop is appointed, that bishop may appoint the episcopal vicar or vicars general. Like the Coadjutor, Auxiliary, and Diocesan Bishop, the Vicar's General and Episcopal Vicar must reside within the boundaries of their appointed diocese and, according to the law remain self-supporting and self-sufficient as with all independent clergy.

QEO§13: Censuring, Penalizing, or Prosecuting a Bishop for Cause:

If any Bishop is accused of any impropriety, ecclesiastical or civil, that prelate will be relieved of all duties only by the Holy See (Ecumenical Primate) and charged accordingly as discussed in *II-1-C200§5*. In such cases, the Ecumenical Primate has the

option of appointing a Suffragan bishop (Def.: A bishop that is either assisting or auxiliary to, as applied to any bishop in relation to the archbishop or metropolitan who is his superior, or as applied to an assistant or subsidiary bishop who performs episcopal functions in a diocese but has no ordinary jurisdiction, as a bishop consecrated to assist the ordinary bishop of a see in part of his diocese.) Primalial punishments arise in the cases of improprieties such as censures of excommunication, suspension, or interdict. An example of this is a bishop who consecrates another bishop without permission from the Ecumenical Primate (the Holy See).

QEO§14: The Transfer of any Bishop:

As an independent church under the jurisdiction of the Ecumenical Primate (The Holy See), clergy of any rank may come and go as they please without expressed permission from the Ecumenical Primate. Once they depart the diocese and move to another, they need just notify the Ecumenical Primate of their new residence and receive faculties to function as clergy in that particular diocese. In the case of a Bishop the same holds true, however, the Bishop needs to give notice to the Ecumenical Primate of at least one month or more of the intended move so as not to leave the Diocese or Archdiocese without a bishop. This is a courtesy and a flaw with being independent. In the case of a Bishop just leaving the diocese, unless some form of illegality occurred either canonically, or civilly, as an independent cleric, that bishop can call the Ecumenical Primate the same day and appropriately render a resignation with the intent of taking up in another diocese. The Ecumenical Primate may then choose to accept the letter of resignation and immediately appoint another bishop or Archbishop to take immediate charge of the diocese/Archdiocese or take punitive actions or no actions against the departing bishop depending on the circumstances of the departure and the character of the bishop. In the event that there is a Vicar or Vicar's General in the

particular diocese, and no Coadjutor or Auxiliary Bishop, the Ecumenical Primate may choose to temporally appoint the Vicar or Vicar's General as interim diocesan guardian with full yet temporary episcopal powers, but this must be done both in writing and in a liturgical ceremony of appointment to legitimize the appointment so as to ensure no irregularities, miscommunications or canonical illegalities come about.

OA-1: Definition and Explanation: The Office of Administrator

OA-1: Definition of an Administrator:

OA-1§1- The title, *Administrator*, can apply to a particular diocese or geographical region or any other physical region or area as appointed by the Ecumenical Primate. The duties of *The Administrator* are not to include any financial obligations or offices in the assigned area where church matters are involved. For example, as Independent Clergy the Administrator can work as a Licensed Insurance Agent handling people's finances as a financial advisor etcetera. However, *The Administrator* may not have anything to do with any form of financial dispensations or management or the like while acting within the church regardless of professional lay qualifications. If the Bishop wishes this individual to act in the capacity of financier, *The Administrator* must resign the position or be removed from the Ecumenical Primate. This is not to be viewed as punitive but rather moral and ethical.

OA-1§2: The administrator appointment:

The *Administrator* is an appointed position at any level, Diocese or greater by the Ecumenical Primate only. The Diocesan Bishop or Archbishop has no privilege in the appointment of an

Administrator unless the Ecumenical Primate gives permission in writing for the bishop to appoint.

OA-1§3: Qualifications of an Administrator:

The Administrator must be an ordained priest of the Ecumenical Catholic Church of Christ holding any office. The priest must be at least 36 years of age and has not been elected, nominated, or presented for the position of *Administrator* by anyone at the parochial level including the parish priest and parish council. *The Administrator* is solely appointed, *de facto*, by The Ecumenical Primate (Holy See). The candidate must be outstanding in doctrine and prudence and free of any civil crimes' convictions misdemeanor or felony and must be free of any civil improprieties of financial nature and be in good standing with the United States Internal Revenue Service, or if in another Country, with their Federal Financial Agency.

OA-1§4: Status of the Administrator:

The Administrator fulfills the most significant leadership position in the church. This position is interim in nature. Though powerful, *The Administrator* may not function like a diocesan bishop unless appointed to do so by the Ecumenical Primate, and if appointed, there is a specific time period determined by the Ecumenical Primate for *The Administrator* to serve. If *the Administrator* is not a bishop, *The Administrator* may not act as a bishop sacramentally. That is out of *The Administrator's* jurisdiction. Once the appointment has been accepted the Ecumenical Primate imposes powers upon the newly elected to administrate over the appointment.

OA-1§6: Cessation of The Administrator's Office:

The Administrator's Office can be Seceded at any time upon the orders of the Ecumenical Primate. No reason needs to be given.

Article VI.

The College and Synod of Bishops According to the
Manifesto

The College and Synod of Bishops

Article VI.

The Ecumenical Primate will call (time permitting) all three years the Holy Synod for the Church composed of all bishops and lay representatives in order to review matters of the Church. The Ecumenical Primate presides over the Synod. In case of illness, the Synod will elect a temporary President (by a 2/3 majority vote) who will report to the Ecumenical Primate. We are aware that the Church has democratic elements, yet it is not a democracy in the political sense (Teaching of the Councils of the Church).

SB: Process, Procedure, Clarification and Definition

SB§1-The Ecumenical Primate will call (time permitting) all three years the Holy Synod for the Church composed of all bishops and lay representatives in order to renew matters of the Church. The Ecumenical Primate presides over the Synod. In case of illness, the Synod will elect a temporary President (by 2/3 majority vote) who will report to the Ecumenical Primate. We are aware that the Church has democratic elements, yet it is not a

democracy in the political sense (Teaching of the Councils of the Church).

SB§2-In the Ecumenical Catholic Church of Christ, the institution of periodic meetings of bishops has been established by the First Ecumenical Primate and Founder Archbishop, Dr. Karl Rodig. According to the instructions set forth by His Excellency, the synod is convoked by the Ecumenical Primate with the intention of assisting him in governance of the Church and of demonstrating the responsibility of bishops as a body for the universal church in addition to their individual responsibility in their respective dioceses.

SB§3-The Ecumenical Primate determines its procedures and agenda and may appoint bishops to attend the synod. The rest of the delegates may be elected by their respective national episcopal conferences or may sojourn to the synod on their own. In a major worldwide Synod, the entire College of Bishops are invited to attend. In the years after its institution, the synod was convoked biennially. Issues discussed by the delegates included the nature of the priestly ministry, the putting into practice of the principle of collegiality, new diocese and church provinces, appointments of overseeing bishops, and the church's obligations in promoting social justice. It is the right of the Ecumenical Primate to call others who are not bishops to a Synod and determine the degree of their participation in it.

SB§4-The procedure of the Synod of Bishops is similar to the Codex (Can.344). The synod is directly under the authority of the Ecumenical Primate whose role it is to:

- 1> Convoke a synod as often as deemed opportune and to designate the place where its sessions are to be held.

- 2> Ratify the election of those members who are to be elected in accord with the norm of special law and to designate and name its other members.
- 3> Determine topics for discussion at a suitable time before the celebration of the synod.
- 4> Determine the agenda.
- 5> Preside over the synod in person or through others.
- 6> Conclude, transfer, suspend and dissolve the synod.

SB§5- The synod of bishops meets in sessions to discuss matters which directly concern the good of the entire Church not just the Ecumenical Catholic Church of Christ, but all Catholic and Christian denominations. In the event that a particular topic arises, or an emergency arises needing Primatial attention, there may be a special session called to meet the concerns to be addressed. Those who meet in a special session are to deal with matters which require a rapid solution. The members of the extraordinary session are usually designated bishops and other bishops directly named by the Ecumenical Primate. Membership may also include designated clergy and clerical religious institutions present at the synod.

Ecumenical Relations: According to the Manifesto

The Ecumenical Primate will promote ecumenical relations with other churches and, when necessary, nominate an official delegate be it a clergy person or lay representative to attend events where the Ecumenical Catholic Church of Christ is invited.

Ecumenical Relations

Article VII.

The Ecumenical Primate will promote
ecumenical relations with other churches, and

when necessary, nominate an official delegate be it a clergy person or lay representative to attend events where our church is invited to.

Article VIII.

The Ecumenical Primate in consultation with his advisory board will

prepare with his bishops Concordats of full union with other catholic rites who can prove true catholic apostolic succession. Also, for sharing the Evangelization and social betterment with our sisters and brothers from other Christian churches.

Article IX.

We reaffirm again our commitment to our Church's call for Ecumenism, in the understanding of the Caritas, because "Ubi Caritas et amor Deus ibi est." Where there is Charity and Love there is God." (1Cor. 13, 1-8)

Article X.

We reject any act of fanaticism, because it is not Christian, and not inspired by the Holy Spirit.

Article XI.

The Ecumenical Primate encourages among his bishops' courses for Ecumenism and to invite "experts". Every bishop shall have in his diocese a delegate for ecumenical matters.

Jurisdiction

Article XII.

The Jurisdiction of the Ecumenical Catholic Church of Christ is present in countries around the world according to Old Canon Law (CIC), and being within the legal system of each Government, our Church is to be respected.

Article XIII.

Diocese and election of bishops

Each Diocese is organized according to Canon Law in the context of our Church and in the Spirit of our "Manifesto".

Article XIV.

Each diocese will hold from time to time a local Synod consisting of clergy, religious and lay representatives of each mission, renew or approve an existing pastoral plan for the diocese. The local bishop will preside over the local Synod.

Policy of criminal conduct of clergy and staff

Regarding the very responsibility, each member of the clergy or lay staff member has to live according to the Moral Church Code, given down to us through Holy Scripture and the Church Councils. It is therefore essential that a candidate admitted to Holy Orders, demonstrates from the very beginning a sincere and sound moral character. Each candidate for incardination or seeking Holy Order, admitted by the academic and formation office, shall therefore be screened, and undergo psychological testing. Also, a criminal background check for each candidate shall be conducted by an independent institution. In the formation process, the spiritual director, and the academic Dean shall pay special attention to the spiritual development of a candidate to give time for true discernment of his/her vocation to the ministry to God's Holy people. This includes that the candidates have a mature and healthy understanding of their own sexuality, to see if they serve better in their ministry as married clergy or remain celibate. Accusations of misconduct by

any clergy or lay staff members will be reported to the local legal authorities for further investigation. All allegations shall be reported to the local bishop. The diocese and local churches will assist the victim(s) when possible. The clergy or lay staff member that has been accused of sexual abuse against a minor or adult will be removed immediately from active ministry or church position pending the outcome of the investigation. Every person does have the right of defense until proven guilty. If convicted and found guilty of a felony, the church will remove the person from active ministry relieving their faculties, or lay position held. The local legal process will take its course and in case of a sentencing, the Church will assist the person spiritually, and an appropriate therapy shall also be undertaken by the offender.

ER: Commentary and Appointments

ER§1: This Article is an affirmation of *1-B-100.1a: In Ecumenical Spirit; 1-B-100.3: Unity and Solidarity: The Significance of the Words of Vatican II: Pacem in Terris (Peace on Earth), St. John XXIII.* The Charism of The Ecumenical Catholic Church of Christ is that of Ecumenism and finding commonality in faith, liturgy, and sacramentality amongst Catholic denominations, with canonical compromises amongst the diverse churches, and striving toward intercommunion with all Catholic denominations without any Catholic denomination losing their mystical, spiritual, or corporeal integrity, or diverging from their independence as a church withing their particular canonical structure (or whatever they may constitute what is understood as Canons or laws governing their particular denomination).

ER§2: To accomplish this, the Ecumenical Primate will promote ecumenical relations either through the Primate's own doing, or through the appointment of a delegate. The Ecumenical Primate may appoint anyone to act on the Primate's behalf as a representative of the Ecumenical Catholic Church of Christ. One such appointee is the *Office of Nuncio*. If the Primate wishes to appoint another non-clerical person as representative, that person shall have the same duties as the Nuncio or other duties as the Primate sees to confer.

ER-1: The Office of Primate Nunciature - The Legate of the Ecumenical Primate

ER-1§DD: Definition and Duties of the Office of Primate Nuncio

ER-1§1: A Primate nunciature (Nuncio) is a top-level diplomatic mission of The Ecumenical Primate (Holy See). In addition, the nuncio serves as the liaison between the Ecumenical Primate (The Holy See) and the Church in that particular nation. The nuncio has an important role in the selection of bishops.

Function and Role of the Primate Nuncio

ER-1§2: The Primate Nuncio appointment is the same as that in the Roman Codex (cf. Canons 361-365 of the Code of Canon Law) with the exception that this appointment is made by the Ecumenical Primate. An Primate Nuncio is the personal representative of the Ecumenical Primate in a particular part of the Worldwide Catholic Church, a particular country, or a broader interpretation of countries as defined by the Ecumenical Primate. Thus, the Nuncio has two main functions: one relating within the Church, the other relating with States and Continents and Countries.

ER-1§3: The duties of the Primate Nuncio are those found in the Roman Code of Canon Law encompassing Canons 362 through 367 inclusive. Where there is written the words,

“Roman Pontiff” shall be inserted, “Ecumenical Primate” and where it is written “Primalial See”, it shall be written as, “Primalial See of the ECCC” or “Primalial See”, or “Holy See or Holy See of the Ecumenical Catholic Church of Christ-Worldwide” or “Holy See of the ECCC.” Any, and all references to the Roman Pontiff shall be assigned to the Ecumenical Primate of the ECCC and any, and all references to Primalial See, are assigned to the Seat of the Ecumenical Primate.

AN-100: The duties of the Primalial Nuncio (The Primalial Nunciature, The Primalial Legate)

AN-101: The Ecumenical Primate, by virtue of his office and by his independent right of said office will nominate, send, transfer, and recall his own Nuncio to particular churches in various nations or regions, to states and to public authorities; the norms of international law are to be observed concerning the sending and the recalling of the Nuncio appointed to states (See Roman Can. 362.)

AN-102: To Nuncio of the Ecumenical Primate is entrusted the responsibility of representing the Primate in a stable manner to particular churches and also to states and public authorities to which they are sent (See Roman Can 363)

AN-102§1: The Nuncio represents the Primalial See who are appointed to a Primalial mission as delegates or observers as International Councils or at conferences and meetings (Ref. Roman Canon 363§2).

AN-103: The principal duty of the Ecumenical Primalial Nuncio is to work so that day by day bonds of unity which exist between the Primalial See and the particular churches become stronger and more efficacious. Therefore, it belongs to the Nuncio for his area:

- 1°. Send information to the Ecumenical Primate on the condition of the particular churches and all that touches the life of the Church and the believing people of God for the good of their souls.

- 2°. To assist the bishops by action and counsel, while leaving intact the exercise of the bishops' legitimate power.
- 3°. To foster close relationships with the conference of bishops by offering it assistance in every way
- 4°. To transmit or propose the names of candidates to the Ecumenical Primate in reference to the naming of bishops and to instruct the informative process concerning those to be promoted in accord with the norms given by the Ecumenical Primate.
- 5°. To strive for the promotion of matters which concern peace, progress, and the cooperative efforts of the People of God.
- 6°. To cooperate with the bishops in fostering suitable relationships between the Ecumenical Catholic Church of Christ-Worldwide (ECCC) and other churches or ecclesial communities and non-Christian religions.
- 7°. In concerted actions with the bishops to protect what pertains to the mission of the Church and the Primatial See in relations with the leaders of the State.
- 8°. To exercise the faculties and fulfill the other mandates committed to the Nuncio by the Ecumenical Primate.

(Above 1 through 8 are in direct reference to °1 through °8 of Roman Canon 364).

AN-104§1: The special responsibility of the Nuncio who also exercises a legation to states in accord with the norms of international law (Ref. Roman Canon 365).

- 1°. To promote and foster relations between the Ecumenical Primate and the authorities of the state
- 2°. To deal with questions concerning the relations between the Church and the state; and in a special manner to deal with the drafting and implementation of concordats and other agreements of this type (Ref. Roman Can 365 1°-2°).

AN-104§2: In conducting the negotiations mentioned in AN-104§1, as circumstances suggest, the Primate Nuncio is to seek out the opinion and counsel of the bishops of the ecclesiastical jurisdiction and also inform them on the progress of these negotiations and report all details to the Ecumenical Primate (See in part Roman Can 365§2).

AN-104§3: In view of the special character of the Nuncio's role:

- 1°. The headquarters of the Primate Nuncio is exempt from the power of governance of the local ordinary unless it is a question of celebrating marriages, or any other ecclesiastical ministry as needed or instructed to do so by the Ecumenical Primate (See in part Roman Can. 366 1°).
- 2°. After he has previously advised the local ordinaries insofar as this is possible, a Primate Nuncio is allowed to perform liturgical celebrations, even in pontifical, in all the churches within his legation (Nunciature).

AN-105: The function of the Primate Nuncio does not cease when the Holy See becomes vacant unless the contrary is determined in the Primate letters; it does cease, however, when the Nuncio's mandate has been fulfilled, informed of his recall or dismissal, including censure and more serious issues that may arise with cause, or when the Nuncio resigns, and that resignation has been accepted by the Ecumenical Primate (See in part Roman Can. 367).

Relations within the Church

ER-1§3: The ecclesial role of an Primate Nuncio is to make firm and effective the bonds of unity which exist between the Ecumenical Primate and the Church throughout the world (Referenced from: Codex, Can. 362-367. Cpt. 5. The Legates of the Roman Pontiff).

- 1°. *To inform the Ecumenical Primate about the conditions in which the particular Churches find themselves and matters which affect the life of the Church and the good of souls.*

- 2°. *To assist the Bishops within that particular country, continent, state, or other body as directed by the Ecumenical Primate (Holy See) by action and advice, leaving intact the exercise of their lawful power.*
- 3°. *To foster close relations with the Bishops Conference, offering it every assistance. In connection with the appointment of Bishops, to send or propose names of candidates to the Holy See, as well as to prepare the informative process about those who may be promoted, in accordance with the norms issued by the Holy See.*
- 4°. *To promote whatever may contribute to peace, progress, and the united efforts of peoples.*
- 5°. *To work with the Bishops to foster appropriate exchanges between the Catholic Church and other Churches or ecclesial communities, and indeed with non-Christian religions.*
- 6°. *To work with the Bishops to safeguard, so far as the rules of the state are concerned, those things which relate to the mission of the Church and of the Holy See.*

Relations with States

ER-1§4: The diplomatic role of an Primate Nuncio is to establish and maintain a relationship of mutual understanding between Church and State, for the peace and progress of each nation, and peace between different peoples.

- 1°. *To promote and foster relationships between the Holy See and State authorities.*
- 2°. *To address questions concerning relations between Church and State, drawing up concordats and other similar agreements, and giving effect to them.*

Non-Clerical Status of a Nuncio

ER-1§5: Normally, a Nuncio is elevated to the Office of Archbishop and presented with the Pallium of Office only by the Ecumenical Primate and designated to an assignment. In the case where the Ecumenical Primate, for the sake of ecumenism chooses not to delegate a cleric, a lay person may enjoy the same

functions as the clerical nuncio but may not enjoy any clerical office or title or accouterments thereof.

The Removal of a Nuncio

ER-1§6: The Ecumenical Primate may remove a Nuncio for any reason without consultation. Reasons for removal may be that the Nuncio has been placed in that office temporarily and a new Nuncio has been appointed. Or the Nuncio may freely resign from office. Or there has been a serious violation of the office or of the church policy and procedures and therefore a censuring or excommunication has taken place. If removed, the Ecumenical Primate may accept a formal resignation in writing or *de facto ab officio remove an anglicus* or may remove the Nuncio from office forthwith with cause.

RFA-A/1: The Process for Removal from any office.

RFA §1A/1-1°: The Ecumenical Primate has supreme authority over the Church and its dealings when considering the removal of any cleric in any office and without consultation for any reason. Preferably, there should be reasonable due process performed. However, if the issue is egregious no Due Process is needed. The discipline up to and including excommunication should be prayerfully considered, yet immediate, in writing and where applicable made public to protect the Church and the Believing People of God.

RFA §1A/1-2°: By definition, Due Process is a thorough investigation of the cause. The investigation may be performed through a significant body of evidence (Physical, Written, Oral etc.). Witnesses, if any may come forth and present their testimony in favor of the cleric or not in favor of the cleric. The Cleric has the right to hear the evidence presented and refute the evidence. The Cleric and the Church may present evidence and that evidence may be scrutinized and examined. There are closing arguments on the part of the cleric's representative and

the Church's representative. A determination is made based on the evidence in fact and not hearsay which may be heard, but not admissible in the final decision-making process. All the evidence is brought before the Ecumenical Primate or those appointed as a Tribunal to hear the evidence. The evidence is weighed and judged. A decision is made as to the gravity of the charges and infringements thereof. A final judgment is made according to the Canons and Manifesto of the ECCC. Only the Ecumenical Primate may overturn a decision by the scrutinizing council. Upon completion, the final disposition is made de facto.

Article XIII

Diocese and Election of Bishops

Each Diocese is organized according to Canon Law in the Context of the Ecumenical Catholic Church of Christ and in the Spirit of the Church's Manifesto

For explanation and clarification of this Article refer to *Article VI-II-D.1-C200 § 1 through 14* above.

The office of the bishop is decided on by many factors. First of which is the calling of the priest to the Office of Bishop by the Holy Spirit. That said, no cleric needs to exercise a verbal request to be elevated to the Office of Bishop lest that cleric is suspect of ego grandiosity. However, if a cleric is deemed worthy by another cleric as possessing the qualities of a bishop as outlined in the Codex Chapter II Bishops, Art. 1 Bishops in General under the rubrics of the Manifesto and is a person of good moral, civil and religious character that cleric's name in a formal petition may be presented to the Ecumenical Primate for consideration for the elevation to the Office of Bishop.

If a cleric has been on the parochial (parish) level and has established a particular church and the congregants feel that the clergyperson has the qualities of a Shepherd as outlined in the Codex and Manifesto, that clergyperson's name may be in a

formal written petition, be presented either by an individual parishioner, parish council, or a number of individual parishioners to the Archbishop of the Archdiocese or to the Bishop of the Diocese if the Archbishopric has not been established. The Archbishop or Bishop will then review the written petition and attach to the original petition that Ordinary's comments, petition to accept or petition to reject with cause or reason the lay petition and is to be given to the Ecumenical Primate for review and final disposition. It is the right of the Ecumenical Primate, following a review of all the petitions to contact the Ordinary of the Diocese with the Ecumenical Primate's decision, with orders to the Ordinary on the next course of action to begin the formal education and process of that cleric to be elevated to the Office of Bishop or to inform the Ordinary that the Ordinary is to inform the cleric first, and then the parishioners that the candidate is not to be elevated to the Office of Bishop with appropriate verbiage carefully orchestrated and delivered to the parishioner (s), parish council or party who initiated the petition. The Ordinary is not to comment on any petition in any manner until the Ecumenical Primate has decided and given orders on how to approach all parties concerned. The Ecumenical Primate, as in all matters where church polity exists reserves the right to independently communicate with all or none of the parties concerned. Regardless, once a petition is presented, there should be a response made by the Ecumenical Primate within a reasonable amount of time not to exceed 120 days from the time the initial petition is received.

Article XIV

Diocesan Synod

Each Diocese will hold from time to time a local Synod consisting of clergy, religious and lay representatives of each mission, renew or approve an existing pastoral plan for the diocese. The local bishop will preside over the local Synod.

This Article is in conjunction with Article VI above and all parts. See **Article VI: SB§1 through 4.**

According to Canon 345 of the Roman Codex (ECCC Manifesto), “A synod of bishops can meet in a general session, which deals with matters which directly concern the good of the entire Church; such a session is either ordinary or extraordinary; a synod of bishops can also meet in a special session, which deals with matters which directly concern a definite region or regions” (Remains unchanged in the Manifesto).

Canon 346§1 of the Roman Codex (ECCC Manifesto) states that the membership of a synod of bishops gathered in ordinary general sessions consists for the most part, bishops elected to represent their individual groups...other bishops designated in virtue of this law itself; other bishops directly named by the “Roman Pontiff” (“Ecumenical Primate”). To this membership are added some members of clerical religious institutes elected in accord with the norm of the same special law” (Remains unchanged in the Manifesto).

§2. (In part): *A synod of bishops is gathered in extraordinary general session to deal with matters which require a speedy solution; its membership consists of bishops designated by the special law of the synod in virtue of the office which they hold; others are bishops directly named by the “Roman Pontiff” (“Ecumenical Primate”). To this membership are added some members of clerical religious institutes elected in accord with the same law (Remains unchanged in the Manifesto).*

§3. *The membership of a synod of bishops gathered in special session consists of those who have been especially selected from the regions for which the synod has been convoked, in accord with the norm of the special law which governs such a synod (Remains unchanged in the Manifesto).*

The best way to interpret the above Codex is to insert the words: "*Ecumenical Primate*" where the words, "*Roman Pontiff*" appear, and where you read the words, "*Roman Codex*" insert the word, "*Manifesto*".

A-XIV-CC: Policy of criminal conduct of clergy and staff

A-XIV-CC§1: Regarding the very responsibility, each member of the clergy or lay staff member has to live according to the Moral Church Code, given down to us through Holy Scripture and the Church Councils. It is therefore essential that a candidate admitted to Holy Orders, demonstrates from the very beginning a sincere and sound moral character, each candidate for incardination or seeking Holy Orders, admitted by the academic and formation office, shall therefore be screened, and undergo psychological testing. Also, a criminal background check for each candidate shall be conducted by an independent institution, In the formation process, the spiritual director, and the academic Dean shall pay special attention to the spiritual development of a candidate to give time for true discernment of his/her vocation to the ministry to God's Holy people. This includes that the candidates have a mature and healthy understanding of their own sexuality, to see if they serve better in their ministry as married clergy or remain celibate. Accusations of misconduct by any clergy or lay staff members will be reported to the local legal authorities for further investigation. All allegations shall be reported to the local bishop. The diocese and local churches will assist the victim(s) when possible. The clergy or lay staff member that has been accused of sexual abuse against a minor or adult will be removed immediately form active ministry or church position pending the outcome of the investigation. Every person does have the right of defense until proven guilty. If convicted and found guilty of a felony, the church will remove the person from active ministry relieving their faculties, or lay position held, the local legal process will take its course and in case of sentencing, the Church will assist the person spiritually,

and an appropriate therapy shall also be undertaken by the offender.

Book 1 For the Council of Bishops

*++His Excellency the Ecumenical Ecumenical Primate Karl Rodig.
DD, DMin, M.Th.*

*The Secretary of the College of Bishops His Grace Bishop Hermogenes
R. Rizo, DD, M.Th.*

The Coadjutor Bishop for Pennsylvania His Grace Tad Laurah, DD

*The Completion of the original Manifesto completed in the presence of
Bishops, Priests, Deacon, Religious and Lay Prerepresentatives, this
section of the Text and Commentary is, herein called "Book 1:
Introduction and Offices*

PART II. THE HIERARCHICAL CONSTITUTION OF THE CHURCH

SECTION II. PARTICULAR CHURCHES AND THEIR GROUPINGS

The Roman Code of Canon Law 1983

Below are the present codes of Canon Law of the Roman Catholic Church. These are used as a guideline for the Ecumenical Catholic Church's Manifesto Codes governing the office of Bishop and appointments thereof, and all functions including the disciplining and dismissal of bishops. In the event that the Manifesto does not address a particular question where the office of bishop is concerned, then this code is reviewed by the appropriate church authorities of the ECCC and the rebuttal and/or the recommendation is presented to the Ecumenical Primate for final determinations.

The structure of the Roman code is much more conservative and stricter than the Manifesto of the ECCC. Unlike civil law where

the stricter law supersedes any law that may not be as robust as the stricter law, this decision is reviewed, and a de facto statement of decision is made by the Ecumenical Primate who may or may not request counsel from others. Therefore, it should be noted that even though the Code of Canon Law of the Roman Church is highly regarded and in parts followed by the ECCC, it is mostly used as a guideline and reference.

Below are the codes that are meant to structure the Office of Bishop. Notice how the diverse offices of Bishop and Archbishops are very similar if not exactly correct. Even the Pallium, the symbol of an Archbishop is presented as a sign of obedience and collegiality between the Ecumenical Primate and the Archbishop. The laws of when and where to wear the Pallium are the same in both traditions.

TITLE I.

PARTICULAR CHURCHES AND THE AUTHORITY ESTABLISHED IN THEM (Cans. 368 - 430)

CHAPTER I.

PARTICULAR CHURCHES

Can. 368 Particular churches, in which and from which the one and only Catholic Church exists, are first of all dioceses, to which, unless it is otherwise evident, are likened a territorial prelature and territorial abbacy, an apostolic vicariate and an apostolic prefecture, and an apostolic administration erected in a stable manner.

Can. 369 A diocese is a portion of the people of God which is entrusted to a bishop for him to shepherd with the cooperation of the presbyterium, so that, adhering to its pastor and gathered by him in the Holy Spirit through the gospel and the Eucharist, it

constitutes a particular church in which the one, holy, catholic, and apostolic Church of Christ is truly present and operative.

Can. 370 A territorial prelature or territorial abbacy is a certain portion of the people of God, which is defined territorially and whose care, due to special circumstances, is entrusted to some prelate or abbot who governs it as its proper pastor just like a diocesan bishop.

Can. 371 §1. An apostolic vicariate or apostolic prefecture is a certain portion of the people of God which has not yet been established as a diocese due to special circumstances and which, to be shepherded, is entrusted to an apostolic vicar or apostolic prefect who governs it in the name of the Supreme Pontiff.

§2. An apostolic administration is a certain portion of the people of God which is not erected as a diocese by the Supreme Pontiff due to special and particularly grave reasons and whose pastoral care is entrusted to an apostolic administrator who governs it in the name of the Supreme Pontiff.

Can. 372 §1. As a rule, a portion of the people of God which constitutes a diocese or other particular church is limited to a definite territory so that it includes all the faithful living in the territory.

§2. Nevertheless, where in the judgment of the supreme authority of the Church it seems advantageous after the conferences of bishops concerned have been heard, particular churches distinguished by the rite of the faithful or some other similar reason can be erected in the same territory.

Can. 373 It is only for the supreme authority to erect particular churches; those legitimately erected possess juridic personality by the law itself.

Can. 374 §1. Every diocese or other particular church is to be divided into distinct parts or parishes.

§2. To foster pastoral care through common action, several neighboring parishes can be joined into special groups, such as vicariates forane.

CHAPTER II.

BISHOPS

Art. 1.

BISHOPS IN GENERAL

Can. 375 §1. Bishops, who by divine institution succeed to the place of the Apostles through the Holy Spirit who has been given to them, are constituted pastors in the Church, so that they are teachers of doctrine, priests of sacred worship, and ministers of governance.

§2. Through episcopal consecration itself, bishops receive with the function of sanctifying also the functions of teaching and governing; by their nature, however, these can only be exercised in hierarchical communion with the head and members of the college.

Can. 376 Bishops to whom the care of some diocese is entrusted are called diocesan; others are called titular.

Can. 377 §1. The Supreme Pontiff freely appoints bishops or confirms those legitimately elected.

§2. At least every three years, bishops of an ecclesiastical province or, where circumstances suggest it, of a conference of bishops, are in common counsel and in secret to compose a list of presbyters, even including members of institutes of consecrated

life, who are more suitable for the episcopate. They are to send it to the Apostolic See, without prejudice to the right of each bishop individually to make known to the Apostolic See the names of presbyters whom he considers worthy of and suited to the episcopal function.

§3. Unless it is legitimately established otherwise, whenever a diocesan or coadjutor bishop must be appointed, as regards what is called the terms to be proposed to the Apostolic See, the pontifical legate is to seek individually and to communicate to the Apostolic See together with his own opinion the suggestions of the metropolitan and suffragans of the province to which the diocese to be provided for belongs or with which it is joined in some grouping, and the suggestions of the president of the conference of bishops. The pontifical legate, moreover, is to hear some members of the college of consultors and cathedral chapter and, if he judges it expedient, is also to seek individually and in secret the opinion of others from both the secular and non-secular clergy and from laity outstanding in wisdom.

§4. Unless other provision has been legitimately made, a diocesan bishop who judges that an auxiliary should be given to his diocese is to propose to the Apostolic See a list of at least three presbyters more suitable for this office.

§5. In the future, no rights and privileges of election, nomination, presentation, or designation of bishops are granted to civil authorities.

Can. 378 §1. In regard to the suitability of a candidate for the episcopacy, it is required that he is:

1/ outstanding in solid faith, good morals, piety, zeal for souls, wisdom, prudence, and human virtues, and endowed with other qualities which make him suitable to fulfill the office in question.

2/ of good reputation.

3/ at least thirty-Five years old.

4/ ordained to the presbyterate for at least Five years.

5/ in possession of a doctorate or at least a licentiate in sacred scripture, theology, or canon law from an institute of higher studies approved by the Apostolic See, or at least truly expert in the same disciplines.

§2. The definitive judgment concerning the suitability of the one to be promoted pertains to the Apostolic See.

Can. 379 Unless he is prevented by a legitimate impediment, whoever has been promoted to the episcopacy must receive episcopal consecration within three months from the receipt of the apostolic letter and before he takes possession of his office.

Can. 380 Before he takes canonical possession of his office, the one promoted is to make the profession of faith and take the oath of fidelity to the Apostolic See according to the formula approved by the Apostolic See.

Art. 2.

DIOCESAN BISHOPS

Can. 381 §1. A diocesan bishop in the diocese entrusted to him has all ordinary, proper, and immediate power which is required for the exercise of his pastoral function except for cases which the law or a decree of the Supreme Pontiff reserves to the supreme authority or to another ecclesiastical authority.

§2. Those who preside over the other communities of the faithful mentioned in ⇒ can. 368 are equivalent in law to a diocesan bishop unless it is otherwise apparent from the nature of the matter or from a prescript of law.

Can. 382 §1. One promoted as bishop cannot assume the exercise of the office entrusted to him before he has taken canonical possession of the diocese. Nevertheless, he is able to exercise offices which he already had in the same diocese at the time of promotion, without prejudice to the prescript of ⇒ can. 409, §2.

§2. Unless he is prevented by a legitimate impediment, one promoted to the office of diocesan bishop must take canonical possession of his diocese within four months of receipt of the apostolic letter if he has not already been consecrated a bishop; if he has already been consecrated, within two months from receipt of this letter.

§3. A bishop takes canonical possession of a diocese when he personally or through a proxy has shown the apostolic letter in the same diocese to the college of consultors in the presence of the chancellor of the curia, who records the event. In newly erected dioceses, he takes canonical possession when he has seen to the communication of the same letter to the clergy and people present in the cathedral church, with the senior presbyter among those present recording the event.

§4. It is strongly recommended that the taking of canonical possession be done within a liturgical act in the cathedral church with the clergy and people gathered together.

Can. 383 §1. In exercising the function of a pastor, a diocesan bishop is to show himself concerned for all the Christian faithful entrusted to his care, of whatever age, condition, or nationality they are, whether living in the territory or staying there temporarily; he is also to extend an apostolic spirit to those who are not able to make sufficient use of ordinary pastoral care because of the condition of their life and to those who no longer practice their religion.

§2. If he has faithful of a different rite in his diocese, he is to provide for their spiritual needs either through priests or parishes of the same rite or through an episcopal vicar.

§3. He is to act with humanity and charity toward the brothers and sisters who are not in full communion with the Catholic Church and is to foster ecumenism as it is understood by the Church.

§4. He is to consider the non-baptized as committed to him in the Lord, so that there shines on them the charity of Christ whose witness a bishop must be before all people.

Can. 384 With special solicitude, a diocesan bishop is to attend to presbyters and listen to them as assistants and counselors. He is to protect their rights and take care that they correctly fulfill the obligations proper to their state and that the means and institutions which they need to foster spiritual and intellectual life are available to them.

He also is to take care that provision is made for their decent support and social assistance, according to the norm of law.

Can. 385 As much as possible, a diocesan bishop is to foster vocations to different ministries and to consecrated life, with special care shown for priestly and missionary vocations.

Can. 386 §1. A diocesan bishop, frequently preaching in person, is bound to propose and explain to the faithful the truths of the faith which are to be believed and applied to morals. He is also to take care that the prescripts of the canons on the ministry of the word, especially those on the homily and catechetical instruction, are carefully observed so that the whole Christian doctrine is handed on to all.

§2. Through more suitable means, he is firmly to protect the integrity and unity of the faith to be believed, while nonetheless acknowledging a just freedom in further investigating its truths.

Can. 387 Since the diocesan bishop is mindful of his obligation to show an example of holiness in charity, humility, and simplicity of life, he is to strive to promote in every way the holiness of the Christian faithful according to the proper vocation of each. Since he is the principal dispenser of the mysteries of God, he is to endeavor constantly that the Christian faithful entrusted to his care grow in grace through the celebration of the sacraments and that they understand and live the paschal mystery.

Can. 388 §1. After the diocesan bishop has taken possession of the diocese, he must apply a Mass for the people entrusted to him each Sunday and on the other holy days of obligation in his region.

§2. The bishop himself must personally celebrate and apply a Mass for the people on the days mentioned in §1. If he is legitimately impeded from this celebration, however, he is to apply the Masses either on the same days through another or on other days himself.

§3. A bishop to whom other dioceses besides his own have been entrusted, even under title of administration, satisfies the obligation by applying one Mass for all the people entrusted to him.

§4. A bishop who has not satisfied the obligation mentioned in §§1-3 is to apply as soon as possible as many Masses for the people as he has omitted.

Can. 389 He is frequently to preside at the celebration of the Most Holy Eucharist in the cathedral church or another church of his diocese, especially on holy days of obligation and other solemnities.

Can. 390 A diocesan bishop can perform pontifical functions in his entire diocese but not outside his own diocese without the express, or at least reasonably presumed, consent of the local ordinary.

Can. 391 §1. It is for the diocesan bishop to govern the particular church entrusted to him with legislative, executive, and judicial power according to the norm of law.

§2. The bishop exercises legislative power himself. He exercises executive power either personally or through vicars general or episcopal vicars according to the norm of law. He exercises judicial power either personally or through the judicial vicar and judges according to the norm of law.

Can. 392 §1. Since he must protect the unity of the universal Church, a bishop is bound to promote the common discipline of the whole Church and therefore to urge the observance of all ecclesiastical laws.

§2. He is to exercise vigilance so that abuses do not creep into ecclesiastical discipline, especially regarding the ministry of the word, the celebration of the sacraments and sacramentals, the worship of God and the veneration of the saints, and the administration of goods.

Can. 393 The diocesan bishop represents his diocese in all its juridic affairs.

Can. 394 §1. A bishop is to foster various forms of the apostolate in the diocese and is to take care that in the entire diocese or in its particular districts, all the works of the apostolate are coordinated under his direction, with due regard for the proper character of each.

§2. He is to insist upon the duty which binds the faithful to exercise the apostolate according to each one's condition and

ability and is to exhort them to participate in and assist the various works of the apostolate according to the needs of place and time.

Can. 395 §1. Even if a diocesan bishop has a coadjutor or auxiliary, he is bound by the law of personal residence in the diocese.

§2. Apart from *ad limina* visits, councils, synods of bishops, conferences of bishops which he must attend, or some other duty legitimately entrusted to him, he can be absent from his diocese for a reasonable cause but not beyond a month, whether continuous or interrupted, and provided that he makes provision so that the diocese will suffer no detriment from his absence.

§3. He is not to be absent from the diocese on Christmas, during Holy Week, and on Easter, Pentecost, and the Feast of the Body and Blood of Christ, except for a grave and urgent cause.

§4. If a bishop has been illegitimately absent from the diocese for more than six months, the metropolitan is to inform the Apostolic See of his absence; if it concerns the metropolitan, the senior suffragan is to do so.

Can. 396 §1. A bishop is obliged to visit the diocese annually either in whole or in part, so that he visits the entire diocese at least every Five years either personally or, if he has been legitimately impeded, through the coadjutor bishop, an auxiliary, vicar general, episcopal vicar, or another presbyter.

§2. A bishop is permitted to choose the clerics he prefers as companions and assistants on a visitation; any contrary privilege or custom is reprobated.

Can. 397 §1. Persons, Catholic institutions, and sacred things and places, which are located within the area of the diocese, are subject to ordinary episcopal visitation.

§2. A bishop can visit members of religious institutes of pontifical right and their houses only in the cases expressed in law.

Can. 398 A bishop is to strive to complete the pastoral visitation with due diligence. He is to take care that he does not burden or impose a hardship on anyone through unnecessary expenses.

Can. 399 §1. Every Five years a diocesan bishop is bound to make a report to the Supreme Pontiff on the state of the diocese entrusted to him, according to the form and time determined by the Apostolic See.

§2. If the year determined for submitting a report falls entirely or in part within the first two years of his governance of a diocese, a bishop can refrain from making and submitting his report on this one occasion.

Can. 400 §1. Unless the Apostolic See has established otherwise, during the year in which he is bound to submit a report to the Supreme Pontiff, a diocesan bishop is to go to Rome to venerate the tombs of the Blessed Apostles Peter and Paul and to present himself to the Roman Pontiff.

§2. A bishop is to satisfy the above-mentioned obligation personally unless he is legitimately impeded. In that case, he is to satisfy it through his coadjutor, if he has one, or auxiliary, or a suitable priest of his presbyterium who resides in his diocese.

§3. An apostolic vicar can satisfy this obligation through a proxy, even one living in Rome. This obligation does not bind an apostolic prefect.

Can. 401 §1. A diocesan bishop who has completed the seventy-fifth year of age is requested to present his resignation from office to the Supreme Pontiff, who will make provision after he has examined all the circumstances.

§2. A diocesan bishop who has become less able to fulfill his office because of ill health or some other grave cause is earnestly requested to present his resignation from office.

Can. 402 §1. A bishop whose resignation from office has been accepted retains the title of emeritus of his diocese and can retain a place of residence in that diocese if he so desires, unless in certain cases the Apostolic See provides otherwise because of special circumstances.

§2. The conference of bishops must take care that suitable and decent support is provided for a retired bishop, with attention given to the primary obligation which binds the diocese he has served.

Art. 3.

COADJUTOR AND AUXILIARY BISHOPS

Can. 403 §1. When the pastoral needs of a diocese suggest it, one or more auxiliary bishops are to be appointed at the request of the diocesan bishop. An auxiliary bishop does not possess the right of succession.

§2. In more serious circumstances, even of a personal nature, an auxiliary bishop provided with special faculties can be given to a diocesan bishop.

§3. If it appears more opportune to the Holy See, it can appoint ex officio a coadjutor bishop who also has special faculties. A coadjutor bishop possesses the right of succession.

Can. 404 §1. A coadjutor bishop takes possession of his office when he, either personally or through a proxy, has shown the apostolic letter of appointment to the diocesan bishop and college of consultors in the presence of the chancellor of the curia, who records the event.

§2. An auxiliary bishop takes possession of his office when he has shown the apostolic letter of appointment to the diocesan bishop in the presence of the chancellor of the curia, who records the event.

§3. If the diocesan bishop is completely impeded, however, it suffices that both the coadjutor bishop and the auxiliary bishop show the apostolic letter of appointment to the college of consultors in the presence of the chancellor of the curia.

Can. 405 §1. A coadjutor bishop and an auxiliary bishop have the obligations and rights which are determined in the prescripts of the following canons and are defined in the letter of their appointment.

§2. A coadjutor bishop and the auxiliary bishop mentioned in can. 403, §2 assist the diocesan bishop in the entire governance of the diocese and take his place if he is absent or impeded.

Can. 406 §1. The diocesan bishop is to appoint a coadjutor bishop and the auxiliary bishop mentioned in can. 403, §2 as vicar general. Moreover, the diocesan bishop is to entrust to him before others those things which by law require a special mandate.

§2. Unless the apostolic letter has provided otherwise and without prejudice to the provision of §1, a diocesan bishop is to appoint his auxiliary or auxiliaries as vicars general or at least as episcopal vicars, dependent only on his authority or that of the coadjutor bishop or auxiliary bishop mentioned in can. 403, §2.

Can. 407 §1. In order to foster the present and future good of the diocese as much as possible, a diocesan bishop, a coadjutor, and the auxiliary mentioned in can. 403, §2 are to consult one another on matters of major importance.

§2. In considering cases of major importance, especially of a pastoral character, a diocesan bishop is to wish to consult the auxiliary bishops before others.

§3. Since a coadjutor bishop and an auxiliary bishop are called to share in the solicitude of the diocesan bishop, they are to exercise their duties in such a way that they proceed in harmony with him in effort and intention.

Can. 408 §1. A coadjutor bishop and an auxiliary bishop who are not prevented by a just impediment are obliged to perform pontifical and other functions to which the diocesan bishop is bound whenever the diocesan bishop requires it.

§2. A diocesan bishop is not to entrust habitually to another the episcopal rights and functions which a coadjutor or auxiliary bishop can exercise.

Can. 409 §1. When the episcopal see is vacant, the coadjutor bishop immediately becomes the bishop of the diocese for which he had been appointed provided that he has legitimately taken possession of it.

§2. When the episcopal see is vacant and unless competent authority has established otherwise, an auxiliary bishop preserves all and only those powers and faculties which he possessed as vicar general or episcopal vicar while the see was filled until a new bishop has taken possession of the see. If he has not been designated to the function of diocesan administrator, he is to exercise this same power, conferred by law, under the authority of the diocesan administrator who presides over the governance of the diocese.

Can. 410 Like the diocesan bishop, a coadjutor bishop and an auxiliary bishop are obliged to reside in the diocese.

Except for a brief time, they are not to be absent from it other than to fulfill some duty outside the diocese or for vacation, which is not to exceed one month.

Can. 411 The prescripts of cans. 401 and 402, §2 on resignation from office apply to a coadjutor and auxiliary bishop.

CHAPTER III.

THE IMPEDED SEE AND THE VACANT SEE

Art. 1.

THE IMPEDED SEE

Can. 412 An episcopal see is understood to be impeded if by reason of captivity, banishment, exile, or incapacity a diocesan bishop is clearly prevented from fulfilling his pastoral function in the diocese, so that he is not able to communicate with those in his diocese even by letter.

Can. 413 §1. When a see is impeded, the coadjutor bishop, if there is one, has governance of the diocese unless the Holy See has provided otherwise. If there is none or he is impeded, governance passes to an auxiliary bishop, the vicar general, an episcopal vicar, or another priest, following the order of persons established in the list which the diocesan bishop is to draw up as soon as possible after taking possession of the diocese. The list, which must be communicated to the metropolitan, is to be renewed at least every three years and preserved in secret by the chancellor.

§2. If there is no coadjutor bishop or he is impeded and the list mentioned in §1 is not available, it is for the college of consultors to select a priest to govern the diocese.

§3. The one who has assumed the governance of a diocese according to the norm of §1 or §2 is to advise the Holy See as soon as possible of the impeded see and the function he has assumed.

Can. 414 Whoever has been called according to the norm of can. 413 to exercise the pastoral care of a diocese temporarily and only for the period in which the see is impeded is bound by the obligations and possesses the power in the exercise of the pastoral care of the diocese which a diocesan administrator has by law.

Can. 415 If an ecclesiastical penalty prevents a diocesan bishop from exercising his function, the metropolitan or, if there is none or it concerns him, the suffragan senior in promotion, is to have recourse immediately to the Holy See so that it will make provision.

Art. 2.

THE VACANT SEE

Can. 416 An episcopal see is vacant upon the death of a diocesan bishop, resignation accepted by the Roman Pontiff, transfer, or privation made known to the bishop.

Can. 417 Everything that a vicar general or episcopal vicar does has force until they have received certain notice of the death of the diocesan bishop. Likewise, everything that a diocesan bishop, a vicar general, or an episcopal vicar does has force until they have received certain notice of the above-mentioned pontifical acts.

Can. 418 §1. Upon certain notice of transfer, a bishop must claim the diocese to which he has been transferred (*ad quam*) and take canonical possession of it within two months. On the day that he takes possession of the new diocese, however, the diocese from which he has been transferred (*a qua*) is vacant.

§2. Upon certain notice of transfer until the canonical possession of the new diocese, a transferred bishop in the diocese from which he has been transferred:

1/ obtains the power of a diocesan administrator and is bound by the obligations of the same; all power of the vicar general and episcopal vicar ceases, without prejudice to can. 409, §2;

2/ receives the entire remuneration proper to this office.

Can. 419 When a see is vacant and until the designation of a diocesan administrator, the governance of a diocese devolves upon the auxiliary bishop or, if there are several, upon the one who is senior in promotion. If there is no auxiliary bishop, however, it devolves upon the college of consultors unless the Holy See has provided otherwise.

The one who so assumes governance of the diocese is to convoke without delay the college competent to designate a diocesan administrator.

Can. 420 When the see is vacant in an apostolic vicariate or prefecture, the governance is assumed by the pro-vicar or pro-prefect, appointed only for this purpose by the vicar or prefect immediately after the vicar or prefect has taken possession of the vicariate or prefecture, unless the Holy See has established otherwise.

Can. 421 §1. The college of consultors must elect a diocesan administrator, namely the one who is to govern the diocese temporarily, within eight days from receiving notice of the

vacancy of an episcopal see and without prejudice to the prescript of can. 502, §3.

§2. If a diocesan administrator has not been elected legitimately within the prescribed time for whatever cause, his designation devolves upon the metropolitan, and if the metropolitan church itself is vacant or both the metropolitan and the suffragan churches are vacant, it devolves upon the suffragan bishop senior in promotion.

Can. 422 An auxiliary bishop or, if there is none, the college of consultors is to inform the Apostolic See of the death of a bishop as soon as possible. The one elected as diocesan administrator is to do the same concerning his own election.

Can. 423 §1. One diocesan administrator is to be designated; any contrary custom is reprobated. Otherwise, the election is invalid.

§2. A diocesan administrator is not to be the finance officer at the same time. Therefore, if the Finance officer of the diocese has been elected as administrator, the Finance council is to elect a temporary Finance officer.

Can. 424 A diocesan administrator is to be elected according to the norm of cans. 165-178.

Can. 425 §1. Only a priest who has completed thirty-Five years of age and has not already been elected, appointed, or presented for the same vacant see can be designated validly to the function of diocesan administrator.

§2. A priest who is outstanding in doctrine and prudence is to be elected as diocesan administrator.

§3. If the conditions previously mentioned in §1 have been neglected, the metropolitan or, if the metropolitan church itself is vacant, the suffragan bishop senior in promotion, after he has

ascertained the truth of the matter, is to designate an administrator in his place. The acts of the one who was elected contrary to the prescripts of §1, however, are null by the law itself.

Can. 426 When a see is vacant, the person who is to govern the diocese before the designation of a diocesan administrator possesses the power which the law grants to a vicar general.

Can. 427 §1. A diocesan administrator is bound by the obligations and possesses the power of a diocesan bishop, excluding those matters which are excepted by their nature or by the law itself.

§2. When he has accepted election, the diocesan administrator obtains power and no other confirmation is required, without prejudice to the obligation mentioned in can. 833, n. 4.

Can. 428 §1. When a see is vacant, nothing is to be altered.

§2. Those who temporarily care for the governance of the diocese are forbidden to do anything which can be prejudicial in some way to the diocese or episcopal rights. They, and consequently all others, are specifically prohibited, whether personally or through another, from removing or destroying any documents of the diocesan curia or from changing anything in them.

Can. 429 A diocesan administrator is obliged to reside in the diocese and to apply Mass for the people according to the norm of can. 388.

Can. 430 §1. The function of a diocesan administrator ceases when the new bishop has taken possession of the diocese.

§2. The removal of a diocesan administrator is reserved to the Holy See. If an administrator resigns, the resignation must be

presented in authentic form to the college competent to elect, but it does not need acceptance.

If a diocesan administrator has been removed, resigns, or dies, another diocesan administrator is to be elected according to the norm of can. 421.

Explanation II-1-C300 Clerical Offices: The Minor and Major Orders

According to the Manifesto of the

Ecumenical Catholic Church of Christ

CO-1: Requirements Before Holy Orders are Conferred:

CO§1a: Before Holy Orders are conferred it is understood that the candidate has appropriate Theological Formation and a solid Theological Foundation and in addition to this must possess the required freedom of will. This means that the candidate cannot be coerced in any way, nor have improper intent and cause to seek Holy Orders and must possess good character. Those who aspire to enter into the Diaconate and Presbyterate are to receive accurate formal studies and formation as outlined by the Ecumenical Primate. This includes clergy from other denominations where their belief system or theological training is deemed inadequate or improper to meet the requirements of a Catholic clergyman. A candidate is presented to the Diocesan Bishop who then petitions the Archbishop who then informs and recommends the candidate to the Ecumenical Primate who makes the final decision on the disposition of the candidate to either move forward in the formation process, wait longer and re-petition, or not be considered either at this time, at which point the candidate can re-apply in not less than one year, or never be considered at which point the evaluation process stops permanently. Once the candidate is accepted, following the

scrutiny of the application process and later the educational process, the candidate is then presented for Holy Orders at each stage, to the bishop for the final scrutiny queries from those who have observed the candidate and proceeds with the sacrament of Holy Orders in the context of the Liturgy and when appropriate, through the laying on of Physical Hands. Holy Orders at that level (Deacon and Priest and Appointments to Bishop, and Archbishop) may never be done through cyber ordination online or by any other form of media. To be validly and licitly ordained or consecrated *de facto*, it must be conferred through the laying on of physical hands within the context of a Sacred Liturgy.

CO§1b- With the permission of the Diocesan Bishop/Archbishop, any valid Bishop of the Ecumenical Catholic Church of Christ may ordain any candidate outside their diocese at any time.

CO-2C-R: In the case of Censure or Removal of a Cleric of any Office

CO-2C-R§1c- Whereas, if after the imposition of Holy Order, throughout the life of the cleric, regardless of office or appointment, that cleric is answerable to his/her Ordinary if a priest, their Archbishop, if they are a Bishop assigned to an Archdiocese and everyone, is answerable to the Ecumenical Primate. Furthermore, if anyone, at any office is censured or excommunicated by order of the Ecumenical Primate, that cleric, at any office, may no longer enjoy the privileges of said office at any time or place and may not consider themselves an active member of the Ecumenical Catholic Church of Christ-Worldwide. The only one that can lift su a censure or excommunication is the Ecumenical Primate and no other unless directed by the Ecumenical Primate. This is *de facto*!

CO-2C-R§1d: Whereas, if after said censure or excommunication takes place, no cleric in any office may invite or have any form of

ecclesiastical contact with that individual. Nor may any past or present affiliation with the Ecumenical Catholic Church of Christ-Worldwide be asserted by any cleric or the cleric-removed of office. This is written for the protection of the Church and the protection of The People of God. This is de facto!

CO §2a: Concerning Dimissorial Letters and Admission

CO-DA§1: In the case of a cleric wishing ordination outside their territory, the candidate's superior must present to the diocesan bishop *Dimissorial Letters*. (Latin *litteræ dimissoriales*, from *dimittere*), letters are given by an ecclesiastical superior to his subjects to have effect in a territory outside his jurisdiction. The term is sometimes extended so as to include testimonial letters, which certify to a priest's freedom from canonical impediments or to the fact that a candidate for a religious order has the requisite qualities, and commendatory letters, which testify that a traveling ecclesiastic is unexceptionable as to morals and doctrine, and letters of by which clerics are freed from the jurisdiction of one diocesan bishop (also known as EXCARDINATION) that they may be affiliated to another diocese. Properly the name "dimissorial letters" refers to those given by a bishop or regular prelate to his subjects in order that they may be ordained by another bishop. In the case of a member of a religious order or Primatial life, the superior of the order must compose and issue dimissorial letters. The letters must indicate who has the right to issues the dimissorial letters, and, unlike the Roman Catholic Canon (Cn. 1019§1 & §2) can issue the letters if the candidate has been a member of the institute or society perpetually and definitively professed vows according to the constitution. However, a release from those vows must accompany the dimissorial letters and the release must not be for cause with the exception that the reason for the dispensation was due to a marriage which is permitted in the Ecumenical Catholic Church of Christ. Regardless of the reason,

if the dimissorial letters are received by the diocesan bishop those letters must be turned over the Ecumenical Primate for scrutiny and examination and a final disposition to ensure that the dimissorial letters are genuine and have been authenticated.

HO-1: Holy Orders: Criteria and Definitions for The Minor Orders and the Major Orders of The Deacon and Priest

HO-1§1- Though an independent church, the Ecumenical Catholic Church of Christ is hierarchical in nature. As such the structure begins at the top with the Ecumenical Primate, Nuncio, Archbishops and Bishops, Priests, Deacons, Laity. As an independently functioning denomination the utmost care must be considered in delineating the office and duties of each hierarchical structure. The duties of each within the structure of the Church is called ministry which is viewed as sacramental and only those in the clerical state have jurisdiction over the sacerdotal duties. Laity people may share in some of these duties but only by appointment to certain levels and only by permission and appropriate ceremonies. Lay people for example may distribute Holy Communion at mass if there are not enough clergy and a large congregation. Those appointed are called *Extraordinary Ministers*. They are appointed to their position, and this is not viewed as an ordination. The Lay Minister of the Eucharist may be removed or step down at any time without any repercussions, sanctions, or censures unless an abuse or other inappropriate action has been determined to denigrate the appointment. The Extraordinary Minister is trained and must understand exactly what it means to feed the hungry the body and blood of Christ. If the Extraordinary Minister of the Eucharist has appropriate Clinical Pastoral Education Credits and certification, and if the appropriate civil authority allows, that person may take on the responsibilities as a Hospital Chaplain or Chaplain, but at no time may be considered an ordained minister of the Eucharist. The main role is that of

assistant to the cleric in the fulfillment of the clerical ministry and nothing more.

HO-1§2- For anyone to be ordained to any office they must be validly received into the Ecumenical Catholic Church of Christ. The candidate must have received validly accepted sacraments of Christian Initiation (Baptism, Confirmation, Reconciliation and Holy Communion). These Sacraments may be performed by a Bishop or delegated Presbyter only after appropriate study and scrutiny has been completed. Only a validly baptized Christian may enter Holy Orders. The candidate must be free from any impediment that may prevent them from functioning as a moral, just, and valid cleric, and be free from any felonious civil charges that have ended in a conviction and imprisonment. Absolutely, *de facto*, no one ever convicted as a child molester, or child abuser or must report yearly to the authorities and register as a sex offender will be accepted for any reason to any level of Holy Orders. The candidate must report any such conduct to their formation director immediately. At any time that an ordained individual becomes convicted of a sex offense that person will be removed from their office immediately, excommunicated and reported to the proper authorities. This will be addressed later within these canons.

HO-1§3- The first set of Holy Orders is usually done throughout seminary training or within the process of a religious community. The sequence of the minor orders is: Porter, Reader, and Acolyte. Once these are conferred the Major Orders are next. The Major Orders are: Deacon and Priest. The Ordination to Bishop is considered an Office. Though ordained, the Order of Bishop is considered a Consecration to God as opposed to an Ordination to Bishop. Therefore, the Holy Orders stop at Priest ("**Thou art a priest forever** after the order of **Melchizedek**"; and Hebrews 8:1. ... For the priesthood being changed, there is made of necessity a change also of the law" (Hebrews 7:11-12).)

HO-1§4- Clergy at any level may be married according to civil law requirements, separated, or divorced proper civil papers showing the legal divorce decree.

HO-1§5- To be ordained to the diaconate or presbyterate the candidate must give to his or her own bishop or competent major superior a signed declaration written in his or her own hand, not typed nor faxed or delivered by electronic mean, and must be legible and readable testifying that he or she is about to receive sacred orders freely and without duress and will devote themselves perpetually to the ecclesiastical ministry and must contain the request to be admitted into the particular order. This letter must be done each time the candidate is to be considered for either diaconate or presbyterate. Since the Office of Bishop is an appointed, such a letter may not be completed.

D-1: The Deacon

D-1§1-Unlike the Roman Catholic Church that states that the Deacon need not be celibate nor chaste and may be male or female. However, if they so choose they are welcome to enjoy that charism. The Deacon may be married. The minimal age to be considered for the diaconate is 26 years or older. Self-sufficiency in all financial and civil matters as outlined in the Manifesto of the Ecumenical Catholic Church of Christ.

D-1§2-The Deacon must receive appropriate and adequate seminary training and formation before the conferring of Holy Orders. It is the duty of the diocesan bishop or superior of the candidate to ensure the candidate received proper formation and training.

D-1§3-There are two offices of Deacon. The first is the Transitional Office. This is the Deacon that is preparing for the Presbyterate and is continuing in studies towards the completion of the Presbyterial requirements. The second office is that of Permanent Deacon. This office requires similar studies as that of

the Transitional Deacon, but not to the completion of all the studies but only those required by the Ecumenical Catholic Church of Christ.

D-1§3a- D-1 A Permanent Deacon may not become a priest but remain a Permanent Deacon. If the Permanent Deacon's vocation changes and the Permanent Deacon wishes to be ordained, that Deacon must be interviewed by the Diocesan Bishop/ Archbishop and if considered for movement onto Presbyteral Orders, must return to the Seminary and complete the training not received when in studies as a Permanent Deacon, and obtain the Master of Divinity Degree just as one studying for the Presbyterate must obtain.

D-1§4-The Order of Deacon by definition is that of *Table Waiter*. The Deacon is to assist the priest at the altar, reads the Gospel and preaches, performs weddings and funerals where and when appropriate, and visit and serve the sick and the poor. After a period not to exceed 12-months (6-months minimal), and after completing all formative studies and internships affiliated with the office of deacon and in preparation for the presbyterate may petition his or her superior to write dimissorial letters to the diocesan bishop/ Archbishop to set a time for the conferral of the Presbyterate. However, it should be noted that this does not mean that the candidate will be accepted to move forward. It is up to the judgment of the superior or bishop to move the candidate forward. If the candidate is moved forward, the candidate must be motivated by the right intention, have an integral faith, possess the required knowledge, enjoy a good reputation, possess good morals and proven virtues, and other psychical and psychological qualities which are appropriate to the other to be received.

D-1§5-Upon reception of the Holy Order of Deacon, regardless of Permanent or Transitional, Papers of Ordination will be presented.

D-1§6-A Deacon, regardless Permanent or Transitional may be censured or removed from office for cause and excommunicated from the Ecumenical Catholic Church of Christ by the hand of the Ecumenical Primate only or by his Nuncio only if delegated to do so.

P-1: The Presbyterate

P-1§1-Unlike the Roman Catholic Church that states that a Priest must be celibate or chaste and a man, the Ecumenical Catholic Church of Christ does not require this. So long as the candidate meets the criteria in C300§6 (in toto), the candidate may be considered for Holy Orders to the Presbyterate. The duties of the Presbyter include the management of a particular church or other physical structure, or entity as requested by the diocesan bishop. The celebration of the Sacred Liturgy and dispensing of all sacraments as outlined in the letter of faculties granted by the bishop. Self-sufficiency in all financial and civil matters as outlined in the Manifesto of the Ecumenical Catholic Church of Christ.

P-1§2-Persons who are affected by a perpetual impediment (an irregularity) are prevented from receiving orders and the only impediments which have been reviewed and allowed by the Ecumenical Primate. An example of this is if a candidate has a serious criminal record, or from another non-Catholic/Christian Considered faith base but has been ordained in that particular denomination, that person may not be admitted into the presbyterate without proper seminary training which means the possibility of complete Catholic seminary training. Or, if a person has a psychic defect which after a review and consultation by an appropriate professional has been judged incapable of appropriately carrying out the ministry, or a person who has been removed from their church for serious cause and deemed inappropriate for Holy Orders by the Ecumenical Primate of the Ecumenical Catholic Church of Christ, or

attempted marriage with a man or woman who has not been released from their previous marriage or is married and the candidate is in a relationship or shares a bigamous relationship, or has committed voluntary homicide, procured or assisted in the procurement of an abortion that has been determined to be illicit. An example of a licit abortion may be the birth of the fetus will cause the mother to die and a decision needs to be made, the fetus is already dead in utero and the procedure must be performed or the mother will die, in the case of rape where pregnancy would not be accepted by the mother due to traumatization or complex trauma, an abortion due to incest others to be considered in consultation with the local bishop or priest. Another example of irregularities not permitting one to be ordained includes a person who self-mutilates themselves seriously and maliciously or has done so to another person or who has attempted suicide. A final example is a person who has performed an act of orders which has been reserved for those who are in the order of episcopacy or presbyterate while the person either lacked that order or had been forbidden its exercise by some declared or inflicted canonical penalty. It should be noted that ignorance of the impediments does not exempt the individual nor can be used as an excuse for entrance into Holy Orders.

P-1§3-Dispensations from irregularities are reserved to the Holy See. Only the Ecumenical Primate of the Ecumenical Catholic Church of Christ may dispense any irregularity or impediment to be determined, each on an individual basis. A bishop of any class does not have that right or privilege and can be censured and removed from office if the bishop takes it upon him or herself to dispense a candidate of an impediment or irregularity.

P-1§4-A Presbyter may be censured or removed from office for cause and excommunicated from the Ecumenical Catholic Church of Christ by the hand of the Ecumenical Primate only or by his Nuncio only if delegated to do so.

Article VIII

Ecumenical Relations and Advisory Board and Consultation

The General Norms of Ecumenical Relations and others according to the Manifesto of the Ecumenical Catholic Church of Christ

GENERAL NORMS OF ECUMENICAL RELATIONS AND OTHERS

1. These general norms of the Canonical Judicatory for the ECCC Affairs must be applied to all Churches, Religious Communities and clergy wishing to incardinate fully to us. For those churches who do so on a partial basis, these norms will depend on the agreements made by both parties.
2. Based on mutual respect, charity and fraternal love, these norms will not determine the Rites that should be observed concerning the particular liturgical practices of those churches which seek union with the ECCC, as long as their norms do not alter the basic tenets of good faith traditions.
3. The Ecumenical Catholic Church of Christ's **Manifesto** is the fundamental document on which every agreement or ecumenical relationship is based upon, in as much as it

clearly establishes the limits in which we can make agreements without compromising its essence and its spirit.

4. The Canonical Judicatory for Worldwide Church Affairs will be the one in charge of doing research, epistolary exchanges, elaboration of documents and other duties pertaining to this type of processes, in order to present them for approval, rejection or correction of ecumenical and administrative processes to the Office of the Ecumenical Ecumenical Primate's See once his assistance has been requested.

5. The communication between the Canonical Judicatory for Worldwide Church Affairs and the Ecumenical Primate's See must be transparent in such a manner that the Ecumenical Primate can be kept up to date at all times regarding each one of these processes, open to suggestions on both sides.

6. The Ecumenical Primate See will be the one in charge of making the announcements worldwide of each process once it has been approved.

7. Written evidence in the archives will be filed of each process that takes place, whether

it has been approved or rejected. In the last instant clear evidence of the reasons why the requested agreement did not take place must be specified in order to protect the ECCC from improper ways of thinking that might be inconvenient to a healthy ecclesiastical development according to our times, especially if these are against the Manifesto and sane doctrine.

8. These norms will not affect the local directives in the territories that join the ECCC, since in most cases, they are created according to the culture, civil laws, particular needs in these territories as well as according to the idiosyncrasies of each country. As a way of example one shall look at the native citizens pastoral letters and other specific pastoral letters.

9. The Ecumenical Primate See will be the one in charge of determining which territories will be under the supervision of the Canonical Judicatory for Worldwide Church Affairs, as far as ecumenical relations are concerned, and that the norms will be applied worldwide in order to observe the same uniformed and organized process for all.

10. Those churches which approach us requesting any type of mutual concordat or full union will have to fulfill the following requisites:

Provide the name of the Church.

Country

Apostolic Succession

Juridical

Name of the presiding Archbishop/Bishop

Name and number of Bishops and Auxiliary Bishops (if any)

Number of Missions or communities of faith

Religious Orders, Institutes, Consecrated Communities of life

Other (communities of virgins, widows, religious groups, etc.)

Societies of Apostolic life

Evangelical Profiles

Social Pastoral Projects

Ecclesiastical Territorial Regions

Number of Vicar Generals

Episcopal Vicars (specify number of presbyters and those with Episcopal orders)

Rituals accepted for the Eucharistic celebrations: Vatican II (Novus Ordo), Tridentine

Mass, Book of Common Prayer if coming from the Anglican tradition,

Mass of St. John

Chrysostom's, the Old Catholic Mass.

Explanation of position regarding the Seven Sacraments

Procedure applied to the election of Bishops.

Requisites for the ordination of deacons, presbyters (academic level)

Ritual used for the orders of Deacons, Presbyters and Bishops

Territorial form of government (local cannons and regulations)

The Advisory Board according to the Roman Codex of 1983

The Advisory Board and Consultation is derived from the Roman Codex Part II, *The Hierarchical Constitution of the Church, Section 1 Chapter 1 The Roman Pontiff and the College of Bishops*. Unlike the Roman Church the Ecumenical Catholic Church of Christ does not have Cardinals. The highest rank of office is Archbishop. Furthermore, where Rome will only have Cardinals' act as the advisors to the Pontiff, appointed by the Pontiff, the ECCC's Advisory board is comprised of those chosen and appointed by the Ecumenical Primate which include the Nuncios and may include other clergy and laity when acting in said capacity act as one body with the Ecumenical Primate as the head and never acting without the head, and is subject to the power of the Ecumenical Primate.

In addition to a consultative board, where the Nuncios are concerned, the Advisory Board also acts toward collegiality among the church leadership exercising collegially their function as Archbishop amongst other Bishops and Clergy. It is the right and duty of all members of the Advisory Board to attend Synods, to govern their respective countries, dioceses, and other appointments and to have a deliberate vote on issues presented at the Synod or other issues as requested by the Ecumenical Primate. Decrees may be constructed by the Advisory Board and presented to the Ecumenical Primate but may not be effective until the Ecumenical Primate affirms and confirms the decrees by signature and seal.

The Ecumenical Primate in consultation with his advisory board will prepare with the bishops Concordats of full union with all other catholic rites who can prove true catholic Primatial succession. Also, for sharing the Evangelization and social

betterment with our sisters and brothers from other Christian churches.

Article IX

Ecumenical Relations: The Call to Ecumenism and the Ordination of Women according to the Manifesto of the Ecumenical Catholic Church of Christ not found in the Roman Code of Canon Law (1983)

The ECCC has reached a worldwide consensus to accept the Ordination for women to the Priesthood or Episcopacy as we see this as a sign of the Holy Spirit.

FULL UNIONS, CONCORDATS AND SIMILAR AGREEMENTS

11. In the case of a full union, it is obvious that the full acceptance of the Manifesto of the ECCC has taken place without affecting the autonomy of the new Churches' Dioceses concerning their individual ways of government as long as their administration and ways of acting will not harm the Entire Church nor contradict the Manifesto.

12. In the event of full union with churches presided by their Archbishop or bishop in his function, ecclesiastical jurisdictions, and territories will be areas of discussion between him and the Ecumenical Primate of the ECCC to reach a mutual agreement (see jurisprudence regarding former concordats a full union, Philippines, Canada). The Canonical Judicatory for Church Affairs will, in such cases, assist, make suggestions, or

recommend to the Ecumenical Primate in order to contribute toward the final decision.

13. **Full union** implies the coverage of the new member under the name of the ECCC, which does not apply to those churches that only request a concordat of recognition of the sacraments. God, in his infinite love, wishes for us, human beings, to understand His calling to be a family, in order to be able to offer the testimony that unity is possible within diversity.

14. In order to achieve a full implementation of these agreements there are several important aspects that must be taken into consideration by the church requesting to become a member of the ECCC, in such a way that we can promote a communion of faith among the Catholic rites, as indicated in the Manifesto.

These are some of the basic aspects:

14.1 Have Valid Apostolic Succession

14.2 Share the same Theology about the Sacraments

14.3 Have kept the Doctrine as it was originally given

14.4 Have a clear concept of the Bishop Collegiality and its importance.

**IN THE EVENT OF LACK OF COMPLIANCE WITH FULL
UNION,**

**CONCORDATS AND AGREEMENTS AND WAYS OF
PREVENTING THEIR RUPTURE**

15. The lack of compliance by one or both of the parties who have signed the agreements implies the nullity or discontinuance of such agreements, not without having first tried to establish a brotherly dialog between the parties in order to resolve their issues. In the

event of not being able to arrive to a positive outcome or of proved evidence of grievous fault the parties will be relieved from their mutual compromise. This should be communicated at once to the worldwide Church.

16. It is of the utmost importance that an ecumenical dialog be established, not only at the hierarchical level but also at grass root levels, since they are the ones who suffer the most when divisions occur.

17. In order to prevent these ruptures it is imperative that each church identifies its history, its doctrines, and it is clear about who her partners will be; about the boundaries

in which the dialog will take place but, above everything else, it is important to have respect for the other person and his form of faith. This will allow a true dialog among believers within the experience of their respective lives together.

18. It is important that both churches, the one applying for membership as well as the ECCC, as the host church, have a clear vision of the following aspects:

THEOLOGICAL OR ECUMENICAL LEVELS.

This is a theological pastoral dialog conducted in the way as seen among the great historical churches. This mutual understanding covers the hierarchical level as well as the level of the laity, in order to preserve mutual sharing within their diversity, based on knowledge and mutual respect.

SPIRITUAL LEVEL OR SPIRITUAL ECUMENISM.

This is the soul of the ecumenical dialog and is based on the common prayer for all Christians and other denominations who seek to resolve the problems of division that affect all people. Another level is the reading and mutual study of Holy Scripture, the very source of our identity and the motor behind our common approach.

SOCIAL ECUMENICAL LEVEL.

This is in reference to the efforts implemented in terminally ill, Shelters for the homeless, Centers for Immigrant Services, Vocational and Rehabilitation schools for youth at risk, etc. Social services are an opportunity for the Christian interaction of both churches which creates unity through mutual understanding.

19. In order to avoid future ruptures and burning outs, before pursuing any further, all levels of ecumenism must be analyzed with the applying church, according to Article 18, and, in the event that at the present moment union cannot be achieved, it should be immediately made known as soon as the information mentioned in article 10 is received.

CONCLUSION

The Ecumenical Relations, in the broader sense, must be treated very carefully within the context of charity, respect and clarity in order to open the possibilities towards agreements.

We must be very clear, as we have said before, that an ecumenical dialog does not imply the negation of our identity as a Church confronting doctrinal differences of other Churches. On the opposite, we must base this dialog upon what we share in common. The basic condition to achieve an effective roll in an ecumenical dialog is the inner conviction which can lead us to a change in mentality, getting out of old schemes of thoughts and therefore demonstrating that we as Christians can build a sign of true unity open to other Christians of other churches, putting

aside religious fanaticism that only leads to hatred and division within a society already victimized by an ecclesiastical absolutism proper of great churches already polarized.

Active and contemplative Ecumenical Relations well led before our brothers and sisters in Christ will make us shine together, as a family, as a light from above giving witness within a society so much divided, opposing the love of God for our Times.

PART II

NORMS FOR THE ADMINISTRATIVE AND PASTORAL AFFAIRS

It should be noted, before beginning Part II, that this section deals with canonical judiciary matters. As it is stated in the Manifesto, the Canonical Judiciary only has faculties to act to assist the Ecumenical Primate. This is quite different from the Roman Code of Canon Law. As the reader reviews Part II of the Manifesto notes should be taken. At the end of the Judiciary, Section, I would encourage the reader to review the extensive nature of Roman Juris Prudence in the Code of Canon Law of 1993. It would be rather daunting to consider the entire body of the Code to be cited in this text. Suffice to say, this is one area where the ECCC uses the Codex as a guideline. For further insight into the differences I refer the reader to The Code of

Canon Law of 1983 Book VI, *Sanctions in the Church* (All Parts), Book VII, *Process* (Part I: *General Trials*, Part II: *Contentious Trial*, Section II: *The Oral Contentious Process*, Part III: *Certain Special Procedures*, Part IV: *Penal Procedure*, Part V: *On the Manner of Procedure in Administrative Recourse and the Removal and Transfer of Pastors*, Section I: *Recourse Against Administrative Decrees and Section II Procedures in Removal and Transfer of Pastors*.

In areas of Procedural Law and Penalty even though the ECCC follows the spirit of the Code of Canon Law of 1983, unless authorized by the Ecumenical Primate to form or institute a Tribunal, the final say on any juridical process, procedure or penalty in the sentencing phase is at the sole discretion of the Ecumenical Primate or his delegate.

Keeping in mind that bishops by Divine institution are called to be Pastors of the Church under the guidance of the Holy Spirit, in such a manner that, by exercising their office (ontological aspect), being teachers and protectors of sane doctrine, and fulfilling the priesthood of the sacred Orders (Matthew 4:23-24), by exercising their ministry and thus helping toward the government of the Church in the world (administrative aspect). By virtue of their Episcopal consecration (the culmination of the Sacrament of the Priestly Order) they are

united to the Episcopal College, and thus have the responsibility to help in the building of the Kingdom through such functions as: pastoral care, administration, governing, teaching, and hierarchical judicatory (Matthew 10:5-15) and being the proprietors of Church properties. The Episcopal College is formed by those who are **fully united** to this body with the Ecumenical Primate as the head. **Therefore: It is their responsibility to have common norms, and to elaborate local** It is their responsibility to have common norms, and to elaborate local regulations that allow the good general administrations to show good governing of the Dioceses, as well as of the faithful who belong to it. Consequently, it is necessary to unify the necessary criteria at the worldwide level, in such a manner that there is *only one voice witnessing their Collegiality, the maturity and seriousness of the faith of the Church* and her organisms.

Even with the existence of a worldwide church in her normative character that allows a uniformed general administrative structure, the Bishops in their respective Dioceses or individual territories can implement local norms that help toward administering the people of God under their care, as long as these norms do not contradict the general norms. (See "The Manifesto" greater autonomy for the Dioceses). The norms generated by our Church and adapted to the signs of the time, like the ECCC, must be practical, must have reachable goals which will assist the work of the pastors in their care

toward the laity, and should never become a heavy load for the people. They must be directive and flexible, conducive to the healthy leadership of the Church. We could say that the administration of the Church is the reordering of all its assets, in such a manner that the Church fulfills her mission. The Bishops, responsible of the correct administration, not only must think about the economic, the material and human assets, but moreover the spiritual assets, when generating any norm whether general or local. (1Cor.4, 1-2).

Even when in this effort is always present a sane desire and a good will, the Bishops, when generating legislative norms, must be careful not to fall into these two dangers while creating administrative changes:

-Wishing to be so much organized that there is no room for the Holy Spirit.

-Being so mystical to leave everything to God's will without any previous plan.

The former, in addition of being confusing, creates a waste of time and assets becoming less effective in performing our mission as a Church. Let's seek an administration *guided* by the Holy Spirit.

Every church is considered by the different civil governments as an entity of public wellbeing without interest of profit, which implies that the Church is regulated according to

its own administrative order. For this reason is *The Canonical Judicatory for Worldwide ECCC Affairs must include in itself the functions of a Commission for Administration*, so that it can assist the Ecumenical Primate See in the elaboration of norms which will help in the administration of the ECCC at large: Like Human resources (the incardination of clergy in those territories where the ECCC does not exist, culture, guidance and extension of different pastoral styles according to the need of each territory where there is no bishop yet).

The Canonical Judicatory must also assist and advise in the foundation of religious institutes, societies of apostolic living and other forms of consecrated living, in those areas where the presence of the ECCC does not yet exist in a juridical form. Among its responsibilities it shall also include the developing of workshops and gatherings of training for the clergy and seminarians, the organization of materials for educational purposes being in use for the local Churches, and those functions which will be delegated to this department by the Ecumenical Primate See. **(Luke 9:51-52) (Acts of the Apostles 6:1-7). Luke 8:1-3. John 4:8. Luke 10:1-2. Acts of the Apostles 2:44-46. Acts of the Apostles 4:36-37. Acts of the Apostles 18:1-3. 1Cor.1:28. 2Cor.8:18-22. Phil 4:10, 15, 16.**

Article I
CONCERNING THE ADMINISTRATION

We reiterate: The ECCC is organized in such an administrative manner that the General Norms and the Local Norms do not contradict each other.

The Ecumenical Primate See will determine those works which require the assistance of the **Canonical Judiciary for Worldwide ECCC Affairs**.

The Canonical Judiciary has the faculty in this respect to assist the Ecumenical Primate See in the creation of administrative norms, to accept applications for clerical incardination and the reception of Religious Orders, Societies of Apostolic living and other forms of consecrated ways of life (monks, eremites, consecrated men and women, widows, and individual religious vows) in those territories where the juridical presence of the ECCC does not yet exist, or in those territories where there is no Bishop and no organized diocese (it must be understood that this applies to those Vicar Generals and Episcopal Vicars under the Ecumenical Primate See. It does not apply to the Episcopal Vicariates under a Diocesan Ordinary). It also must assist the Ecumenical Primate See in studies of feasibility concerning the opening or not opening of Ecclesiastical Missionary Communities and other aspects in regard to the administration and the diplomatic protocol. Regarding individual Dioceses, the Canonical Judiciary for the Worldwide ECCC Affairs serves as a mediator or supervising

entity between these new territories and the Ecumenical Primate See, if needed.

Article II.

**ABOUT THE FOUNDATION OF COMMUNITIES AND THE
INCARDINATION
OF CLERICS IN AREAS WHERE THE PRESENCE OF THE
ECUMENICAL
CATHOLIC CHURCH OF CHRIST DOES NOT EXIST.**

1. Regarding the foundation of grass root Missionary Communities in those areas where the presence of the ECCC does not exist (it is understood as an area of a new church foundation) the existing norms should be applied regarding the selection of seminarians and/or the incardination of already ordained clergy.

-Evidence of Formation

-Application to enter the ECCC

-Church of Ordination (proof)

-Psychological test

-Recent photos

-Married priests and Deacons, a letter from the wife giving her consent, marriage

certificate or document of divorce and reasons for separation; in the event of a

Civil marriage a religious wedding ceremony shall be performed.

2. New founded Dioceses, or Vicariates following the directives of The Manifesto which gives them **greater autonomy** will be able to implement also their norms, following the characteristics, needs and particular idiosyncrasies of the country or states where they reside without contradicting the general norms given by the ECCC.

3. Before founding a church in a new territory a study of feasibility should be conducted and the possibility for growth in that particular territory should be analyzed as well as the real need to implement it and the means available for its realization, material as well as human aspects.

4. If the opening of a new territory has been approved, a site will be chosen by the local clerical team which will be also responsible for the good functioning of the church on site, and to apply for a non-for-profit status with the IRS, and the local institutions respectfully.

5. After a wise period of time and once it is evident the intention and the authenticity of the person in charge has improved for the church on that site, eventually a Vicar can be appointed under the direction of the Ecumenical Primate See.

6. As soon as it seems pastorally feasible in the territories the creation of a Diocese must be considered according to the guidelines of The Manifesto. The Church grows around the person of the Bishop since the clergy of the diocese receives from him their faculties. May the growth of the Church always give assurance to the people of God that they will never lack the office of a Bishop.

Article III.

**THE RECEPTION AND FOUNDATION OF RELIGIOUS
INSTITUTES,
ORDERS, SOCIETIES OF APOSTOLIC LIVING AND
OTHER FORMS OF
CONSECRATED LIVING IN THOSE PLACES WHERE THE
PRESENCE OF
THE ECUMENICAL CATHOLIC CHURCH OF CHRIST
DOES NOT EXIST.**
GENERAL NORM:

1. Before allowing the foundation or incorporations of Religious Institutes, Religious Orders, Societies of Apostolic living and other forms of Consecrated Life, the need for their acceptance must also be analyzed in relation to the ECCC or a specific territory outside the ECCC jurisdiction, and in the event that they come from other Churches and have applied to join our

jurisdiction, the reasons why they are separating from their original church must be clarified before being accepted.

2. Every institution of Consecrated Living which has not been created by the Ecumenical Catholic Church of Christ must fulfill the following requisites when applying for acceptance, integration or incorporation into the ECCC:

-Name of the original Church and year of foundation

-Its status in the original Church (Pious Foundation, Diocesan Rights,

Autonomous Rights: term that substitute the Roman term of Pontifical Right).

-Name of the Founder

-Project of Life (Apostolic) and the way in which it is economically feasible

-Constitutions or "Regulae"

-Members (also how many novices, postulants, temporary or perpetually professed members)

- Request for a priest as spiritual guide

-Commitment to create a canonical I.D. guaranteeing legal and economic status

-The Institutes of Consecrated Living will be classified in accordance to their

vocational purpose; Lay Institutes and Clerical Institutes

4. The Religious Institutes will also be classified according to their way of Life:

-Institutes of Active Living

-Institutes of Contemplative Life, Monasteries and Cloisters

5. The Early Church Consecrated ways of Life, such as:

-Eremit

-Hermitages

-Consecrated Virgins and Widows (how can they associate among themselves)

These religious figures shall have the same attention, rights and duties of the Institutes of consecrated life, orders and monasteries.

6. Those coming from other Churches will have a probation period between 1 to 2 years in our Church, at the end of which their adaptation process will be mutually evaluated as far as their permanent status or dissociation from our Church is concerned.

7. The members of other Churches which have no Autonomous Rights located in territories where the figure of a Vicar is present, but a Bishop does not exist yet, will be

subjected to the authority of the Ecumenical Primate See until such a time when a Bishop in that territory is appointed or elected, so they will be under his supervision and their process of approval is completed.

8. Every Religious Institute that has achieved the status of Autonomous Right will be subjected to the Ecumenical Primate See but they must observe the norms of the Diocese where they are located and must collaborate with its work as well as with the work of its Bishop and its Diocesan clergy.

9. Each Religious Institute has its own rules and regulations by which they are internally governed. In addition, they must obey the general norms that bind the Church worldwide as well as those local ones (by which the Diocese is governed).

10. The above does not apply to those territories with bishops already present since the larger autonomy is granted by The Manifesto; these bishops can apply their local norms and regulations as long as they are consistent with the general norms of the Church. Each church must develop its own archives with its religious foundation processes.

11. Each process of a religious foundation or of incardination of institutes or forms of consecrated living, whether those done by the Bishops in their individual territories as well as those performed by **the Canonical Judiciary for the ECCC Affairs**, must be introduced with the complete documentation and in due time for its approval or rejection to the Ecumenical Primate See.
12. The Ecumenical Primate See will be the one in charge of announcing to the worldwide Church the approval of the Religious Institutes or Incardination or incorporation of those Institutes or Orders from other Churches who have joined the ECCC.

Document of Referral:

**Regulations for the foundation and development of Institutes
for Religious Living
and other forms of Consecrated Life ECCC:
Example of the Diocese of Costa Rica and the Archdiocese of
Canada.**

**(In the Document for the foundation and development of
Religious Living and other
forms of Consecrated Life -ECCC Diocese of Costa Rica- you
can find the processes,**

step by step, for the foundation of religious experiences and
how congregations must
be internally structured. See also our worldwide Third
Franciscan Order let under
the Spiritual Guidance of the Archbishop of Canada.

The commitment that the Ecumenical Catholic Church of Christ makes to the People of God Worldwide is that of *Ecumenism*. For the Church, Ecumenism is to be understood and defined as *Caritas (Charity)*. Following the writings of St. Paul in Colossians 3:14 (Green, p. 915). "And above all these, add love, which is the bond of perfectness, and let the peace of God rule I our hearts, to which you also were called in one body and be thankful" of which comes the song, "Where Charity and love prevail there, I am present."

Article X

The Rejection of Fanatism

The Ecumenical Catholic Church of Christ rejects any act of fanaticism because it is not Christian, and not inspired by the Holy Spirit.

Fanaticism is typically defined as "excessive, irrational zeal." Fanaticism can develop within a variety of different traditions, but this does not mean these traditions are in their very nature fanatical. Non-fanatical forms of various traditions do indeed exist, including non-fanatical Christianity, non-fanatical Islam, and non-fanatical secularism. For the purposes of this article, "Christian fanaticism" will be defined as "excessive, irrational

zeal by professing Christians about their faith.”

It may be helpful at this point to reflect first on non-Christian fanaticism, which at times has led to persecution of Christians, and then to reflect on Christian fanaticism. First, if there is fanaticism that leads to the persecution of Christians, what should be a Christian’s response? Peter directs Christians enduring persecution of some sort (indicated in 1 Peter 1:7; 2:20; 3:14, 16, and other verses, but especially 4:1, 19; and 5:8–9) to respond in several ways. Space does not allow a full exposition of 1 Peter, but Peter’s direction in this letter to his persecuted brothers and sisters includes committing themselves into God’s care (4:19); enduring in hope in light of the culmination of salvation of God’s people at Jesus’ return (1:1–13); laying aside one’s own evil (2:1, 11–12); submitting to civil government, which is indeed given by God to rule society and to establish order and justice in it (2:13–15; Romans 13:3; Titus 3:1); living in purity and not taking vengeance (chapter 3).

As far as Christian fanaticism is concerned, we must first ask whether it is biblical. Despite the confident claims of some, it is not. We are not speaking here of zeal itself, only of irrational zeal. Proper biblical zeal is indeed highly commendable. As Galatians 4:18 states, “It is fine to be zealous, provided the purpose is good.” It is the irrational zeal which is unbiblical and sinful. We see this very clearly in what Jesus identified as the greatest commandment: “Love the Lord your God with all your heart and with all your soul and with all your mind” (Deuteronomy 6:5; Matthew 22:37). When we read “with all your heart,” we think “with all your emotion,” since present-day Western culture thinks of the heart as the seat of the emotions. But to read it this way is to misinterpret it, since the ancient Israelites considered the heart to be the seat of one’s emotions, will, and intellect. In fact, the Greek rendering of the Hebrew word for “strength” in Matthew 22:35 is “mind,” and it means

literally “deep thought or understanding.” So, this greatest of Old Testament commandments demands loving God not only with emotions and zeal, but also with one’s mind and intellect. Therefore, any irrational zeal, according to Jesus’ own words about the greatest commandment, is, actually sin. One cannot love with all one’s mind, with deep thought and understanding, and also love irrationally.

A Christian is called to love God with all of his or her mind. Thus, political, economic, moral, legal, and scientific issues must be fairly depicted and intelligently and thoughtfully pondered. Unfairly depicting opponents and their arguments is prohibited, as is neglecting to do the hard intellectual work of deep study, and arrogantly refusing the insights of trained, knowledgeable experts in various fields. Christians are sometimes guilty of this kind of indiscretion. And even worse, they can be proud of their anti-intellectualism when they ought to be ashamed. It truly is wicked, since it involves intentional rejection of one third of the greatest commandment.

The increasing frequency of both non-Christian and Christian forms of fanaticism is alarming, for although we live in a technologically and scientifically advanced age, we also live in an age of widespread ignorance. But whatever the cultural norms, fanaticism by Christians about Christianity is unbiblical, unwarranted, and has no place in our lives (Retrieved 1/7/21: www.gotquestions.org/fanaticism-Christian.html).

Article XI

Ecumenical Experts

The Ecumenical Primate encourages among his bishop's courses for Ecumenism and to invite "experts". Every bishop shall have in his diocese a delegate for ecumenical matters.

According to the World Council of Churches, At the heart of the ecumenical movement stands the keen desire of Jesus "that all may be one," and churches around the world for over a century have answered this call through earnest and intentional efforts to overcome historic divisions and to unite in fellowship and service of the coming reign of God (Retrieved 2021, World Council of Churches).

The concept of Ecumenism has been a church concern since *Pacem in Terris* (1962, Pope John XXIII). Some Catholic churches tend to be exclusionary not only for those who may have an interest in that particular denomination, but for the people of God who wish to experience God's grades expressed interdenominationally. Some churches do not allow those who have been divorced, had abortions, are homosexual or of another faith to share at the Table of the Lord and receive Holy Communion. The liturgical celebrations, rich as they are, are sometimes, depending on the denomination held exclusively for the congregants of that particular denomination and inclusivity from other denominations is banned. The concept of Ecumenism is to reach out to all Christian and in particular, Catholic denominations and dialogue and share ideas and most importantly, reach an agreement where intercommunion is shared inclusively. This does not mean that a person must sneak, abandon, or leave their faith tradition in order to enjoy the richness and celebration of another faith tradition. The Ecumenical Catholic Church of Christ promotes well informed ecumenical joys of the Holy Spirit through agreements with

other denominations who wish to gather, share, and pray with members of the ECCC. In order for this to happen in a smooth and sometimes expeditious manner this Article intimates many of the points in *Pacem in Terris* where Pope John XXIII illustrated the importance of open dialogue amongst the Churches of God welcoming diversity. To celebrate diversity Article XI of the ECCC Manifesto is in part synchronous with the Codex Canon 383§3, *"[The diocesan bishop] is to act with kindness and charity toward those who are not in full communion with the Catholic Church, fostering ecumenism as it is understood by the Church."* This Canon of the Codex is seen as a conciliar-inspired canon integrating diverse parts of *Christus Dominus* 16,18 and 23 stressing the vast scope of the bishops duties especially in the realm of pastoral care. The Codex speaks about *"those deprived of ordinary pastoral care because of their way of life such as migrants, refugees, tourists, etc., the faithful of a different rite, members other Christian communions and those who **are not** baptized"*. However, the Codex also is careful how it allows the church to approach other ecumenically. It clearly defines and cautions and lidigates mainly against clergy that are deemed apostates, heretics or schismatics in Canon 1364 and lays out means of communication in Canons 383n,844,1365, Consultation in Canon 844 and goes on to discuss ecumenism where marriage (Cn. 771), Converts (Cn 789), Ministry of the Word (Cn. 771), Missionary activity and mission of the church (Cn.786) with references to the Code of 1917 (Cn. 755 and 844). Given all this and more, the Ecumenical Catholic Church of Christ encourages its bishops to gather interdiocesan experts who may be or are familiar with the diverse communions in their particular diocese to reach out to The People of God and celebrate their gifts sharing the gifts of the Holy Spirit to **All People** regardless of who they are and where they came from, with the exception of those addressed in Article X of the Manifesto, *"Fanatism"*.

The Concept of ecumenism is to strengthen relations and cooperation with churches outside the Ecumenical Catholic Church of Christ. Therefore, it is encouraged that diocesan

bishops consider and implement what may be considered a counsel or advisory board of experts whose main job it is to encourage and to actively participate in the implementation and planning of ecumenical events where members of diverse denominations meet to share ideas and break bread including share in the Holy Sacrifice of the Mass and Holy Communion. This may done casually, in a scheduled meeting, via a retreat or other means necessary to open up communication and dialogue. By so doing, the Ecumenical Catholic Church of Christ is encouraging what has been called “The Fellowship of Churches” (World Council of Churches). This fellowship’s task is to strengthen relationships amongst religions and show a visible sign to the People of God, unity amongst Christian Churches and Inter-Cooperation in, and implementation of intercommunion programs and initiatives thus strengthening relationships and enhancing cooperation with all churches outside the Ecumenical Catholic Church of Christ.

Article XII

Jurisdiction of the Ecumenical Catholic Church of Christ

The Jurisdiction of the Ecumenical Catholic Church of Christ is present in countries around the world according to Old Canon Law (CIC), and being within the legal system of each Government, the ECCC is to be respected.

There are several areas of interest in this Article. The first references the word *Catholic*. As defined in 100.1§3-100.1c: Church is defined as the believing people of God (Catholic means Universal). Therefore, by charism and definition the ECCC is a Catholic (Universal) church and is to be found throughout the known world. It is a “real” denomination and faith-based Triune God community. In countries where

churches must be registered or incorporated the ECCC has followed all local, state, Federal, and Country laws. It has a large following and must be recognized as such and respected as such. The ECCC has its own laws which are known as the *Manifesto*, and it follows the Nicene Creed. In the United States of America for example, in order for a denomination (Church) to be recognized as a faith-based community, it must be registered with the Secretary of Each State as a non-profit organization (501-C-3 or LLC [Limited Liability Corporation]). It must have bylaws, a board of directors and must have a creed which it follows. As such, the ECCC is legitimate in the United States of America. The ECCC has similar legal precedence throughout the world. In addition, if modeled to the 1917 Roman Codex (CIC) and referenced to the present Codex it meets the criteria as a church and, just as the Roman Catholic Church is recognized throughout the known world so, too, the Ecumenical Catholic Church of Christ is a legal system of each Government and is to be respected as such.

The implications of this acceptance as a worldwide church have many civil political as well as ecclesiastically political ramifications especially when it comes to church representation. For example, in reference to the *Primate Nuncio* (See: **ER1-§1, §2, §3, §4, §5, §6** above.) this Archbishop Nuncio has the privilege to act as an ambassador to any worldwide country on behalf of the Ecumenical Primate and is to be respected as such (See in particular: ER1-§2).

Book 2 The Sacraments

Explanation: SIII-400 The 7-Sacraments

According to the Manifesto of the Ecumenical Catholic Church of Christ

The Spirit of the Law of the Roman Code of Canon Law of 1983 is accepted by the ECCC

We hold onto the belief that the seven sacraments (Baptism, Confirmation, Holy Eucharist, Reconciliation, Anointing of the Sick, Ordination and Matrimony) are part of our religious reality, given through God's grace for our salvation by the power of the Holy Spirit.

Explanation: SIII-400.1§1 Defined

- §1. This section of the Canons for the ECCC is identical in both nature and structure of that of the Roman Catholic Church. It is the *de facto* faith belief **that a sacrament is an outward sign instituted by Christ to give us grace** entrusted to the Church by Christ Himself as a sign by which faith is expressed and experienced, strengthened and enjoyed through devotion and worship. The sacraments are for the purpose of sanctifying the human condition in effect, and therefore contributes to the highest degree of unification with the Holy Trinity enjoyed by the finite human condition. The sacraments are to be dispensed only by sacred ministers with the exception of Holy Baptism, to which any baptized person, by virtue of their baptism, using the proper Trinitarian form and with full understanding of the matter of the form and sacrament. It is within the power of the Ecumenical Catholic Church of Christ Worldwide to define the sacraments validity, and to the laws governing the celebration, administration, reception, and acceptable definition of the sacrament according to Catholic Doctrine and dogma of the

Holy Trinity (Father, Son, and Holy Spirit). The first four sacraments, Baptism, Penance, Holy Eucharist, and Confirmation are known as the Sacraments of Initiation with the Sacrament of Reconciliation included. This section will discuss and define the structure and nature of all seven sacraments. It is essential, at the outset, to understand that the effect of each of the seven sacraments, except for The Anointing of the Sick formerly called, Extreme Unction, are to be done within the context of a sacred liturgy (The Mass). The proper for these sacraments may be found in the most current Roman Missal also known as the Sacramentary or current approved text by the Ecumenical Primate. Reference to the rubrics for the sacraments may be found within the Roman Sacramentary or in the two-volume series of The Rites and The Rites Vol. 2. (1983, New York, Pueblo Publishing Company) or any approved text by the Ecumenical Primate.

SIII-400.1-2: SIII-500 The Sacraments of Initiation

We celebrate the sacraments as part of the Lord's desire that we sanctify our lives; serve in this world as spiritual catalysts; shine as a light on the lampstand; and be the salt for the earth, preparing ourselves to enter His Kingdom, Recognizing the importance of the seven sacraments, we offer them to all sincere Catholics.

The Sacraments of Initiation: Baptism, Confirmation, Holy Eucharist. (And Reconciliation).

Baptism: Background History and Explanation

Contrary to popular belief, Baptism did not originate in the Jordan River with John the Baptist. During Jesus' time *washing* was the way of cleansing purifying oneself. Ritually it was used to remove sins and to make clean. We see in Levitical Law purification rites that were handed down by God to His people

providing the Hebrew people ways to identify those deemed impure or unclean and performing ceremonial rituals of cleansing (Redeemer, 1996). Exodus, 19:5-15 talks about ceremonial cleansings which we view today as one of the earliest ritual baptisms. In Exodus we see God telling Moses and the Israelite people, "*Now, if you will obey me and keep my covenant, you will be my own people. The whole earth is mine, but you will be my chosen people, a people dedicated to me alone, and you will serve me as priests*" ... Moses did as he was told, and God instructed him: "*Go to the people and tell them to spend today and tomorrow purifying themselves for worship. They must wash their clothes and be ready the day after tomorrow. On that day I will come down on Mount Sinai, where all the people can see me*" (NAB).

The purification rituals of the Old Testament can be considered to be a form of Baptism. For example, the High Priests of the time would immerse themselves fully clothed into the waters ensuring total cleanliness so that they would never be considered unclean. After all, they were Priests of God. Priests were expected to always carry out the cleansing ritual as prescribed before performing any priestly duty (Blank, 1998).

Even though Jesus was baptized, it is not logged anywhere where Jesus Himself ever baptized anyone. John, however, did baptize and called the baptism of water, *The ceremony of the righteousness*. John believed that God expected him to do the correct action to cleanse the children of God. John felt that water was the best ritual method, as laid out in Leviticus, to accomplish the will of God. Following Jesus' own baptism, Scripture tells us that God descended from heaven and baptized Jesus with the Holy Spirit proclaim Jesus to be His beloved Son (TTG, 2007). In turn, this outward sign and reception of the Holy Spirit, was offered to all the faithful who believed in God.

Matthew 28-18 (GNB), *The Great Commission*, after Jesus rose from the dead and showed Himself to his disciples, told

them, ““ I have been given all authority in heaven and on earth. Go, then, to all peoples everywhere and make them my disciples: baptize them in the name of the Father, the Son and the Holy Spirit, and teach them to obey everything I have commanded you. And I will be with you always, to the end of the age” . This is the point at which Baptism changed, and in the following years of the 1st and 2nd centuries, became a full sacramental ceremony” (TESC, 2011).

Historically, baptism was initially a full immersion process. Today some Christian Churches still perform baptism in this manner. The form of Baptism has Biblical roots as Martos, (2001) tells us that adults were being baptized by water and the Holy Spirit, but we are never really told if children included in the baptismal ritual. Today, the norm is child baptism and if not baptized as a child in the Catholic Church, the adult needs to enroll in the Rite of Christian Initiation for Adults (RCIA). Throughout the evolution of the Sacrament of Baptism the Church formulated criteria to be initiated into the faith tradition. These elements ranged from the needing a sponsor for 2 to 3 years to changing one’s occupation if it was not one that was approved by the church. The ritual itself was at one point stretched out over a number of days, and eventually was shortened to about 30 to 40 minutes and added to Sunday Mass (Martos, 2001). Today it is stretched out for about a year in most cases. We call this the *Catechumenate*.

Blank (1998), reminds us that in today’s society Baptism is very different from day’s past and the time of Jesus. Nonetheless, the meaning of Baptism remains intact. Baptism is a ritual which a person is either fully immersed or water is poured on the forehead as a gesture of the Biblical cleansing ritual as a means to remit sins and welcome one into the church.

Infant baptism, the common form of baptism today, is the modified version of the original full immersion baptism of John the Baptist and Levitical purification rites. Generally,

infant baptism is performed during a liturgical celebration (Mass) by a priest or deacon (TCLL, 2000).

In today's ritual there are several outward signs used to welcome the newcomer. We begin with *the Sign of the Cross* traced on the forehead by the priest and the godparents. This symbolizes that the child belongs to Christ, and it is a symbol of the love that Jesus has for that child.

Following the sign of the cross, there are the *Baptismal Promises*. The Baptismal Promises are based on the Apostles Creed and are made by the parents of the child. The parents are asked what they want for their child, and the response is for the child to be baptized. Following that the priest reads the baptismal promises which amount to the renunciation of Satan, his works, empty promises, and sin. Included is the acknowledgement of God as Creator, Redeemer and Sanctifier with the belief in the resurrection of the body and life everlasting. These same promises are made at Confirmation and the first Holy Communion.

Once the scrutiny is completed, the baby is then anointed with the sign of the cross with the Oil of Catechumens symbolic of one who is preparing to enter into the Christian faith and the Oil of Chrism (SJEC, 2010).

Baptism with water is next. This symbol relates directly with John the Baptist and his baptism in the Jordan. The priest

pours water on the head of the infant or the Adult if full immersion is not used, and the *form* is said, " *N. I baptize you in the name of the Father and of the Son and of the Holy Spirit. Amen.*" This welcomes the infant or adult into their new life in Christ.

The candle is the next symbol used. This is the symbol of new life and is considered to be the light of Christ. It is lit

from the Easter Candle (the Paschal Candle). The father or godparent who lights the candle stands beside the child.

Next is the white garment symbolizing the reception of being clothes in Christ and purity (Delaney, 2005). And the final outward sign is the Baptismal Certificate and Register. This is the final step and completes the baptismal ceremony. The child or adult has been baptized and the Church welcomes him or her into the communion of the faithful.

The Sacraments (Introduction)

According to the Roman Code of Canon Law-1983

The Sacraments of the Ecumenical Catholic Church of Christ and the Roman Catholic Church are identical in both form and matter. Theologically, they are the same. All sacraments are outward signs instituted by Christ to give us grace, follow a direct order of administration and both the Manifesto and Code of Canon Law agree totally on who is to dispense the sacraments.

We have seen the introduction to the sacraments as interpreted by the ECCC. Below is the introduction of the Sacraments according to the Code of Canon Law. Notice the subtleties.

PART I.

THE SACRAMENTS THE CODE OF CANON LAW-1983 AND ACCEPTED BY THE ECCC

Can. 840 The sacraments of the New Testament were instituted by Christ the Lord and entrusted to the Church.

As actions of Christ and the Church, they are signs and means which express and strengthen the faith, render worship to God, and effect the sanctification of humanity and thus contribute in the greatest way to establish, strengthen, and manifest

ecclesiastical communion. Accordingly, in the celebration of the sacraments the sacred ministers and the other members of the Christian faithful must use the greatest veneration and necessary diligence.

Can. 841 Since the sacraments are the same for the whole Church and belong to the divine deposit, it is only for the supreme authority of the Church to approve or define the requirements for their validity; it is for the same or another competent authority according to the norm of can. 838 §§3 and 4 to decide what pertains to their licit celebration, administration, and reception and to the order to be observed in their celebration.

Can. 842 §1. A person who has not received baptism cannot be admitted validly to the other sacraments.

§2. The sacraments of baptism, confirmation, and the Most Holy Eucharist are interrelated in such a way that they are required for full Christian initiation.

Can. 843 §1. Sacred ministers cannot deny the sacraments to those who seek them at appropriate times, are properly disposed, and are not prohibited by law from receiving them.

§2. Pastors of souls and other members of the Christian faithful, according to their respective ecclesiastical function, have the duty to take care that those who seek the sacraments are prepared to receive them by proper evangelization and catechetical instruction, attentive to the norms issued by competent authority.

Can. 844 §1. Catholic ministers administer the sacraments licitly to Catholic members of the Christian faithful alone, who likewise receive them licitly from Catholic ministers alone, without prejudice to the prescripts of §2, §3, and §4 of this canon, and can. 861, §2.

§2. Whenever necessity requires it or true spiritual advantage suggests it, and provided that danger of error or of indifferentism is avoided, the Christian faithful for whom it is physically or morally impossible to approach a Catholic minister are permitted to receive the sacraments of penance, Eucharist, and anointing of the sick from non-

Catholic ministers in whose Churches these sacraments are valid.

§3. Catholic ministers administer the sacraments of penance, Eucharist, and anointing of the sick licitly to members of Eastern Churches which do not have full communion with the Catholic Church if they seek such on their own accord and are properly disposed. This is also valid for members of other Churches which in the judgment of the Apostolic See are in the same condition in regard to the sacraments as these Eastern Churches.

§4. If the danger of death is present or if, in the judgment of the diocesan bishop or conference of bishops, some other grave necessity urges it, Catholic ministers administer these same sacraments licitly also to other Christians not having full communion with the Catholic Church, who cannot approach a minister of their own community and who seek such on their own accord, provided that they manifest Catholic faith in respect to these sacraments and are properly disposed.

§5. For the cases mentioned in §2, §3, and §4, the diocesan bishop or conference of bishops is not to issue general norms except after consultation at least with the local competent authority of the interested non-Catholic Church or community.

Can. 845 §1. Since the sacraments of baptism, confirmation, and orders imprint a character, they cannot be repeated.

§2. If after completing a diligent inquiry a prudent doubt still exists whether the sacraments mentioned in §1

were actually or validly conferred, they are to be conferred conditionally.

Can. 846 §1. In celebrating the sacraments, the liturgical books approved by competent authority are to be observed faithfully; accordingly, no one is to add, omit, or alter anything in them on one's own authority.

§2. The minister is to celebrate the sacraments according to the minister's own rite.

Can. 847 §1. In administering the sacraments in which holy oils must be used, the minister must use oils pressed from olives or other plants and, without prejudice to the prescript of can. 999, n. 2, consecrated or blessed recently by a bishop; he is not to use old oils unless it is necessary.

§2. The pastor is to obtain the holy oils from his own bishop and is to preserve them diligently with proper care.

Can. 848 The minister is to seek nothing for the administration of the sacraments beyond the offerings defined by competent authority, always taking care that the needy are not deprived of the assistance of the sacraments because of poverty.

The Sacrament of baptism is covered in the Roman Code of Canon Law under Canons 849-878. The ECCC follows these Canons.

Introduction

SIB-500§1-1°: Baptism

Baptism is the primordial sacrament of initiation. One who has not received baptism cannot be validly admitted to the other sacraments.

- §1. Baptism, Confirmation and Holy Eucharist are interrelated sacraments and require full Christian Initiation. There are rare exceptions however, for the reception of The Holy Eucharist (See SIE-700 The Holy Eucharist), without the known reception of Baptism and Confirmation (Ref. in part Roman Canon 843) in the ECCC Tradition, reception may be permitted in extraordinary circumstances, but only for those of the Christian Traditions and agree with both the Roman Catholic and Ecumenical Catholic Church of Christ's belief of, and definition of, as mystical as it is, in the Holy Trinity (Father, Son, and Holy Spirit) Three Persons in One God.

SIB-500§2: The sacred ministers cannot refuse the sacraments to those who ask for them at appropriate times, are properly disposed and are not prohibited by law from receiving them (Ref. Roman Canon 842).

- §1. Those charged with the care of souls and all the Christian Faithful, regardless of denomination, have the duty to see that those who seek the sacraments are duly prepared to receive the sacraments with Faith and Understanding of the meaning of the sacrament. This is to be done through appropriate and approved evangelization and catechetical formation that considers the norms published by competent authorities and approved by the Ecumenical Catholic Church of Christ.

SIB-500§3: The Catholic Minister may licitly administer the sacraments to Catholic and non-Catholic members of the Christian Faithful and if an Ecumenical Catholic Church of Christ minister or congregant attends another legitimate Catholic denomination and wishes to receive the sacraments, so long as there are no objections from that or our denomination, they may receive licitly only the sacraments of Reconciliation

and Holy Communion. However, this reception is not to be taken consistently until there is a document of intercommunion signed by that particular denomination and the Ecumenical Primate of the Ecumenical Catholic Church of Christ (In Part See Roman Can. 842, 843 & 844), or a true conversion has taken place and that person is an initiated member of the Ecumenical Catholic Church of Christ-Universal.

SIB-500§4: Baptism

1°. This is the first sacrament of initiation and follows all the Canons in the Roman Code from Canon 850 through and including Canon 871. As such, it is to be prescribed according to the most current liturgical books of the Church. The exception to this is in urgent cases when only what is required to the validity of the sacrament must be observed. The observable requirements consist of Water to be poured on the forehead of the recipient and the words, "*N. I baptize you in the name of The Father, and of The Son, and of The Holy Spirit. Amen.*" This "short rite" is to be performed in the case of Infant or Adult danger of death or at the point of death and for children of Catechetical Age. This rite also includes in the Canons, a chapter on "Preparing Unattached Adults for Confirmation and Eucharist along with the appendix, "Receiving Baptized Christians into the Full Communion of the Catholic Church" (Text and Commentary, pg. 615-616).

2°. In the event that a priest or a deacon is not present to confer the sacrament, and only if the infant, child or adult meets the criteria for an emergent circumstance (danger of death or at the point of death) including bringing a baptized child to the church, when baptism has previously been celebrated, any baptized Catholic Christian may perform the rite using the appropriate formula (*N. I baptize you in the name of The Father, and of The Son, and of The Holy Spirit. Amen.*). In such cases the canons clearly state that it the symbol of water is an element of cleansing one

from *their sins* and should be done only in minimal cases which is defined as *emergent circumstances* in this document. To ensure validity of this sacrament refer to Canon 849 in the Code of Canon Law which states: *Baptism the gate to the sacraments, necessary for salvation in fact or at least in intention, by which men and women are freed from their sins, are reborn as children of God and, configured to Christ by an indelible character, are incorporated in the Church, is validly conferred only by washing with true water together with the required form of words.*

3°. It is noteworthy to mention the wording, *their sins*. The 1917 Code intimated that Baptism was performed to remove *Original sins of Adam and Eve*. With this present Canon this sacrament is meant as a sign of healing and a onetime indelible mark on the soul as is voiced in the Creed, "*One baptism for the forgiveness of sins...*" and the exposition of newness of life as freedom from sin. At one point in history, The Council of Trent spoke about Baptism of Desire or (*in voto*). This would occur when the sacrament itself was not received but was *in voto* more for doctrinal completeness rather than to meet the Canonical significance of the sacrament itself (Trent, session VI, de iustificatione, c. 4; COD 672, Text and Commentary, pg. 614).

4°. The preparation for the reception of adult baptism is included in this Canon. It reinstates the catechumenate which was acknowledged in 1962 with the revision and the introduction of the Rite of Christian Initiation for Adults (RCIA) as part of the Vatican II reform of the liturgy.

5°. The Adult Catechumenate is divided into several stages and used by the local ordinary. The period of time in the Catechumenate is determined by the ordinary and is intended to be a period of time set aside for well-suited education in the seven sacraments with particular emphasis on the sacraments of initiation, Baptism, Confirmation and Holy Eucharist with the Sacrament of Reconciliation included. The Catechumenate is simply a time of learning not reception. At the completion of the

Catechumenate the reception of the Neophyte (one who is new and learning) takes place. The reception of the Catechumen traditionally is performed at the Easter Vigil, however that can be waved and performed any time with the permission of the Ordinary.

TITLE I.

BAPTISM (Cann. 849 - 878)

Can. 849 Baptism, the gateway to the sacraments and necessary for salvation by actual reception or at least by desire, is validly conferred only by a washing of true water with the proper form of words. Through baptism men and women are freed from sin, are reborn as children of God, and, configured to Christ by an indelible character, are incorporated into the Church.

CHAPTER I.

THE CELEBRATION OF BAPTISM

Can. 850 Baptism is administered according to the order prescribed in the approved liturgical books, except in case of urgent necessity when only those things required for the validity of the sacrament must be observed.

Can. 851 The celebration of baptism must be prepared properly; consequently:

1/ an adult who intends to receive baptism is to be admitted to the catechumenate and is to be led insofar as possible through the various stages to sacramental initiation, according to the order of initiation adapted by the conference of bishops and the special norms issued by it;

2/ the parents of an infant to be baptized and those who are to undertake the function of sponsor are to be instructed properly on the meaning of this sacrament and the obligations attached to it. The pastor personally or through others is to take care that the parents are properly instructed through both pastoral advice and common prayer, bringing several families together and, where possible, visiting them.

Can. 852 §1. The prescripts of the canons on adult baptism are to be applied to all those who, no longer infants, have attained the use of reason.

§2. A person who is not responsible for oneself (*non sui compos*) is also regarded as an infant with respect to baptism.

Can. 853 Apart from a case of necessity, the water to be used in conferring baptism must be blessed according to the prescripts of the liturgical books.

Can. 854 Baptism is to be conferred either by immersion or by pouring; the prescripts of the conference of bishops are to be observed.

Can. 855 Parents, sponsors, and the pastor are to take care that a name foreign to Christian sensibility is not given.

Can. 856 Although baptism can be celebrated on any day, it is nevertheless recommended that it be celebrated ordinarily on Sunday or, if possible, at the Easter Vigil.

Can. 857 §1. Apart from a case of necessity, the proper place of baptism is a church or oratory.

§2. As a rule, an adult is to be baptized in his or her parish church and an infant in the parish church of the parents unless a just cause suggests otherwise.

Can. 858 §1. Every parish church is to have a baptismal font, without prejudice to the cumulative right already acquired by other churches.

§2. After having heard the local pastor, the local ordinary can permit or order for the convenience of the faithful that there also be a baptismal font in another church or oratory within the boundaries of the parish.

Can. 859 If because of distance or other circumstances the one to be baptized cannot go or be brought to the parish church or to the other church or oratory mentioned in can. 858, §2 without grave inconvenience, baptism can and must be conferred in another nearer church or oratory, or even in another fitting place.

Can. 860 §1. Apart from a case of necessity, baptism is not to be conferred in private houses, unless the local ordinary has permitted it for a grave cause.

§2. Except in a case of necessity or for some other compelling pastoral reason, baptism is not to be celebrated in hospitals unless the diocesan bishop has established otherwise.

CHAPTER II.

THE MINISTER OF BAPTISM

Can. 861 §1. The ordinary minister of baptism is a bishop, a presbyter, or a deacon, without prejudice to the prescript of can. 530, n. 1.

§2. When an ordinary minister is absent or impeded, a catechist or another person designated for this function by the local ordinary, or in a case of necessity any person with the right intention, confers baptism licitly. Pastors of souls, especially the

pastor of a parish, are to be concerned that the Christian faithful are taught the correct way to baptize.

Can. 862 Except in a case of necessity, no one is permitted to confer baptism in the territory of another without the required permission, not even upon his own subjects.

Can. 863 The baptism of adults, at least of those who have completed their fourteenth year, is to be deferred to the diocesan bishop so that he himself administers it if he has judged it Expedient.

CHAPTER III.

THOSE TO BE BAPTIZED

Can. 864 Every person not yet baptized and only such a person is capable of baptism.

Can. 865 §1. For an adult to be baptized, the person must have manifested the intention to receive baptism, have been instructed sufficiently about the truths of the faith and Christian obligations, and have been tested in the Christian life through the catechumenate. The adult is also to be urged to have sorrow for personal sins.

§2. An adult in danger of death can be baptized if, having some knowledge of the principal truths of the faith, the person has manifested in any way at all the intention to receive baptism and promises to observe the commandments of the Christian religion.

Can. 866 Unless there is a grave reason to the contrary, an adult who is baptized is to be confirmed immediately after baptism and is to participate in the eucharistic celebration also by receiving communion

Can. 867 §1. Parents are obliged to take care that infants are baptized in the first few weeks; as soon as possible after the birth or even before it, they are to go to the pastor to request the sacrament for their child and to be prepared properly for it.

§2. An infant in danger of death is to be baptized without delay.

Can. 868 §1. For an infant to be baptized licitly:

1/ the parents or at least one of them or the person who legitimately takes their place must consent.

2/ there must be a founded hope that the infant will be brought up in the Catholic religion; if such hope is altogether lacking, the baptism is to be delayed according to the prescripts of particular law after the parents have been advised about the reason.

§2. An infant of Catholic parents or even of non-Catholic parents is baptized licitly in danger of death even against the will of the parents.

Can. 869 §1. If there is a doubt whether a person has been baptized or whether baptism was conferred validly and the doubt remains after a serious investigation, baptism is to be conferred conditionally.

§2. Those baptized in a non-Catholic ecclesial community must not be baptized conditionally unless, after an examination of the matter and the form of the words used in the conferral of baptism and a consideration of the intention of the baptized adult and the minister of the baptism, a serious reason exists to doubt the validity of the baptism.

§3. If in the cases mentioned in §§1 and 2 the conferral or validity of the baptism remains doubtful, baptism is not to be conferred until after the doctrine of the sacrament of baptism is explained to the person to be baptized, if an adult, and the reasons of the

doubtful validity of the baptism are explained to the person or, in the case of an infant, to the parents.

Can. 870 An abandoned infant or a foundling is to be baptized unless after diligent investigation the baptism of the infant is established.

Can. 871 If aborted fetuses are alive, they are to be baptized insofar as possible.

CHAPTER IV.

SPONSORS

Can. 872 Insofar as possible, a person to be baptized is to be given a sponsor who assists an adult in Christian initiation or together with the parents presents an infant for baptism. A sponsor also helps the baptized person to lead a Christian life in keeping with baptism and to fulfill faithfully the obligations inherent in it.

Can. 873 There is to be only one male sponsor or one female sponsor or one of each.

Can. 874 §1. To be permitted to take on the function of sponsor a person must:

1/ be designated by the one to be baptized, by the parents or the person who takes their place, or in their absence by the pastor or minister and have the aptitude and intention of fulfilling this function.

2/ have completed the sixteenth year of age, unless the diocesan bishop has established another age, or the pastor or minister has granted an exception for a just cause.

3/ be a Catholic who has been confirmed and has already received the most holy sacrament of the Eucharist and who leads a life of faith in keeping with the function to be taken on.

4/ not be bound by any canonical penalty legitimately imposed or declared.

5/ not be the father or mother of the one to be baptized.

§2. A baptized person who belongs to a non-Catholic ecclesial community is not to participate except together with a Catholic sponsor and then only as a witness of the baptism.

CHAPTER V.

THE PROOF AND REGISTRATION OF THE CONFERRAL OF BAPTISM

Can. 875 A person who administers baptism is to take care that, unless a sponsor is present, there is at least a witness who can attest to the conferral of the baptism.

Can. 876 To prove the conferral of baptism, if prejudicial to no one, the declaration of one witness beyond all exception is sufficient or the oath of the one baptized if the person received baptism as an adult.

Can. 877 §1. The pastor of the place where the baptism is celebrated must carefully and without any delay record in the baptismal register the names of the baptized, with mention made of the minister, parents, sponsors, witnesses, if any, the place and date of the conferral of the baptism, and the date and place of birth.

§2. If it concerns a child born to an unmarried mother, the name of the mother must be inserted, if her maternity is established publicly or if she seeks it willingly in writing or before two

witnesses. Moreover, the name of the father must be inscribed if a public document or his own declaration before the pastor and two witnesses proves his paternity; in other cases, the name of the baptized is inscribed with no mention of the name of the father or the parents.

§3. If it concerns an adopted child, the names of those adopting are to be inscribed and, at least if it is done in the civil records of the region, also the names of the natural parents according to the norm of §§1 and 2, with due regard for the prescripts of the conference of bishops.

Can. 878 If the baptism was not administered by the pastor or in his presence, the minister of baptism, whoever it is, must inform the pastor of the parish in which it was administered of the conferral of the baptism, so that he records the baptism according to the norm of can. 877, §1.

(#: Indica che il testo corrisponde alla nuova versione o a un nuovo paragrafo)

Cf: **Apostolic Letter issued motu proprio of the Supreme Pontiff Francis *Magnum Principium* by which can. 838 of the Code of Canon Law is modified (3 September 2017). This modification is accepted by the Ecumenical Catholic Church of Christ.**

(precedente versione):

Can. 838 §1. The direction of the sacred liturgy depends solely on the authority of the Church which resides in the Apostolic See and, according to the norm of law, the diocesan bishop.

§2. It is for the Apostolic See to order the sacred liturgy of the universal Church, publish liturgical books and review their

translations in vernacular languages, and exercise vigilance that liturgical regulations are observed faithfully everywhere.

§3. It pertains to the conferences of bishops to prepare and publish, after the prior review of the Holy See, translations of liturgical books in vernacular languages, adapted appropriately within the limits defined in the liturgical books themselves.

§4. Within the limits of his competence, it pertains to the diocesan bishop in the Church entrusted to him to issue liturgical norms which bind everyone.

Cf: Apostolic Letter issued 'Motu Proprio' "De concordia inter Codices" modifying some norms of the Code of Canon Law (31 May 2016)
[Latin]

CT-500: The Catechumenate

The Purpose and Meaning

The Catechumenate is a time set aside for those seeking entrance into the catholic church. It is a period of intense study where the neophyte, or candidate, learns everything from Church and Structure to Sacramentology of the church. According to the Roman Catholic Church, the usual period of study lasts one full year. Those that complete the study will be baptized into the Catholic Tradition usually on Easter Sunday. However, the day of baptism can be modified as can the length of study time and periods of study according to the particular pastor of the church from which the candidate is to enter the catechumenate.

This said, it should be noted that even though the time frame of study may be shortened, all the elements of study as outlined below in both the Manifesto and the Code of Canon Law must be fulfilled by the candidate. The Catechumenate may be

extended in time if the pastor feels that the candidates are not ready for baptism or the other sacraments of initiation.

There are two forms of baptism which both the ECCC and the Roman Church agree. The first is Infant Baptism. The time frames and age of the infant are outlined in the Code of Canon Law and the Manifesto. All the elements of infant baptism are also outlined. There, obviously, is no catechumenate for the infant. However, the parents and godparents of the infant must understand the commitment they are making for the infant prior to baptism. In the Western Church, unlike the Eastern (Byzantine Church), the infant receives only Baptism with the other sacraments of initiation given later in the child's formative years. If the child attends "Catholic" school, the education for the remaining sacraments of initiation are done during that time. If the child is not in "Catholic School," the tradition is to send the child to "Sunday School" where the child learns about the sacraments and over the course of time, as with the children in "Catholic School" are afforded the sacraments according to the timeline presented either as written in Canon Law or the Manifesto or by the timeline of the particular parish. In the Eastern Church however, all sacraments of initiation are traditionally administered at one time as an infant, excluding the sacrament of Penance, which again is not considered a sacrament of initiation. Regardless of if Roman, Ecumenical Catholic, or Byzantine, once the individual is sealed with the Holy Spirit through the sacraments of initiation, that person becomes a full member of that denomination and receives an indelible mark on their soul that never goes away regardless of if that person over time leaves that particular church. The question arises, what if the "Catholic" (Which all the churches are called) excommunicates the individual? Does that "indelible mark" go away since the sin is that egregious? These guidelines are also outlined in the Juris Prudence section Code of Canon Law and agreed upon by the ECCC.

The second form is Adult Baptism. According to both the Code of Canon Law and as outlined and agreed upon in the Manifesto, the adult enters the Catechumenate and once completed their studies, is conferred with all the sacraments of initiation, Baptism, Holy Eucharist and Confirmation (Penance is also included but not considered one of the sacraments of initiation or welcome into the full communion of the church). Below describes the catechumenate and what it consists of regarding study, time frames and impact of the sacraments.

The Catechumenate is a period of study consisting of four periods:

- Period 1§1: This is the inquiry period. The candidate (called *The Neophyte*) is evangelized and a clear conscience decision on the part of the Neophyte to be baptized must occur for the sacrament to take effect. The Neophyte at the end of the inquiry period without coercion and of free will makes a request to continue forward. If accepted by the priest of the particular parish, Period 1 ends with the *rite of entrance into the Order of Catechumens*.
- Period 2§1: There is no designated time limit for this period. Each case is decided separately and the length of time in the Catechumenate is decided by the priest of the particular parish, or so ordered by the Ordinary. This time period can extend from a few months to several years depending on the understanding, maturity, and readiness of the candidate. This period ends after the candidate has been duly tested and scrutinized by his or her catechumenate teachers and then upon the recommendation of the teachers the rite of election takes place liturgically during the Holy Sacrifice of the Mass after the reading of the Gospel. At that time, the candidate enters Period 3.

- Period 3§1: (Referring to Adult Baptism) This period is shorter than the previous two periods. Most of the time this period is during the Season of Lent as the church prepares for the Resurrection of Jesus at Easter, the Candidate is preparing for his or her spiritual resurrection from our human sin nature into a renewed life with Christ. This is a time of prayer, continued education and questions and answers, purification (usually culminated with the Sacrament of Reconciliation or the First Confession [excluding children]) and enlightenment. At the end of this period, the Candidate is again scrutinized and questioned on matters of faith, morals, and doctrine and, again is asked if he or she wishes to be baptized free from impediments, meaning of one's free will and without coercion. If all those involved with the candidate's formation agree, the candidate then receives the sacrament of Baptism on Easter Sunday (or another time if appropriate) and then moves into Period 4.

- Period 4§1: This is the final period and occurs after Baptism and continues throughout the Easter Season. This period is dedicated to the mystagog. The final phase of the catechumenate is called "mystagogy" because it is through baptism that the catechumens are given the insight of the royal priesthood of Christ. With that grace, they are brought to the table to eat and drink the full presence of Christ (The Holy Eucharist) in a way they have not yet fully encountered. The 50 days of Easter is a time to focus specifically on remembering that initiation into the Banquet in a systematic way. However, this is not like the catechumenate process. It is primarily a liturgical experience that takes place during the Sunday assembly. The neophytes might be gathered

once or twice in the Easter season specifically to remember and explore the experience of their initiation at the Vigil. But the systematic, catechetical process of the catechumenate ended when Lent began. Now, we would hope, the neophytes would enter the ongoing adult faith formation process of the rest of the baptized. And that process is, of course, mystagogical (a mystery).

§2. The root of “mystagogy” is “*agogy* (agoge),” which comes from the Greek word “*agogos*” (agogos). That means “leader.” So, pedagogy, for example, is about leading (or teaching) children. A synagogue is a gathering place (*syn-* “together”) to which people are led. Mystagogy is a process of leading (or training) into the mystery. Or perhaps a better way to say that is that mystagogy is initiation into that which is not yet fully revealed.

§3. When the inquirers move into the catechumenate, the process changes. Now, instead of spontaneous promptings of the Spirit that lead to revelation, we provide systematic and regular experiences of revelation. This happens in the celebration of the liturgical year in the Sunday assembly. The liturgical proclamation of God’s Word over the course of the year “unfolds the entire mystery of Christ” (General Norms for the Liturgical Year and the Calendar, 1).

§4. When the inquirers move into the catechumenate, the question shifts as well. We ask more specifically, “**How have you encountered Christ in the liturgy this week?**” We can ask that question in a variety of ways, but the goal is to lead them into the mystery in a less spontaneous, more systematic way by beginning with the liturgy (Team RCIA at: <https://teamrcia.com/2007/10/a-step-by-step-guide-to-mystagogy/>)

§5. So, the mystagogical process for the catechumens looks like this:

- An experience of Christ in the celebration of the Sunday liturgy
- A remembering and exploration of that experience that is prompted by mystagogical questions from the catechist.
- A like remembering of the catechist's and sponsors' experiences-those who have been given "insight" into the mystery through baptism.
- A clearer exploration of this encounter with Christ through the apostolic teaching handed down by the saints of the church (the "doctrine") (Team RCIA: <https://teamrcia.com/2007/10/a-step-by-step-guide-to-mystagogy/>).

SIB-500-§5: Baptism-Defining Children and Adults

Sib-500-§5-°1: The Code of Canon Law makes it a point to differentiate between children and adults. Similar to Civil law, calling the transition between childhood and adulthood, "the age or reason" (in most United States it is considered 18 years of age). The Code defines in Canon 852§1 "*...on the baptism of an adult is applicable to all who are no longer infants but have attained the use of reason.*" Whereas an infant is considered (§2) *non sui compos* (not of sound mind).

Sib-500-§6: Baptismal Water (See Canon 853).

1°. Water as a sin cleansing agent is the normal symbol used in the conferring of the Sacrament of Baptism. But, what if there is no water?

2°. Baptismal water is usually blessed at the Easter Vigil or during the course of the baptismal rite and no longer at the Pentecost Vigil as in the Old Latin Church. Apart from necessity

a minister of the sacrament who is not ordained should use water that is already blessed except in the case of necessity when there is not sufficient time to bless the water.

3°. Baptismal water should be pure, not polluted for the sake of authenticity and the sacramental sign of baptism is meant to be a cleansing sacrament. Polluted water does not cleanse, it infects and causes impurities (diseases). Depending on the climate the water should be heated beforehand and cleansed.

4°. As a change from Canon 853, the begged question remains, what if there is no water? For example, what if the baptismal neophyte is in a desert territory and water is either scarce or non-existent? Any substance like water, except for any form of alcohol, may be used. Therefore, if liquids like milk, cactus juice, or aloe is the staple and water does not exist, these elements may be used. However, it should be noted that using an element other than water is the exception and not the general practice.

Sib-500-§7: Immersion or Infusion (See Canon 854)

1°. The person being baptized may have water poured on their forehead or through full immersion so long as the immersion is safe. Infants should not be fully immersed, infusion on the forehead is sufficient. Adults may have baptism either by immersion or infusion. It is all a matter of local custom.

Sib-500-§8: Baptismal Name (See Canon 855)

1°. According to the Code of Canon Law, "Parents, sponsors and the pastor are to see that a name foreign to a Christian mentality is not given." This dates to the norms prior to the Code of 1917 (Canon 761) where it was required that a child be given a "Christian" name of a Saint, a virtue, or the like. In modern times however this law has been relaxed. Though a Christian name is preferred, so long as the name is not offensive to Christianity's beliefs or practices any name can be given. For

example, a person should never be given the name, Satan, or Lucifer or the like. However, if culturally applicable a name, though not necessarily of Christian origin like, Heather, or Tuwanda, or Ogana is acceptable.

Sib-500-§9: The Day of Celebration (See Canon 856)

1°. Though Sunday is the preferred day, baptisms may be celebrated any day but, if possible, at the Easter Vigil. Though the definition and rites of Canon 856 specify times of day when baptisms “should” be held, it is not necessary to adhere to the strictness of these times. It is also of importance that a community representation be present for a baptism. Of course, not the whole community, however, the purpose of baptism as the primary sacrament is to welcome into the “*Church Community*” the person. The prayers and support of the community are extremely important, particularly in the case of the adult baptism where the adult understands the importance of joining with a supportive Christian faith community.

2°. Regarding the baptism of Children, it is most preferred that the Child be baptized during the Easter Vigil (or Mass during the Day). The purpose of this strong request is symbolic in nature. Baptism on Easter further imparts the paschal character of baptism or on any Sunday when the Church commemorates the Lord’s Supper (life, death, and resurrection).

3°. Regarding adult baptism, it is most preferred that the adult receives the sacrament at the Easter Vigil, however, any other time is just as appropriate. Sunday is the preferred day of the baptism for the same reasons as found in **Sib-500-§6°3**.

Sib-500-§10: The Place of Baptism (See Canon 857) and the Baptismal Font (See Canon 858)

1°. The normal place of baptism is the Church oratory or the Back of the Church near the Altar unless just cause prevents this

from happening. Historically, baptisms were celebrated in outside venues like rivers or lakes; oceans, open pools, or ponds, the Canons were written mainly to protect the parochial rights of the public and to ensure safety through the clean water used in church. However, there is no objection to using venues other than a Baptismal Font in a church.

2°. Every parish and oratory are to have a baptismal font. The font need not be elaborate. A simple bowl and pitcher are sufficient. The name for the place where the baptismal font is placed is called a *Baptistry* or the place where the water flows for the baptism. It is a place worthy where someone is to be born again by water and the Holy Spirit.

3°. The Ritual of Baptism gives a clear definition of the place where the font is located, however, this can be redesigned at the disposal of the needs of the particular parish or at the discretion of the ordinary if needed.

Sib-500-§11: The minister of Baptism (See Canon 863)

Adult baptism is considered to be performed on a person 14 years or older and should be done by the bishop. However, as a revision to this code, the age stays the same, but any ordained minister of the Catholic Church may perform a baptism (Deacon, Priest, or Bishop). Others may perform a baptism in extraordinary circumstances see, **Sib-500-§4-°2**.

Sib-500-§12: Capacity for Baptism (See Canon 864)

1°. Without too much explanation, anyone wishing to be baptized and who has not been baptized in a valid Catholic or Christian using the appropriate elements and rite and instilling the appropriate sacramental character as defined in the Canons or Manifesto of the Church may be baptized.

2°. Individuals of other faiths not considered Christian, or those who have used improper illicit or invalid forms to impose the

sacrament must be rebaptized with a profession of faith spoken by either the candidate if an adult, or by a parent or godparent if an infant.

3°. If a baptism, even if suspected to be a Christian baptism, but uncertain if the properness of the faith tradition, that candidate is to be rebaptized *sub conditione* (*with conditions*- See Canon 869§1, §2, §3). During the ceremony as the water is being immersed or infused the celebrant is to say, *if you were not baptized validly or licitly before, I now baptize you in the name of The Father and of The Son, and of The Holy Spirit, Amen.*" The purpose of this is to ensure the legitimacy of the sacrament just in case a question should arise.

Sib-500-§10-§13: Qualifications for Adult Baptism (See Canon 865) and Completion of Sacramental Baptism (See Canon 866)

1°. See **Sib-500-§5** concerning Adult baptism. The Church's canons that cover Canon 856 of the Roman Code clearly states that the Adult to be baptized must be duly instructed and properly instructed as outlined and described, See **CT-500 The Catechumenate**. However, in danger of death so long as the adult understands the principles of truth encompassing the Catholic faith or Christian traditions and manifest a clear intention to receive the sacrament coherently and, if lives through the ordeal promises to observe the Commandments of the Christian religion, they are to be baptized.

2° Concerning the completion of the sacramental baptism (Canon 866), for an adult, that adult is to be confirmed immediately after baptism and participate in the celebration of the Eucharist and receive Holy Communion for the first time.

Sib-500-§14- The Sponsor (See Canon 872)

1°. This dates to ancient customs surrounding baptism. If a person was admitted to baptism and did not have a godparent, then a member of the church community would be asked to

assist them at least in the final preparation of the sacrament. The idea of either a godparent or sponsor is to assist the parents to lead the child to profess the faith by living the faith and showing by example.

Sib-500-§15: Special Cases for Baptism (See Canon 870: Abandoned Children; Canon 871-Living Aborted Fetuses).

1°. Taken directly from the Code, Canon 870, if an infant or child is abandoned and found and after an exhaustive search no parent is found that infant or child should be baptized immediately according to the law.

2°. In the case of the Aborted Fetus, Canon 871 is clear. An aborted fetus is to be baptized unconditionally! However, be very careful with this law. If the fetus is aborted and the parent(s) do not want the fetus to be baptized their wishes should be observed. If not, this can lead to a civil law suits and it can be viewed as child abduction even if the fetus is dead.

Sib-500-§16: Baptismal Record Keeping (See Canons 875 through 878)

1°. Canons 875 and 876 are an expansion of the canons found in the 1917 Code of Canon Law (The Codex) Canon 779. These two canons indicate the need for records to be kept (See Canons 877 and 878) and should be made available as proof of baptism and where the baptism took place. The baptism must be established through records or a legitimate means that has or will be documented in a particular parish or the chancery office or another ecclesial building meant to maintain church documentation and records if the fact of baptism is to be established as fact or disapproved in a cause of a declaration of nullification of a marriage.

2°. The pastor is to maintain parish baptismal records in a safe place in the parish. If the parish closes, the records need to be transferred to the archdiocesan offices or to the designated

parish or office by the Ecumenical Primate of the Church. If the records are maintained by electronic means, they should be accessible on The Cloud or in the Data Base of the Holy See if the records are needed in the case of an adopted child regardless of if the adopting parents are heterosexual or homosexual or any member of the LGBTQ community, a child born out of wedlock to a single parent, or in any other case where proof of baptism is necessary.

Sib-500-§17: Other Canons in the Roman Code not found here.

1°. Unless the Ecumenical Primate has removed the Code from the Manifesto any code missing in this section, or any other section holds fast and is to be observed by all members of the Ecumenical Catholic Church of Christ.

SC: The Sacrament of Confirmation

Background History and Explanation

The meaning behind the Sacrament of Confirmation has undergone many changes throughout the centuries. According to Loyola Press (Loyola Press, 2021), “It is almost universally accepted as a celebration of the Spirit within us and a time for affirming our Baptism,” however, there are different schools of thought that have defined the meaning of confirmation, its age and how it is to be celebrated.

In the early church the sacraments of initiation, Baptism, Confirmation and Holy Eucharist, were celebrated by adult catechumens at the Easter Vigil mass. Generally, this was done through full immersion baptism using the formula used today, *I baptize you in the name of the Father and of the Son and of the Holy Spirit, Amen.* The catechumens were dressed in a white garb usually a robe or tunic. Upon rising from the water, the bishop laid hands on the heads of the catechumens and anointed them with oil. Once completed, they went to a designated place of honor within the present community and participated in the

Holy Eucharist for the first time. The period of initiation lasted a few months with education and at the end the Holy Eucharist was celebrated and enjoyed.

The bishops separated anointing from Baptism because the Western Church, following the proclamation of Constantine making Christianity the state religion in the fourth century, allowed for more people to be baptized (Loyal Press, 2021). As Christianity spread throughout the countryside more and more people were being baptized making it impossible for the Bishops, who were also the governors of the towns and villages to preside at the Baptismal ceremonies. Soon, the Bishops began to delegate the Sacrament of Initiation to the presbyter and reserved the right of anointing to themselves. Today, the Eastern Church, all three sacraments of initiation at the same time. Western Bishops, during this time, also delegated Baptism to the priests and retained anointing and laying on of hands to themselves. The Western Churches therefore celebrated the Sacrament of Confirmation at a later time than the Sacrament of Baptism (Loyola Press, 2021).

During the Middle ages, the theology of Baptism was viewed as the sacrament of the initial gift of the Holy Spirit and Confirmation was the sacrament when the catechumen received the fullness of the Holy Spirit which incorporated the 7-gifts of the holy spirit (Wisdom, Understanding, Counsel, Fortitude, Knowledge, Piety and Fear of the Lord). The Middle Ages made Confirmation a Sacrament given to those around adolescents instead of infancy. Theologians taught that Confirmation was the “sacrament of maturity” (Loyola Press, 2021).

Confirmation is still looked upon today as *The Sacrament of Maturity*. It should be noted, however, that this does not imply that the candidate is Mature in faith, nor the signing of the cross on the forehead of the catechumen instantaneously imbues maturity on the individual. Conversion is a process. It is gradual

and as a person grows in faith so does their maturity. The anointing is an outward sign of grace given to the confirmand to assist him or her in their spiritual maturity. Faith is a life-long journey and the sacred anointing assists in that journey.

Confirmation is integrally related to Baptism and Eucharist. These sacraments are process oriented in that the Holy Spirit brings the faithful to full union with the church community, however, it is not meant to be an outward sign completing Baptism. Baptism is complete in itself, and Confirmation is complete in itself. The two Sacraments together are united in the Rite of Christian Initiation. According to the *Constitution on the Sacred Liturgy*, “*The Rite of Confirmation is to be revised also so that the intimate connection of this sacrament with the whole of Christian initiation may more clearly appear*” (71). The Catechism of the Catholic Church, in quoting the Dogmatic Constitution of the Roman Catholic Church says, “*by the sacrament of Confirmation, the baptized are more perfectly bound to the Church and are enriched with a special strength of the Holy Spirit*” (1285). *Lumen Gentium* (11) states: “*The sacred nature and organic structure of the priestly community is brought into operation through the sacraments and the exercise of virtues. Incorporated into the Church by Baptism, the faithful are appointed by their baptismal character to Christian religious worship; reborn as sons of God, they must profess before men the faith they have received from God through the Church.[4] By the sacrament of Confirmation they are more perfectly bound to the Church and are endowed with the special strength of the Holy Spirit. Hence they are, as true witnesses of Christ, more strictly obliged to spread the faith by word and deed.”[5](Lumen Gentium, Chapter 4: the Laity& Chapter 2: The People of God).*

The Sacrament of Confirmation also is associated with the Eucharist, where the Church unites in celebration of the death and resurrection of Christ. When Confirmation came before Holy Communion, it was viewed as a community celebration and in 1910, Pope Pius X mandated that children

aged 7 years may receive Confirmation, and at that point, Confirmation became the final sacrament of Christian Initiation.

Confirmation today celebrates the fullness of the Holy Spirit in the Church (Loyal Press, 2021) making the confirmand bound more closely with the church as a true witness and soldier of Christ.

The Sacrament of Confirmation is covered in Canons 879-896 in the Roman Code of Canon Law. Here is the Manifesto's understanding of Confirmation with all its parts.

The Roman Catholic Code of Canon Law Governing Confirmation

THE SACRAMENT OF CONFIRMATION (Cann. 879 - 896)

Can. 879 The sacrament of confirmation strengthens the baptized and obliges them more firmly to be witnesses of Christ by word and deed and to spread and defend the faith. It imprints a character, enriches by the gift of the Holy Spirit the baptized continuing on the path of Christian initiation, and binds them more perfectly to the Church.

CHAPTER I.

THE CELEBRATION OF CONFIRMATION

Can. 880 §1. The sacrament of confirmation is conferred by the anointing of chrism on the forehead, which is done by the imposition of the hand and through the words prescribed in the approved liturgical books.

§2. The chrism to be used in the sacrament of confirmation must be consecrated by a bishop even if a presbyter administers the sacrament.

Can. 881 It is desirable to celebrate the sacrament of confirmation in a church and during Mass; for a just and reasonable cause, however, it can be celebrated outside Mass and in any worthy place.

CHAPTER II.

THE MINISTER OF CONFIRMATION

Can. 882 The ordinary minister of confirmation is a bishop; a presbyter provided with this faculty in virtue of universal law or the special grant of the competent authority also confers this sacrament validly.

Can. 883 The following possess the faculty of administering confirmation by the law itself:

1/ within the boundaries of their jurisdiction, those who are equivalent in law to a diocesan bishop.

2/ as regards the person in question, the presbyter who by virtue of office or mandate of the diocesan bishop baptizes one who is no longer an infant or admits one already baptized into the full communion of the Catholic Church.

3/ as regards those who are in danger of death, the pastor or indeed any presbyter.

Can. 884 §1. The diocesan bishop is to administer confirmation personally or is to take care that another bishop administers it. If necessity requires it, he can grant the faculty to one or more specific presbyters, who are to administer this sacrament.

§2. For a grave cause the bishop and even the presbyter endowed with the faculty of confirming in virtue of the law or the special grant of the competent authority can in single cases

also associate presbyters with themselves to administer the sacrament.

Can. 885 §1. The diocesan bishop is obliged to take care that the sacrament of confirmation is conferred on subjects who properly and reasonably seek it.

§2. A presbyter who possesses this faculty must use it for the sake of those in whose favor the faculty was granted.

Can. 886 §1. A bishop in his diocese legitimately administers the sacrament of confirmation even to faithful who are not his subjects, unless their own ordinary expressly prohibits it.

§2. To administer confirmation licitly in another diocese, a bishop needs at least the reasonably presumed permission of the diocesan bishop unless it concerns his own subjects.

Can. 887 A presbyter who possesses the faculty of administering confirmation also confers this sacrament licitly on externs in the territory assigned to him unless their proper ordinary prohibits it; he cannot confer it validly on anyone in another territory, without prejudice to the prescript of can. 883, n. 3.

Can. 888 Within the territory in which they are able to confer confirmation, ministers can administer it even in exempt places.

CHAPTER III.

THOSE TO BE CONFIRMED

Can. 889 §1. Every baptized person not yet confirmed and only such a person is capable of receiving confirmation.

§2. To receive confirmation licitly outside the danger of death requires that a person who has the use of reason be suitably

instructed, properly disposed, and able to renew the baptismal promises.

Can. 890 The faithful are obliged to receive this sacrament at the proper time. Parents and pastors of souls, especially pastors of parishes, are to take care that the faithful are properly instructed to receive the sacrament and come to it at the appropriate time.

Can. 891 The sacrament of confirmation is to be conferred on the faithful at about the age of discretion unless the conference of bishops has determined another age, or there is danger of death, or in the judgment of the minister a grave cause suggests otherwise.

CHAPTER IV.

SPONSORS

Can. 892 Insofar as possible, there is to be a sponsor for the person to be confirmed; the sponsor is to take care that the confirmed person behaves as a true witness of Christ and faithfully fulfills the obligations inherent in this sacrament.

Can. 893 §1. To perform the function of sponsor, a person must fulfill the conditions mentioned in can. 874.

§2. It is desirable to choose as a sponsor the one who undertook the same function in baptism.

CHAPTER V.

THE PROOF AND REGISTRATION OF THE CONFERRAL OF CONFIRMATION

Can. 894 To prove the conferral of confirmation the prescripts of can. 876 are to be observed.

Can. 895 The names of those confirmed with mention made of the minister, the parents and sponsors, and the place and date of the conferral of confirmation are to be recorded in the confirmation register of the diocesan curia or, where the conference of bishops or the diocesan bishop has prescribed it, in a register kept in the parish archive. The pastor must inform the pastor of the place of baptism about the conferral of confirmation so that a notation is made in the baptismal register according to the norm of can. 535, §2.

Can. 896 If the pastor of the place was not present, the minister either personally or through another is to inform him as soon as possible of the conferral of confirmation.

Explanations of the Code on the Sacrament of Confirmation

SC-1§1-1°: Definition: According to Canon 879 of the Roman Code, “The sacrament of confirmation impresses a character and by it the baptized, continuing the path of Christian initiation, are enriched by the gift of the Holy Spirit and bound more perfectly to the Church; it strengthens them and obliges them more firmly to be witnesses to Christ by word and deed.

SC-1§2-1°: Sign and Symbol: The sacrament of Confirmation was foreshadowed in the Old Testament scripture and the culture of that day. The Natural Sign of Confirmation is oil. In the church tradition oil symbolizes abundance, joy, cleansing before and after a bath, limbering as is used by athletes, soothing, healing, health and as a beauty aid.

§2-2° The use in the Old Testament was a symbol used to anoint priests, prophets, and kings. These symbols are still enforced today in the anointing of Baptized Christians symbolizing them as “soldiers of God” against evil in the church. Priests and those elevated to the office of Bishop use oil as part of the ceremony.

§2-3° Types of oils: There are three types of oil that are used in the Church. The first is Holy Chrism used in Confirmations, Ordinations and Baptisms. The name *Chrism* comes from the Greek word, ἅγιο μύρο (ágio mýro) meaning, “an anointing”. This is where the word, *Christ* (Anointed One) is derived.

§2-3° The Form: The form of the Sacrament of Confirmation are the words spoken by the bishop. The Confirmand’s “new name” given as a sign of a new life in Christ and in the Church begins the form followed by the words, “be sealed with the gift of the Holy Spirit”.

§2-4° The Matter: The matter is the action performed by the Bishop (the laying on of hands and the anointing of chrism. Chrism is olive oil that is mixed with balsam and consecrated by a bishop.

§2-5° The Minister: The regular minister of Confirmation is the Bishop. According to the Roman Canon 882 *“The ordinary minister of confirmation is the bishop; a presbyter who has this faculty by virtue of either the universal law or a special concession of competent authority also confers this sacrament validly.”* Therefore, the preferred minister of the sacrament of confirmation is the bishop. However, at the discretion of the diocesan bishop or by order of the Ecumenical Primate, a competent well-trained priest

may take the place of the bishop as the minister of this sacrament.

§2-6° Faculties and Administration: According to Roman Canon 883, the following have the faculties to confer the sacrament:

§2-6°-1: Anyone within the limits of their territory and equivalent to a bishop, by law, or a well-trained priest only by special appointment on a one-time, individual basis.

§2-6°-2: The presbyter who baptizes one following the precepts of the Rite of Christian Initiation for Adults, and one who is not an infant by law, or one who is already baptized, and the priest admits that person into full communion with the Ecumenical Catholic Church of Christ, maybe the minister of the sacraments of Baptism and Confirmation at the same ceremony. The diocesan bishop needs to be informed of this action and still has the right to refuse the faculty and perform the ritual themselves.

§2-6°-3: Regarding those in danger of death, the pastor or any presbyter may automatically confer the sacraments of initiation without the permission of the bishop.

§2-6°-4: Documents must be kept. Regarding any situation or event of any and all sacraments of initiation, there must be records kept. These records are to be retained by the pastor of the particular church where the person received the sacraments

of initiation, regardless of if an infant or adult. If the particular church closed, those records are to follow the pastor to the new church, if one is to exist. If a new church is not to exist, the records are to be turned over to either the Chancery Office, to the Diocesan Bishop, The Archbishop of the Diocese or to the Ecumenical Primate in the Holy See. This to be done as proof of Baptism and Confirmation in the need presents.

§2-6°-5: The diocesan bishop is to administer confirmation personally or delegate its administration to another bishop, but, if necessary that faculties be given to another, it must be a well-qualified competent priest and only in individual cases.

§2-6°-6: The diocesan bishop is obliged to ensure that the sacrament of confirmation is conferred on his subjects who properly and reasonably request it.

§2-6°-7: If a presbyter is to administer the sacrament of confirmation, it must only be administered to those whose favor the faculty has been granted.

§2-6°-8: The bishop can legitimately administer the sacrament of Confirmation to the faithful in his diocese, even if they are not his subjects, unless there is an express prohibition by the candidates own proper ordinary. The diocesan bishop can

refuse to confer confirmation on anyone subjected to his authority with cause.

§2-6°-9: If the bishop is to administer the sacrament of Confirmation in another diocese licitly, that bishop need to at least reasonably presume that permission has been given by those dioceses ordinary, unless it is a question of his own subjects.

§2-6°-10: A presbyter granted faculties to confirm may administer the sacrament of confirmation even on externs in the territory designated for him unless there is a prohibition of their own proper ordinary; but such a presbyter may not validly confer the sacrament on anyone in another territory unless it has been granted to that presbyter by that diocesan bishop.

SC-1§3-1° Those to be Confirmed.

§3-2°: Any baptized Christian may be confirmed. If confirmed in another provable Catholic or legitimate Christian denomination, anointing need not occur, however a profession of faith must be administered and recited by the confirmand.

§3-3°: Outside the danger of death, to be licitly confirmed it is required, if the person has the use of reason, that one be suitably instructed, properly disposed and able to renew one's baptismal promises. The venue that this is to be done is according to the current Rite of Christian Initiation for Adults (RCIA). Once completed the coursework, which can be modified, but only with the permission of the diocesan bishop, a presbyter may not

alter the RCIA program unless direct to do so by the diocesan bishop.

§3-4°: The Sacrament of Confirmation may be denied for cause, such as the case of under threat, not freely the will of the adult, if proper intent is not there on the part of the requesting person. Unless it can be proven to be improper, mental disabilities are not legitimate cause not to dispense the sacrament.

SC-1-§4-1°: The Sponsor

§4-2°: As far as possible, the sponsor should be present for the liturgical ceremony. The duty of the sponsor is to act as a witness ensuring that the confirmed person acts as a true witness to Christ and faithfully fulfills the obligations connected to the sacrament.

§4-3° In order to be a sponsor, it is necessary that that person be baptized a Christian and preferably a member of the Ecumenical Catholic Church of Christ but does not necessarily have to be said member. Any legitimate Christian denomination is acceptable.

§4-4°: A baptismal sponsor is the preferred sponsor for the confirmation sponsor; however, this does not have to be the case so long as the sponsor follows SC-1§4-3°:

SC-2: The Institution of the Sacrament

SC-2§1-1°: Confirmation is an outward sacramental sign instituted by Christ to give us grace. Grace is defined as a particular and special relationship with God. Acts 2:2-4 clearly states, *"...And suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting. And there appeared to them tongues as of fire distributed and resting on each one of them. And there were all filled with the Holy Spirit"* (NAB). And, again in Acts 19:5-8 it is written: *"On hearing this, they were baptized in the name of the Lord Jesus. And when Paul had*

laid his hands upon them, the Holy Spirit came on them; and they spoke with tongues and prophesied” (NAB).

2§2-2°: The effect of confirmation is to imprint a new missionary character on the soul which cannot be lost therefore, confirmation is received only once. Confirmation increases and deepens the graces of baptism and incorporates one more firmly into Christ Himself, The Church, and the Mission of Jesus. Confirmation is meant to strengthen the ability to live, spread and defend the faith by increasing our share of the Holy Spirit, the seven Gifts of the Holy Spirit and the Fruits of the Holy Spirit.

2§2-3°: The History of the Seal: The Sacramental Seal of Confirmation comes from the Greek work *sphargis* (σφραγιδα). In early Christendom the Roman Soldiers would receive a brand known as a *sphargis* on their arm indicating the Roman legion to which they were subjects. It was a mark of honor and a source of privilege. The duty of the Soldier was to defend and expand the Roman Empire. Christians who have the *sphargis* (σφραγιδα) of Confirmation receive an increase in the grace of the Holy Spirit by which they have the honor and responsibility of expanding the kingdom of God and defending the teaching of Jesus the Christ, the King, not by way of the sword, but by way of charity to all human and animal kind. The character (brand) of confirmation is essentially a missionary character for life.

2§2-4°: The Meaning of the Gift of the Holy Spirit: The Gift of the Holy Spirit is derived from Isaiah 11:2-3 (NAB): *“The Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and courage, the spirit of knowledge and the fear of the Lord. His delight shall be in the fear of the Lord.”*

§2-4-1°: What are the Gifts of the Holy Spirit?: Wisdom, Counsel, Courage, Understanding, Knowledge, Piety, and Fear of the Lord.

SC§1: Record Keeping and Proof of Confirmation

SC§1-1°: See Roman Canon 894: “The prescriptions of Can. 876 (If it is not prejudicial to anyone, to prove the conferral of baptism the declaration of a single witness who is above suspicion suffices or the oath of the baptized person, if the baptism was received at an adult age) are to be observed for the proof of the conferral of confirmation.

SC§2-1°: Within the kept record are to be the names of the confirmed, the minister’s name, the parent’s name and the name of the sponsor. Also, to be included is the place of the confirmation, the date of the conferral.

SC§3-1°: The records are to be kept in a place designated by the Ordinary. Customarily, the record is to be kept by the pastor of the particular parish or in the diocesan curia or, in the absence of a curia safely kept in the chancery office of the Archbishop or in the archives of the Holy See. Documents may be kept by electronic means with the signatures of all those listed in SC§2-1° archived as written in the original archival book.

SC§4-1°: In the absence of the pastor, where an associate or assistant pastor has responsibility for the care of the particular church, upon return of the Pastor, the pastor must immediately, within a reasonable timeframe, not to exceed 72 hours, be informed of the confirmation and names of the confirmand and be shown the archival record.

MHE: The Most Holy Eucharist
Background History and Explanation

The regular minister of The Most Holy Eucharist is the priest or bishop. The recipient of the sacrament is any baptized Christian who is in the state of grace. Grace is defined as a *relationship with God*. In the Roman Catholic Church unlike the Ecumenical Catholic Church of Christ, the recipient of The Holy Eucharist is **only** a baptized **non-divorced Roman Catholic**. In

the ECCC so long as the person approaches with reverence and proper intent and is in the State of Grace, regardless of religious tradition or marital status, that person is welcome.

The Most Holy Eucharist is the sacrament of Thanksgiving. It is derived from the Greek word, *ευχαριστια* (*Eucharistia*) which means good (εὖ) and gift (χαριστας). Another name for The Most Holy Eucharist is *Holy Communion*, a word derived from the Latin, *Cum unus* (*With one or, With union*).

As we look at The Holy Eucharist, we see it as a *Natural Sign*. Since God speaks to us through nature, it is only right and proper that God send us a *Natural Sign* that we can relate to in an effort to understand His existence and presence here on earth. Wheat and Grapes are those *Natural Signs*. Wheat grain is made into wheat and grapes are crushed and racked and eventually made into wine. The idea is that bread from the wheat satisfies our hunger, and wine from the grapes brings us joy.

We see the use of bread and wine in the Old Testament by Melchizedek, the king of Salem as he offers bread and wine:

Melchizedek Blesses Abram

*17*After Abram returned from defeating Chedorlaomer and the kings allied with him, the king of Sodom went out to meet him in the Valley of Shaveh (that is, the King's Valley). *18* Then Melchizedek king of Salem brought out bread and wine – since he was priest of God Most High – (Gen 14:17-18. Berean Study Bible).

We also see the use of Natural signs in the bible when the Hebrew people were in the desert and God provided bread from heaven in the form of Manna:

¹¹ The LORD said to Moses, ¹² "I have heard the grumbling of the Israelites. Tell them, 'At twilight you will eat meat, and in the morning you will be filled with bread. Then you will know that I am the LORD your God.'"

¹³ That evening quail came and covered the camp, and in the morning there was a layer of dew around the camp. ¹⁴ When the dew was gone, thin flakes like frost on the ground appeared on the desert floor. ¹⁵ When the Israelites saw it, they said to each other, "What is it?" For they did not know what it was.

Moses said to them, "It is the bread the LORD has given you to eat. ¹⁶ This is what the LORD has commanded: 'Everyone is to gather as much as they need. Take an omer^[a] for each person you have in your tent'" (Exodus 16:11-16. NIV).

Throughout the Old Testament we see holocaust, peace (communion) offerings, guilt offerings and other types of offerings using different *Natural* entities as the offering such as animals, grains (cereals), wine, and incense.

The Eucharist is, as with all other sacraments, *An outward sign*. It is an *action* performed by people in an effort to mystically communicate with God and to experience God as He is. The *Form* of the Eucharist comes in the words at mass, said by the priest, "Take this all of you and eat of it, for this is my body, which will be given up for you." At that moment, the mere *Natural*

Omer (noun)

1. an ancient Hebrew dry measure, the tenth part of an ephah.
2. **JUDAISM**
a sheaf of corn or omer of grain presented as an offering on the second day of Passover.

Sign, bread is transformed into the real presence of the Body of Christ Himself. But it does not stop there.

The *Form* continues as the priest takes the wine (symbolic of the blood that has been shed by Christ as he was pierced) and water

(symbolic of the water that was also released as Jesus' side was pierced) as the priest says. *As supper was ending, he took the cup and again giving thanks. He blessed it, gave it to his disciples and said take this all of you and drink for it. This is the cup of my blood. The blood of the new and eternal covenant, for the forgiveness of sins. Whenever you do this, do this in remembrance of me.*" At that point, again the mere *Natural Symbol* changes substances and becomes the actual real presence of the blood of Christ. Therefore, at the words of consecration what you see as bread and wine is mystically changed into the real presence of Jesus the Christ. It is no longer bread and wine. We call this *transubstantiation*, or *transignification*.

Transubstantiation means the change of the whole substance of bread and wine into the substance of the Body and Blood of Christ, while the substance of bread and wine change the accidents remain. This is the reason why St. Cyril of Jerusalem says, *"Do not, therefore, regard the Bread and Wine as simply that: for they are, according to the Master's declaration, the Body and Blood of Christ. Even though he senses suggest to you that together, let faith make you firm. (Source and Contact Information for Catechetical Lecture 22. Cyril of Jerusalem).*

The *Matter* of the Eucharist is the action taken by the priest when he takes the form of bread and wine, says the form of consecration, and performs all the actions associated with the changing of the bread and wine into the body and blood of Jesus.

The Holy Eucharist is an *Outward sign instituted by Christ*. We see this expressed in The Gospel of Matthew 14:22: *An as they were eating, he took bread and blessed, and broke it and gave it to them and said, 'Take, this is my body.'* And he said to them, *"this is my blood of the covenant which is poured out for many (NAB. See also LK 22:19).* And again, we see in the Gospel of John 6:53: *So Jesus said to them, 'Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you.'"*

Be perfectly clear, John is not talking about cutting off a piece of Jesus' flesh and eating it and washing it down with his blood. This is not cannibalism! Jesus is the Sacrificial Lamb who died so we all may be free from sin, death and eternal damnation. Just as the High Priests in the Temple at that time slaughtered lambs and separated their flesh burning part of it as a sacrifice to God and consuming part of it for themselves and their families in an effort to live, so too does Jesus, *The Lamb of God who takes away the sins of the world* offers himself upon the altar of sacrifice at mass and just as the High Priest blessed the sacrificial lamb, the priest blesses the sacrificial bread. Just as the High Priest bled the lamb and broke its bones separating it, so too does the priest break the bread and separates it and mixes wine and water and changes its substance and significance into the blood of Christ. And, just as real as it was for the High Priest and his family to eat the flesh of the sacrificed lamb, so too is it real for us once the words of consecration are spoken and the actions of breaking the host and mixing the water and wine and transforming the *Natural Signs* into the real presence of Christ Himself and taking that *real food* as Christ's flesh and *real drink* as Christ's real blood and consuming that into ourselves we are mystically joined with Christ Himself. To reiterate, make no mistake, when the Christian consumes Holy Communion, that person is consuming Christ Himself. That is our faith. This is our belief. The effect of that action deepens our relationship, our communion with the Father, the Son, and the Holy Spirit (the Trinity) through Jesus Christ, and increases our communion with each other, and strengthens the unity of the Church. Through the reception of Holy Communion, we are protected from the lesser, non-mortal or what are known as venial sins. Holy Communion renews the life of grace and strengthens that *relational grace* we received at Baptism and Confirmation by strengthening us in our daily works of charity and commitment to serve the poor.

It cannot be said enough that Christ is truly present body, blood, soul, and divinity under the mere appearance of bread and wine. This is called *Real Presence* and is not to be ever mistaken as a mere *symbol* that once mass is over can be discarded because

once the congregation leaves so does Jesus. That just does not happen!

The term “*Real Presence*” is not meant to deny the many other forms of Christ’s presence in the church and in our lives and in the other sacraments, but to highlight that Jesus the Christ is preeminently present in the Holy Eucharist.

There is a distinction to be made between the Historical Jesus who walked on the Earth and the Sacramental Jesus found in the Eucharist. The Historical Jesus is he who walked, worked, preached, and broke bread with his disciples and cast out demons and performed miracles. The sacramental presence in the Eucharist is both substantial presences. Since Christ is truly present Catholics truly *adored and worship the Eucharist* known in Latin as, *latría* (or *adoration*). The philosophical distinction of Real Presence denotes that *substance is what really is (Jesus Himself)*, and *accidents is what it looks like or appears to be; its characteristics (bread and wine and water)*.

The Eucharist is called a “*memorial*” because it makes present and actual the sacrifice which Christ offered to God the Father on the cross. It is called a *Remembrance* but is not simply a *memory* of a past event. It is a present event in which we *participate* in as an actual present-day event. Therefore, it is *truly a sacrifice* and with the words, “...*this is my body*” and “...*this is my blood*,” (NAB, LK.22:19ff) performed by the actions of the priest, the priesthood is therefore known as a *sacrificial priesthood* that solidifies the new *covenant* (def. *promise or agreement*) with the words, “*This cup is the New Covenant in my Blood that will be shed for you*” (NAB, Lk. 20).

The Holy Eucharist depicts the sacrifice of Jesus on the cross and therefore, the Eucharist and Sacrifice of Jesus on the cross are the same thing. It is the same priest and victim but the way in which it is offered is different. Mass is known as the *unbloody sacrifice* and is a perpetuation of Jesus’ one sacrifice.

At baptism the individual is united to Christ and brought into the church and therefore is incorporated into the body of the church. The Eucharist, therefore, is also the sacrifice of the members of the church. We, as members of the one body of Christ as *Church* offer our lives, prayers, joys and sufferings, good works and all our life activities in the holy sacrifice of the Mass. We offer our works and deeds for all the faithful both living and dead as a way of reparation for our sin nature, and for our temporal and spiritual needs and benefits.

The reception of Holy Communion unites us with Christ, and the universal Christian churches. We are all one blessing cup which we all bless and participate in. The bread we break and the wine we drink at mass is truly a participation in the death and resurrection, the body of Christ. We who are many, are one with Christ as we pray and worship as a Catholic (Universal) Church. In addition, Holy Communion unites us and invites us to the *Eschatological Banquet* leading us to our final goal, eternity in Heaven enjoying the *Beatific Vision* (Actually seeing the Father, The Son and The Holy Spirit as they truly are and not being obliterated.)

**Below are the Roman Catholic Canon Laws Governing The
Most Holy Eucharist**

THE EUCHARISTIC CELEBRATION

Can. 899 §1. The eucharistic celebration is the action of Christ himself and the Church. In it, Christ the Lord, through the ministry of the priest, offers himself, substantially present under the species of bread and wine, to God the Father and gives himself as spiritual food to the faithful united with his offering.

§2. In the eucharistic gathering the people of God are called together with the bishop or, under his authority, a presbyter presiding and acting in the person of Christ. All the faithful who are present, whether clerics or laity, unite together by

participating in their own way according to the diversity of orders and liturgical functions.

§3. The eucharistic celebration is to be organized in such a way that all those participating receive from it the many fruits for which Christ the Lord instituted the eucharistic sacrifice.

Art. 1.

THE MINISTER OF THE MOST HOLY EUCHARIST

Can. 900 §1. The minister who is able to confect the sacrament of the Eucharist in the person of Christ is a validly ordained priest alone.

§2. A priest not impeded by canon law celebrates the Eucharist licitly; the provisions of the following canons are to be observed.

Can. 901 A priest is free to apply the Mass for anyone, living or dead.

Can. 902 Unless the welfare of the Christian faithful requires or suggests otherwise, priests can concelebrate the Eucharist. They are completely free to celebrate the Eucharist individually, however, but not while a concelebration is taking place in the same church or oratory.

Can. 903 A priest is to be permitted to celebrate even if the rector of the church does not know him, provided that either he presents a letter of introduction from his ordinary or superior, issued at least within the year, or it can be judged prudently that he is not impeded from celebrating.

Can. 904 Remembering always that in the mystery of the eucharistic sacrifice the work of redemption is exercised continually, priests are to celebrate frequently; indeed, daily celebration is recommended earnestly since, even if the faithful

cannot be present, it is the act of Christ and the Church in which priests fulfill their principal function.

Can. 905 §1. A priest is not permitted to celebrate the Eucharist more than once a day except in cases where the law permits him to celebrate or concelebrate more than once on the same day.

§2. If there is a shortage of priests, the local ordinary can allow priests to celebrate twice a day for a just cause, or if pastoral necessity requires it, even three times on Sundays and holy days of obligation.

Can. 906 Except for a just and reasonable cause, a priest is not to celebrate the eucharistic sacrifice without the participation of at least some member of the faithful.

Can. 907 In the eucharistic celebration deacons and lay persons are not permitted to offer prayers, especially the eucharistic prayer, or to perform actions which are proper to the celebrating priest.

Can. 908 Catholic priests are forbidden to concelebrate the Eucharist with priests or ministers of Churches or ecclesial communities which do not have full communion with the Catholic Church.

Can. 909 A priest is not to neglect to prepare himself properly through prayer for the celebration of the eucharistic sacrifice and to offer thanks to God at its completion.

Can. 910 §1. The ordinary minister of holy communion is a bishop, presbyter, or deacon.

§2. The extraordinary minister of holy communion is an acolyte or another member of the Christian faithful designated according to the norm of can. 230, §3.

Can. 911 §1. The pastor, parochial vicars, chaplains, and, with regard to all those dwelling in the house, the superior of a community in clerical religious institutes and societies of apostolic life have the duty and right of bringing the Most Holy Eucharist as Viaticum to the sick.

§2. In the case of necessity or with at least the presumed permission of the pastor, chaplain, or superior, who must be notified afterwards, any priest or other minister of holy communion must do this.

Art. 2.

PARTICIPATION IN THE MOST HOLY EUCHARIST

Can. 912 Any baptized person not prohibited by law can and must be admitted to holy communion.

Can. 913 §1. The administration of the Most Holy Eucharist to children requires that they have sufficient knowledge and careful preparation so that they understand the mystery of Christ according to their capacity and are able to receive the body of Christ with faith and devotion.

§2. The Most Holy Eucharist, however, can be administered to children in danger of death if they can distinguish the body of Christ from ordinary food and receive communion reverently.

Can. 914 It is primarily the duty of parents and those who take the place of parents, as well as the duty of pastors, to take care that children who have reached the use of reason are prepared properly and, after they have made sacramental confession, are refreshed with this divine food as soon as possible. It is for the pastor to exercise vigilance so that children who have not attained the use of reason or whom he judges are not sufficiently disposed do not approach holy communion.

Can. 915 Those who have been excommunicated or interdicted after the imposition or declaration of the penalty and others obstinately persevering in manifest grave sin are not to be admitted to holy communion.

Can. 916 A person who is conscious of grave sin is not to celebrate Mass or receive the body of the Lord without previous sacramental confession unless there is a grave reason and there is no opportunity to confess; in this case the person is to remember the obligation to make an act of perfect contrition which includes the resolution of confessing as soon as possible.

Can. 917 A person who has already received the Most Holy Eucharist can receive it a second time on the same day only within the eucharistic celebration in which the person participates, without prejudice to the prescript of can. 921, §2.

Can. 918 It is highly recommended that the faithful receive holy communion during the eucharistic celebration itself. It is to be administered outside the Mass, however, to those who request it for a just cause, with the liturgical rites being observed.

Can. 919 §1. A person who is to receive the Most Holy Eucharist is to abstain for at least one hour before holy communion from any food and drink, except for only water and medicine.

§2. A priest who celebrates the Most Holy Eucharist two or three times on the same day can take something before the second or third celebration even if there is less than one hour between them.

§3. The elderly, the infirm, and those who care for them can receive the Most Holy Eucharist even if they have eaten something within the preceding hour.

Can. 920 §1. After being initiated into the Most Holy Eucharist, each of the faithful is obliged to receive holy communion at least once a year.

§2. This precept must be fulfilled during the Easter season unless it is fulfilled for a just cause at another time during the year.

Can. 921 §1. The Christian faithful who are in danger of death from any cause are to be nourished by holy communion in the form of Viaticum.

§2. Even if they have been nourished by holy communion on the same day, however, those in danger of death are strongly urged to receive communion again.

§3. While the danger of death lasts, it is recommended that holy communion be administered often, but on separate days.

Can. 922 Holy Viaticum for the sick is not to be delayed too long; those who have the care of souls are to be zealous and vigilant that the sick are nourished by Viaticum while fully conscious.

Can. 923 The Christian faithful can participate in the eucharistic sacrifice and receive holy communion in any Catholic rite, without prejudice to the prescript of can. 844.

Art. 3.

THE RITES AND CEREMONIES OF THE EUCHARISTIC
CELEBRATION

Can. 924 §1. The most holy eucharistic sacrifice must be offered with bread and with wine in which a little water must be mixed.

§2. The bread must be only wheat and recently made so that there is no danger of spoiling.

§3. The wine must be natural from the fruit of the vine and not spoiled.

Can. 925 Holy communion is to be given under the form of bread alone, or under both species according to the norm of the liturgical laws, or even under the form of wine alone in a case of necessity.

Can. 926 According to the ancient tradition of the Latin Church, the priest is to use unleavened bread in the eucharistic celebration whenever he offers it.

Can. 927 It is absolutely forbidden, even in extreme urgent necessity, to consecrate one matter without the other or even outside the eucharistic celebration.

Can. 928 The eucharistic celebration is to be carried out in the Latin language or in another language provided that the liturgical texts have been legitimately approved.

Can. 929 In celebrating and administering the Eucharist, priests and deacons are to wear the sacred vestments prescribed by the rubrics.

Can. 930 §1. If an infirm or elderly priest is unable to stand, he can celebrate the eucharistic sacrifice while seated, but not before

the people except with the permission of the local ordinary; the liturgical laws are to be observed.

§2. A blind or otherwise infirm priest licitly celebrates the eucharistic sacrifice by using any approved text of the Mass with the assistance, if needed, of another priest, deacon, or even a properly instructed lay person.

Art. 4.

THE TIME AND PLACE OF THE CELEBRATION OF THE EUCHARIST

Can. 931 The celebration and distribution of the Eucharist can be done at any day and hour except those which the liturgical norms exclude.

Can. 932 §1. The eucharistic celebration is to be carried out in a sacred place unless in a particular case necessity requires otherwise; in such a case the celebration must be done in a decent place.

§2. The eucharistic sacrifice must be carried out on a dedicated or blessed altar; outside a sacred place a suitable table can be used, always with a cloth and a corporal.

Can. 933 For a just cause and with the express permission of the local ordinary, a priest is permitted to celebrate the Eucharist in the place of worship of some Church or ecclesial community which does not have full communion with the Catholic Church so long as there is no scandal.

CHAPTER II.

THE RESERVATION AND VENERATION OF THE MOST HOLY EUCHARIST

Can. 934 §1. The Most Holy Eucharist:

1/ must be reserved in the cathedral church or its equivalent, in every parish church, and in a church or oratory connected to the house of a religious institute or society of apostolic life;

2/ can be reserved in the chapel of the bishop and, with the permission of the local ordinary, in other churches, oratories, and chapels.

§2. In sacred places where the Most Holy Eucharist is reserved, there must always be someone responsible for it and, insofar as possible, a priest is to celebrate Mass there at least twice a month.

Can. 935 No one is permitted to keep the Eucharist on one's person or to carry it around, unless pastoral necessity urges it and the prescripts of the diocesan bishop are observed.

Can. 936 In the house of a religious institute or some other pious house, the Most Holy Eucharist is to be reserved only in the church or principal oratory attached to the house. For a just cause, however, the ordinary can also permit it to be reserved in another oratory of the same house.

Can. 937 Unless there is a grave reason to the contrary, the church in which the Most Holy Eucharist is reserved is to be open to the faithful for at least some hours every day so that they can pray before the Most Blessed Sacrament.

Can. 938 §1. The Most Holy Eucharist is to be reserved habitually in only one tabernacle of a church or oratory.

§2. The tabernacle in which the Most Holy Eucharist is reserved is to be situated in some part of the church or oratory which is distinguished, conspicuous, beautifully decorated, and suitable for prayer.

§3. The tabernacle in which the Most Holy Eucharist is reserved habitually is to be immovable, made of solid and opaque material, and locked in such a way that the danger of profanation is avoided as much as possible.

§4. For a grave cause, it is permitted to reserve the Most Holy Eucharist in some other fitting and more secure place, especially at night.

§5. The person responsible for the church or oratory is to take care that the key of the tabernacle in which the Most Holy Eucharist is reserved is safeguarded most diligently.

Can. 939 Consecrated hosts in a quantity sufficient for the needs of the faithful are to be kept in a pyx or small vessel; they are to be renewed frequently and the older hosts consumed properly.

Can. 940 A special lamp which indicates and honors the presence of Christ is to shine continuously before a tabernacle in which the Most Holy Eucharist is reserved.

Can. 941 §1. In churches or oratories where it is permitted to reserve the Most Holy Eucharist, there can be expositions with the pyx or the monstrance; the norms prescribed in the liturgical books are to be observed.

§2. Exposition of the Most Blessed Sacrament is not to be held in the same area of the church or oratory during the celebration of Mass.

Can. 942 It is recommended that in these churches and oratories an annual solemn exposition of the Most Blessed Sacrament be

held for an appropriate period of time, even if not continuous, so that the local community more profoundly meditates on and adores the eucharistic mystery. Such an exposition is to be held, however, only if a suitable gathering of the faithful is foreseen and the established norms are observed.

Can. 943 The minister of exposition of the Most Blessed Sacrament and of eucharistic benediction is a priest or deacon; in special circumstances, the minister of exposition and reposition alone without benediction is the acolyte, extraordinary minister of holy communion, or someone else designated by the local ordinary; the prescripts of the diocesan bishop are to be observed.

Can. 944 §1. When it can be done in the judgment of the diocesan bishop, a procession through the public streets is to be held as a public witness of veneration toward the Most Holy Eucharist, especially on the solemnity of the Body and Blood of Christ.

§2. It is for the diocesan bishop to establish regulations which provide for the participation in and the dignity of processions.

MHE: The Most Holy Eucharist
Part 2: The Manifesto
In agreement with Canon Law

Below are Roman Canons 897-958 Governing the Most Holy Eucharist

CHAPTER III.

THE OFFERING GIVEN FOR THE CELEBRATION OF MASS

Can. 945 §1. In accord with the approved practice of the Church, any priest celebrating, or concelebrating is permitted to receive an offering to apply the Mass for a specific intention.

§2. It is recommended earnestly to priests that they celebrate Mass for the intention of the Christian faithful, especially the needy, even if they have not received an offering.

Can. 946 The Christian faithful who give an offering to apply the Mass for their intention contribute to the good of the Church and by that offering share its concern to support its ministers and works.

Can. 947 Any appearance of tracking or trading is to be excluded entirely from the offering for Masses.

Can. 948 Separate Masses are to be applied for the intentions of those for whom a single offering, although small, has been given and accepted.

Can. 949 A person obliged to celebrate and apply Mass for the intention of those who gave an offering is bound by the obligation even if the offerings received have been lost through no fault of his own.

Can. 950 If a sum of money is offered for the application of Masses without an indication of the number of Masses to be celebrated, the number is to be computed on the basis of the offering established in the place where the donor resides, unless the intention of the donor must be presumed legitimately to have been different.

Can. 951 §1. A priest who celebrates several Masses on the same day can apply each to the intention for which the offering was given, but subject to the rule that, except on Christmas, he is to keep the offering for only one Mass and transfer the others to the purposes prescribed by the ordinary, while allowing for some recompense by reason of an extrinsic title.

§2. A priest who concelebrates a second Mass on the same day cannot accept an offering for it under any title.

Can. 952 §1. It is for the provincial council or a meeting of the bishops of the province to define by decree for the entire province the offering to be given for the celebration and application of Mass, and a priest is not permitted to seek a larger sum. Nevertheless, he is permitted to accept for the application of a Mass a voluntary offering which is larger or even smaller than the one defined.

§2. Where there is no such decree, the custom in force in the diocese is to be observed.

§3. Members of all religious institutes must also observe the same decree or local custom mentioned in §§1 and 2.

Can. 953 No one is permitted to accept more offerings for Masses to be applied by himself than he can satisfy within a year.

Can. 954 If in certain churches or oratories more Masses are asked to be celebrated than can be celebrated there, it is permitted for them to be celebrated elsewhere unless the donors have expressly indicated a contrary intention.

Can. 955 §1. A person who intends to entrust to others the celebration of Masses to be applied is to entrust their celebration as soon as possible to priests acceptable to him, provided that he is certain that they are above suspicion.

He must transfer the entire offering received unless it is certain that the excess over the sum fixed in the diocese was given for him personally. He is also obliged to see to the celebration of the Masses until he learns that the obligation has been accepted and the offering received.

§2. The time within which Masses must be celebrated begins on the day the priest who is to celebrate them received them unless it is otherwise evident.

§3. Those who entrust to other Masses to be celebrated are to record in a book without delay both the Masses which they received and those which they transferred to others, as well as their offerings.

§4. Every priest must note accurately the Masses which he accepted to celebrate and those which he has satisfied.

Can. 956 Each and every administrator of pious causes or those obliged in any way to see to the celebration of Masses, whether clerics or laity, are to hand over to their ordinaries according to the method defined by the latter the Mass obligations which have not been satisfied within a year.

Can. 957 The duty and right of exercising vigilance that Mass obligations are fulfilled belong to the local ordinary in churches of secular clergy and to the superiors in churches of religious institutes or societies of apostolic life.

Can. 958 §1. The pastor and the rector of a church or other pious place which regularly receives offerings for Masses are to have a special book in which they note accurately the number of Masses to be celebrated, the intention, the offering given, and their celebration.

§2. The ordinary is obliged to examine these books each year either personally or through others.

Below is the Governance of The Most Holy Eucharist According to the Manifesto of the Ecumenical Catholic Church of Christ.

MHE§1: The Real Presence

1°: The Most Holy Eucharist is the most august sacrament of the church in which Christ the Lord is contained in real presence, and not simply a memorial or time limited presence.

2° By this sacrament the church lives, grows, exists, and defines itself.

3° The Eucharistic celebration is a sacrificial celebration of the life, death and resurrection of Jesus the Christ and the office priest and elected consecrated offices charged with celebrating the sacrament is, *de facto*, a sacrificial priesthood. Furthermore, the Eucharistic Sacrifice is the summit and source of all Christian worship and life signifying and effects the unity of the believing people of God and achieves the building of the Body of Christ.

4° All sacraments, ministers, and ministries of the Church center around the Most Holy Eucharist and are defined by The Most Holy Eucharist.

5° The Holy Eucharist is to be reserved in a sacred place, preferably a tabernacle within the confines of the particular church or oratory and is to be consumed in toto before the form of physical bread deteriorates. If the case is such that the form has become corrupted, The Holy Eucharist is to be disposed of through appropriate burial in a respectful designated space. A burial ceremony need not take place, but appropriate prayers at the burial site is to be performed. That place is to be designated as separate and sacred and is never to be defiled or used for any other purpose except for the burial of the Holy Eucharist. The minister may also consider cremating the element and disposing of the ashes in a similar manner or other respectful and reverend manner to insure the dignity of the Sacrament.

6° (See Roman Canon 898): *“The faithful are to hold the Eucharist in highest honor, taking part in the celebration of the Most August Sacrifice, receiving the sacrament devoutly and frequently, and worshipping it with supreme adoration; pastors, clarifying the doctrine on this sacrament, are to instruct the faithful thoroughly about this obligation.”*

MHE- §1: The Celebration of the Holy Eucharist

MHE-§1-1°: The celebration of the Holy Eucharist is the action of Christ Himself and the Church. Through the ministry of the priest, Christ Himself substantially and significantly presents under the form of bread and wine, to God the Father and gives Himself as spiritual food to the faithful who are associated with His Offering (See Roman Canon 899).

§2: The Eucharistic Banquet occurs when the believing people of God gather together with the bishop or designated priest, under the authority of the bishop, and acting in the person of Christ Himself, with all the faithful present, regardless of, if clergy or laity, participate uniquely to themselves, using the appropriate liturgy as designated by the Church.

§3: All the faithful who partake in the Eucharistic Banquet are entitled to receive the many fruits of which Christ instituted as He celebrated the Last Supper with His Disciples.

§4: Concerning the Participation in the Most Holy Eucharist see Article 2 in the Roman Code of Canon Law starting with Canon 912 through 923.

§5: Concerning Rites and Ceremonies of Eucharistic Celebration. See Article 3 in the Roman Code of Canon Law starting with Canon 924 through 930.

§ 6: Concerning the Reservation and Veneration of the Most Holy Eucharist. See Chapter II in Title III-The Most Holy Eucharist in the Roman Code of Canon Law starting with Canon 934 through Canon 944.

MHE- §1: The Minister of the Holy Eucharist

MHE-§1-2°: As a statement of rights, only a validly ordained minister, who is acting in the person of Christ Himself, can confect the Eucharist.

§2: As a prescriptive a priest who is not canonically impeded celebrates the Eucharist licitly observing the prescriptions of the following canons.

MHE-§1-3°: A priest may celebrate mass for anyone living or dead.

MHE-§1-4°: Priests may celebrate the liturgy (mass) with concelebrants (unlimited in number) so long as the welfare of the Christian faithful remains intact or urges otherwise and in regards the freedom of each priest to choose to concelebrate or not, or to celebrate the Eucharist as alone (individually), though not during the time of the concelebration, nor in the same space (church or oratory).

MHE-§1-5°: Any validly ordained priest may celebrate the Eucharist, even if the pastor does not know the priest, if the priest can produce a letter in writing from his ordinary or religious superior, recommending that priest within a one year time period, has that ordinary's or religious superior's permission, and is prudently judged worthy to celebrate the sacrament without the presence of any impediments, impairments or other issues that would otherwise be considered unworthy to celebrate the sacrament.

MHE-§1-6°: The subjunctive exhortation recommendation is the remembering that the work of redemption is continually accomplished in the mystery of the Eucharistic Sacrifice and priests are to celebrate the sacrament frequently, preferably once a day even if the faithful are not present because of the act of

Christ Himself and the Church which the priests fulfill their principal function (See Roman Canon 904).

MHE-§1-7°: A priest should not celebrate mass more than once a day except for certain instances where the law permits or in the case of concelebration, or funerals, or weddings, or special celebrations by the request of the faithful. However, these exceptions are to be performed prudently and not that frequently.

MHE-§1-8°: If there is an insufficient number of priests, the local ordinary may permit priests to celebrate mass, twice that day and even, for pastoral reasons, three times that day particularly on Sunday's and Holy Days of Obligation.

MHE-§1-9°: A priest should celebrate mass with at least one of the faithful being present, except for just and reasonable cause. In the development of a new particular parish or diocese it is not uncommon for a priest to celebrate mass alone. However, once the establishment of the particular church or diocese, the priest should not celebrate alone except were permitted by law.

MHE-§1-10°: Before the celebration of mass, the priest should make some form of spiritual prayerful preparation and offer thanks to God for the honor of celebrating the Holy Sacrifice of the Mass.

MHE-§1-11°: The ordinary minister of the Holy Eucharist is the bishop, priest.

MHE-§1-12°: With proper instruction and induction, the Extraordinary minister of the Holy Eucharist is any acolyte, or baptized Christian above the age of 18 years. The Extraordinary minister is trained only to assist at that person's particular church. However, with permission of the local pastor, that minister may distribute the Holy Eucharist in another parish within the limits of the diocese or with written permission from the ordinary in concert with the particular pastor of a particular parish to distribute the Holy Eucharist.

SP-§1: The Sacrament of Penance

Background History and Explanation

The sacrament of reconciliation or confession has its basis in the Old Testament Scripture. The Old Testament Prophets called the people of Israel to conversions (**Hebrew:** גיור, [giyur] or שׁוּב: [Shub] To turn back or to return).

During the day of Atonement, the high priest was to confess the sins of the people while imposing his hands upon a goat (Lev., 16:21). Once the ceremony was completed, the goat was driven to the edge of the city and into the desert to die. The death of the goat was symbolic of the sins of the people being taken away by God. This is where the term, *Scape Goat* is derived.

In the New testament, the Baptism of John was instrumental in defining reconciliation or confession. The people would go to the Jordan River where John was baptizing. Their task was to approach John, confess their sins, and receiving the cleansing waters in John's ceremony as a sign of their repentance and the washing away of their sins.

There are several names for Reconciliation. Each of these names highlights a different element of the Sacrament. The name, *Reconciliation*, is meant to be a healing re-joining of God to His Church to mend the break that humanity created from the story we read in Genesis of the first sin of Adam and Eve.

The name, *Confession*, discloses one's sins to a priest and "unloads" their sins. The priest acts twofold. First, the priest is a mediator between God and humanity presenting to God the sins of the penitent. Second, the priest acts in place of Jesus the Christ as one who removes and forgives the sins of the penitent. This is not a symbolic gesture; this is a mystical event that

actually happens. In the confessional or wherever the penitent and priest meet, there Christ is really present. It is important for a Catholic to confess their sins to a priest because, first, he seeks forgiveness the way Christ intended. Second, by confessing to a priest, the Catholic learns a lesson in humility, which is avoided when one confesses only through private prayer. Third, the Catholic receives sacramental graces the non-Catholic does not get; through the sacrament of penance sins are forgiven and graces are obtained. Fourth, the Catholic is assured that his sins are forgiven; he does not have to rely on a subjective "feeling." Lastly, the Catholic can also obtain sound advice on avoiding sin in the future (The Forgiveness of Sins. Retrieved from: <https://www.catholic.com/tract/the-forgiveness-of-sins>).

Just before Christ left this world, he gave the apostles special authority to make God's forgiveness present to all people, and the whole Christian world accepted this, until just a few centuries ago. If there is an "invention" here, it is not the sacrament of penance, but the notion that the sacramental forgiveness of sins is not to be found in the Bible or in early Christian history.

At the end of the sacrament God's mercy is imposed and the sin is either removed or held. All pardon for sins ultimately comes from Christ's finished work on Calvary, God had sent Jesus to forgive sins, but after his resurrection Jesus told the apostles, "'As the Father has sent me, even so I send you.' And when he had said this, he breathed on them, and said to them, 'Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained'" (John 20:21-23).

The Sacrament of Confession (Reconciliation) is an outward sign that uses the form of the prayers of absolution. The Form of the Sacrament can be either, "... *I absolve you from your sins, in the name of The Father, and of The Son and of The Holy Spirit. Amen.*" Or, the revised Vatican II form may be used, "*God, the Father of Mercies through the death and resurrection of His Son,*

Jesus and by the Power of the Holy Spirit, I absolve you from your sins, in the name of the Father and of The Son and of The Holy Spirit. Amen." The Matter of the Sacrament, or the *Action of the Sacrament*, is the penitent's confessing one's sins with an act of contrition. The minister of the Sacrament is only the Priest or the Bishop, and any baptized Catholic or believing Christian, or believing Person, may receive the sacrament.

This and all sacraments are instituted by Christ as is proclaimed in John 20:23 where Jesus said, "*Peace be with you. As the Father has sent me, even so I send you. And when he had said this, he breathed on them and said to them, 'Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; If you retain the sins of any they are retained.'*"

A sacrament is instituted by Christ to give us grace. Grace is defined simply as, a *relationship*." Grace reconciles one with God and the Church. It restores the person to a state of a renewed relationship with God if lost by a deadly or mortal sin. A Mortal Sin is defined as a complete break from God's graces. To commit a Mortal Sin, one must sin against the Holy Spirit. The sacrament of reconciliation removes eternal punishment and temporal punishment, giving the penitent a eased, or peace of conscience, rendering the grace and strength to resist sin in the future.

There are four steps to what is known as, a *good confession*. The penitent is to Examine their Conscience, perform an act of Contrition, Confess the offense (the sin) and Satisfaction or a free conscience.

A general examination of one's conscience is a *Personal Examination* where the penitent looks for any sins, especially those that are mortal sins. As these sins come to mind, they are to be confessed to a priest. This general examination occurs from the time one leaves the confessional until they return to the confessional the next time.

The second type of examination of conscience is called a *Particular Examination*. In this kind of examination, the penitent looks at specific sins that the person is trying to overcome in order to grow in a particular virtue, for example, patience, honesty, trust etc.

Part of the Reconciliation process is a *Contrition*. There is a *Perfect Contrition* and an *Imperfect Contrition*. A *Perfect Contrition* is motivated by the love of God. A person is sorry because that individual loves the one who has been offended and grieves the offense and wants to make amends to that person for the offense against him or her. The *Imperfect Contrition* also known as an *Attrition*, is motivated by the fear of hell or the ugliness of sin itself. Attrition is sufficient for a good confession. Regardless of if it a Perfect or Imperfect Contrition, the end product is for the contrition (the action) is the resolution of the person not to sin again. Since we are human and our frailty causes us to sin often, even with the best of intentions, we need to receive the sacrament of reconciliation as often as necessary.

An integral part of Confession is telling of one's sins. What does that mean? How do we do it? This is called *Integral Confession* or *making a good confession*. It takes humility to go to confession with the understanding that what is said in the confessional and told to a priest stays with the priest. The priest is under the *seal of confession* which means that he can never, ever tell anyone what you told him, under the pain of damnation of his soul. To make a "good confession," the penitent must tell the priest all of his or her mortal sins in what is known as *kind* and *number*.

Kind means the type of sin. For example: drunkenness, fornication, missing mass, physically hurting another etc. *Number*, means, to the best of one's memory, how many times did the penitent commit the sin? We are all human. Sometimes, the memory is not accurate. In those cases, with proper intent of the penitent, the sin is absolved. However, if the penitent

purposely withholds a mortal sin, that is considered a *sacrilege* (that which is against the meaning and intention of a sacrament) and that sin is not forgiven, but held, until the penitent confesses it.

The second type of sin is called a *venial sin*. These should be told as well, but do not hold the recourse of a mortal sin. Confessing a *venial sin* aid in the formation of a person's conscience, fights against evil tendencies, and helps one grow in virtue. It makes a person understand their vulnerability to sin and evil and strengthens them in the face of evil because of the graces they receive through the sacrament of confession to help fight off the drive and evil itself.

A good confession leads to *satisfaction*. Satisfaction is the carrying out of the penance given by the priest in order to repair the damage our sin has caused us and those whom we have sinned against. *Satisfaction* is another name for *Penance*. In the middle ages, there was a very thick book with every sin imaginable listed, at least as the literature tells us. Included next to the sin was the penance the person was to do if they committed the sin. It ranged from the very simple admonition, to wearing sack cloth and ashes, having a hand chopped off if you stole something to death. Next to the sin and penance were notes that the monks and clergy would write to either correct or comment. These notes were called, *decretals*. Today, in our less archaen world, *Satisfaction* or *Penance* includes prayers, restitution in the case if we have stolen something or making up for it in some other way, or acts of charity, for example, offering something up or giving extra help to someone or rendering a kind word. The key is to have the *Penance* meet the sin and absolve it.

It is advised that a person receive the sacrament of reconciliation at least once a week or more often in the event of a mortal sin, or at least once a month. If shame or other issues are hindering the person from confessing the mortal sin immediately, one should receive the sacrament and mention all

the mortal sins at least once a year and before receiving Holy Communion.

The priest and Bishop when they hear confession are under what is called the *Seal of Confession*. The Sacramental seal of confession is the grave and strict obligation never to reveal any information that would identify a sin with a particular penitent. This absolute secrecy applies in *ALL* circumstances whatsoever. The rationale for this is due to the delicacy of confession and to maintain the honor of the sacrament. In the event that this seal is broken the priest or Bishop, if directly or indirectly violates this seal is immediate excommunication.

Excommunication means that a person is excluded from the communion of the Catholic Church and that person may not receive the sacraments unless the excommunication is lifted, and the person is in good standing with the church. If the clergy person breaks any of the canon laws or a ruling found in the Manifesto, that person is subject to what is known as a *Censure*. This censure is given only for the most serious religious crimes such as breaking the seal of confession, desecration of the Holy Eucharist, or having or participating in an abortion. The lifting of any censure is reserved to the Ecumenical Primate and in some cases the Diocesan Bishop or Archbishop, but only after consultation and permission from the Ecumenical Primate. The only exception is if the priest or Bishop is in danger of death. In that case a priest can remove it, but must, at his earliest convenience, notify either the Diocesan Bishop, The Archbishop or the Ecumenical Primate the circumstances of his actions.

SP-§2°: The Laws Governing the Sacrament of Penance

SP-§2-1°: The Laws governing the Sacrament are those found in the Roman Code of Canon Law under Title IV: The Sacrament of Penance and include Chapter 1: The Celebration of the Sacrament, Chapter II: The Minister of the Sacrament of Penance, and Chapter III the Penitent.

2° Below are the laws as written and as should be followed including those Canons concerning indulgences.

THE SACRAMENT OF PENANCE (Cann. 959 - 997)

Of the Code of Canon Law-1983

THE SACRAMENT OF PENANCE (Can. 959 - 997)

Can. 959 In the sacrament of penance the faithful who confess their sins to a legitimate minister, are sorry for them, and intend to reform themselves obtain from God through the absolution imparted by the same minister forgiveness for the sins they have committed after baptism and, at the same, time are reconciled with the Church which they have wounded by sinning.

CHAPTER I.

THE CELEBRATION OF THE SACRAMENT

Can. 960 Individual and integral confession and absolution constitute the only ordinary means by which a member of the faithful conscious of grave sin is reconciled with God and the Church. Only physical or moral impossibility excuses from confession of this type; in such a case reconciliation can be obtained by other means.

Can. 961 §1. Absolution cannot be imparted in a general manner to many penitents at once without previous individual confession unless:

1/ danger of death is imminent and there is insufficient time for the priest or priests to hear the confessions of the individual penitents.

2/ there is grave necessity, that is, when in view of the number of penitents, there are not enough confessors available to hear

the confessions of individuals properly within a suitable period of time in such a way that the penitents are forced to be deprived for a long while of sacramental grace or holy communion through no fault of their own. Sufficient necessity is not considered to exist when confessors cannot be present due only to the large number of penitents such as can occur on some great feast or pilgrimage.

§2. It belongs to the diocesan bishop to judge whether the conditions required according to the norm of §1, n. 2 are present. He can determine the cases of such necessity, attentive to the criteria agreed upon with the other members of the conference of bishops.

Can. 962 §1. For a member of the Christian faithful validly to receive sacramental absolution given to many at one time, it is required not only that the person is properly disposed but also at the same time intends to confess within a suitable period of time each grave sin which at the present time cannot be so confessed.

§2. Insofar as it can be done even on the occasion of the reception of general absolution, the Christian faithful are to be instructed about the requirements of the norm of §1. An exhortation that each person take care to make an act of contrition is to precede general absolution even in the case of danger of death, if there is time.

Can. 963 Without prejudice to the obligation mentioned in can. 989, a person whose grave sins are remitted by general absolution is to approach individual confession as soon as possible, given the opportunity, before receiving another general absolution, unless a just cause intervenes.

Can. 964 §1. The proper place to hear sacramental confessions is a church or oratory.

§2. The conference of bishops is to establish norms regarding the confessional; it is to take care, however, that there are always confessionals with a fixed grate between the penitent and the confessor in an open place so that the faithful who wish to can use them freely.

§3. Confessions are not to be heard outside a confessional without a just cause.

CHAPTER II.

THE MINISTER OF THE SACRAMENT OF PENANCE

Can. 965 A priest alone is the minister of the sacrament of penance.

Can. 966 §1. The valid absolution of sins requires that the minister have, in addition to the power of orders, the faculty of exercising it for the faithful to whom he imparts absolution.

§2. A priest can be given this faculty either by the law itself or by a grant made by the competent authority according to the norm of can. 969.

Can. 967 §1. In addition to the Roman Pontiff, cardinals have the faculty of hearing the confessions of the Christian faithful everywhere in the world by the law itself. Bishops likewise have this faculty and use it licitly everywhere unless the diocesan bishop has denied it in a particular case.

§2. Those who possess the faculty of hearing confessions habitually whether by virtue of office or by virtue of the grant of an ordinary of the place of incardination or of the place in which they have a domicile can exercise that faculty everywhere unless the local ordinary has denied it in a particular case, without prejudice to the prescripts of can. 974, §§2 and 3.

§3. Those who are provided with the faculty of hearing confessions by reason of office or grant of a competent superior according to the norm of Can. 968, §2 and 969, §2 possess the same faculty everywhere by the law itself as regards members and others living day and night in the house of the institute or society; they also use the faculty licitly unless some major superior has denied it in a particular case as regards his own subjects.

Can. 968 §1. In virtue of office, a local ordinary, canon penitentiary, a pastor, and those who take the place of a pastor possess the faculty of hearing confessions, each within his jurisdiction.

§2. In virtue of their office, superiors of religious institutes or societies of apostolic life that are clerical and of pontifical right, who have executive power of governance according to the norm of their constitutions, possess the faculty of hearing the confessions of their subjects and of others living day and night in the house, without prejudice to the prescript of can. 630, §4.

Can. 969 §1. The local ordinary alone is competent to confer upon any presbyters whatsoever the faculty to hear the confessions of any of the faithful. Presbyters who are members of religious institutes, however, are not to use the faculty without at least the presumed permission of their superior.

§2. The superior of a religious institute or society of apostolic life mentioned in can. 968, §2 is competent to confer upon any presbyters whatsoever the faculty to hear the confessions of their subjects and of others living day and night in the house.

Can. 970 The faculty to hear confessions is not to be granted except to presbyters who are found to be suitable through an examination or whose suitability is otherwise evident.

Can. 971 The local ordinary is not to grant the faculty of hearing confessions habitually to a presbyter, even one having a domicile or quasi-domicile in his jurisdiction, unless he has first heard the ordinary of the same presbyter insofar as possible.

Can. 972 The competent authority mentioned in can. 969 can grant the faculty to hear confessions for either an indefinite or a definite period of time.

Can. 973 The faculty to hear confessions habitually is to be granted in writing.

Can. 974 §1. The local ordinary and the competent superior are not to revoke the faculty to hear confessions habitually except for a grave cause.

§2. When the faculty to hear confessions has been revoked by the local ordinary who granted it as mentioned in can. 967, §2, a presbyter loses the faculty everywhere. If some other local ordinary has revoked the faculty, the presbyter loses it only in the territory of the one who revokes it.

§3. Any local ordinary who has revoked the faculty of some presbyter to hear confessions is to inform the proper ordinary of incardination of the presbyter or, if he is a member of a religious institute, his competent superior.

§4. If the proper major superior of a presbyter has revoked the faculty to hear confessions, the presbyter loses the faculty to hear the confessions of members of the institute everywhere. If some other competent superior has revoked the faculty, however, the presbyter loses it only with regard to the subjects in the jurisdiction of that superior.

Can. 975 Besides by revocation, the faculty mentioned in can. 967, §2 ceases by loss of office, excommunication, or loss of domicile.

Can. 976 Even though a priest lacks the faculty to hear confessions, he absolves validly and licitly any penitents whatsoever in danger of death from any censures and sins, even if an approved priest is present.

Can. 977 The absolution of an accomplice in a sin against the sixth commandment of the Decalogue is invalid except in danger of death.

Can. 978 §1. In hearing confessions, the priest is to remember that he is equally a judge and a physician and has been established by God as a minister of divine justice and mercy, so that he has regard for the divine honor and the salvation of souls.

§2. In administering the sacrament, the confessor as a minister of the Church is to adhere faithfully to the doctrine of the magisterium and the norms issued by competent authority.

Can. 979 In posing questions, the priest is to proceed with prudence and discretion, attentive to the condition and age of the penitent, and is to refrain from asking the name of an accomplice.

Can. 980 If the confessor has no doubt about the disposition of the penitent, and the penitent seeks absolution, absolution is to be neither refused nor deferred.

Can. 981 The confessor is to enjoin salutary and suitable penances in accord with the quality and number of sins, considering the condition of the penitent. The penitent is obliged to fulfill these personally.

Can. 982 Whoever confesses to have denounced falsely an innocent confessor to ecclesiastical authority concerning the crime of solicitation to sin against the sixth commandment of the Decalogue is not to be absolved unless the person has first

formally retracted the false denunciation and is prepared to repair damages if there are any.

Can. 983 §1. The sacramental seal is inviolable; therefore, it is absolutely forbidden for a confessor to betray in any way a penitent in words or in any manner and for any reason.

§2. The interpreter, if there is one, and all others who in any way have knowledge of sins from confession are also obliged to observe secrecy.

Can. 984 §1. A confessor is prohibited completely from using knowledge acquired from confession to the detriment of the penitent even when any danger of revelation is excluded.

§2. A person who has been placed in authority cannot use in any manner for external governance the knowledge about sins which he has received in confession at any time.

Can. 985 The director of novices and his associate and the rector of a seminary or other institute of education are not to hear the sacramental confessions of their students residing in the same house unless the students freely request it in particular cases.

Can. 986 §1. All to whom the care of souls has been entrusted in virtue of some function are obliged to make provision so that the confessions of the faithful entrusted to them are heard when they reasonably seek to be heard and that they have the opportunity to approach individual confession on days and at times established for their convenience.

§2. In urgent necessity, any confessor is obliged to hear the confessions of the Christian faithful, and in danger of death, any priest is so obliged.

CHAPTER III.

THE PENITENT

Can. 987 To receive the salvific remedy of the sacrament of penance, a member of the Christian faithful must be disposed in such a way that, rejecting sins committed and having a purpose of amendment, the person is turned back to God.

Can. 988 §1. A member of the Christian faithful is obliged to confess in kind and number all grave sins committed after baptism and not yet remitted directly through the keys of the Church nor acknowledged in individual confession, of which the person has knowledge after diligent examination of conscience.

§2. It is recommended to the Christian faithful that they also confess venial sins.

Can. 989 After having reached the age of discretion, each member of the faithful is obliged to confess faithfully his or her grave sins at least once a year.

Can. 990 No one is prohibited from confessing through an interpreter as long as abuses and scandals are avoided and without prejudice to the prescript of can. 983, §2.

Can. 991 Every member of the Christian faithful is free to confess sins to a legitimately approved confessor of his or her choice, even to one of another rite.

CHAPTER IV. INDULGENCES

Can. 992 An indulgence is the remission before God of temporal punishment for sins whose guilt is already forgiven, which a properly disposed member of the Christian faithful gains under certain and defined conditions by the assistance of the Church which as minister of redemption dispenses and applies authoritatively the treasury of the satisfactions of Christ and the saints.

Can. 993 An indulgence is partial or plenary insofar as it partially or totally frees from the temporal punishment due to sins.

Can. 994 Any member of the faithful can gain partial or plenary indulgences for oneself or apply them to the dead by way of suffrage.

Can. 995 §1. In addition to the supreme authority of the Church, only those to whom this power is acknowledged in the law or granted by the Roman Pontiff can bestow indulgences.

§2. No authority below the Roman Pontiff can entrust the power of granting indulgences to others unless the Apostolic See has given this expressly to the person.

Can. 996 §1. To be capable of gaining indulgences, a person must be baptized, not excommunicated, and in the state of grace at least at the end of the prescribed works.

§2. To gain indulgences, however, a capable subject must have at least the general intention of acquiring them and must fulfill the enjoined works in the established time and the proper method, according to the tenor of the grant.

Can. 997 As regards the granting and use of indulgences, the other prescripts contained in the special laws of the Church must also be observed.

HO-§1: HOLY ORDERS

Background History and Explanation

Dogmatically, in the Catholic Church there are two types of priesthood: There is the “common priesthood” of all the Baptized “exercised by the unfolding of baptismal grace – a life of faith, hope and charity, a life according to the Spirit” (CCC, #1547). There is also the second priesthood bound by Holy Orders, also known as, *The Priesthood*. This second type of priest regards those who have studied, received the traditional degree, and had hands imposed on them by a bishop to serve God’s people. This is called the *Ministerial Priesthood*. It is the Ministerial Priesthood that is addressed here.

There are distinctions within the priesthood. The Church teaches that the ordained priesthood, “*differs in kind from the common priesthood-not merely in degree, but in the essence of what it is. The priesthood confers a sacred power on a man, by virtue of his ordination, for the service of the faithful’ that man is changed on the very level of his being. The Priest exercises his sacred power for the People of God by ministerial authority for teaching, sanctification, and pastoral governance*” (Retrieved: 2/24/2021, holycrossover.org).

To understand the etiology of Holy Orders begins in the late 2nd Millennium B.C. with the tribe of Levi and the making of the Levitical Priesthood. According to the CCC, the ministerial priesthood of the church is actually modeled after the Levitical priesthood of the Old Testament.

The Israelites shared a common priesthood which was known as a: *Kingdom of Priests*. It is written that God established a special ministerial, priesthood from one of the twelve tribes of Israel, i.e. Levi. From this tribe, God chose Aaron, Moses’

brother, and the male descents of Aaron priests. Within the Levitical priesthood ranks of priests were created. Certain priests would be singled out to be of higher-standing and were given the title, *High Priest*. The rest would be in service to the High Priests. During this time the priests in the Levitical order were priests by heredity, that is, the descendants of Aaron. It was seen more as a genetic duty than a calling from God as it is viewed today (Retrieved 2/24/21, holycrossover.org).

The Levitical priest's duties included *the teaching of the Law, offering sacrifices, maintain the Tabernacle and the Temple, officiating in the Holy Place, inspecting ceremonially unclean persons, they adjudicated disputes, and they functioned as tax collectors* (Retrieved 2/24/21, holycrossover.org). The Catholic priesthood models itself on the Levitical Priesthood in that there are connections that be identified. There is a threefold structure of the Sacrament of Holy Orders handed down from the Old Testament. The High Priest is called, *Bishop*. The Sons of Aaron are called, *Priests*. The remaining male Levites who assisted the priests are called, *Deacons*. The minister of the Tabernacle, in modern times is called the *Church* are the Priests.

Moving to the New Testament, the High Priest is Jesus. However, Jesus belongs to the tribe of Judah not Levi. The Letter to the Hebrews addresses this nuancing the Book of Genesis and Melchizedek. Jesus is seen as the New Adam. The priesthood goes back to what we see in Genesis and the Order of Melchizedek. Jesus is a priest according to the order of Melchizedek which was established long before God to designate the Tribe of Levi. Therefore, the Church teaches that Melchizedek was a priest of God and prefiguration of the priesthood of Christ (Retrieved 2/24/21, holycrossover.org).

Jesus was more than just a High Priest who ministered to people here on earth and then left humanity to fend for itself as He ascended into heaven. Jesus established a new priesthood.

This new priesthood is called the *ministerial priesthood* at the Last Supper. It was at the Last Supper when he gives authority to the apostles to *do this in memory of me*. We read in the Gospel of John that authority was given to Jesus' chosen to either bind or loose sins and earlier making Peter the first Pope by giving him the keys to the Kingdom of Heaven, that is the authority to bind and loose sins thereby exercising Christ's (God's) authority on earth. When Jesus ascended into heaven he left for the Church a hierarchical model consisting of what we now know as Bishops and Priests as co-workers with the Bishop giving them the power to Govern by leading the believers (the flock), Sanctification (keeping the flock holy) and Teaching (keeping the flock in the way of God's truth).

Every time the priest or bishop ascends the altar, regardless of if the minister be newly ordained or with years of ministry it is a celebration of yesterday once more as they celebrate the Holy Sacrifice of the Mass which is a renewal of the Last Supper. From Melchizedek to Aaron to Jesus, the history and the mystery of the priesthood as we celebrate it today through Holy Orders at the hands of the Bishop, is rooted in God and in God's care for the believing people of God.

TITLE VI: ORDERS (Can. 1008 - 1054)

Of the Code of Canon Law-1983

Can. 1008 By divine institution some among Christ's faithful are, through the sacrament of order, marked with an indelible character and are thus constituted sacred ministers; thereby they are consecrated and deputed so that, each according to his own grade, they fulfil, in the person of Christ the Head, the offices of teaching, sanctifying, and ruling, and so they nourish the people of God.

Can. 1009 §1 The orders are the episcopate, the priesthood, and the diaconate.

§2 They are conferred by the imposition of hands and the prayer of consecration which the liturgical books prescribe for each grade.

**CHAPTER I: THE CELEBRATION OF ORDINATION AND
THE MINISTER**

Can. 1010 An ordination is to be celebrated during Mass, on a Sunday or holyday of obligation. For pastoral reasons, however, it may take place on other days also, even on ferial days.

Can. 1011 §1 An ordination is normally to be celebrated in the cathedral church. For pastoral reasons, however, it may be celebrated in another church or oratory.

§2 Clerics and other members of Christ's faithful are to be invited to attend an ordination, so that the greatest possible number may be present at the celebration.

Can. 1012 The minister of sacred ordination is a consecrated Bishop.

Can. 1013 No Bishop is permitted to consecrate anyone as Bishop, unless it is first established that a pontifical mandate has been issued.

Can. 1014 Unless a dispensation has been granted by the Apostolic See, the principal consecrating Bishop at an episcopal consecration is to have at least two other consecrating Bishops with him. It is, however, entirely appropriate that all the bishops present should join with these in consecrating the Bishop-elect.

Can. 1015 §1 Each candidate is to be ordained to the priesthood or to the diaconate by his proper Bishop, or with lawful dimissorial letters granted by that Bishop.

§2 If not impeded from doing so by a just reason, a Bishop is himself to ordain his own subjects. He may not, however, without an apostolic indult lawfully ordain a subject of an oriental rite.

§3 Anyone who is entitled to give dimissorial letters for the reception of orders may also himself confer these orders if he is a Bishop.

Can. 1016 In what concerns the ordination to the diaconate of those who intend to enroll themselves in the secular clergy, the proper Bishop is the Bishop of the diocese in which the aspirant has a domicile, or the Bishop of the diocese to which he intends to devote himself. In what concerns the priestly ordination of the secular clergy, it is the Bishop of the diocese in which the aspirant was incardinated by the diaconate.

Can. 1017 A Bishop may not confer orders outside his own jurisdiction except with the permission of the diocesan Bishop.

Can. 1018 §1 The following can give dimissorial letters for the secular clergy:

1° the proper Bishop mentioned in can. 1016.

2° the apostolic Administrator; with the consent of the college of consultors, the diocesan Administrator; with the consent of the council mentioned in can. 495 §2, the Pro-vicar and Pro-prefect apostolic.

§2 The diocesan Administrator, the Pro-vicar and Pro-prefect apostolic are not to give dimissorial letters to those to whom

admission to orders was refused by the diocesan Bishop or by the Vicar or Prefect apostolic.

Can. 1019 §1 It belongs to the major Superior of a clerical religious institute of pontifical right or of a clerical society of

apostolic life of pontifical right to grant dimissorial letters for the diaconate and for the priesthood to his subjects who are, in accordance with the constitutions, perpetually or definitively enrolled in the institute or society.

§2 The ordination of all other candidates of whatever institute or society, is governed by the law applying to the secular clergy, any indult whatsoever granted to Superiors being revoked.

Can. 1020 Dimissorial letters are not to be granted unless all the testimonials and documents required by the law in accordance with Cans. 1050 and 1051 have first been obtained.

Can. 1021 Dimissorial letters may be sent to any Bishop in communion with the Apostolic See, but not to a Bishop of a rite other than that of the ordinand, unless there is an apostolic indult.

Can. 1022 When the ordaining Bishop has received the prescribed dimissorial letters, he may proceed to the ordination only when the authenticity of these letters is established beyond any doubt whatever.

Can. 1023 Dimissorial letters can be limited or can be revoked by the person granting them or by his successor; once granted, they do not lapse on the expiry of the grantor's authority.

CHAPTER II.

THOSE TO BE ORDAINED

The Roman Code of Canon Law of 1983

This portion of the Roman Code of Canon Law concerns the office of Deacon, and Presbyter. The criterion in this code is most clear and exact when it comes to whom shall be ordained. The major difference the reader will notice between the Roman Code and the Manifesto is who may be validly and licitly ordained. The Roman Code holds strictly that ONLY men may be admitted to consecrated life. This does not only include Deacons and Presbyters but extends to the Episcopacy. Whereas, in the ECCC, Holy Orders is open to both men and women if qualified.

The qualifications of those to be ordained or Consecrated in the ECCC are, again, under the auspices of the Ecumenical Primate and advisement to him from the local ordinary, Archbishop or Nuncio. This includes such things as the educational qualifications of those to be ordained. Nonetheless, the educational criteria of a priest should be kept as close to the criteria found in the Roman Code. This ensures not only competency of those holding the offices of Deacon, Presbyter and Bishop, but also ensures the stability and adds to the credibility of the Church and the Structure of the Church. The cleric must be well educated and should hold at least the ministerial degree of Master of Divinity from a legitimate Seminary or House of Studies approved by the Ecumenical Catholic Church of Christ.

Another point of divergence between the Roman Code and Manifesto concerns the faith tradition. Since the Roman Catholic Church is not Ecumenical in Nature, ONLY those who are

baptized Roman Catholic, unless there has been a conversion and acceptance into the Roman Church may anyone be accepted or ordained. In the ECCC, if a person can prove they have been ordained legitimately from a Christian Denomination that is accepted and approved by the Ecumenical Primate, the Primate has the right and privilege to accept that clergy person (male or female regardless of sexual orientation) into the church or admitted to Holy Orders. This is not taken lightly. The criterion of the Roman Code is very cautiously interpreted by the ECCC, but the spirit of the law is held in high esteem, and held to, for the most part, except those parts removed or not approved by the Ecumenical Primate. These exceptions are found in the Manifesto above.

Even with these exceptions, it is clear that the ECCC is aligned with the Roman Code where Canon 1024 is concerned, save the word, "man," that ONLY a "baptized [person] alone receives sacred ordination validly.

Below are the Roman Canons.

Can. 1024 A baptized male alone receives sacred ordination validly.

Can. 1025 §1. To confer the presbyteral or diaconal orders licitly, it is required that the candidate, having completed the period of probation according to the norm of law, is endowed in the judgment of his own bishop or of the competent major superior with the necessary qualities, is prevented by no irregularity and no impediment, and has fulfilled the prerequisites according to the norm of Can.. 1033-1039. Moreover, the documents mentioned in can. 1050 are to be obtained and the investigation mentioned in can. 1051 is to be completed.

§2. Furthermore, it is required that he is considered in the judgment of the same legitimate superior as useful for the ministry of the Church.

§3. The bishop ordaining his own subject who is destined to the service of another diocese must be sure that the one to be ordained is going to be attached to this other diocese.

Art. 1.

REQUIREMENTS IN THOSE TO BE ORDAINED

Can. 1026 A person must possess due freedom in order to be ordained. It is absolutely forbidden to force anyone in any way or for any reason to receive orders or to deter one who is canonically suitable from receiving them.

Can. 1027 Those aspiring to the diaconate and presbyterate are to be formed by careful preparation, according to the norm of law.

Can. 1028 The diocesan bishop or the competent superior is to take care that before candidates are promoted to any order, they are instructed properly about those things which belong to the order and its obligations.

Can. 1029 Only those are to be promoted to orders who, in the prudent judgment of their own bishop or of the competent major superior, all things considered, have integral faith, are moved by the right intention, have the requisite knowledge, possess a good reputation, and are endowed with integral morals and proven virtues and the other physical and psychic qualities in keeping with the order to be received.

Can. 1030 Only for a canonical cause, even if occult, can the proper bishop or competent major superior forbid admission to the presbyterate to deacons subject to him who are destined to the presbyterate, without prejudice to recourse according to the norm of law.

Can. 1031 §1. The presbyterate is not to be conferred except on those who have completed the twenty-fifth year of age and possess sufficient maturity; an interval of at least six months is to be observed between the diaconate and the presbyterate. Those destined to the presbyterate are to be admitted to the order of deacon only after completing the twenty-third year of age.

§2. A candidate for the permanent diaconate who is not married is not to be admitted to the diaconate until after completing at least the twenty-fifth year of age; one who is married, not until after completing at least the thirty-fifth year of age and with the consent of his wife.

§3. The conference of bishops is free to establish norms which require an older age for the presbyterate and the permanent diaconate.

§4. A dispensation of more than a year from the age required according to the norm of §1 and §2 is reserved to the Apostolic See.

Can. 1032 §1. Those aspiring to the presbyterate can be promoted to the diaconate only after they have completed the fifth year of the curriculum of philosophical and theological studies.

§2. After a deacon has completed the curriculum of studies and before he is promoted to the presbyterate, he is to take part in pastoral care, exercising the diaconal order, for a suitable time defined by the bishop or competent major superior.

§3. A person aspiring to the permanent diaconate is not to be promoted to this order unless he has completed the time of formation.

Art. 2.

THE PREREQUISITES FOR ORDINATION

Can. 1033 A person is promoted licitly to orders only if he has received the sacrament of confirmation.

Can. 1034 §1. A person aspiring to the diaconate or presbyterate is not to be ordained unless he has first been enrolled among the candidates through the liturgical rite of admission by the authority mentioned in Cans. 1016 and 1019; his petition is previously to have been written in his own hand, signed, and accepted in writing by the same authority.

§2. A person who has been received into a clerical institute through vows is not bound to obtain this admission.

Can. 1035 §1. Before anyone is promoted to the permanent or transitional diaconate, he is required to have received the ministries of lector and acolyte and to have exercised them for a suitable period of time.

§2. There is to be an interval of at least six months between the conferral of the ministry of acolyte and the diaconate.

Can. 1036 In order to be promoted to the order of diaconate or of presbyterate, the candidate is to present to his bishop or competent major superior a declaration written in his own hand and signed in which he attests that he will receive the sacred order of his own accord and freely and will devote himself perpetually to the ecclesiastical ministry and at the same time asks to be admitted to the order to be received.

Can. 1037 An unmarried candidate for the permanent diaconate and a candidate for the presbyterate are not to be admitted to the order of diaconate unless they have assumed the obligation of

celibacy in the prescribed rite publicly before God and the Church or have made perpetual vows in a religious institute.

Can. 1038 A deacon who refuses to be promoted to the presbyterate cannot be prohibited from the exercise of the order received unless he is prevented by a canonical impediment or another grave cause to be evaluated in the judgment of the diocesan bishop or competent major superior.

Can. 1039 All candidates for any order are to make a spiritual retreat for at least five days in a place and manner determined by the ordinary. Before the bishop proceeds to ordination, he must be certain that the candidates properly made this retreat.

Art. 3.

IRREGULARITIES AND OTHER IMPEDIMENTS

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Can. 1040 Those affected by any impediment, whether perpetual, which is called an irregularity, or simple, are prevented from receiving orders. The only impediments incurred, however, are those contained in the following canons.

Can. 1041 The following are irregular for receiving orders:

1/ a person who labors under some form of amentia or other psychic illness due to which, after experts have been consulted, he is judged unqualified to fulfill the ministry properly.

2/ a person who has committed the delict of apostasy, heresy, or schism.

3/ a person who has attempted marriage, even only civilly, while either impeded personally from entering marriage by a matrimonial bond, sacred orders, or a public perpetual vow of

chastity, or with a woman bound by a valid marriage or restricted by the same type of vow.

4/ a person who has committed voluntary homicide or procured a completed abortion and all those who positively cooperated in either.

5/ a person who has mutilated himself or another gravely and maliciously or who has attempted suicide.

6/ a person who has placed an act of orders reserved to those in the order of episcopate or presbyterate while either lacking that order or prohibited from its exercise by some declared or imposed canonical penalty.

Can. 1042 The following are simply impeded from receiving orders:

1/ a man who has a wife, unless he is legitimately destined to the permanent diaconate.

2/ a person who exercises an office or administration forbidden to clerics according to the norm of Can. 285 and 286 for which he must render an account, until he becomes free by having relinquished the office or administration and rendered the account.

3/ a neophyte unless he has been proven sufficiently in the judgment of the ordinary.

Can. 1043 If the Christian faithful are aware of impediments to sacred orders, they are obliged to reveal them to the ordinary or pastor before the ordination.

Can. 1044 §1. The following are irregular for the exercise of orders received:

1/ a person who has received orders illegitimately while affected by an irregularity to receive them.

2/ a person who has committed a delict mentioned in can. 1041, n. 2, if the delict is public.

3/ a person who has committed a delict mentioned in can. 1041, nn. 3, 4, 5, 6.

§2. The following are impeded from the exercise of orders:

1/ a person who has received orders illegitimately while prevented by an impediment from receiving them.

2/ a person who is affected by amentia or some other psychic illness mentioned in can. 1041, n. 1 until the ordinary, after consulting an expert, permits the exercise of the order.

Can. 1045 Ignorance of the irregularities and impediments does not exempt from them.

Can. 1046 Irregularities and impediments are multiplied if they arise from different causes. They are not multiplied, however, if they arise from the repetition of the same cause unless it is a question of the irregularity for voluntary homicide or for having procured a completed abortion.

Can. 1047 §1. Dispensation from all irregularities is reserved to the Apostolic See alone if the fact on which they are based has been brought to the judicial forum.

§2. Dispensation from the following irregularities and impediments to receive orders is also reserved to the Apostolic See:

1/ irregularities from the public delicts mentioned in can. 1041, nn. 2 and 3.

2/ the irregularity from the delict mentioned in can. 1041, n. 4, whether public or occult.

3/ the impediment mentioned in can. 1042, n. 1.

§3. Dispensation in public cases from the irregularities from exercising an order received mentioned in can. 1041, n. 3, and even in occult cases from the irregularities mentioned in can. 1041, n. 4 is also reserved to the Apostolic See.

§4. An ordinary is able to dispense from irregularities and impediments not reserved to the Holy See.

Can. 1048 In more urgent occult cases, if the ordinary or, when it concerns the irregularities mentioned in can. 1041, nn. 3 and 4, the Penitentiary cannot be approached and if there is imminent danger of grave harm or infamy, a person impeded by an irregularity from exercising an order can exercise it, but without prejudice to the obligation which remains of making recourse as soon as possible to the ordinary or the Penitentiary, omitting the name and through a confessor.

Can. 1049 §1. Petitions to obtain a dispensation from irregularities or impediments must indicate all the irregularities and impediments. Nevertheless, a general dispensation is valid even for those omitted in good faith, except for the irregularities mentioned in can. 1041, n. 4, and for others brought to the judicial forum, but not for those omitted in bad faith.

§2. If it is a question of the irregularity from voluntary homicide or a procured abortion, the number of the delicts also must be mentioned for the validity of the dispensation.

§3. A general dispensation from irregularities and impediments to receive orders is valid for all the orders.

THE REQUIRED DOCUMENTS AND INVESTIGATION

Can. 1050 For a person to be promoted to sacred orders, the following documents are required:

- 1/ a testimonial that studies have been properly completed according to the norm of can. 1032.
- 2/ for those to be ordained to the presbyterate, a testimonial that the diaconate was received.
- 3/ for candidates to the diaconate, a testimonial that baptism, confirmation, and the ministries mentioned in can. 1035 were received; likewise, a testimonial that the declaration mentioned in can. 1036 was made, and if the one to be ordained to the permanent diaconate is a married candidate, testimonials that the marriage was celebrated and the wife consents.

Can. 1051 The following prescripts regarding the investigation about the qualities required in the one to be ordained are to be observed:

- 1/ there is to be a testimonial of the rector of the seminary or house of formation about the qualities required to receive the order, that is, about the sound doctrine of the candidate, his genuine piety, good morals, and aptitude to exercise the ministry, as well as, after a properly executed inquiry, about his state of physical and psychic health.
- 2/ in order to conduct the investigation properly, the diocesan bishop or major superior can employ other means which seem useful to him according to the circumstances of time and place, such as testimonial letters, public announcements, or other sources of information.

Can. 1052 §1. For a bishop conferring ordination by his own right to proceed to the ordination, he must be sure that the

documents mentioned in can. 1050 are at hand and that, after the investigation has been conducted according to the norm of law, positive arguments have proven the suitability of the candidate.

§2. For a bishop to proceed to the ordination of someone who is not his subject, it is sufficient that the dimissorial letters mention that the same documents are at hand, that the investigation has been performed according to the norm of the law, and that the suitability of the candidate has been established. Moreover, if the candidate is a member of a religious institute or a society of apostolic life, the same letters must also attest that he has been received definitively into the institute or society and is a subject of the superior who gives the letters.

§3. If, all these notwithstanding, the bishop doubts for specific reasons whether a candidate is suitable to receive orders, he is not to promote him.

Art. 4.

THE REQUIRED DOCUMENTS AND INVESTIGATION

Can. 1050 For a person to be promoted to sacred orders, the following documents are required:

1/ a testimonial that studies have been properly completed according to the norm of can. 1032.

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3/ for candidates to the diaconate, a testimonial that baptism, confirmation, and the ministries mentioned in can. 1035 were received; likewise, a testimonial that the declaration mentioned in can. 1036 was made, and if the one to be ordained to the permanent diaconate is a married candidate, testimonials that the marriage was celebrated and the wife consents.

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received definitively into the institute or society and is a subject of the superior who gives the letters.

§3. If, all these notwithstanding, the bishop doubts for specific reasons whether a candidate is suitable to receive orders, he is not to promote him.

CHAPTER III.

THE NOTATION AND TESTIMONIAL OF ORDINATION CONFERRED

Can. 1053 §1. After an ordination has taken place, the names of those ordained and of the ordaining minister and the place and date of the ordination are to be noted in a special register to be kept carefully in the curia of the place of ordination; all the documents of individual ordinations are to be preserved carefully.

§2. The ordaining bishop is to give to each of the ordained an authentic testimonial of the reception of ordination; if a bishop other than their own promoted them with dimissorial letters, they are to show the testimonial to their own ordinary for notation of the ordination in a special register to be kept in the archive.

Can. 1054 The local ordinary if it concerns seculars, or the competent major superior if it concerns his own subjects, is to send notice of each ordination celebrated to the pastor of the place of baptism, who is to record it in his baptismal register according to the norm of can. 535, §2.

**The Canonical Judicatory for the Worldwide Church Affairs
for the Ecumenical Catholic Church of Christ followed by the
Code of Canon Law**

**Part 1: Regulatory Norms for Ecumenical Relations: The
Manifesto of the ECCC**

The terms of **Full Union, Agreement, and Concordat**, should by themselves lead us toward seeking order and normative clarity in our churches, as part of their process of development and growing without implying imposition or curtailment of freedom. These three concepts should be the result of a deep collective conviction in as much as the very concept of church itself necessarily involves a human organization led by an individual or a group of individuals.

It is an obvious and joyful feeling to realize that our church is in a process of growth and, therefore, requires a constant attention to certain details, as well as a continuous effort from our part as far as order and norms are concerned, so that there is sufficient support for a healthy supervision from the Office of the Ecumenical Primate.

Therefore, we want hereby to express clearly that the only objective of this declaration is

not, and will never be, to substitute or impose new human norms to our tradition, to our doctrine nor to the world, other than to call to order according to the times we are living in. It is precisely due to the growth we are being experiencing worldwide that we confront the need to organize ourselves coherently out of a mutual respect for the diversity of our divine creation.

The objective to achieve, within our ecclesiastical body, is of such an order that, based on love, mutual respect and charity toward each other, we could be led toward an organic growth with all those brothers and sisters -lay members and clergy- who wish to join with us and thus implement our union.

An instrument like this one aspires to maintain the proper order within our Church, assuring to the laity the type of persons or churches which, once united, will become their leaders, making it possible for the hierarchy to bring into fruition the wellbeing of those who constitute the Church, as well as making it possible for them to protect the doctrine trusted under their care.

The College of Bishops has deemed it necessary to implement the tools that will provide

the Ecumenical Catholic Church of Christ (ECCC) with an adequate organizational structure proportionate to the times we are living in today. The canonical instrument by which the different needs of the ECCC will be guided is the

“Canonical Judicatory for Worldwide Church Affairs”. Its members are appointed by the Ecumenical Primate See, constituted by members of the College of Bishops and any other member of the clergy, Presbyters or Deacons, who, based on their own merits, are invited to be part of that entity. These appointments can be terminated whenever deemed necessary by the Ecumenical Primate for the health of the Church. These appointments will cease automatically whenever a member conspires against the unity of the Ecumenical Catholic Church of Christ by using his hierarchical position against the objectives to which he has been called to serve, or due to grievous acts against the Church and her members. The members of the Canonical Judicatory can make suggestions to the Ecumenical Primate See recommending the names of those candidates they might consider apt to serve in it.

*ASS1: The Sacrament of Anointing of the Sick(Extreme Unction:
Last Rites)*

Background History and Explanation

For centuries, the Church as prayed for the sick to be freed from pain and suffering and restored to health. The roots of the Anointing of the Sick stem from Jesus' healing ministry and Jesus' awareness of humanities pain and suffering and with that recognition, responded with love, kindness, compassion and freely gave his graces to those in need. As an outward sign instituted by Christ to give us grace, Anointing of the Sick is meant to strengthen those who are experiencing and tried by illnesses. It is a true and proper sacrament of the Church and is grounded in the New Testament. The Gospel of Mark alludes to this sacrament, but only to the point that it is recommended to the faithful and promulgated by James the apostle and the brother of the Lord in James 5:14-15.

The *Matter* of the sacrament is two-fold. It consists of the physical anointing and the oil itself. The *Form* of the sacrament are the words used by the priest or bishop which begins with: *Through this Holy Anointing..."*

As mentioned, the priest or bishop are the regular ministers of this sacrament. Anointing of the Sick serves as a channel to impart special graces upon the recipient to assist in the individual's comfort and healing both physically and spiritually.

The rite of the Anointing of the Sick occurs when a priest or bishop lays hands on the sick person's head. The minister then anoints the person on the forehead and the palms of the hands with the blessed *Oil of the Sick (OS)*. This oil is blessed by the Bishop along with the Oil of Catechumens (OC) and the consecrated Holy Chrism (HC) during the Holy Thursday Chrism Mass. During the anointing, the minister says the

following words: *“Through this holy anointing, may the Lord in His love and mercy help you with the grace of the Holy Spirit. May the Lord who frees you from sin save you and raise you up.”*

The Epistle of St. James talks about Christ’s healing powers through His ministry: *“Is there anyone who is sick among you? Let him summon the priests of the church. They should pray over him and anoint him with oil in the name of the Lord. The prayer of faith will save the sick and the Lord will raise him up. If he has committed any sins, he will be forgiven”* (NAB, James 5:14).

During the Middle Ages and perhaps due to the tremendous mortality rate and peoples fear of death, The Sacrament of the Sick eventually lost its communal healing dimension and was being called, *Last Rites*. The Church started using the ritual to anoint those who were on the verge of dying. Other names that evolved from this sacrament were, *extreme unction* or “the final anointing”. Many people who may have benefited from this sacrament, not on the verge of death, tended to wait until the very end of their lives to be anointed.

The Second Vatican Council reclaimed the original meaning of the sacrament and emphasized the concern of the Church and the healing power of Christ, and made it understood that the Sacrament of the Anointing of the Sick may be dispensed anytime a person is in need and not just at the time of death.

The Catechism of the Catholic Church (CCC) (#1499) teaches, *By the sacred anointing of the sick and the prayer of the priests, the whole Church commends those who are ill to the suffering and glorified Lord, that He may raise them up and save them. And indeed, she exhorts them to contribute to the good of the People of God by Freely uniting themselves to the Passion and death of Christ.* The recipient of the Anointing of the Sick may also be those with grave illness and in fact on the verge of death as well as those who are ill and in need of special graces. The CCC addresses

this in #1514, *In the case of grave illness, the Anointing of the Sick 'is not a sacrament for those only who are at the point of death. Hence, as soon as anyone of the faithful begins to be in danger of death from sickness or old age, the fitting time for him to receive this sacrament has certainly already arrived.'*" CCC #1515 talks about the sick person who received the sacrament and recovers to better health and the option of receiving the sacrament again, and again if needed. In the case of recovery and then smitten with a grave illness, if the person's condition worsens, the sacrament may be repeated. It is fitting to receive the Anointing of the Sick right before a serious operation. This also holds true in the case of the frail elderly person who becomes, over time, frailer.

The first grace, or effects of the Sacrament of the Anointing of the Sick is one of strengthening, peace, and courage to overcome the present difficulties perpetrated by the illness or elderly status. The grace given by the Holy Spirit is one of renewal of trust and faith in God. It is meant to strengthen against temptation from the devil and from discouragement and anguish in the face of death (CCC, #1521).

The Sacrament is meant to be celebrated in the Communion of the Saints as a method for the saints to intercede on the person's behalf. It is through the graces of this sacrament that the intercessory saints contribute to the sanctification of the Church and to the good of all humanity for whom the Church suffers and offers herself through Christ to God the Father (CCC, #1522). The sacrament is to be offered to all those who suffer and all those on the brink of death.

Anointing of the Sick joins us to the Death and Resurrection of Christ just as Baptism began our relationship with Christ, and Confirmation which strengthens us for the combat with evil we encounter throughout our lives, The Holy Anointing completes the anointings received throughout our

spiritual lives. It fortifies the end of our earthly life guarding us against the struggles before death (CCC, #1523).

The symbol of the Anointing of the Sick is similar to the other six sacraments of the Catholic Church. The Catholic (Christian) uses familiar objects in nature to act as a symbol of grace and redemption in an effort to point to something that exists in the supernatural joining us to God by grace.

The recognized symbol is oil. Oil has been used since ancient times for its healing properties and cleansing effect and as a symbol of power and authority such as in the anointing of Kings. Anyone who has been anointed with oil is set apart for a special purpose. Concerning the Sacrament of the Anointing of the Sick, oil symbolizes healing from illness, cleansing from sins and consecration.

Anointing is done on the forehead of the infirmed because it is believed to be the most visible place on the human body, and, as Christians, our faith in Christ must be visible through out actions. Therefore, forehead anointing is symbolic of the necessity to know Christ and to follow him. Anointing is also done on the hands which are associated with human activity. As the sick are anointed on the hands they are reminded that they must turn all their activity over to Christ and place themselves under the will of Christ Himself, even if that means departing this world in death. As the priest or bishop lays hands on the ill, it also symbolizes the power of God entering the sick person through the mediation of the minister.

TITLE V: THE SACRAMENT OF THE ANOINTING OF THE SICK (Can. 998-1007)

Of the Code of Canon Law-1983

Can. 998. The anointing of the sick, by which the Church commends to the suffering and glorified Lord the faithful who are dangerously ill so that he may support and save them, is

conferred by anointing them with oil and pronouncing the words prescribed in the liturgical books.

CHAPTER I : THE CELEBRATION OF THE SACRAMENT

Can. 999 The oil to be used in the anointing of the sick can be blessed not only by a Bishop but also by:

1° those who are in law equivalent to the diocesan Bishop.

2° in a case of necessity, any priest but only in the actual celebration of the sacrament.

Can. 1000 §1 The anointings are to be carried out accurately, with the words and in the order and manner prescribed in the liturgical books. In a case of necessity, however, a single anointing on the forehead, or even on another part of the body, is sufficient while the full formula is recited.

§2 The minister is to anoint with his own hand unless a grave reason indicates the use of an instrument.

Can. 1001 Pastors of souls and those who are close to the sick are to ensure that the sick are helped by this sacrament in good time.

Can. 1002 The communal celebration of anointing of the sick, for a number of the sick together, who have been appropriately prepared and are rightly disposed, may be held in accordance with the regulations of the diocesan Bishop.

CHAPTER II : THE MINISTER OF ANOINTING OF THE SICK

Can. 1003 §1 Every priest, but only a priest, can validly administer the anointing of the sick.

§2 All priests to whom has been committed the care of souls, have the obligation and the right to administer the anointing of the sick to those of the faithful entrusted to their pastoral care. For a reasonable cause, any other priest may administer this sacrament if he has the consent, at least presumed, of the aforementioned priest.

§3 Any priest may carry the holy oil with him, so that in a case of necessity he can administer the sacrament of anointing of the sick.

CHAPTER III: THOSE TO BE ANOINTED

Can. 1004 §1 The anointing of the sick can be administered to any member of the faithful who, having reached the use of reason, begins to be in danger of death by reason of illness or old age.

§2 This sacrament can be repeated if the sick person, having recovered, again becomes seriously ill or if, in the same illness, the danger becomes more serious.

Can. 1005 If there is any doubt as to whether the sick person has reached the age of reason, or is dangerously ill, or is dead, this sacrament is to be administered.

Can. 1006 This sacrament is to be administered to the sick who, when they were in possession of their faculties, at least implicitly asked for it.

Can. 1007 The anointing of the sick is not to be conferred upon those who obstinately persist in a manifestly grave sin.

HM-§1: Holy Matrimony

Background History & Explanation

The Canons and teachings around the Sacrament of Matrimony (Marriage) are both complex and enormous. We are all familiar with the Gospel of John 2:1-25, *The Marriage Feast of Canaan*. We remember from that story that Jesus and Mary, his mother, were invited to the celebration and somewhere during the celebration, the wine ran out. Mary asked Jesus to help, and Jesus' response was almost a retort. "What you have me do?" Mary said to the custodians of the banquet, "do what he asks." This wedding is a very important milestone in the sacrament of matrimony. Marriage, until this point in time, was seen as a contract between two families. Most of the time they were arranged long before the man and women knew each other. Kathleen Manning in her article (2012) *What is the history of marriage?* States that a Catholic wedding is a witnessing. It is, "a covenant by which a man and woman establish between themselves a partnership of the whole of life, and which is ordered by its nature to the good of the spouses and the procreation of children." This, however, was not always the rubric of marriage. The church for thousands of years in an effort to formalize marriage as a sacrament ran into numerous competitive hurdles.

During the time of Jesus, the world was in economic straits. Marriage was viewed as a contract with a dowry attached. The Jewish people saw marriage as a commandment that benefited the community at large and attempt to instill stability and economic success and prosperity to that particular community.

Proverbs 31 talks about marriage and weddings which, in today's world would sound like a job description that would be fulfilled by the woman, and certainly not the man! The woman had to be able to govern and be able to manage house slaves, cook, clean, mend and know how to use a spinning wheel to spin wool and flax.

Early Christian communities looked at marriage with scorn and promoted celibacy because marriage was seen as a

distraction from focusing on and attaining the Kingdom of God. Early Christendom outlawed divorce, polygamy, and incest.

The role of marriage in the community was met with much research in finding its role in society. Christian writers suggested that marriage “has been raised by Christ the Lord to the dignity of a sacrament, because Jesus performed his first public miracle at a wedding” (Manning, 2012).

In the fifth century the Council of Florence declared, in Session 8-22, November 1439, in the Bull of Union with Armenians, stated, *“The seventh is the sacrament of matrimony, which is a sign of the union of Christ and the church according to the words of the apostle: This sacrament is a great one, but I speak in Christ and in the church. The efficient cause of matrimony is usually mutual consent expressed in words about the present. A threefold good is attributed to matrimony. The first is the procreation and bringing up of children for the worship of God. The second is the mutual faithfulness of the spouses towards each other. The third is the indissolubility of marriage since it signifies the indivisible union of Christ and the church. Although separation of bed is lawful on account of fornication, it is not lawful to contract another marriage since the bond of a legitimately contracted marriage is perpetual.”* This statement was issued in an effort to both solidify and clarify the relationship between Christ and the church making marriage a metaphor as opposed to an actual event.

As the continuum of time advanced and as the Church developed over the centuries struggling to accommodate the marriage practices of its increasing ranks of converts, Clovis, the first Christian of France, who was exalted by the Church and her chroniclers as being a most pious man with great wisdom, did not abandon polygamy.

The eighth century brought about a ban on clerical polygamy with Byzantine emperors asking the church on a regular basis to invalidate the marriages of powerful rivals. Those who were rejected on this count were forced to get ordained. In the 16th century, the Protestants considered the church’s rule on marriage as a sacrament less than acceptable and greatly flawed. They contended that at the Wedding Feast

of Canaan, Jesus did nothing more than change water into wine. He had nothing to do with the wedding except be a guest. That being said, the church with veracity clarified her stance on its understanding of marriage.

During the seventh session of the Council of Trent in 1547, approximately fifteen hundred years post the Canaan event, Marriage was introduced into the Church's Code of Canon Law as a Sacrament. From there, centuries of local traditions, in concert with political encroachments, and conflicting religious options concerning what constituted the validity of marriage, faded into oblivion and the critical Canons governing marriage finally enabled the church to rule more consistently and effectively on the question of marriage.

In today's understanding, marriage can be taken to mean that through the union of two people an action is performed, a contract is made, and it is formalized ceremoniously either through civil means or liturgical means. It is an institution which the conjugal union is formed and solidified as an enduring condition. It has moral and social aspects associated with it and is a legitimate union between "husband and wife" in its original meaning. However, that meaning has been redefined through the United States Supreme Court in 2015 in a 5 to 4 margin legalized same sex unions and domestic relationships. By making those legitimate mutual rights of two people in union with each other to share the mutuality and sacredness of sexual intercourse, a common lifestyle together, and an enduring union redefined marriage. This also gave solace to those who, before this, if they wanted to share intimacy may have been considered using their partner as a concubine or a fornicator. If they lived together this may have been viewed as a polygamous (many wives with one husband), and polyandrous (many husbands with one wife) union. Marriage took on many different forms over the centuries. In the traditional sense it consisted of a man and woman. However, in common day there is a deviation from this traditional nomenclature.

When two diverse personalities come together conflict may arise. Disagreements abound and if the two do not come to

an amicable agreement, the bond between the two, family, friend or spouse may come to an end. Divorce is one of the responses to irreconcilable (unresolved) differences where two married people cannot agree to disagree and find no other alternative except to part company forever. Marriage is an institution that should not be entered lightly or contemptuously. It needs to be understood that it is a lifelong commitment and considered a contract.

Divorce can be seen as a modification to monogamy requiring that all parties await a certain time before ending the relationship to ascertain its salvageability. In modern times before divorce, the couple may be asked to go through marriage counseling to see if the divisions and hurts can be healed. They may be asked to separate for a while (a cooling down period) and then decide their fate. Many races of peoples allow(ed) only the husband to divorce the wife. The wife was never able to or allowed to divorce the husband. In some cases, the husband was able to "put his wife away." However, for the Catholic regions divorce was very soon abolished and continued to be forbidden as long as that religion was recognized by the State. The early Christian emperors like Constantine, Theodosius, and Justinian, did legalize the practice but before the tenth century the Catholic Churches teaching on the indissolubility of marriage had become embodied in the civil legislation every Catholic country. When the Oriental Churches separated from Rome (this includes the Greek Orthodox church) and all the Protestant churches during the Reformation era, divorce was permitted in varying degrees. Between 1890 and 1900 the United States averaged approximately 73 per 100,000 divorces annually (Ryan, 1910. New Catholic Encyclopedia). This was over twice the rate of divorce in Switzerland, France and Saxony at that time. At this present time in the United States statistics show about two and one half per 100,000 marriages end up in divorce. Recently, in the United States more women than men apply for divorce. The reason is still being defined.

The Codes of Canon Law have made clear that the priesthood is for men only and they must be celibate. With very few exceptions people and diverse civilizations have not

accepted this doctrine (law). The last century has the proportion of unmarried persons in the United States and Europe increasing. The reason seems to be economic. Supporting a family has become increasingly more difficult as inflation rises. Contemporary standards of living have displaced domestic desires and interests. Morality has become lax. Notions of Chastity have increased the number of those who satisfy their sexual desires outside of marriage. Social morality and welfare have become the modern celibacy. Religious celibacy exemplifies a higher degree of altruism than any other section of society. It asserts that celibacy tends to make the married state seem low or unworthy and is contradicted by the public opinion and practice of every country in which celibacy is held in highest honor.

The Ecumenical Catholic Church of Christ and its Status on the Institution of Marriage in lieu of Roman Law: A interpretation, revision, and admonition put into practice.

It is understood in the ECCC that the Code of Canon Law is to be used as a guideline in the governance of the church and *dogma*, a word not often found in ECCC literature or law. The Conservative view of Marriage in the Roman rite, though meritorious, substantial, and sound does not address modern times. Though sacrosanct and understood to be a lifelong commitment between the couple, it appears that the Roman Canons do not take into consideration a civil divorce, for example, as valid without a lengthy and expensive investigation by the appointed jurists of the church followed by either an annulment, disillusionment of the bond, or a judgment that nothing be done. The Code does not admonish such things as spousal abuse as cause for divorce, irreconcilable differences between the couple, getting married at a young age and finding out later that the marriage just is not working and the couple, once again, is faced with permanent separation or divorce. Unlike the Roman Church the ECCC does take these and other things into consideration and in the event a marriage does not work out and the couple does separate and divorce, so long as

there is a civil divorce decree that Catholic is welcome to celebrate the sacraments. Even if the divorce is in process and technically the couple is still legally married, but in process of finalization of a decree, that individual(s) may enjoy the sacraments and have full participation in the liturgy and may remarry and enjoy the sacrament of matrimony in the ECCC, so long as the divorce is finalized and legalized. Though separation of Church and State is paramount in definition and practice, and, though marriage is a vow between two people allegedly taken for life, things do happen and occasionally the marriage dissolves.

Nonetheless, this does not mean that anyone, at any time can get as many divorces as they wish and still be welcome to the enjoyment of the sacraments. Consideration needs to be taken on the mental and physical status of the individual and their ability to make cogent and cognizant decisions. If children come out of the relationship(s) what is to happen with the children? Will they be cared for until the age of juris prudence? What responsibility will each parent have concerning the children's welfare, development, and well-being? Finally, if a divorce does happen does an ecclesial annulment follow, necessary and imminent? Are the children considered, if an annulment is to occur, bastard children or legitimate and how is legitimacy determined since technically an annulment, by definition, indicates that the couple's marriage was neither valid or licit or performed under duress of either party and therefore, even in the context of ceremony, there was no marriage from the start? And what of the case where young individuals engage in sexual intercourse, are not married, the woman gets pregnant, and the man abandons both the mother and child, and the mother chooses to have the child, what is that child considered and what status does the mother enjoy in the ECCC? In such cases, since the mother had intercourse out of wedlock that resulted in the birth of a child is that considered *nefas est* (*it is sinful*) and therefore deeming her a concubine and mortal sinner?

Divorce and remarriage happen. Young people make inappropriate decisions based on biological drives and

psychological desires (as do adults). With all good intentions people make vows with the intent to keep them. However, in our human frailty, vows and promises are broken. Bad judgments and indiscretions are made, and people succumb to human drives, impulses and desires. Following proper council by the local priest or ordinary of the ECCC, and under consultation if needed by the Episcopacy, the ECCC welcomes those who made human decisions into the church and allows them to enjoy the sacraments. Again, it should be well noted, that the individuals will undergo scrutiny, and if it is deemed that the indiscretions were willing and intentional to hurt another, or out of convenience sacramental enjoyment comes into questions with the final disposition of admission to the sacraments and the church coming from the Ecumenical Primate or his delegate.

Another issue arises needing revision of the Roman Canons. Canon 1055§1 states that, "*The marriage covenant, by which a man and a woman establish between themselves a partnership of their whole life, and which of its own very nature is ordered to the well-being of the spouses and to the procreation and upbringing of children, has, between the baptized, been raised by Christ the Lord to the dignity of a sacrament.*" In the traditional sense, marriage is between a man and a woman with the intent to bring up children. However, in this modern age, the Roman Canons do not address the union of same sex marriages. In fact, it is viewed *nefas est*, and seen as an abomination. Thought improving, at one point in history divorced, gay and lesbian individuals were not allowed to step into a church let alone enjoy the sacraments, especially Holy Communion. Though it is still that way in some churches, His Holiness Pope Francis I when asked about the church's stance on homosexuality, he clearly stated that it is not his job to judge the way God made people (to paraphrase). Though this is not a full acceptance of either homosexuality or same sex marriage, which is still banned in the Roman Catholic Church and not really considered in the Code of Canon Law, the stance of the ECCC is that all are welcome into the communion of the ECCC regardless of sexual orientation and may enjoy all the sacraments, including marriage, if it is deemed allowable by

civil law. In the United States of America. Guilan (2021) in her article, *Same-Sex Marriage is now Law of the Land,*" wrote:

On June 26, 2015, in a landmark decision in the Obergefell v. Hodges case, the Court ruled 5-to-4 that same-sex couples have a constitutional right to marry under the 14th Amendment and that states cannot ban same-sex marriage. Justice Anthony Kennedy delivered the opinion for the majority of the Court, which included Justices Ginsburg, Breyer, Sotomayor, and Kagan.

Kennedy opened the opinion by writing, "[t]he Constitution promises liberty to all within its reach, a liberty that includes certain specific rights that allow persons . . . to define and express their identity. The petitioners in these cases seek to find that liberty by marrying someone of the same sex and having their marriages deemed lawful on the same terms and conditions as marriages between persons of the opposite sex." The Court held that the right to marry is a fundamental right, and under the 14th Amendment protections, "couples of the same-sex cannot be deprived of that right and that liberty."

In his closing paragraph on love and marriage, Justice Kennedy stated:

No union is more profound than marriage, for it embodies the highest ideals of love, fidelity, devotion, sacrifice, and family. As some of the petitioners in this case demonstrate, marriage embodies a love that may endure even past death Their plea is that they do respect it, respect it so deeply that they seek to find its fulfillment for themselves. Their hope is not to be condemned to lives in loneliness, excluded from one of civilization's oldest institutions. They ask for equal dignity in the eyes of the law. The Constitution grants that right.

Given this, the Ecumenical Catholic Church of Christ, by law, will marry same sex couples, where the civil law provides the grounds so to do. In countries where same sex marriage is banned, the ECCC will abide by that law.

Concerning the validity of marriage, Roman Canon 1061§1 states that a valid marriage between baptized persons is said to

be merely ratified, if it not consummated; ratified and consummated, if the spouses have in a human manner engaged together in a conjugal act in itself apt for the generation of offspring. To this act marriage is by its nature ordered and by it the spouses become one flesh.

This particular Canon does not address heterosexual marriage as law. It simply and clearly states that, "*a valid marriage between baptized persons...*" Therefore, it stands, in this Canon, that if two men or two women who are baptized and get marriage, that marriage is valid and ratified if not consummated for the purpose of the procreation of children. The wording of this Canon is interesting at best when it states, "*if the spouses have in a human manner engaged together in a conjugal act in itself apt for the generation of offspring...*" If two human beings decide to have intercourse, are they not still human beings? Therefore, how can a human not have intercourse with another human being in a "human manner" regardless of how that action is performed unless one human performs bestiality, which is unnatural and indeed sinful? When two people engage in an act of human love and are legally married that marriage is, according to this canon, valid. The caveat to this however, banning homosexuality marriage in this Canon is in the sentence's end, "*...apt for the generation of offspring.*" Biologically, homosexual unions, though loving and by choice engaging in sexual intercourse will not produce offspring. This brings up another interesting point with the validity of this Canon. What do you do with heterosexual couples that are legally married, both in Civil and Ecclesial eyes, love one another, and have intercourse using birth control methods, other than the rhythm method, which has been proven time and again scientifically not to be that effective, or the male withdrawal method performed by withdrawing from the woman before climax, which also has proven to be an ineffective method of birth control in most cases? Nonetheless, both the rhythm and withdrawal methods are a form of birth control. If the couple uses this method, or a medical method to block the union of sperm and egg, does this cause the marriage to be invalid? What if the couple, who loves each other very much cannot afford children, but want to express their love through

intercourse? Does birth control constitute sinfulness and invalidate the marriage?

There is a Latin adage, *non ratum et consumatum!* (*it is not ratified if it is not consummated*). In this Canon, it is unclear as to what constitutes a ratified marriage. The Canon clearly states that to ratify and validate a marriage the couple must have intercourse with the intent to have children but says nothing about having intercourse to share the love one has for their significant other. That being said, if two civilly married homosexual or lesbian couples have intercourse, with full consent on both parts, have they not ratified and consummated the union even though both know that no children will come about? It appears that this Canon, supports an *inhuman manner* type of conjugal union if it disallows two people, in love, making a lifelong commitment to share a life together. However, in Canon 1057, the Roman Church now defines marriage as *the union between a man and a woman*. It is clearly stated in Canon 1057 §1 *A marriage is brought into being by the lawfully manifested consent of persons who are legally capable. This consent cannot be supplied by any human power.*

§2 Matrimonial consent is an act of will by which a man and a woman by an irrevocable covenant mutually give and accept one another for the purpose of establishing a marriage.

This Canon clarifies Canon 1061. However, the difficulty with Canon 1057 §1 & §2, is that it contradicts Civil Law at least in the United States, as was seen in the landmark U.S. Supreme Court Case of Obergefell v. Hodges (Guillan, 2021). As we know from this case, the Constitution of the United States allows all human persons to define and express their identity and the petitioners in this case were seeking their liberty through their expression of love through their marital union. This being the case, the begged question is, does Rome have the right to deny a couple expressing their free-will love to define who they are as human beings? If the answer is, “yes,” then the Church has just removed Divine law where God granted the human person free

will. Which begs the question, is the Church playing God? A review of the rest of the marriage Canons do illustrate some legitimate barriers on who can marry whom that are quite valid and licit especially in the areas of Affinity and Consanguinity.

John Huels, OSM, JCD (1986), in *The Pastoral Companion*, clearly defines Consanguinity as, “*computed by lines and degrees. In the direct line there are as many degrees as there are generations, that is, as there are persons, not counting the common ancestor. In the collateral line there are as many degrees as there are persons in both lines, not counting the common ancestor*” (see Canon 108).

Consanguinity means, blood relationship. For example, the event that one person is a direct ancestor of the other, “*e.g., grandfather, father, son, etc.: in the collateral line. If neither person is the direct ancestor of the other but both are descended from a common ancestor, e.g., brothers and sisters, cousins, uncles and nephews and aunts and nieces, etc.* The basis of carnal generations is the basis of consanguinity in both legitimate and illegitimate generations. The calculation of the degree of relationship indicates, “*the measure of distance of two related persons. In the direct line there are as many degrees as there are generations of persons, not counting the common ancestor. Thus, the relationship between a parent and child is first degree; that between grandparent and grandchild is second degree, etc.*” (pp.24-25).

The other important concept in marriage law is *Affinity*. According to Huels (1986), “*Affinity arises from a valid marriage, if in not consummated and it exists between a man and the blood relations of his wife and also between a woman and the blood relations of her husband. It is computed such that those who are blood relatives of the man are related by affinity to his wife in the same line and degree as they are related by consanguinity to the man, and vice versa. (Can. 109 [Roman Code]).*”

Affinity is the in-law relationship, “*i.e., father-in-law, daughter-in-law, brother-in-law, etc. It exists only between the wife and the blood relatives of the husband. Affinity is computed as follows: The blood relatives of the husband are related by affinity to the wife in*

the same line and degree as they are related by consanguinity to the husband and vice versa" (Huels 1986). Therefore, the lines of Affinity are the same as those of consanguinity. If, for example, the first-degree consanguinity of a man is his mother, then his wife is related to her mother-in-law in the first degree of the direct line. Hueles (1986) also gives the examples of a husband's brother as related by affinity to the wife in the second degree of the collateral line and the wife's first cousin is related by affinity to the husband in the fourth degree of the collateral line.

It should be noted that there are countries where there is little to no Civil Law governing both the Code of Canon Law and Hueles interpretation of the church refusing the sacraments to the divorced and remarried, where the remarried are viewed as adulterers and therefore sinners unworthy of the sacrament exists. The other issue is the effect of the marital union in the eyes of God be that union Civil or Canonical. In essence, if two people love one another and decide to marry and are committed to one another there is no distinction in Godly acceptance. Remember, when someone, priest, lay person, ship captain or another authority or person officiates at a wedding, that is all they are doing. They are officiating. The marriage is made between the two people regardless of race, creed, color, gender differences or sexual orientation. If they are committed to one another they marry each other irrespective of any Canon Law. Society determines what constitutes a marriage not the Church. The church may bless the marriage and in the Roman and some Christian sects determine marriage to be between a man and a woman, it is society that sets the standards and laws civilly and therefore needs to be considered in the ecclesiastical sense as well. Even though marriage is a union to co-create, it begs the question, what if two people are in love and choose not to co-create? Does that nullify the sacrament? The answer should be, "no." If two people love one another and are true to one another, that is the sacrament.

The Roman Canons Governing the Sacrament of Matrimony
From the Code of Canon Law- 1983

TITLE VII.

MARRIAGE (Cann. 1055 - 1165)

Can. 1055 §1. The matrimonial covenant, by which a man and a woman establish between themselves a partnership of the whole of life, and which is ordered by its nature to the good of the spouses and the procreation and education of offspring, has been raised by Christ the Lord to the dignity of a sacrament between the baptized.

§2. For this reason, a valid matrimonial contract cannot exist between the baptized without it being by that fact a sacrament.

Can. 1056 The essential properties of marriage are unity and indissolubility, which in Christian marriage obtain a special firmness by reason of the sacrament.

Can. 1057 §1. The consent of the parties, legitimately manifested between persons qualified by law, makes marriage; no human power is able to supply this consent.

§2. Matrimonial consent is an act of the will by which a man and a woman mutually give and accept each other through an irrevocable covenant in order to establish marriage.

Can. 1058 All persons who are not prohibited by law can contract marriage.

Can. 1059 Even if only one party is Catholic, the marriage of Catholics is governed not only by divine law but also by canon law, without prejudice to the competence of civil authority concerning the merely civil effects of the same marriage.

Can. 1060 Marriage possesses the favor of law; therefore, in a case of doubt, the validity of a marriage must be upheld until the contrary is proven.

Can. 1061 §1. A valid marriage between the baptized is called *ratum tantum* if it has not been consummated; it is called *ratum et consummatum* if the spouses have performed between themselves in a human fashion a conjugal act which is suitable in itself for the procreation of offspring, to which marriage is ordered by its nature and by which the spouses become one flesh.

§2. After a marriage has been celebrated, if the spouses have lived together consummation is presumed until the contrary is proven.

§3. An invalid marriage is called *putative* if at least one party celebrated it in good faith, until both parties become certain of its nullity.

Can. 1062 §1. A promise of marriage, whether unilateral or bilateral, which is called an engagement, is governed by the particular law established by the conference of bishops, after it has considered any existing customs and civil laws.

§2. A promise to marry does not give rise to an action to seek the celebration of marriage; an action to repair damages, however, does arise if warranted.

CHAPTER I.

PASTORAL CARE AND THOSE THINGS WHICH MUST PRECEDE THE CELEBRATION OF MARRIAGE

Can. 1063 Pastors of souls are obliged to take care that their ecclesiastical community offers the Christian faithful the assistance by which the matrimonial state is preserved in a

Christian spirit and advances in perfection. This assistance must be offered especially by:

1/ preaching, catechesis adapted to minors, youth, and adults, and even the use of instruments of social communication, by which the Christian faithful are instructed about the meaning of Christian marriage and about the function of Christian spouses and parents.

2/ personal preparation to enter marriage, which disposes the spouses to the holiness and duties of their new state.

3/ a fruitful liturgical celebration of marriage which is to show that the spouses signify and share in the mystery of the unity and fruitful love between Christ and the Church.

4/ help offered to those who are married, so that faithfully preserving and protecting the conjugal covenant, they daily come to lead holier and fuller lives in their family.

Can. 1064 It is for the local ordinary to take care that such assistance is organized fittingly, after he has also heard men and women proven by experience and expertise if it seems opportune.

Can. 1065 §1. Catholics who have not yet received the sacrament of confirmation are to receive it before they are admitted to marriage if it can be done without grave inconvenience.

§2. To receive the sacrament of marriage fruitfully, spouses are urged especially to approach the sacraments of penance and of the Most Holy Eucharist.

Can. 1066 Before a marriage is celebrated, it must be evident that nothing stands in the way of its valid and licit celebration.

Can. 1067 The conference of bishops is to establish norms about the examination of spouses and about the marriage banns or other opportune means to accomplish the investigations necessary before marriage. After these norms have been diligently observed, the pastor can proceed to assist at the marriage.

Can. 1068 In danger of death and if other proofs cannot be obtained, it is sufficient of the contracting parties, even sworn if the case warrants it, that they are baptized and are prevented by no impediment is sufficient unless there are indications to the contrary.

Can. 1069 All the faithful are obliged to reveal any impediments they know about to the pastor or local ordinary before the celebration of the marriage.

Can. 1070 If someone other than the pastor who is to assist at marriage has conducted the investigations, the person is to notify the pastor about the results as soon as possible through an authentic document.

Can. 1071 §1. Except in a case of necessity, a person is not to assist without the permission of the local ordinary at:

1/ a marriage of transients.

2/ a marriage which cannot be recognized or celebrated according to the norm of civil law.

3/ a marriage of a person who is bound by natural obligations toward another party or children arising from a previous union.

4/ a marriage of a person who has notoriously rejected the Catholic faith.

5/ a marriage of a person who is under a censure.

6/ a marriage of a minor child when the parents are unaware or reasonably opposed.

7/ a marriage to be entered into through a proxy as mentioned in can. 1105.

§2. The local ordinary is not to grant permission to assist at the marriage of a person who has notoriously rejected the Catholic faith unless the norms mentioned in can. 1125 have been observed with necessary adaptation.

Can. 1072 Pastors of souls are to take care to dissuade youth from the celebration of marriage before the age at which a person usually enters marriage according to the accepted practices of the region.

CHAPTER II.

DIRIMENT IMPEDIMENTS IN GENERAL

Can. 1073 A diriment impediment renders a person unqualified to contract marriage validly.

Can. 1074 An impediment which can be proven in the external forum is considered to be public; otherwise, it is occult.

Can. 1075 §1. It is only for the supreme authority of the Church to declare authentically when divine law prohibits or nullifies marriage.

§2. Only the supreme authority has the right to establish other impediments for the baptized.

Can. 1076 A custom which introduces a new impediment or is contrary to existing impediments is reprobated.

Can. 1077 §1. In a special case, the local ordinary can prohibit marriage for his own subjects residing anywhere and for all actually present in his own territory but only for a time, for a grave cause, and for as long as the cause continues.

§2. Only the supreme authority of the Church can add a nullifying clause to a prohibition.

Can. 1078 §1. The local ordinary can dispense his own subjects residing anywhere and all actually present in his own territory from all impediments of ecclesiastical law except those whose dispensation is reserved to the Apostolic See.

§2. Impediments whose dispensation is reserved to the Apostolic See are:

1/ the impediment arising from sacred orders or from a public perpetual vow of chastity in a religious institute of pontifical right.

2/ the impediment of crime mentioned in can. 1090.

§3. A dispensation is never given from the impediment of consanguinity in the direct line or in the second degree of the collateral line.

Can. 1079 §1. In urgent danger of death, the local ordinary can dispense his own subjects residing anywhere and all actually present in his territory both from the

form to be observed in the celebration of marriage and from each and every impediment of ecclesiastical law, whether public or occult, except the impediment arising from the sacred order of presbyterate.

§2. In the same circumstances mentioned in §1, but only for cases in which the local ordinary cannot be reached, the pastor, the properly delegated sacred minister, and the priest or deacon who assists at marriage according to the norm of can. 1116, §2 possess the same power of dispensing.

§3. In danger of death a confessor possesses the power of dispensing from occult impediments for the internal forum, whether within or outside the act of sacramental confession.

§4. In the case mentioned in §2, the local ordinary is not considered accessible if he can be reached only through telegraph or telephone.

Can. 1080 §1. Whenever an impediment is discovered after everything has already been prepared for the wedding, and the marriage cannot be delayed without probable danger of grave harm until a dispensation is obtained from the competent authority, the local ordinary and, provided that the case is occult, all those mentioned in can. 1079, §§2-3 when the conditions prescribed therein have been observed possess the power of dispensing from all impediments except those mentioned in can. 1078, §2, n. 1.

§2. This power is valid even to convalidate a marriage if there is the same danger in delay and there is insufficient time to make recourse to the Apostolic See or to the local ordinary concerning impediments from which he is able to dispense.

Can. 1081 The pastor or the priest or deacon mentioned in can. 1079, §2 is to notify the local ordinary immediately about a dispensation granted for the external forum; it is also to be noted in the marriage register.

Can. 1082 Unless a rescript of the Penitentiary provides otherwise, a dispensation from an occult impediment granted in the non-sacramental internal forum is to be noted in a book

which must be kept in the secret archive of the curia; no other dispensation for the external forum is necessary if afterwards the occult impediment becomes public.

CHAPTER III.

SPECIFIC DIRIMENT IMPEDIMENTS

Can. 1083 §1. A man before he has completed his sixteenth year of age and a woman before she has completed her fourteenth year of age cannot enter into a valid marriage.

§2. The conference of bishops is free to establish a higher age for the licit celebration of marriage.

Can. 1084 §1. Antecedent and perpetual impotence to have intercourse, whether on the part of the man or the woman, whether absolute or relative, nullifies marriage by its very nature.

§2. If the impediment of impotence is doubtful, whether by a doubt about the law or a doubt about a fact, a marriage must not be impeded nor, while the doubt remains, declared null.

§3. Sterility neither prohibits nor nullifies marriage, without prejudice to the prescript of can. 1098.

Can. 1085 §1. A person bound by the bond of a prior marriage, even if it was not consummated, invalidly attempts marriage.

§2. Even if the prior marriage is invalid or dissolved for any reason, it is not on that account permitted to contract another before the nullity or dissolution of the prior marriage is established legitimately and certainly.

Can. 1086 §1. " A marriage between two persons, one of whom was baptized in the Catholic Church or received into it, and the other of whom is not baptized, is invalid.

§2. A person is not to be dispensed from this impediment unless the conditions mentioned in Can. 1125 and 1126 have been fulfilled.

§3. If at the time the marriage was contracted one party was commonly held to have been baptized or the baptism was doubtful, the validity of the marriage must be presumed according to the norm of can. 1060 until it is proven with certainty that one party was baptized but the other was not.

Can. 1087 Those in sacred orders invalidly attempt marriage.

Can. 1088 Those bound by a public perpetual vow of chastity in a religious institute invalidly attempt marriage.

Can. 1089 No marriage can exist between a man and a woman who has been abducted or at least detained with a view of contracting marriage with her unless the woman chooses marriage of her own accord after she has been separated from the captor and established in a safe and free place.

Can. 1090 §1. Anyone who with a view to entering marriage with a certain person has brought about the death of that person's spouse or of one's own spouse invalidly attempts this marriage.

§2. Those who have brought about the death of a spouse by mutual physical or moral cooperation also invalidly attempt a marriage together.

Can. 1091 §1. In the direct line of consanguinity marriage is invalid between all ancestors and descendants, both legitimate and natural.

§2. In the collateral line marriage is invalid up to and including the fourth degree.

§3. The impediment of consanguinity is not multiplied.

§4. A marriage is never permitted if doubt exists whether the partners are related by consanguinity in any degree of the direct line or in the second degree of the collateral line.

Can. 1092 Affinity in the direct line in any degree invalidates a marriage.

Can. 1093 The impediment of public propriety arises from an invalid marriage after the establishment of common life or from notorious or public concubinage. It nullifies marriage in the first degree of the direct line between the man and the blood relatives of the woman, and vice versa.

Can. 1094 Those who are related in the direct line or in the second degree of the collateral line by a legal relationship arising from adoption cannot contract marriage together validly.

CHAPTER IV.

MATRIMONIAL CONSENT

Can. 1095 The following are incapable of contracting marriage:

- 1/ those who lack the sufficient use of reason.
- 2/ those who suffer from a grave defect of discretion of judgment concerning the essential matrimonial rights and duties mutually to be handed over and accepted.
- 3/ those who are not able to assume the essential obligations of marriage for causes of a psychic nature.

Can. 1096 §1. For matrimonial consent to exist, the contracting parties must be at least not ignorant that marriage is a permanent partnership between a man and a woman ordered to the procreation of offspring by means of some sexual cooperation.

§2. This ignorance is not presumed after puberty.

Can. 1097 §1. Error concerning the person renders a marriage invalid.

§2. Error concerning a quality of the person does not render a marriage invalid even if it is the cause for the contract unless this quality is directly and principally intended.

Can. 1098 A person contracts invalidly who enters into a marriage deceived by malice, perpetrated to obtain consent, concerning some quality of the other partner which by its very nature can gravely disturb the partnership of conjugal life.

Can. 1099 Error concerning the unity or indissolubility, or sacramental dignity of marriage does not vitiate matrimonial consent provided that it does not determine the will.

Can. 1100 The knowledge or opinion of the nullity of a marriage does not necessarily exclude matrimonial consent.

Can. 1101 §1. The internal consent of the mind is presumed to conform to the words and signs used in celebrating the marriage.

§2. If, however, either or both of the parties by a positive act of the will exclude marriage itself, some essential element of marriage, or some essential property of marriage, the party contracts invalidly.

Can. 1102 §1. A marriage subject to a condition about the future cannot be contracted validly.

§2. A marriage entered into subject to a condition about the past or the present is valid or not insofar as that which is subject to the condition exists or not.

§3. The condition mentioned in §2, however, cannot be placed licitly without the written permission of the local ordinary.

Can. 1103 A marriage is invalid if entered into because of force or grave fear from without, even if unintentionally inflicted, so that a person is compelled to choose marriage in order to be free from it.

Can. 1104 §1. To contract a marriage validly the contracting parties must be present together, either in person or by proxy.

§2. Those being married are to express matrimonial consent in words or, if they cannot speak, through equivalent signs.

Can. 1105 §1. To enter into a marriage validly by proxy it is required that:

1/ there is a special mandate to contract with a specific person.

2/ the proxy is designated by the one mandating and fulfills this function personally.

§2. To be valid the mandate must be signed by the one mandating and by the pastor or ordinary of the place where the mandate is given, or by a priest delegated by either of them, or at least by two witnesses, or it must be made by means of a document which is authentic according to the norm of civil law.

§3. If the one mandating cannot write, this is to be noted in the mandate itself and another witness is to be added who also signs the document; otherwise, the mandate is invalid.

§4. If the one mandating revoke the mandate or develops amentia before the proxy contracts in his or her name, the marriage is invalid even if the proxy or the other contracting party does not know this.

Can. 1106 A marriage can be contracted through an interpreter; the pastor is not to assist at it, however, unless he is certain of the trustworthiness of the interpreter.

Can. 1107 Even if a marriage was entered into invalidly by reason of an impediment or a defect of form, the consent given is presumed to persist until its revocation is established.

CHAPTER V.

THE FORM OF THE CELEBRATION OF MARRIAGE

Can. 1108 §1. Only those marriages are valid which are contracted before the local ordinary, pastor, or a priest or deacon delegated by either of them, who assist, and before two witnesses according to the rules expressed in the following canons and without prejudice to the exceptions mentioned in Can. 144, 1112, §1, 1116, and 1127, §§1-2.

§2. The person who assists at a marriage is understood to be only that person who is present, asks for the manifestation of the consent of the contracting parties, and receives it in the name of the Church.

Can. 1109 Unless the local ordinary and pastor have been excommunicated, interdicted, or suspended from office or declared such through a sentence or decree, by virtue of their office and within the confines of their territory they assist validly at the marriages not only of their subjects but also of those who are not their subjects provided that one of them is of the Latin rite.

Can. 1110 By virtue of office, a personal ordinary and a personal pastor assist validly only at marriages where at least one of the parties is a subject within the confines of their jurisdiction.

Can. 1111 §1. As long as they hold office validly, the local ordinary and the pastor can delegate to priests and deacons the faculty, even a general one, of assisting at marriages within the limits of their territory.

§2. To be valid, the delegation of the faculty to assist at marriages must be given to specific persons expressly.

If it concerns special delegation, it must be given for a specific marriage; if it concerns general delegation, it must be given in writing.

Can. 1112 §1. Where there is a lack of priests and deacons, the diocesan bishop can delegate lay persons to assist at marriages, with the previous favorable vote of the conference of bishops and after he has obtained the permission of the Holy See.

§2. A suitable lay person is to be selected, who is capable of giving instruction to those preparing to be married and able to perform the matrimonial liturgy properly.

Can. 1113 Before special delegation is granted, all those things which the law has established to prove free status are to be fulfilled.

Can. 1114 The person assisting at marriage acts illicitly unless the person has made certain of the free status of the contracting parties according to the norm of law and, if possible, of the permission of the pastor whenever the person assists in virtue of general delegation.

Can. 1115 Marriages are to be celebrated in a parish where either of the contracting parties has a domicile, Quasi domicile, or

month-long residence or, if it concerns transients, in the parish where they actually reside. With the permission of the proper ordinary or proper pastor, marriages can be celebrated elsewhere.

Can. 1116 §1. If a person competent to assist according to the norm of law cannot be present or approached without grave inconvenience, those who intend to enter into a true marriage can contract it validly and licitly before witnesses only:

1/ in danger of death.

2/ outside the danger of death provided that it is prudently foreseen that the situation will continue for a month.

§2. In either case, if some other priest or deacon who can be present is available, he must be called and be present at the celebration of the marriage together with the witnesses, without prejudice to the validity of the marriage before witnesses only.

Can. 1117ⁿ The form prescribed above must be observed if at least one of the parties contracting the marriage was baptized in the Catholic Church or received into it, without prejudice to the provisions of can. 1127 § 2.

Can. 1118 §1. A marriage between Catholics or between a Catholic party and a non-Catholic baptized party is to be celebrated in a parish church. It can be celebrated in another church or oratory with the permission of the local ordinary or pastor.

§2. The local ordinary can permit a marriage to be celebrated in another suitable place.

§3. A marriage between a Catholic party and a non-baptized party can be celebrated in a church or in another suitable place.

Can. 1119 Outside the case of necessity, the rites prescribed in the liturgical books approved by the Church or received by legitimate customs are to be observed in the celebration of a marriage.

Can. 1120 The conference of bishops can produce its own rite of marriage, to be reviewed by the Holy See, in keeping with the usages of places and peoples which are adapted to the Christian spirit; nevertheless, the law remains in effect that the person who assists at the marriage is present, asks for the manifestation of consent of the contracting parties, and receives it.

Can. 1121 §1. After a marriage has been celebrated, the pastor of the place of the celebration or the person who takes his place, even if neither assisted at the marriage, is to note as soon as possible in the marriage register the names of the spouses, the person who assisted, and the witnesses, and the place and date of the celebration of the marriage according to the method prescribed by the conference of bishops or the diocesan bishop.

§2. Whenever a marriage is contracted according to the norm of can. 1116, a priest or deacon, if he was present at the celebration, or otherwise the witnesses in solidum with the contracting parties are bound to inform as soon as possible the pastor or local ordinary about the marriage entered into.

§3. For a marriage contracted with a dispensation from canonical form, the local ordinary who granted the dispensation is to take care that the dispensation and celebration are inscribed in the marriage registers of both the curia and the proper parish of the Catholic party whose pastor conducted the investigation about the free status. The Catholic spouse is bound to notify as soon as possible the same ordinary and pastor about the marriage celebrated and also to indicate the place of the celebration and the public form observed.

Can. 1122 §1. The contracted marriage is to be noted also in the baptismal registers in which the baptism of the spouses has been recorded.

§2. If a spouse did not contract marriage in the parish in which the person was baptized, the pastor of the place of the celebration is to send notice of the marriage which has been entered into as soon as possible to the pastor of the place of the conferral of baptism.

Can. 1123 Whenever a marriage is either convalidated in the external forum, declared null, or legitimately dissolved other than by death, the pastor of the place of the celebration of the marriage must be informed so that a notation is properly made in the marriage and baptismal registers.

CHAPTER VI.

MIXED MARRIAGES

Can. 1124ⁿ Marriage between two baptized persons, one of whom was baptized in the Catholic Church or received into it after baptism, and the other a member of a Church or ecclesial community not in full communion with the Catholic Church, cannot be celebrated without the express permission of the competent authority.

Can. 1125 The local ordinary can grant a permission of this kind if there is a just and reasonable cause. He is not to grant it unless the following conditions have been fulfilled:

1/ the Catholic party is to declare that he or she is prepared to remove dangers of defecting from the faith and is to make a sincere promise to do all in his or her power so that all offspring are baptized and brought up in the Catholic Church.

2/ the other party is to be informed at an appropriate time about the promises which the Catholic party is to make, in such a way that it is certain that he or she is truly aware of the promise and obligation of the Catholic party.

3/ both parties are to be instructed about the purposes and essential properties of marriage which neither of the contracting parties is to exclude.

Can. 1126 It is for the conference of bishops to establish the method in which these declarations and promises, which are always required, must be made and to define the manner in which they are to be established in the external forum and the non-Catholic party informed about them.

Can. 1127 §1. The prescripts of can. 1108 are to be observed for the form to be used in a mixed marriage.

Nevertheless, if a Catholic party contracts marriage with a non-Catholic party of an Eastern rite, the canonical form of the celebration must be observed for liceity only; for validity, however, the presence of a sacred minister is required, and the other requirements of law are to be observed.

§2. If grave difficulties hinder the observance of canonical form, the local ordinary of the Catholic party has the right of dispensing from the form in individual cases, after having consulted the ordinary of the place in which the marriage is celebrated and with some public form of celebration for validity. It is for the conference of bishops to establish norms by which the aforementioned dispensation is to be granted in a uniform manner.

§3. It is forbidden to have another religious celebration of the same marriage to give or renew matrimonial consent before or after the canonical celebration according to the norm of §1. Likewise, there is not to be a religious celebration in which the

Catholic who is assisting and a non-Catholic minister together, using their own rites, ask for the consent of the parties.

Can. 1128 Local ordinaries and other pastors of souls are to take care that the Catholic spouse and the children born of a mixed marriage do not lack the spiritual help to fulfill their obligations and are to help spouses foster the unity of conjugal and family life.

Can. 1129 The prescripts of Can. 1127 and 1128 must be applied also to marriages which the impediment of disparity of cult mentioned in can. 1086, §1 impedes.

CHAPTER VII.

MARRIAGE CELEBRATED SECRETLY

Can. 1130 For a grave and urgent cause, the local ordinary can permit a marriage to be celebrated secretly.

Can. 1131 Permission to celebrate a marriage secretly entails the following:

1/ the investigations which must be conducted before the marriage are done secretly;

2/ the local ordinary, the one assisting, the witnesses, and the spouses observe secrecy about the marriage celebrated.

Can. 1132 The obligation of observing the secrecy mentioned in can. 1131, n. 2 ceases on the part of the local ordinary if grave scandal or grave harm to the holiness of marriage is imminent due to the observance of the secret; this is to be made known to the parties before the celebration of the marriage.

Can. 1133 A marriage celebrated secretly is to be noted only in a special register to be kept in the secret archive of the curia.

CHAPTER VIII.

THE EFFECTS OF MARRIAGE

Can. 1134 From a valid marriage there arises between the spouses a bond which by its nature is perpetual and exclusive. Moreover, a special sacrament strengthens and, as it were, consecrates the spouses in a Christian marriage for the duties and dignity of their state.

Can. 1135 Each spouse has an equal duty and right to those things which belong to the partnership of conjugal life.

Can. 1136 Parents have the most grave duty and the primary right to take care as best they can for the physical, social, cultural, moral, and religious education of their offspring.

Can. 1137 The children conceived or born of a valid or putative marriage are legitimate.

Can. 1138 §1. The father is he whom a lawful marriage indicates unless clear evidence proves the contrary.

§2. Children born at least 180 days after the day when the marriage was celebrated or within 300 days from the day of the dissolution of conjugal life are presumed to be legitimate.

Can. 1139 Illegitimate children are legitimated by the subsequent valid or putative marriage of their parents or by a rescript of the Holy See.

Can. 1140 As regards canonical effects, legitimated children are equal in all things to legitimate ones unless the law has expressly provided otherwise.

CHAPTER IX.

THE SEPARATION OF SPOUSES

Art. 1.

DISSOLUTION OF THE BOND

Can. 1141 A marriage that is ratum et consummatum (ratified and consummated) can be dissolved by no human power and by no cause, except death.

Can. 1142 For a just cause, the Roman Pontiff can dissolve a non-consummated marriage between baptized persons or between a baptized party and a non-baptized party at the request of both parties or of one of them, even if the other party is unwilling.

Can. 1143 §1. A marriage entered into by two non-baptized persons is dissolved by means of the Pauline privilege in favor of the faith of the party who has received baptism by the very fact that a new marriage is contracted by the same party, provided that the non-baptized party departs.

§2. The non-baptized party is considered to depart if he or she does not wish to cohabit with the baptized party or to cohabit peacefully without affront to the Creator unless the baptized party, after baptism was received, has given the other a just cause for departing.

Can. 1144 §1. For the baptized party to contract a new marriage validly, the non-baptized party must always be interrogated whether:

1/ he or she also wishes to receive baptism.

2/ he or she at least wishes to cohabit peacefully with the baptized party without affront to the Creator.

§2. This interrogation must be done after baptism. For a grave cause, however, the local ordinary can permit the interrogation to be done before baptism or can even dispense from the interrogation either before or after baptism provided that it is evident at least by a summary and extrajudicial process that it cannot be done or would be useless.

Can. 1145 §1. The interrogation is regularly to be done on the authority of the local ordinary of the converted party.

This ordinary must grant the other spouse a period of time to respond if the spouse seeks it, after having been advised, however, that his or her silence will be considered a negative response if the period passes without effect.

§2. Even an interrogation made privately by the converted party is valid and indeed licit if the form prescribed above cannot be observed.

§3. In either case, the fact that the interrogation was done, and its outcome must be established legitimately in the external forum.

Can. 1146 The baptized party has the right to contract a new marriage with a Catholic party:

1/ if the other party responded negatively to the interrogation or if the interrogation had been omitted legitimately.

2/ if the non-baptized party, already interrogated or not, at first persevered in peaceful cohabitation without affront to the Creator but then departed without a just cause, without prejudice to the prescripts of Can. 1144 and 1145.

Can. 1147 For a grave cause, however, the local ordinary can allow a baptized party who uses the Pauline privilege to contract marriage with a non-Catholic party, whether baptized or not

baptized; the prescripts of the canons about mixed marriages are also to be observed.

Can. 1148 §1. When he receives baptism in the Catholic Church, a non-baptized man who has several non-baptized wives at the same time can retain one of them after the others have been dismissed, if it is hard for him to remain with the first one. The same is valid for a non-baptized woman who has several non-baptized husbands at the same time.

§2. In the cases mentioned in §1, marriage must be contracted in legitimate form after baptism has been received, and the prescripts about mixed marriages, if necessary, and other matters required by the law are to be observed.

§3. Keeping in mind the moral, social, and economic conditions of places and of persons, the local ordinary is to take care that the needs of the first wife and the others dismissed are sufficiently provided for according to the norms of justice, Christian charity, and natural equity.

Can. 1149 A non-baptized person who, after having received baptism in the Catholic Church, cannot restore cohabitation with a non-baptized spouse by reason of captivity or persecution can contract another marriage even if the other party has received baptism in the meantime, without prejudice to the prescript of Can. 1141.

Can. 1150 In a doubtful matter the privilege of faith possesses the favor of the law.

Art. 2.

SEPARATION WITH THE BOND REMAINING

Can. 1151 Spouses have the duty and right to preserve conjugal living unless a legitimate cause excuses them.

Can. 1152 §1. Although it is earnestly recommended that a spouse, moved by Christian charity and concerned for the good of the family, not refuse forgiveness to an adulterous partner and not disrupt conjugal life, nevertheless, if the spouse did not condone the fault of the other expressly or tacitly, the spouse has the right to sever conjugal living unless the spouse consented to the adultery, gave cause for it, or also committed adultery.

§2. Tacit condonation exists if the innocent spouse has had marital relations voluntarily with the other spouse after having become certain of the adultery. It is presumed, moreover, if the spouse observed conjugal living for six months and did not make recourse to the ecclesiastical or civil authority.

§3. If the innocent spouse has severed conjugal living voluntarily, the spouse is to introduce a cause for separation within six months to the competent ecclesiastical authority which, after having investigated all the circumstances, is to consider carefully whether the innocent spouse can be moved to forgive the fault and not to prolong the separation permanently.

Can. 1153 §1. If either of the spouses causes grave mental or physical danger to the other spouse or to the offspring or otherwise renders common life too difficult, that spouse gives the other a legitimate cause for leaving, either by decree of the local ordinary or even on his or her own authority if there is danger in delay.

§2. In all cases, when the cause for the separation ceases, conjugal living must be restored unless ecclesiastical authority has established otherwise.

Can. 1154 After the separation of the spouses has taken place, the adequate support and education of the children must always be suitably provided.

Can. 1155 The innocent spouse laudably can readmit the other spouse to conjugal life; in this case the innocent spouse renounces the right to separate.

CHAPTER X.

THE CONVALIDATION OF MARRIAGE

Art. 1.

SIMPLE CONVALIDATION

Can. 1156 §1. To convalidate a marriage which is invalid because of a diriment impediment, it is required that the impediment ceases or is dispensed and that at least the party conscious of the impediment renews consent.

§2. Ecclesiastical law requires this renewal for the validity of the convalidation even if each party gave consent at the beginning and did not revoke it afterwards.

Can. 1157 The renewal of consent must be a new act of the will concerning a marriage which the renewing party knows, or thinks was null from the beginning.

Can. 1158 §1. If the impediment is public, both parties must renew the consent in canonical form, without prejudice to the prescript of can. 1127, §2.

§2. If the impediment cannot be proven, it is sufficient that the party conscious of the impediment renews the consent privately and in secret, provided that the other perseveres in the consent offered; if the impediment is known to both parties, both are to renew the consent.

Can. 1159 §1. A marriage which is invalid because of a defect of consent is convalidated if the party who did not consent now

consents, provided that the consent given by the other party perseveres.

§2. If the defect of consent cannot be proven, it is sufficient that the party who did not consent gives consent privately and in secret.

§3. If the defect of consent can be proven, the consent must be given in canonical form.

Can. 1160 A marriage which is null because of defect of form must be contracted anew in canonical form in order to become valid, without prejudice to the prescript of can. 1127, §2.

Art. 2.

RADICAL SANATION

Can. 1161 §1. The radical sanation of an invalid marriage is its convalidation without the renewal of consent, which is granted by competent authority and entails the dispensation from an impediment, if there is one, and from canonical form, if it was not observed, and the retroactivity of canonical effects.

§2. Convalidation occurs at the moment of the granting of the favor. Retroactivity, however, is understood to extend to the moment of the celebration of the marriage unless other provision is expressly made.

§3. A radical sanation is not to be granted unless it is probable that the parties wish to persevere in conjugal life.

Can. 1162 §1. A marriage cannot be radically sanated if consent is lacking in either or both of the parties, whether the consent was lacking from the beginning or, though present in the beginning, was revoked afterwards.

§2. If this consent was indeed lacking from the beginning but was given afterwards, the sanation can be granted from the moment the consent was given.

Can. 1163 §1. A marriage which is invalid because of an impediment, or a defect of legitimate form can be sanated provided that the consent of each party perseveres.

§2. A marriage which is invalid because of an impediment of natural law or of divine positive law can be sanated only after the impediment has ceased.

Can. 1164 A sanation can be granted validly even if either or both of the parties do not know of it; nevertheless, it is not to be granted except for a grave cause.

Can. 1165 §1. The Apostolic See can grant a radical sanation.

§2. The diocesan bishop can grant a radical sanation in individual cases even if there are several reasons for nullity in the same marriage, after the conditions mentioned in can. 1125 for the sanation of a mixed marriage have been fulfilled. He cannot grant one, however, if there is an impediment whose dispensation is reserved to the Apostolic See according to the norm of can. 1078, §2, or if it concerns an impediment of natural law or divine positive law which has now ceased.

(#: Indica che il testo corrisponde alla nuova versione o a un nuovo paragrafo)

Cf: **Apostolic Letter issued "Motu Proprio" Omnium in mentem, modifying some canons of the Code of Canon Law (October 26, 2009)**

(precedente versione):

Can. 1008 By divine institution, the sacrament of orders establishes some among the Christian faithful as sacred ministers

through an indelible character which marks them. They are consecrated and designated, each according to his grade, to nourish the people of God, fulfilling in the person of Christ the Head the functions of teaching, sanctifying, and governing.

Can. 1086 §1. A marriage between two persons, one of whom has been baptized in the Catholic Church or received into it and has not defected from it by a formal act and the other of whom is not baptized, is invalid.

Can. 1117 The form established above must be observed if at least one of the parties contracting marriage was baptized in the Catholic Church or received into it and has not defected from it by a formal act, without prejudice to the prescripts of can. 1127, §2.

Can. 1124 Without express permission of the competent authority, a marriage is prohibited between two baptized persons of whom one is baptized in the Catholic Church or received into it after baptism and has not defected from it by a formal act and the other of whom is enrolled in a Church or ecclesial community not in full communion with the Catholic Church.

Cf: Apostolic Letter issued 'Motu Proprio' "De concordia inter Codices" modifying some norms of the Code of Canon Law (31 May 2016)
[Latin]

Book 3:

Norms and Regulations of the Ecumenical Catholic Church of Christ: A review and Explanation of the ECCC as found in the Manifesto

CANONICAL JUDICATORY
FOR WORLDWIDE CHURCH AFFAIRS

Part One

REGULATORY NORMS FOR ECUMENICAL RELATIONS

The terms of *Full Union, Agreement, and Concordat* should by themselves lead us toward seeking order and normative clarity in our churches, as part of their process of development and growing without implying imposition or curtailment of freedom. These three concepts should be the result of a deep collective conviction in as much as the very concept of church itself necessarily involves a human organization led by an individual or a group of individuals.

It is an obvious and joyful feeling to realize that our church is in a process of growth and, therefore, requires a constant attention to certain details, as well as a continuous effort from our part as far as order and norms are concerned, so that there is sufficient support for a healthy supervision from the Office of the Ecumenical Primate.

Therefore, we want hereby to express clearly that the only objective of this declaration is not, and will never be, to substitute or impose new human norms to our tradition, to our

doctrine nor to the world, other than to call to order according to the times we are living in. It is precisely due to the growth we are being experiencing worldwide that we confront the need to organize ourselves coherently out of a mutual respect for the diversity of our divine creation.

The objective to achieve, within our ecclesiastical body, is of such an order that, based on love, mutual respect, and charity toward each other, we could be led toward an organic growth with all those brothers and sisters -lay members and clergy- who wish to join with us and thus implement our union.

An instrument like this one aspires to maintain the proper order within our Church, assuring to the laity the type of persons or churches which, once united, will become their leaders, making it possible for the hierarchy to bring into fruition the wellbeing of those who constitute the Church, as well as making it possible for them to protect the doctrine trusted under their care.

The College of Bishops has deemed it necessary to implement the tools that will provide the Ecumenical Catholic Church of Christ (ECCC) with an adequate organizational structure proportionate to the times we are living in today.

The canonical instrument by which the different needs of the ECCC will be guided is the

“Canonical Judicatory for Worldwide Church Affairs”. Its members are appointed by the Ecumenical Primate See, constituted by members of the College of Bishops and any other member of the clergy, Presbyters or Deacons, who, based on their own merits, are invited to be part of that entity. These appointments can be terminated whenever deemed necessary by the Ecumenical Primate for the health of the Church. These appointments will cease automatically whenever a member conspires against the unity of the Ecumenical Catholic Church of Christ by using his hierarchical position against the objectives to which he has been called to serve, or due to grievous acts against the Church and her members.

The members of the Canonical Judicatory can make suggestions to the Ecumenical Primate See recommending the names of those candidates they might consider apt to serve in it.

GENERAL NORMS OF ECUMENICAL RELATIONS AND OTHERS

1. These general norms of the Canonical Judicatory for the ECCC Affairs must be applied to all Churches, Religious Communities and clergy wishing to incardinate fully to us. For those churches who do so on a partial basis, these norms will depend on the agreements made by both parties.

2. Based on mutual respect, charity and fraternal love, these norms will not determine the Rites that should be observed concerning the particular liturgical practices of those churches which seek union with the ECCC, as long as their norms do not alter the basic tenets of good faith traditions.

3. The Ecumenical Catholic Church of Christ's **Manifesto** is the fundamental document on which every agreement or ecumenical relationship is based upon, in as much as it clearly establishes the limits in which we can make agreements without compromising its essence and its spirit.

4. The Canonical Judicatory for Worldwide Church Affairs will be the one in charge of doing research, epistolary exchanges, elaboration of documents and other duties pertaining to this type of processes, in order to present them for approval, rejection or correction of ecumenical and administrative processes to the Office of the Ecumenical Primate's See once his assistance has been requested.

5. The communication between the Canonical Judicatory for Worldwide Church Affairs and the Ecumenical Primate's See must be transparent in such a manner that the Ecumenical

Primate can be kept up to date at all times regarding each one of these processes, open to suggestions on both sides.

6. The Ecumenical Primate See will be the one in charge of making the announcements worldwide of each process once it has been approved.

7. Written evidence in the archives will be filed of each process that takes place, whether it has been approved or rejected. In the last instant clear evidence of the reasons why the requested agreement did not take place must be specified in order to protect the ECCC from improper ways of thinking that might be inconvenient to a healthy ecclesiastical development according to our times, especially if these are against the Manifesto and sane doctrine.

8. These norms will not affect the local directives in the territories that join the ECCC, since in most cases, they are created according to the culture, civil laws, particular needs in these territories as well as according to the idiosyncrasies of each country. As a way of example one shall look at the native citizens pastoral letters and other specific pastoral letters.

9. The Ecumenical Primate See will be the one in charge of determining which territories will be under the supervision of

the Canonical Judicatory for Worldwide Church Affairs, as far as ecumenical relations are concerned, and that the norms will be applied worldwide in order to observe the same uniformed and organized process for all.

10. Those churches which approach us requesting any type of mutual concordat or full union will have to fulfill the following requisites:

- *Provide the name of the Church*
 - *Country*
 - *Apostolic Succession*
 - *Juridical*
- *Name of the presiding Archbishop/Bishop*
- *Name and number of Bishops and Auxiliary Bishops (if any)*
 - *Number of Missions or communities of faith*
- *Religious Orders, Institutes, Consecrated Communities of life*
- *Other (communities of virgins, widows, religious groups, etc.)*
 - *Societies of Apostolic life*
 - *Evangelical Profiles*
 - *Social Pastoral Projects*
 - *Ecclesiastical Territorial Regions*
 - *Number of Vicar Generals*
- *Episcopal Vicars (specify number of presbyters and those with Episcopal orders)*

- *Rituals accepted for the Eucharistic celebrations: Vatican II (Novus Ordo), Tridentine*
 - *Mass, Book of Common Prayer if coming from the Anglican tradition, Mass of St. John*
 - *Chrysostom's, the Old Catholic Mass.*
 - *Explanation of position regarding the Seven Sacraments*
 - *Procedure applied to the election of Bishops*
- *Requisites for the ordination of deacons, presbyters (academic level)*
 - *Ritual used for the orders of Deacons, Presbyters and Bishops*
 - *Territorial form of government (local cannons and regulations).*

The ECCC has reached a worldwide consensus to accept the Ordination for women to the Priesthood or Episcopacy as we see this a sign of the Holy Spirit.

FULL UNIONS, CONCORDATS AND SIMILAR AGREEMENTS

11. In the case of a full union, it is obvious that the full acceptance of the Manifesto of the ECCC has taken place without affecting the autonomy of the new Churches' Dioceses concerning their individual ways of government as long as their administration and ways of acting will not harm the Entire Church nor contradict the Manifesto.

12. In the event of full union with churches presided by their Archbishop or bishop in his function, ecclesiastical jurisdictions

and territories will be areas of discussion between him and the Ecumenical Primate of the ECCC in order to reach a mutual agreement (see jurisprudence regarding former concordats and full unions, Philippines, Canada). The Canonical Judicatory for Church Affairs will, in such cases, assist, make suggestions, or recommend to the Ecumenical Primate in order to contribute toward the final decision.

13. Full union implies the coverage of the new member under the name of the ECCC, which does not apply to those churches that only request a concordat of recognition of the sacraments. God, in his infinite love, wishes for us, human beings, to understand His calling to be a family, in order to be able to offer the testimony that unity is possible within diversity.

14. In order to achieve a full implementation of these agreements there are several important aspects that must be taken into consideration by the church requesting to become a member of the ECCC, in such a way that we can promote a communion of faith among the Catholic rites, as indicated in the Manifesto.

These are some of the basic aspects:

14.1 Have Valid Apostolic Succession.

14.2 Share the same Theology about the Sacraments.

14.3 Have kept the Doctrine as it was originally given.

14.4 Have a clear concept of the Bishop Collegiality and its importance.

**IN THE EVENT OF LACK OF COMPLIANCE WITH FULL
UNION,
CONCORDATS AND AGREEMENTS AND WAYS OF
PREVENTING THEIR RUPTURE**

15. The lack of compliance by one or both of the parties who have signed the agreements implies the nullity or discontinuance of such agreements, not without having first tried to establish a brotherly dialog between the parties in order to resolve their issues. In the event of not being able to arrive to a positive outcome or of proved evidence of grievous fault the parties will be relieved from their mutual compromise. This should be communicated at once to the worldwide Church.

16. It is of the utmost importance that an ecumenical dialog be established, not only at the hierarchical level but also at grass root levels, since they are the ones who suffer the most when divisions occur.

17. In order to prevent these ruptures it is imperative that each church identifies its history, its doctrines, and it is clear about who her partners will be; about the boundaries in which the dialog will take place but, above everything else, it is important to have respect for the other person and his form of faith. This will allow a true dialog among believers within the experience of their respective lives together.

18. It is important that both churches, the one applying for membership as well as the ECCC, as the host church, have a clear vision of the following aspects:

THEOLOGICAL OR ECUMENICAL LEVELS.

This is a theological pastoral dialog conducted in the way as seen among the great historical churches. This mutual understanding covers the hierarchical level as well as the level of the laity, in order to preserve mutual sharing within their diversity, based on knowledge and mutual respect.

SPIRITUAL LEVEL OR SPIRITUAL ECUMENISM.

This is the soul of the ecumenical dialog and is based on the common prayer for all Christians and other denominations who seek to resolve the problems of division that affect all people.

Another level is the reading and mutual study of Holy Scripture, the very source of our identity and the motor behind our common approach.

SOCIAL ECUMENICAL LEVEL.

This is in reference to the efforts implemented in terminally ill, Shelters for the homeless, Centers for Immigrant Services, Vocational and Rehabilitation schools for youth at risk, etc. Social services are an opportunity for the Christian interaction of both churches which creates unity through mutual understanding. 19. In order to avoid future ruptures and burning outs, before pursuing any further, all levels of

ecumenism must be analyzed with the applying church, according to Article 18, and, in the event that at the present moment union cannot be achieved, it should be immediately made known as soon as the information mentioned in article 10 is received.

CONCLUSION

The Ecumenical Relations, in the broader sense, must be treated very carefully within the context of charity, respect and clarity in order to open the possibilities towards agreements.

We must be very clear, as we have said before, that an ecumenical dialog does not imply the negation of our identity as a Church confronting doctrinal differences of other Churches. On the opposite, we must base this dialog upon what we share in common. The basic condition to achieve an effective roll in an ecumenical dialog is the inner conviction which can lead us to a change in mentality, getting out of old schemes of thoughts and therefore demonstrating that we as Christians can build a sign of true unity open to other Christians of other churches, putting aside religious fanaticism that only leads to hatred and division within a society already victimized by an ecclesiastical absolutism proper of great churches already polarized.

Active and contemplative Ecumenical Relations well led before our brothers and sisters in Christ will make us shine together, as a family, as a light from above giving witness within

a society so much divided, opposing the love of God for our Times.

PART II
NORMS FOR THE ADMINISTRATIVE AND PASTORAL
AFFAIRS

Keeping in mind that bishops by Divine institution are called to be Pastors of the Church under the guidance of the Holy Spirit, in such a manner that, by exercising their office (ontological aspect), being teachers and protectors of sane doctrine, and fulfilling the priesthood of the sacred Orders (Matthew 4:23-24), by exercising their ministry and thus helping toward the government of the Church in the world (administrative aspect).

By virtue of their Episcopal consecration (the culmination of the Sacrament of the Priestly Order) they are united to the Episcopal College, and thus have the responsibility to help in the building of the Kingdom through such functions as: pastoral care, administration, governing, teaching, and hierarchical judicatory (Matthew 10:5-15) and being the proprietors of Church properties.

The Episcopal College is formed by those who are **fully united** to this body with the Ecumenical Primate as the head.

Therefore: It is their responsibility to have common norms, and to elaborate local

It is their responsibility to have common norms, and to elaborate local regulations that allow the good general administrations to show good governing of the Dioceses, as well as of the faithful who belong to it. Consequently, it is necessary to unify the necessary criteria at the worldwide level, in such a manner that there is *only one voice witnessing their Collegiality, the maturity and seriousness of the faith of the Church* and her organisms.

Even with the existence of a worldwide church in her normative character that allows a uniformed general administrative structure, the Bishops in their respective Dioceses or individual territories can implement local norms that help toward administering the people of God under their care, as long as these norms do not contradict the general norms. (See “The Manifesto” greater autonomy for the Dioceses).

The norms generated by our Church and adapted to the signs of the time, like the ECCC, must be practical, must have reachable goals which will assist the work of the pastors in their care toward the laity and should never become a heavy load for the people. They must be directive and flexible, conducive to the healthy leadership of the Church. We could say that the administration of the Church is the reordering of all its assets, in such a manner that the Church fulfills her mission. The Bishops, responsible of the correct administration, not only must think about the economic, the material and human assets, but moreover the spiritual assets, when generating any norm whether general or local. (1Cor.4, 1-2).

Even when in this effort is always present a sane desire and a good will, the Bishops, when generating legislative norms, must be careful not to fall into these two dangers while creating administrative changes:

-Wishing to be so much organized that there is no room for the Holy Spirit.

-Being so mystical to leave everything to God's will without any previous plan.

The former, in addition of being confusing, creates a waste of time and assets becoming less effective in performing our mission as a Church. Let us seek an administration *guided by the Holy Spirit*.

Every church is considered by the different civil governments as an entity of public wellbeing without interest of profit, which implies that the Church is regulated according to its own administrative order. For this reason, is *The Canonical Judicatory for Worldwide ECCC Affairs* must include in itself the functions of a Commission for Administration, so that it can assist the Ecumenical Primate See in the elaboration of norms which will help in the administration of the ECCC at large: Like Human resources (the incardination of clergy in those territories where the ECCC does not exist, culture, guidance and extension of different pastoral styles according to the need of each territory where there is no bishop yet).

The Canonical Judicatory must also assist and advise in the foundation of religious institutes, societies of apostolic living

and other forms of consecrated living, in those areas where the presence of the ECCC does not yet exist in a juridical form. Among its responsibilities it shall also include the developing of workshops and gatherings of training for the clergy and seminarians, the organization of materials for educational purposes being in use for the local Churches, and those functions which will be delegated to this department by the Ecumenical Primate See:

(Luke 9:51-52) (Acts of the Apostles

6:1-7).

Luke 8:1-3

John 4:8

Luke 10:1-2

Acts of the Apostles 2:44-46

Acts of the Apostles 4:36-37

Acts of the Apostles 18:1-3

1Cor.1:28

2Cor.8:18-22

Phil 4:10, 15, 16.

Article I

CONCERNING THE ADMINISTRATION

We reiterate: The ECCC is organized in such an administrative manner that the General Norms and the Local Norms do not contradict each other.

The Ecumenical Primate See will determine those works which require the assistance of the **Canonical Judicatory for Worldwide ECCC Affairs**.

The Canonical Judicatory has the faculty in this respect to assist the Ecumenical Primate See in the creation of administrative norms, to accept applications for clerical incardination and the reception of Religious Orders, Societies of Apostolic living and other forms of consecrated ways of life (monks, eremites, consecrated men and women, widows, and individual religious vows) in those territories where the juridical presence of the ECCC does not yet exist, or in those territories where there is no Bishop and no organized diocese (it must be understood that this applies to those Vicar Generals and Episcopal Vicars under the Ecumenical Primate See. It does not apply to the Episcopal Vicariates under a Diocesan Ordinary). It also must assist the Ecumenical Primate See in studies of feasibility concerning the opening or not opening of Ecclesiastical Missionary Communities and other aspects in regard to the administration and the diplomatic protocol.

Regarding individual Dioceses, the Canonical Judicatory for the Worldwide ECCC Affairs serves as a mediator or supervising entity between these new territories and the Ecumenical Primate See, if needed.

Article II.
ABOUT THE FOUNDATION OF COMMUNITIES AND THE
INCARDINATION
OF CLERICS IN AREAS WHERE THE PRESENCE OF THE
ECUMENICAL
CATHOLIC CHURCH OF CHRIST DOES NOT EXIST.

1. Regarding the foundation of grass root Missionary Communities in those areas where the presence of the ECCC does not exist (it is understood as an area of a new church foundation) the existing norms should be applied regarding the selection of seminarians and/or the incardination of already ordained clergy.

-Evidence of Formation

-Application to enter the ECCC

-Church of Ordination (proof)

-Psychological test

-Recent photos

-Married priests and Deacons, a letter from the wife giving her consent, marriage

certificate or document of divorce and reasons for separation; in the event of a

Civil marriage a religious wedding ceremony shall be performed.

2. New founded Dioceses, or Vicariates following the directives of The Manifesto which gives them **greater autonomy** will be able to also implement their norms, following the characteristics, needs and particular idiosyncrasies of the country or states where they reside without contradicting the general norms given by the ECCC.

3. Before founding a church in a new territory, a study of feasibility should be conducted and the possibility for growth in that particular territory should be analyzed as well as the real

4.

5. need to implement it and the means available for its realization, material as well as human aspects.

4. If the opening of a new territory has been approved, a site will be chosen by the local clerical team which will be also responsible for the good functioning of the church on site, and to apply for a non-for-profit status with the IRS, and the local institutions respectfully.

5. After a wise period of time and once it is evident the intention and the authenticity of the person in charge has improved for the church on that site, eventually a Vicar can be appointed under the direction of the Ecumenical Primate See.

6. As soon as it seems pastorally feasible in the territories the creation of a Diocese must be considered according to the guidelines of The Manifesto. The Church grows around the person of the Bishop since the clergy of the diocese receives from him their faculties. May the growth of the Church always give assurance to the people of God that they will never lack the office of a Bishop.

Article III.

**THE RECEPTION AND FOUNDATION OF RELIGIOUS
INSTITUTES,
ORDERS, SOCIETIES OF APOSTOLIC LIVING AND
OTHER FORMS OF
CONSECRATED LIVING IN THOSE PLACES WHERE THE
PRESENCE OF
THE ECUMENICAL CATHOLIC CHURCH OF CHRIST
DOES NOT EXIST.**

GENERAL NORM:

1. Before allowing the foundation or incorporations of Religious Institutes, Religious Orders, Societies of Apostolic living and other forms of Consecrated Life, the need for their acceptance must also be analyzed in relation to the ECCC or a specific territory outside the ECCC jurisdiction, and in the event that they come from other Churches and have applied to join our jurisdiction, the

reasons why they are separating from their original church must be clarified before being accepted.

A. Interpretation: The ECCC welcomes anyone within a legitimate Christian Tradition to become incorporated as a full member of the ECCC however, not without scrutiny, The ECCC welcomes diverse Religious Orders, Societies of Apostolic Living and Consecrated Life so long as they meet the criteria set forth by the ECCC. The parameters of the scrutiny of acceptance is governed by the Ecumenical Primate, who may wave any and all parameters and de facto accept anyone into the ECCC at any time. However, the scrutiny of the candidate for acceptance may include such things as an interview by an appointed delegate by the Ecumenical Primate, Psychological Testing at the expense of the candidate with a proper release of information for the testing results to be given in report or other ethical form to the Holy See or Ecumenical Primate or the Delegate of the Ecumenical Primate who will review and summarize the report and prepare a report of the testing report along with a recommendation to accept or not accept the candidate, and any other means to scrutinize the candidate in a fair and non-prejudicial way. In addition to the testing

requirement, the candidate must present a new criminal background-child abuse reporting record at their expense.

Along with the initial scrutiny as outlined above, the candidate must present to the evaluators appointed by the ECCC a written document as to the reason for wanting to leave their original church and jurisdiction and desire to be accepted by the ECCC. The document must include, along with the rational, what the candidate wishes to do as a ministry within the ECCC and how that candidate could fit within the Religious Orders, and Societies of Consecrated Life as they are within the ECCC, and how they see him or herself living the lifestyle of said consecrated life within the ECCC.

It is also important that the candidate truly indicate any other denominations that he or she has applied to before or during application of acceptance into the ECCC and what that candidate is looking for the ECCC to spiritually fill in that candidate as they journey and dream in their vocation and religious choice.

After all the documents are received, including any other documents deemed necessary by the ECCC (ordination documents, consecration documents and lineage, academic transcripts, Curriculum Viète or resume, etc.) there will be a review of all documents along with a transcript form an appointed face-to-face (by electronic or physical means) given to the Ecumenical Primate who will make a final decision as to the acceptance or non-acceptance of the candidate(s).

Institutions of Consecrated Life not created by the ECCC

2. Every institution of Consecrated Living which has not been created by the Ecumenical Catholic Church of Christ must fulfill the following requisites when applying for acceptance, integration, or incorporation into the ECCC:

-Name of the original Church and year of foundation

-Its status in the original Church (Pious Foundation, Diocesan Rights, Autonomous Rights: term that substitute the Roman term of Pontifical Right).

-Name of the Founder

-Project of Life (Apostolic) and the way in which it is economically feasible

-Constitutions or "Regulae"

- Members (also how many novices, postulants, temporary or perpetually professed members)*
- Request for a priest as spiritual guide*
- Commitment to create a canonical I.D. guaranteeing legal and economic status*
- The Institutes of Consecrated Living will be classified in accordance to their vocational purpose: Lay Institutes and Clerical Institutes*

4. The Religious Institutes will also be classified according to their way of Life:

- Institutes of Active Living*
- Institutes of Contemplative Life, Monasteries and Cloisters*

5. The Early Church Consecrated ways of Life, such as:

- Eremit*
- Hermitages*
- Consecrated Virgins and Widows (how can they associate among themselves)*

These religious figures shall have the same attention, rights, and duties of the Institutes of consecrated life, orders, and monasteries.

- A. **Interpretation:** None necessary the above is the criteria that must be followed for acceptance.

6. **Those coming from other Churches** will have a probation period between 1 to 2 years in our Church, at the end of which their adaptation process will be mutually evaluated as far as their permanent status or dissociation from our Church is concerned.

- A. **Interpretation:** Following the application periods as outlined above in the General Norms and Number 2 above, even if accepted, the Candidate or Ecclesiastical Organization has a mandatory one-to-two-year post-scrutiny period to evaluate if the Candidate or Religious Organization is a “good fit” for the ECCC. At any time during that period, the Applicant(s) or the ECCC may, in writing, request withdrawal from the ECCC for any reason. After the one-to-two-year period there must be good cause or reason for wishing to withdrawal from the ECCC and this must be clearly stated in the withdrawal letter. If not for Canonical or Illicit or Unethical reasons, the withdrawal petition will be accepted without prejudice by the ECCC with the possibility of a re-evaluation of the candidate if said candidate(s) wishes to reapply to the ECCC at a later

time. However, if there is *cause for withdrawal*, the cause will be clearly stated in the formal withdrawal letter or acceptance letter by the candidate(s) to the ECCC and that applicant may never re-apply at any time thereafter and, therefore, will be refused with prejudice.

7. The members of other Churches which have no Autonomous Rights located in territories where the figure of a Vicar is present, but a Bishop does not exist yet, will be subjected to the authority of the Ecumenical Primate See until such a time when a Bishop in that territory is appointed or elected, so they will be under his supervision and their process of approval is completed.

A. Interpretation: (N.B. See below *Canonical Pastoral Work: The Canonical Judiciary for the ECCC Affairs*). In addition to the *N.B.* above, The word, *Autonomous* is to be interpreted as, *One who has no major superior or overseeing bishop and is acting as a church, independent of any denomination except the one that Autonomous candidate is addressed.*

If the criteria set forth below in the *Canonical Pastoral Work: The Canonical Judiciary for the ECCC Affairs* has been met, no other definition is needed at this point. However, if it has not been met then the Ecumenical

Primate will oversee that particular territory himself and at a time deemed by the Ecumenical Primate, will appoint the Bishop to oversee that territory/diocese, or appoint an Administrator or Overseeing Bishop according to the criterial in the Canonical Pastoral Work: *The Canonical Judicatory for the ECCC*.

8. Every Religious Institute that has achieved the status of *Autonomous Right* will be subjected to the Ecumenical Primate See but they must observe the norms of the Diocese where they are located and must collaborate with its work as well as with the work of its Bishop and its Diocesan clergy.

A. Interpretation: An institution that is recognized by the ECCC as an Autonomous Rite and has met the criteria as stated above in the *General Norms* and *Institutions of Consecrated Life not created by the ECCC* is under the direct observation and scrutiny of the Ecumenical Primate. The purpose of this observation is for the Ecumenical Primate to ensure that the recognized institution is following the norms of the Particular Diocese of which they reside, and that they act as collaborators to and with the particular church and clergy to which they may or will be assigned and working with, and in concert, and in line with obedience to the diocesan bishop. In the event that any

discrepancies follow, or outlying disagreements or disobediences ensue, the Ecumenical Primate will decide the next course of action within the best interest of the Church and the involved community and superiors.

9. **Each Religious Institute has its own rules and regulations** by which they are internally governed. In addition, they must obey the general norms that bind the Church worldwide as well as those local ones (by which the Diocese is governed).

A. Interpretation:

10. The above does not apply to those territories with bishops already present since the larger autonomy is granted by The Manifesto; these bishops can apply their local norms and regulations as long as they are consistent with the general norms of the Church. Each church must develop its own archives with its religious foundation processes.

11. Each process of a religious foundation or of incardination of institutes or forms of consecrated living, whether those done by the Bishops in their individual territories as well as those performed by **the Canonical Judicatory for the ECCC Affairs**, must be introduced with the complete documentation and in due time for its approval or rejection to the Ecumenical Primate See.

12. The Ecumenical Primate (The Holy See) will be the one in charge of announcing to the worldwide Church the approval of the Religious Institutes or Incardination or incorporation of those Institutes or Orders from other Churches who have joined the ECCC.

Document of Referral:

Regulations for the foundation and development of Institutes for Religious Living and other forms of Consecrated Life ECCC:

Example of the Diocese of Costa Rica and the Archdiocese of Canada. (In the Document for the foundation and development of Religious Living and other forms of Consecrated Life -ECCC Diocese of Costa Rica- you can find the processes, step by step, for the foundation of religious experiences and how congregations must be internally structured. See also our worldwide Third Franciscan Order let under the Spiritual Guidance of the Archbishop of Canada.

CONCERNING PASTORAL WORK

1. **Social pastoral work** shall be promoted in the different territories of the ECCC. This work must be according to the objective reality of each territory. As an example, we can quote services within the social pastoral context: Ministry to the immigrants, Training Vocational Centers, Centers for Human Promotion, Nutritional Assistance agencies, Centers for populations at risk (centers for the treatment of drug-addiction, the deaf, the mentally retarded, the unmarried couples, the terminally ill, the orphans, etc.).

The Interpretation: Pastoral work as stated in Number 1 above allows for the Ordinaries and clergy of each particular church in each particular diocese, in each sociological region throughout the world to tailor the promotion of the ECCC uniquely to their region. This allows for a non-standardized, non-dictatorial proliferation of ecumenism and gives the regional authorities freedom to independently proselytize within their territories so that the needs of the poor or challenged on all levels may hear the word of God and see the work of God's hand through their pastors and shepherds with the vision of the ECCC. This is extremely important due to the much-needed outreach and care to those most in need in a particular territory. It should be noted, however, that even though freedom

is given to the authorized prelatry and clergy of a particular territory, oversight from the Holy See and/or the See's delegate is mandatory and is to be used as an advisory to the territorial prelatry and clergy.

Oversight does not subject the territory or its governance to dictatorial rule by the Holy See, however, if need by the Holy See has full authority to overrule, censure, discipline or otherwise mandate and order governance over all jurisdictional actions, policies, and governance in the event of diverse forms of misgovernance or violation to the Manifesto or issuances by the Holy See.

2. Promotion of Pastoral Work: In addition to the Social Pastoral work other types of pastoral work must be promoted toward the development of the faith and of the Church itself. Examples: Pastoral work through education in Catechism, Family work, Evangelism, Liturgy, Ministerial Extension, etc.

A. Interpretation: Number 2 (2.) above talks about Social Pastoral work and other good works purported by the prelatry or clergy of any particular territory anywhere in the world that is part of the ECCC. This section strongly instructs the territorial governances to be Gospel driven. Through the guidance of the ECCC's magisterium it is so written that each territory must

strive to promote Gospel values to the People of God through the development of a true Gospel faith-based lifestyle and build the Body of Christ through the church's faith and lifestyle of all the Christian Faithful of the ECCC. Pastors at all levels, Lay, Deacon, Priest, Bishop, Archbishop, Nuncio, and Ecumenical Primate, and all other levels of ministerial service to the Gospel lifestyle must show by example the ministry and message of Jesus the Christ through religious education, catechetical teaching and training of its teachers, building up Christian family values, Evangelism through means instructed by the Holy See and/or each particular territory throughout the world as indicated in Number 1 above. The Gospel values must be true to life and celebrated often if not daily through the liturgy and every level of ministry within the ECCC.

3. The Canonical Judiciary for the ECCC Affairs will serve as an advising guide to this pastoral work in those territories where the presence of the ECCC does not exist in the form of a Diocese (it should be understood those recently established territories with grass root Missionary Communities where a Vicar General is present, are directly under the Ecumenical Primate See until such a time when they become a Diocese).

A. Interpretation: A *Canonical Judicatory* is the overseeing governing body for a particular ministry of the Church which at present time may not be considered a diocese but has particular churches within its boundaries led by clergy and possibly an overseeing bishop, not yet appointed as diocesan bishop, or under the governance of an Administrator appointed as Overseer by the Ecumenical Primate.. The overseeing governing body of Social Affairs, overseen by the Holy See with appointees made by the Ecumenical Primate, alone, is that body that enforces the Manifesto and will of the Holy See of the ECCC to any Social agent affiliated with the ECCC in any territory throughout the world. The Canonical Judicatory's main task is to work with the individual prelatures and clergy of the diverse worldwide territories, and may be based within the particular territory, but is not to be viewed as a diocese within the territory, nor governed by any territorial diocese. The Canonical Judicatory is an advisory board placed in the particular territory to oversee and suggest to the particular churches, particular prelature, and particular clergy as individuals or in toto as an advisory board to the diverse Missionary Communities. The lead Judicator is the Vicar General who oversees the appointed Bishop or Administrator and, who is appointed to this position of governance solely by the

Ecumenical Primate, and who is under the Ecumenical Primate. While in the state of consideration in becoming a diocese, the overseer must do an ad limina visit at least in the form of a written report, to the Holy See (The Ecumenical Primate) on an annual basis or less often as mandated by the Holy See. The report must include the clergy in charge, names of the churches, number of people in each particular church, outreach attempts, educational offerings either as an RCIA, or other Catechetical education, and complete financial statements which include income and expense statements, to be viewed only as a means to observe the proper governance of funds donated for the purpose of the growth of the parish. After such time to be determined by the Holy See, the Canonical Judicatory may apply to become a diocese within the jurisdiction of the ECCC. At that time, the Ecumenical Primate will appoint either a Diocesan Bishop or Archbishop to oversee the particular churches of the newly formed prelatore. The Bishop or Archbishop, once appointed, will present an annual al limina report to the Holy See. At the appointment of the Diocesan Bishop/ Archbishop, the Overseeing Bishop or Administrator will immediately be relieved of their duties and be assigned to another ministry as the Ecumenical Primate sees fit.

Summation and Conclusion

The Ecumenical Catholic Church of Christ (ECCC) is a legal “real entity” both in the civil sense and the canonical sense in the United States of America and throughout the world. The ECCC continues to grow worldwide and has on file in the Holy See, the appropriate documents of legitimacy. The ECCC’s church and structures are based on the premise that, led by the Holy Spirit and through the example of Jesus Christ and the Holy Gospels, the clergy and all affiliated personnel are under the direct guidance and guardianship of the Ecumenical Primate AKA, the Holy See. As an ecclesiastical living entity, the ECCC continues to grow and expand.

The primary laws enforcing the governance of the church are found in the Manifesto of the ECCC. The Roman Code of Canon Law is to be used as a basis for guidance to define the Manifesto and are not the governing laws of the ECCC. They are to be interpreted according to the main document of the ECCC known as the *Manifesto*. In all cases of law even through juridical processes with the appointed Canonist, or Delegate Appoint by the Holy See, is to meet the final approval and disposition of the Ecumenical Primate. The main Codex of the ECCC is the Manifesto unless otherwise mandated by the Ecumenical Primate.

The purpose of this book is to act as a helpful interpretive guide to the Manifesto and to assist in the defining of the diverse complexities of ecclesial law and governance of the church. As indicated within this text, there are parts of the Code of Canon Law that have been purposely left out, namely

how the court system works and how the penalties of breaking the laws. This was done in an effort not to confuse the reader of due process of law as acted upon by the Ecumenical Catholic Church of Christ. Due process and the carrying out of sanctions, censures, dismissals and excommunications, and other legal procedures will be explained in another separate text to supplement this text. This text is meant to only act as a guideline for all the People of God (which includes all clergy regardless of rank or state) so as to carry the Gospel of Jesus Christ morally and faithfully in service to the People of God in the spiritual denomination of the Ecumenical Catholic Church of Christ.

Regardless of the tenor of the law, it should be noted that the Ecumenical Primate has the sole responsibility to protect both the church and structure of the law and church. As such, the Ecumenical Primate has the right and privilege to overturn any disposition made upon any person without consultation or permission. Furthermore, the Ecumenical Primate has the right and privilege to remove, replace, rescind and change anything within this text and the Manifesto as the Ecumenical Primate sees fit.

An important notation that must be made is that as an Independent Church, the Ecumenical Catholic Church of Christ is not affiliated with Rome or the Roman Catholic Church. It is the hope that Rome will one day enjoy an intercommunion agreement with the ECCC. This said, the governance of the ECCC is the sole responsibility of the Ecumenical Primate as the Ecumenical Primate sees fit. The Manifesto is not meant to be a dictatorial document eliminating the freedom of its denominational members to express their needs, desires or comment on changes, additions, or revisions to the Manifesto. Nonetheless, the Manifesto and the interpretation of the diverse parts of the Manifesto as explained in this book are to be

followed. *Independent Church* does not mean non-compliance to any law or hierarchy. *Independence* means that each particular church is a self-sufficient entity ran by a duly installed cleric (regardless of rank, i.e., priest or bishop), and each particular church located in a diocese or Archdiocese is under the jurisdiction of the appointed Bishop/Archbishop or designated Administrator. This means that if a pastor or priest or other clergy person violates any law or statement within the Manifesto, they will suffer the consequences of their actions based on the sanctions imposed by the Manifesto. In the case of a most egregious offense, in the event a temporary censure takes place, the case will be brought to the attention of the Ecumenical Primate who will either handle the case as he sees fit, or delegate the case to the canonist or tribunal court who will hear the case and defenses, submit a ruling on what was considered through due process of law and submit a judgement to the Ecumenical Primate who will consider the judgment and make a final decision on each case, separately heard and judged. If the Ecumenical Primate wished the judgment of the tribunal, or suggestion of the canonist or delegate appointed by the Primate for judgmental consideration, to stand, the sanctions placed on the defendant by the said juridical person(s) will be carried out according to law. Or the Ecumenical Primate may, in any and all cases, overturn the judgment of said juridical entities, consider an alternate punishment or render the case null and void and thus pardon the offender without prejudice. Regardless of the judgment made by the juridical body or appointee, or the Ecumenical Primate himself, the final disposition is *de facto* the final judgment and the final disposition will be carried out according to law. In the event of an appeal, the defendant may appeal the final disposition according to the appropriate due process as outlined in the Manifesto and described in this text.

The definitions, explanations and codes in this book are based on the ECCC Manifesto and have been carefully examined

and approved by the Holy See. Anything and everything in this book can change at any time without prior warning or announcement based on the needs of the church and the mandate of the Holy See. Regardless of this text or future texts that may be written concerning the governance of the ECCC, the most current document is the one to be followed.

May God bless the Ecumenical Catholic Church of Christ as it grows and develops into the stronger member of the Body of Christ in service to the poor and outcast making the world a better place to live, work and worship.

**Alphabetical Listing of Common Church Terms and those
found in this book.**

A

Abortion:

Deliberate termination of pregnancy by killing the unborn child. Such direct abortion, willed either as an end or a means, is gravely contrary to the moral law. There are exceptions to this law where, for example the life of the mother may be at stake, or other extraordinary circumstances which must be discussed with the appropriate clergy. The Church attaches the canonical penalty to be determined by the Primate (Presiding Bishop) or designated ecclesial authority.

Absolution:

Part of the sacrament of penance. It is the formal declaration by the priest that a penitent's sins are forgiven by God.

Abstinence:

Refraining from certain kinds of food or drink as an act of self-denial. Usually refraining from eating meat. Official days of abstinence from meat for Catholics are Ash Wednesday and Good Friday and other days to be determined by the Primate (Presiding Bishop).

Acedia:

A less common synonym for sloth, one of the seven "capital" sins.

Acolyte:

A liturgical minister appointed to assist at liturgical celebrations. Priests and deacons receive this ministry before they are ordained. Lay men may be installed permanently in the ministry of acolyte through a rite of institution and blessing.

Adoration:

The acknowledgment of God as God, Creator and Savior, the Lord and Master of everything that exists. Through worship and prayer, the Church and individual persons give to God the adoration which is the first act of the virtue of religion. The first commandment of the law obliges us to adore God.

Adultery:

Marital infidelity, or sexual relations between two partners, at least one of whom is married to another party. The sixth commandment and the New Testament forbid adultery absolutely.

Advent:

The liturgical season of four weeks devoted to preparation for the coming of Christ at Christmas.

All Saints Day:

The day on which Catholics remember all the saints of the Church, whether officially canonized or not. It is celebrated on November 1st.

All Souls Day:

The day on which Catholics remember the dead and pray for them recognizing that they may still need to be brought to perfection. It is observed on November 2nd.

Almsgiving:

Money or goods given to the poor as an act of penance or fraternal charity. Almsgiving, together with prayer and fasting, are traditionally recommended to foster the state of interior penance.

Altar:

The center and focal point of a Church, where the sacrifice of Christ on the cross is made present under sacramental signs in the Mass. Among the Israelites the altar was the place where

sacrifices were offered to God. The Christian altar represents two aspects of the mystery of the Eucharist, as the altar of sacrifice where Christ as the sacrificial victim offers himself for our sins and as the table of the Lord where Christ gives himself to us as food from heaven.

Amen:

A Hebrew word meaning *truly; it is so; let it be done*, signifying agreement with what has been said. The prayers of the New Testament and of the Church's liturgy, and the Creeds, conclude with *amen*. Jesus used the word to introduce solemn assertions, to emphasize their trustworthiness and authority.

Analogy of Faith:

The coherence of the truths of the faith among themselves and within the whole plan of Revelation.

Anamnesis:

The *remembrance* of God's saving deeds in history in the liturgical action of the Church, which inspires thanksgiving and praise. Every Eucharistic Prayer contains an anamnesis or memorial in which the Church calls to mind the Passion, Resurrection, and glorious return of Christ Jesus.

Anaphora:

The Eucharistic Prayer, the prayer of thanksgiving and consecration which is the heart and summit of the celebration of the Mass.

Angel:

A spiritual, personal, and immortal creature, with intelligence and free will, who glorifies God without ceasing and who serves God as a messenger of his saving plan. Meaning "Messenger". In the Bible they are described as carrying messages from God to Humans.

Angelus:

A form of prayer said 3 times per day; morning, noon and evening.

Anger:

An emotion which is not controlled by reason or hardens into resentment and hate, becomes one of the seven capital sins. Christ taught that anger is an offense against the fifth commandment.

Annunciation:

The visit of the angel Gabriel to the virgin Mary to inform her that she was to be the mother of the Savior. After giving her consent to God's word, Mary became the mother of Jesus by the power of the Holy Spirit. The feast day is March 25.

Anointing:

A symbol of the Holy Spirit, whose *anointing* of Jesus as Messiah fulfilled the prophecies of the Old Testament. Christ *in Hebrew - Messiah* means the one *anointed* by the Holy Spirit. Anointing is the sacramental sign of Confirmation, called Chrismation in the Churches of the East. Anointings form part of the liturgical rites of the catechumenate, and of the Sacraments of Baptism and Holy Orders.

Anointing of the Sick:

One of the seven sacraments, also known as the *sacrament of the dying*, administered by a priest to a baptized person who begins to be in danger of death because of illness or old age, through prayer and the anointing of the body with the oil of the sick. The proper effects of the sacrament include a special grace of healing and comfort to the Christian who is suffering the infirmities of serious illness or old age, and the forgiving of the person's sins.

AntiChrist:

The *deceitful one* referred to in the New Testament, associated with the *mystery of iniquity* which will precede the second

coming of Christ, through which people will be led away from the truth to follow a false *messianism*, by which man glorifies himself and human achievement in place of God and his Messiah come in the flesh, in whom the kingdom will be fulfilled.

Apostasy:

The total repudiation of the Christian faith.

Apostle:

One who is sent as Jesus was sent by the Father, and as he sent his chosen disciples to preach the Gospel to the whole world. He called the Twelve to become his Apostles, chosen witnesses of his Resurrection and the foundation on which the Church is built. The apostolic office is permanent in the Church, in order to ensure that the divine mission entrusted to the Apostles by Jesus will continue to the end of time. The bishops receive their office as successors of the Apostles through the Sacrament of Holy Orders.

Apostles' Creed:

A statement of Christian faith developed from the baptismal Creed or *symbol* of the ancient Church of Rome, the see of St. Peter, first of the Apostles. The Apostles' Creed is considered to be a faithful summary of the faith of the Apostles.

Apostolate:

The activity of the Christian which fulfills the apostolic nature of the whole Church by working to extend the reign of Christ to the entire world.

Apostolic Succession:

The handing on of apostolic preaching and authority from the Apostles to their successors the bishops through the laying on of hands, as a permanent office in the Church.

Apparition:

An appearance to people on earth of a heavenly being *Christ, Mary, an angel, or a saint*. The apparitions of Jesus in his risen body to his disciples occurred between Easter and his Ascension into heaven.

Archdiocese:

The chief diocese of an ecclesiastical province. The head bishop of the Archdiocese is called a Metropolitan Archbishop.

Ascension:

The taking up of Jesus into Heaven forty days after the resurrection and witnessed by the Apostles. Ascension Thursday is celebrated forty days after Easter.

Ascesis:

The practice of penance, mortification, and self-denial to promote greater self-mastery and to foster the way of perfection by embracing the way of the cross.

Ash Wednesday:

The first day of Lent. By tradition Catholics have ashes sprinkled on their foreheads to mark repentance. They also fast and abstain from eating meat.

Assumption:

The taking up of Mary, the Mother of Jesus, into Heaven. Celebrated on August 15.

Atheism:

The denial in theory and/or practice that God exists. Atheism is a sin against the virtue of religion required by the first commandment of the law.

Auxiliary Bishop:

An *auxiliary bishop* is a *bishop* assigned to assist the diocesan *bishop* in meeting the pastoral and administrative needs

of the diocese. ... In the Catholic Church, *auxiliary bishops* exist in both the Latin Church and in the Eastern Catholic Churches.

Ave Maria:

Latin words meaning; "Hail Mary". The first words of the most popular prayer that Catholics address to Mary.

B

Baptism:

The first of the seven sacraments which gives access to the other sacraments. Baptism is the first and chief sacrament of forgiveness of sins because it unites us with Christ, who died for our sins and rose for our justification. Baptism, Confirmation, and Eucharist constitute the *sacraments of initiation* by which a believer receives the remission of original and personal sin, begins a new life in Christ and the Holy Spirit, and is incorporated into the Church, the Body of Christ. The rite of Baptism consists in immersing the candidate in water, or pouring water on the head, while pronouncing the invocation of the Most Holy Trinity: The Father, the Son, and the Holy Spirit.

Baptismal Font:

Large container of water often made of marble and placed at the entrance of the Church. At it, the priest or deacon pours the water that is used in the Baptism of the candidate entering the Church.

Base Communities:

Groups of 10 to 20 people gathered for scripture reading and discussion. Using these discussions to make decisions about conditions in their community.

Beatification:

The first step in the process by which a dead person is officially declared to be a Saint.

Beatific Vision:

The contemplation of God in heavenly glory, a gift of God which is a constitutive element of the happiness of heaven.

Beatitude:

Happiness or blessedness, especially the eternal happiness of heaven, which is described as the vision of God, or entering into God's rest by those whom he makes *partakers of the divine nature*.

Beatitudes:

The teachings of Jesus in the Sermon on the Mount on the meaning and way to true happiness. These teachings reflect the promises made to the chosen people since Abraham; they portray the countenance of Christ and describe His charity.

Benediction:

A short service in which the consecrated Host is placed in a monstrance where it can be seen and venerated by the people.

Bible:

Derived through Latin from the Greek word "biblia" or "books" the diminutive form of "byblos" the word for "papyrus" or "paper", which was exported from the ancient Phoenician port city of Biblos. Sacred Scripture: the books which contain the truth of God's Revelation and were composed by human authors inspired by the Holy Spirit. The Bible contains both the forty-six books of the Old Testament and the twenty-seven books of the New Testament.

Bible Vigil:

A post-Vatican II liturgical ceremony in which the Bible is prominently displayed on the Church altar and the service consists of readings and reflection on biblical texts.

Biblical Inspiration:

The gift of the Holy Spirit which assisted a human author to write a biblical book so that it has God as its author and teaches

faithfully, without error, the saving truth that God has willed to be consigned to us.

Bidding Prayers:

Prayers which are said at Mass after the Creed for the needs of the world and the Church. Also referred to as; "The prayer of the Faithful."

Bishop:

From the Greek word "*episcopos*" meaning "overseer". A bishop is in charge of the Church in a local area. One who has received the fullness of the Sacrament of Holy Orders, which makes him a member of the episcopal college and a successor of the Apostles. He is the shepherd of a particular Church entrusted to him.

Blasphemy:

Speech, thought, or action involving contempt for God or the Church, or persons or things dedicated to God. Blasphemy is directly opposed to the second commandment.

Blessed Sacrament:

A term Catholics use when referring to the consecrated Host- especially when it is reserved in the Tabernacle. A name given to the Holy Eucharist, especially the consecrated elements reserved in the tabernacle for adoration, or for the sick.

Blessing:

A short prayer, usually accompanied by the sign of the cross, asking God's favor on persons or objects. A blessing or benediction is a prayer invoking God's power and care upon some person, place, thing, or undertaking. The prayer of benediction acknowledges God as the source of all blessing. Some blessings confer a permanent status: consecration of persons to God, or setting things apart for liturgical usage.

Body of Christ:

The human body which the Son of God assumed through his

conception in the womb of Mary and which is now glorified in heaven. This same Body and Blood, together with the soul and divinity, of our Lord Jesus Christ are sacramentally present in the Eucharist under the appearances of bread and wine. The Church is called the Mystical Body of Christ because of the intimate communion which Jesus shares with His disciples; the metaphor of a body, whose head is Christ and whose members are the faithful, provides an image which keeps in focus both the unity and the diversity of the Church.

Breviary:

A book containing the prayers, hymns, psalms and readings which make up the Divine Office (a form of prayer said by the Clergy.)

C

Calumny:

A false statement which harms the reputation of others and gives occasion for false judgments concerning them.

Canon Law:

The rules, *canons or laws*, which provide the norms for good order in the visible society of the Church. Those canon laws that apply universally are contained in the Codes of Canon Law. The most recent Code of Canon Law was promulgated in 1983 for the Latin Western Church and in 1991 for the Eastern Church.

Canon of the Mass:

The central part of the Mass, also known as the Eucharistic Prayer or "Anaphora," which contains the prayer of thanksgiving and consecration.

Canon of Scripture:

The Church's complete list of sacred books of the Bible.

Canonization:

The solemn declaration by the Pope that a deceased member of the faithful may be proposed as a model and intercessor to the Christian faithful and venerated as a Saint on the basis of the fact that the person lived a life of heroic virtue or remained faithful to God through martyrdom.

Canticle:

From the word for "song," these Scripture selections are poetic hymns which are often sung in the liturgy. These canticles come from both the Old Testament and the New Testament. Some examples are Daniel 3:52-90; Habakkuk 3:1-19; Luke 1:46-55; Luke 1:68-79; Philippians 2:6-11; and Colossians 1:15-20.

Capital Sins:

Sins which engender other sins and vices. They are traditionally numbered as seven: pride, covetousness, envy, anger, gluttony, lust, and sloth.

Cardinal Virtues:

Four pivotal human virtues derived from the Latin *carbo*, "pivot": prudence, justice, fortitude, and temperance. The human virtues are stable dispositions of the intellect and will that govern our acts, order our passions, and guide our conduct in accordance with reason and faith.

Catacombs:

System of tunnels used by early Catholics as hiding places when they were being persecuted.

Catechesis:

An education of children, young people, and adults in the faith of the Church through the teaching of Christian doctrine in an organic and systematic way to make them disciples of Jesus Christ. Those who perform the ministry of catechists in the Church are called "catechists".

Catechism:

A popular summary or compendium of Catholic doctrine about faith and morals and designed for use in catechists.

Catechist:

Someone who teaches Christian doctrine, especially in Parish or School.

Catechumen:

A person who is preparing for Baptism. The catechumenate is the formation of these catechumens in preparation for their Christian Initiation and aims at bringing their conversion and their faith to maturity within the occlusal community. The candidates are anointed with oil of catechumens by which they are strengthened in their conversion from sin and renunciation of Satan.

Cathedral:

The official Church of the bishop of a diocese. The Greek word *cathedra* means chair or throne; the bishop's "Chair" symbolizes his teaching and governing authority and is located in the principal Church or "cathedral" of the local diocese of which he is the chief pastor.

Catholic:

One of the four marks or notes of the Church, taken from the Nicene Creed. The Church is catholic or universal both because she possesses the fullness of Christ's presence and the means of salvation, and because she has been sent out by Christ on a mission to the whole of the human race.

Catholic Church:

The Church established by Christ on the foundation of the Apostles, possessing the fullness of the means of salvation which he has willed: correct and complete confession of faith, full sacramental life, and ordained ministry in apostolic succession.

Cause: An ecclesial term for the word, *reason*. For example, A person is removed from their ordained or appointed office for *cause*. If someone is removed due to *cause* it is because that individual committed a serious offence with little or no appeal to the Presiding Bishop or any bishop or ecclesial court. Only the Metropolitan or the Primate/Presiding Bishop may dismiss someone for *cause*.

Celebrant:

The one who presides at a religious service. The priest at Mass is referred to as the Celebrant.

Celibacy:

The state or condition of those who have chosen to remain unmarried for the sake of the kingdom of heaven in order to give themselves entirely to God and to the service of his people. In the Latin Church, celibacy is obligatory for bishops and priests. In some Eastern Churches, celibacy is a prerequisite for the ordination only of bishops; priests may not marry after they have been ordained.

Ceremony:

Formal practice or custom established as proper to honor a special occasion.

Chalice:

The cup used at Mass to hold the wine.

Character, Sacramental:

An indelible spiritual mark which is the permanent effect of the sacraments of Baptism, Confirmation, and Holy Orders, by which a person is given a new permanent configuration to Christ and a specific standing in the Church; the reception of these sacraments is never repeated.

Charism:

A specific gift or grace of the Holy Spirit which directly or

indirectly benefits the Church, given in order to help a person live out the Christian life, or to serve the common good in building up the Church.

Charismatic Renewal:

A movement within the Church which aims for renewal by being attuned to the power of the Holy Spirit working in the lives of individuals and communities.

Charity:

The theological virtue by which we love God above all things for his own sake, and our neighbor as ourselves for the love of God.

Chastity:

The moral virtue which, under the cardinal virtue of temperance, provides for the successful integration of sexuality within the person leading to the inner unity of the bodily and spiritual being. Chastity is called one of the fruits of the Holy Spirit.

Choir:

A group of persons trained to lead in the singing at liturgical celebrations.

Chrism:

Perfumed oil, consecrated by the bishop, which signifies the gift of the Holy Spirit. Chrism is used for consecration in the sacraments of Baptism, Confirmation, and Holy Orders.

Chrismation:

The name used in the Eastern Churches for the sacrament of Confirmation, from the "chrism" or "myron" used in the anointing.

Christ:

From the Greek translation of the Hebrew *Messiah*, which means "Anointed." It became the name proper to Jesus because he

accomplished perfectly the divine mission of priest, prophet, and King, signified by his anointing as Messiah, "Christ".

Christ the King:

A feast celebrated on the last Sunday of the Church's year acclaiming Christ as King of the Worlds.

Christian:

A name derived from that of Christ himself. The name refers to all those who have been anointed through the gift of the Holy Spirit in Baptism; hence, the followers of Christ, the members of the Christian Church. According to acts 11:26 "it was in Antioch that the disciples were first called Christians".

Christmas:

The feast of the nativity, the birth of Jesus.

Church:

The name given the "convocation" or "assembly" of the People God has called together from "the ends of the earth." In Christian usage, the word "Church" has three inseparable meanings: the People that God gathers in the whole world; the particular or local Church *diocese*; and the liturgical assembly. The Church draws her life from the word and the Body of Christ, and so herself becomes Christ's body. In the Creed, the sole Church of Christ is professed to be one, holy, catholic, and apostolic.

Ciborium:

A bowl or chalice-shaped vessel to hold the consecrated Hosts for the distribution of Holy Communion.

Circumcision:

The rite prescribed in Judaism and other cultures which involves cutting off the foreskin of a male. Circumcision was a sign of the covenant between God and his people Israel and prefigured the rite of Christian initiation in Baptism. Jesus was circumcised eight days after his birth in accord with Jewish law.

Clergy:

A term applied to men who have been Ordained for ministry within the Church. Bishops, Priests and Deacons are members of the Clergy.

Cloister:

A place of religious seclusion.

Coadjutor Bishop: A bishop appointed to a diocese or archdiocese to assist the diocesan bishop. Unlike an auxiliary bishop, the coadjutor may have the right of succession on the authority of the Primate/Presiding Bishop, meaning that he/she automatically becomes the new bishop when the diocesan bishop retires or dies. However, this appointment is at the discretion of the Primate/Presiding Bishop who may appoint anyone at anytime to retain the office of diocesan bishop.

College of Bishops

A collection of bishops and archbishops that offers counsel to the Primate (Presiding Bishop), elects new Primate (Presiding Bishop) in the event that the Presiding Bishop (Primate) dies in office and is unable to appoint a successor, and governs the Church in between Primates (Presiding Bishops).

College of Cardinals:

A collection of cardinals in the Roman Catholic Church that offers counsel to the Pope, elects new popes, and governs the Church in between popes.

Collegiality:

The principle that all the bishops of the Church with the Pope at their head form a single "college," which succeeds in every generation the "college" of the Twelve Apostles, with Peter at their head, which Christ instituted as the foundation of the Church. This college of bishops together with, but never without, the Pope has supreme and full authority over the universal church.

Commandment:

A norm of moral and/or religious action; above all, the *Ten Commandments* given by God to Moses. Jesus summarized all the commandments in the twofold command of love of God and love of neighbor.

Communion:

Holy Communion, the reception of the body and blood of Christ in the Eucharist. More generally, our fellowship and union with Jesus and other baptized Christians in the Church, which has its source and summit in the celebration of the Eucharist.

Communion under both kinds:

Receiving Holy Communion under both of the forms of bread and wine. It is becoming increasingly common for Catholics to receive Holy Communion in This way, particularly on special occasions.

Communion of Saints:

The unity in Christ of all the redeemed, those on earth and those who have died. The communion of saints is professed in the Apostles' Creed, where it has also been interpreted to refer to unity in the "holy things" *communio sanctorum*, especially the unity of faith and charity achieved through participation in the Eucharist.

Concelebration:

The celebration of Mass by several Priests together.

Conclave:

The meeting of the Cardinals in complete seclusion, when they assemble to elect a Pope.

Concupiscence:

Human appetites or desires which remain disordered due to the temporal consequences of original sin, which remain even after Baptism, and which produce an inclination to sin.

Confession:

An essential element of the Sacrament of Penance and Reconciliation, which consists in telling one's sins to the priestly minister. By extension, the word confession is used to refer to the Sacrament of Penance itself.

Confessor:

A Priest who hears confessions.

Confirmation:

One of the ensembles of the Sacraments of Initiation into the Church, together with Baptism and Eucharist. Confirmation completes the grace of Baptism by a special outpouring of the gifts of the Holy Spirit, which seal or "confirm" the baptized in union with Christ and equip them for active participation in the worship and apostolic life of the Church.

Conscience:

The interior voice of a human being, within whose heart the inner law of God is inscribed. Moral conscience is a judgment of practical reason about the moral quality of a human action. It moves a person at the appropriate moment to do good and to avoid evil. An examination of conscience is recommended as a preparation for the reception of the Sacrament of Penance.

Consecrated Life:

A permanent state of life recognized by the Church, entered freely in response to the call of Christ to perfection, and characterized by the profession of the evangelical counsels of poverty, chastity, and obedience.

Consecrated Virgins:

Women who have decided with the Church's approval to cling only to the Lord and to live in a state of virginity "for the sake of the kingdom of heaven" and are consecrated in that state by a solemn rite.

Consecration:

The dedication of a thing or person to divine service by a prayer or blessing. The consecration at Mass is that part of the Eucharistic Prayer during which the Lord's words of institution of the Eucharist at the Last Supper are recited by the priestly minister, making Christ's Body and Blood his sacrifice offered on the cross once for all sacramentally present under the species of bread and wine.

Contemplation:

A form of wordless prayer in which mind and heart focus on God's greatness and goodness in affective, loving adoration; to look on Jesus and the mysteries of his life with faith and love.

Contemplative Prayer:

Form of prayer developed in the monasteries.

Contraception, Artificial:

The use of mechanical, chemical, or medical procedures to prevent conception from taking place as a result of sexual intercourse; contraception offends against the openness to procreation required of marriage and also the inner truth of conjugal love.

Contrition:

Sorrow of the soul and hatred for the sin committed, together with a resolution not to sin again. Contrition is the most important act of the penitent and is necessary for the reception of the Sacrament of Penance.

Convent:

The place where a community of Nuns live.

Conversion:

A radical reorientation of the whole life away from sin and evil, and toward God. This change of heart or conversion is a central element of Christ's preaching, of the Church's ministry of

evangelization, and of the Sacrament of Penance and Reconciliation.

Corpus Christi:

A Latin phrase meaning; "The Body of Christ". The feast of Corpus Christi commemorates the institution of the Eucharist and is celebrated on the Thursday after Trinity Sunday.

Council:

An assembly of representatives from the whole Church called together by the Pope to make decisions.

Council, Ecumenical:

A gathering of all the bishops of the world, in the exercise of their collegial authority over the universal Church. an Ecumenical Council is usually called by the Primate (Presiding Bishop).

Covenant:

A solemn agreement between human beings or between God and a human being involving mutual commitments or guarantees. The Bible refers to God's covenants with Noah, Abraham, and Moses as leader of the chosen people, Israel. In the Old Testament or Covenant, God revealed his law through Moses and prepared his people for salvation through the prophets. In the New Testament or Covenant, Christ established a new and eternal covenant through his own sacrificial death and Resurrection. The Christian economy is the new and definitive covenant which will never pass away, and no new public revelation is to be expected before the glorious manifestation of our Lord Jesus Christ.

Covetousness:

A disordered inclination or desire for pleasure or possessions. One of the capital sins, it is proscribed by the ninth and tenth commandments.

Creation:

The act by which the eternal God gave a beginning to all that exists outside of himself. Creation also refers to the created universe or totality of what exists, as often expressed by the formula "the heavens and the earth".

Creed:

A brief, normative summary statement or profession of Christian faith, e.g., the Apostles' Creed, the Nicene Creed. The word "Creed" comes from the Latin *credo*, meaning "I Believe," with which the Creed begins. Creeds are also called symbols of faith.

Cross:

The instrument of execution on which Christ died; a symbol of the unique sacrifice of Christ as sole mediator between God and man. Jesus invited his disciples to take up their cross and follow him, in order to associate with his redeeming sacrifice those who were to be its first beneficiaries. Catholics begin their prayers and actions with the *sign of the cross* "in the name of the Father, and of the Son, and of the Holy Spirit. Amen." A devotional cross with the figure of Jesus suspended on it is called a "Crucifix". Made of two planks of timber, one placed across the other. Used as the instrument of execution in Roman times.

Crucifix:

A cross with the figure of the crucified Jesus upon it. Used by Catholics to bring to mind the sufferings of Christ.

Crusades:

Military expeditions undertaken by the Christians of Europe from the 11th to the 13th centuries to reclaim the Holy Land from the Muslims.

CWL:

Catholic Woman's League: An organization promoting religious, education and social welfare an

D

Deacon, Diaconate:

A third degree of the hierarchy of the Sacrament of Holy Orders, after bishop and priest. The deacon is ordained not to priesthood but for ministry and service. Deacons are ordained to assist the bishop and priests in the celebration of the divine mysteries, above all the Eucharist, in the distribution of Holy Communion, in assisting at and blessing marriages, in the proclamation of the gospel and preaching, in presiding over funerals, and in dedicating themselves to the various ministries of charity. While the Churches of the East have always had a functioning order of deacons, in the West the permanent diaconate was reestablished by the Second Vatican Council.

Deanery:

Several parishes form a Deanery. This unit is administered by one of the Priests' of the Deanery who has the title; 'Dean'.

Decalogue:

The Ten Commandments (literally, "ten words") given by God to Moses on Sinai. In order to be faithful to the teaching of Jesus, the decalogue must be interpreted in the light of the great commandment of love of God and neighbor.

Definition, Dogmatic:

A solemn declaration by an ecumenical council or by the Pope that a doctrine is revealed by God and must be believed by the Universal Church; such definitions are called infallible and must be adhered to with the obedience of faith.

Delict: The church's term for a crime. All crimes are spelled out in the Manifesto/Code of Canon Law.

Deposit of Faith:

The heritage of faith contained in Sacred Scripture and tradition, handed on in the Church from the time of the Apostles, from

which the Magisterium draws all that it proposes for belief as being divinely revealed.

Descent into Hell:

An article in the Apostles' Creed referring to the victory over death and sin which Christ won by being "raised from the dead." Jesus, like all people, experienced death and in his soul joined the others in the realm of the dead, where he descended as savior, proclaiming the gospel to the spirits imprisoned there in order to free the just ones who had gone before him.

Despair:

The abandonment of hope in salvation and the forgiveness of sins.

Detraction:

Disclosure of another's faults and sins, without an objectively valid reason, to persons who did not know about them, thus causing unjust injury to that person's reputation.

Deuterocanonical books:

"Deuterocanonical" means "second canon". This term refers to the seven additional books in the Old Testament (and the additions to two others) that the Catholic Church believes are part of the canon of Scripture inspired by the Holy Spirit.

Development, Doctrinal:

Growth in the understanding of God's revelation, which continues through the contemplation and study of believers, theological research, and the preaching of the Magisterium.

Devil/Demon:

A fallen angel, who sinned against God by refusing to accept His reign. Satan or the devil, the Evil One, and the other demons were at first good angels, created naturally good, who became evil by their own doing.

Diocese:

A "particular Church", a community of the faithful in communion of faith and sacraments whose bishop has been ordained in apostolic succession. A diocese is usually a determined geographic area; sometimes it may be constituted as a group of people of the same rite or language. In Eastern churches, an eparchy.

Disciple:

Those who accepted Jesus' message to follow him are called his disciples. Jesus associated his disciples with his own life, revealed the mystery of the kingdom to the disciples and gave them a share in his mission, His joy, and his sufferings.

Dispensation:

Exemption from a Church law in a particular case for a special reason.

Divine Office:

The Liturgy of the Hours, the public prayer of the Church which sanctifies the whole course of the day and night. Christ thus continues his priestly work through the prayer of his priestly people.

Divorce:

The claim that the indissoluble marriage bond validly entered into between a man and a woman is broken. A civil dissolution of the marriage contract *divorce* does not free persons from a valid marriage before God; remarriage would not be morally licit.

Doctrine/Dogma:

The revealed teachings of Christ which are proclaimed by the fullest extent of the exercise of the authority of the Church's Magisterium/Hierarchy. The faithful are obliged to believe the truths or dogmas contained in divine revelation and defined by the Magisterium/Hierarchy.

Doxology:

Christian prayer which gives praise and glory to God, often in a special way to the Three Divine Persons of the Trinity. Liturgical Prayers traditionally conclude with the doxology "to the Father, through the Son, in the Holy Spirit"; the final doxology of the Lord's Prayer renews the prayer's first three petitions in the form of adoration and praise.

E**Easter:**

The greatest and oldest Christian feast, which celebrates Christ's Resurrection from the dead. Easter is the "feast of feasts," the solemnity of solemnities, the "Great Sunday." Christians prepare for it during Lent and Holy Week, and catechumens usually receive the Sacraments of Christian Initiation *Baptism*, *Confirmation*, *Eucharist* at the Easter Vigil.

Easter Tridium:

A three-day festival of Holy Thursday, Good Friday and the Easter Vigil.

Eastern Churches:

Churches of the East in union with Rome, *the Western Church*, but not of Roman rite, with their own liturgical, theological, and administrative traditions, such as those of the Byzantine, Alexandrian or Coptic, Syriac, Armenian, Maronite, and Chaldean rites. The variety of particular churches with distinctive traditions witnesses to the catholicity of the one Church of Christ, which takes root in distinct cultures.

Ecclesiastic/Ecclesiastical:

Pertaining to or of the Church (Greek/Latin: *ecclesia*). Hence ecclesiastical government is Church government; an ecclesiastical province is a grouping of Church jurisdictions or dioceses; an ecclesiastic is a Church official.

Economy:

The structure and organization of productive work or activity in a society, forming the basis for financial support and stability of individuals, families, and society. The morality of economic activity is judged according to the seventh commandment; economic activity is one of the principal points addressed by the Church's social doctrine.

Economy of Salvation (Divine Economy):

From a Greek word *oikonomia*, literally "management of a household" or "stewardship" which refers to God's revelation and communication of himself to the world in time for the sake of the salvation of all humanity; hence, the economy of salvation. The Fathers of the Church distinguished *oikonomia* from *theologia*; the latter term refers to the mystery of the internal life of the trinity. The economy of salvation, on the other hand, refers to God's activity in creating and governing the world, particularly with regard to his plan for the salvation of the world in the person and work of Jesus Christ, a plan which is being accomplished through his Body the Church, in its life and sacraments; hence, the "sacramental economy".

Ecumenical Council:

A gathering of all the bishops of the world, in the exercise of their collegial authority over the universal Church. An Ecumenical Council is usually called by the Presiding Bishop (Primate), .

Ecumenism:

Promotion of the restoration of unity among all Christians, the unity which is a gift of Christ and to which the Church is called by the Holy Spirit. For the Catholic Church, the Decree on Ecumenism of the Second Vatican Council provides a charter for ecumenical efforts.

Enclosure:

That part of a convent or monastery to which outsiders are not permitted.

Encyclical:

A pastoral letter written by the Primate (Presiding Bishop) and sent to the whole Church and even to the whole world, to express Church teaching on some important matter. Encyclicals are expressions of the Primate (Presiding Bishop).

Envy:

Resentment or sadness at another's good fortune, and the desire to have it for oneself. One of the seven capital sins, envy is contrary to the tenth commandment.

Eparchy:

A "particular Church", a community of the faithful in communion of faith and sacraments whose bishop has been ordained in apostolic succession. A diocese is usually a determined geographic area; sometimes it may be constituted as a group of people of the same rite or language. In Eastern Churches, an eparchy.

Epiclesis:

The prayer petitioning God to send the Holy Spirit so that the offerings at the Eucharist may become the Body and Blood of Christ and thus the faithful, by receiving them, may themselves become a living offering to God. In every sacrament, the prayer asking for the sanctifying power of God's Holy Spirit is an "epiclesis".

Epiphany:

The feast which celebrates the *manifestation* to the world of the newborn Christ as Messiah, Son of God, and Savior of the world. The feast of epiphany celebrates the adoration of Jesus by the wise men, *magi*, from the East, together with his Baptism in the Jordan and the wedding feast of Cana in Galilee.

Episcopal/Episcopate:

Pertaining to the office of bishop (*Greek: episkopos*), hence episcopal consecration, the episcopal college, episcopal

conferences. Episcopate is a collective noun referring to all those who have received sacramental ordination as bishops.

Epistle:

From the Greek word meaning "letter," This word refers to the 21 books in the New Testament that were written as letters to instruct and encourage the members of the early Church.

Eremitical Life:

The life of a hermit, separate from the world in praise of God and for the salvation of the world, in the silence of solitude, assiduous prayer, and penance.

Eschatology:

From the Greek word *eschaton*, meaning "last." Eschatology refers to the area of Christian faith which is concerned about "the last things," and the coming of Jesus on "the last day": our human destiny, death, judgment, resurrection of the body, heaven, purgatory, and hell all of which are contained in the final articles of the Creed.

Eternal Life:

Living forever with God in the happiness of heaven, entered after death by the souls of those who die in the grace and friendship of God. In preaching the kingdom of heaven, Jesus called all people to eternal life, which is anticipated in the grace of union with Christ: "This is eternal life, that they may know you, the only true God, and Jesus Christ whom you have sent".

Eucharist:

The ritual, sacramental action of thanksgiving to God which constitutes the principal Christian liturgical celebration of and communion in the paschal mystery of Christ. The liturgical action called the Eucharist is also traditionally known as the holy sacrifice of the Mass. It is one of the seven sacraments of the Church; the Holy Eucharist completes Christian initiation. The

Sunday celebration of the Eucharist is at the heart of the Church's life.

Eucharistic Ministers (See Extraordinary Minister of the Eucharist):

Unordained parishioners chosen by the parish to assist the priest in the distribution of the elements *bread and wine* at communion time during Mass.

Eucharistic Prayer:

The central part of the Mass, also known as the Eucharistic Prayer or "Anaphora," which contains the prayer of thanksgiving and consecration.

Euthanasia:

An action or an omission which, of itself or by intention, causes the death of handicapped, sick, or dying persons sometimes with an attempt to justify the act as a means of eliminating suffering. Euthanasia violates the fifth commandment of the law of God.

Evangelical Counsels:

In general, the teachings of the New Law proposed by Jesus to his disciples which lead to the perfection of Christian life. In the New Law, the precepts are intended to remove whatever is incompatible with charity; the evangelical counsels are to remove whatever might hinder the development of charity, even if not contrary to it. The public profession of the evangelical counsels of poverty, chastity, and obedience is a constitutive element of state of consecrated life in the Church.

Evangelist:

One of the four authors to whom is ascribed the writing of the Gospels, i.e., Matthew, Mark, Luke, and John. The term is also used for one who works actively to spread and promote the Christian faith.

Evangelization:

The proclamation of Christ and his Gospel *Greek: evangelion* by word and the testimony of life, in fulfillment of Christ's command.

Evil:

The opposite or absence of good. One form of evil, physical evil, is a result of the "state of journeying" toward its ultimate perfection in which God created the world, involving the existence of the less perfect alongside the more perfect, the constructive and the destructive forces of nature, the appearance and disappearance of certain beings. Moral evil, however, results from the free choice to sin which angels and men have; it is permitted by God, who knows how to derive good from it, in order to respect the freedom of his creatures. The entire revelation of God's goodness in Christ is a response to the existence of evil. The devil is called the Evil One.

Examination of Conscience:

Prayerful self-reflection on our words and deeds in the light of the Gospel to determine how we may have sinned against God. The reception of the Sacrament of Penance ought to be prepared for by such an examination of conscience.

Excommunication:

A severe ecclesiastical penalty, resulting from grave crimes against the Catholic religion, imposed by ecclesiastical authority or incurred as a direct result of the commission of an offense. Excommunication excludes the offender from taking part in the Eucharist or other sacraments and from the exercise of any ecclesiastical office, ministry, or function.

Exodus:

God's saving intervention in history by which he liberated the Hebrew people from slavery in Egypt, made a covenant with them, and brought them into the Promised Land. The Book of Exodus, the second of the Old Testament., narrates this saving history. The exodus is commemorated by the Jewish people at

Passover, which for Christians is a foreshadowing of the "Passover" of Jesus Christ from death to life and is celebrated in the memorial of the Eucharist.

Exorcism:

The public and authoritative act of the Church to protect or liberate a person or object from the power of the devil (e.g., demonic possession) in the name of Christ. A simple exorcism prayer in preparation for Baptism invokes God's help in overcoming the power of Satan and the spirit of evil.

Expiation:

The act of redemption and atonement for sin which Christ won for us by the pouring out of his Blood on the cross, by His obedient love "even to the end". The expiation of sins continues in the mystical Body of Christ and the communion of saints by joining our human acts of atonement to the redemptive action of Christ, both in this life and in Purgatory.

Extraordinary Minister of the Eucharist (See Eucharistic Minister):

An extraordinary minister of Holy Communion in the Catholic Church is, under the 1983 Code of Canon Law, "an acolyte, or another of Christ's faithful deputed", in certain circumstances, to distribute Holy Communion. Extraordinary ministers in the Ecumenical Catholic Church of Christ are appointed by the particular priest with permission of the Metropolitan or local bishop. This is a lay position and not considered under the auspices of Holy Orders (Deacon, Priest, Bishop), but an appointment which may be removed at anytime with or without penalty or cause through resignation of the lay minister or removal by the particular priest or bishop.

Extreme Unction:

One of the seven sacraments, also known as the *sacrament of the dying*, administered by a priest to a baptized person who begins to be in danger of death because of illness or old age, through prayer and the anointing of the body with the oil of the sick. The

proper effects of the sacrament include a special grace of healing and comfort to the Christian who is suffering the infirmities of serious illness or old age, and the forgiving of the person's sins.

F

Faith:

Both a gift of God and a human act by which the believer gives personal adherence to God who invites his response, and freely assents to the whole truth that God has revealed. It is this revelation of God which the Church proposes for our belief, and which we profess in the Creed, celebrate in the sacraments, live by right conduct that fulfills the twofold commandment of charity *as specified in the ten commandments*, and respond to in our prayer of faith. Faith is both a theological virtue given by God as grace, and an obligation which flows from the first commandment of God.

Faithful, The Christian:

Those who have been incorporated into Christ in Baptism and constituted as the people of God, the Church. The term "lay faithful" refers to the laity, all the faithful except those in Holy Orders and those who belong to a religious state approved by the Church.

Fall:

Biblical revelation about the reality of sin in human history. The Biblical story begins with the original sin freely committed by the first human beings. This primeval event is narrated in figurative language in the Book of Genesis, which describes this sin as a "fall" from God's friendship and grace, which they had received from God not only for themselves but for the whole human race. In the "fall" of angels, Scripture and Church tradition see the emergence of Satan and the "devil"; the "fall" of these angelic spirits was due to their freely chosen rejection of God and His reign.

Fasting:

Refraining from food and drink as an expression of interior penance, in imitation of the fast of Jesus for forty days in the desert. Fasting is an ascetical practice recommended in Scripture and the writings of the Church Fathers; it is sometimes prescribed by a precept of the Church, especially during the liturgical season of Lent.

Father, God:

God, the first Person of the Blessed Trinity. Jesus revealed that God is Father in a unique way: not only as Creator, the origin of all things, but also as eternal Father in his relationship to his only Son, who is eternally begotten of the Father and consubstantial with the Father.

Fathers of The Church:

Church teachers and writers of the early centuries whose teachings are a witness to the Tradition of the Church.

Fear of the Lord:

One of the seven gifts of the Holy Spirit which ensures our awe and reverence before God.

Feast Days:

The annual cycle of liturgical celebrations commemorating the saving mysteries of Christ's life, as a participation in the Paschal Mystery, which is celebrated annually at Easter, the "Feast of feasts." Feast days commemorating Mary, the Mother of God, and the saints are also celebrated, providing the faithful with examples of those who have been glorified with Christ.

Filioque:

A word meaning "and from the Son," added to the Latin version of the Nicene-Constantinopolitan Creed, by which the Latin tradition of the Creed confesses that the Holy Spirit "proceeds from the Father *and the Son*".

First Communion:

Reception of the sacrament of the Eucharist for the first time.

First Friday:

See "Sacred Heart".

Font:

A basin or bowl in a Church used for the Baptismal water.

Fornication:

Sexual intercourse between an unmarried man and an unmarried woman. Fornication is a serious violation of the sixth commandment of God.

Fortitude:

One of the four cardinal moral virtues which ensures firmness in difficulties and constancy in doing the good. Fortitude *sometimes called strength, courage, or might* is also one of the seven gifts of the Holy Spirit.

Free Will:

Human experience which governs our actions and gives us the freedom to make choices regarding our full expression of God's love.

Friday Penance:

In commemoration of the sufferings of Christ, Catholics perform some act of self-denial every Friday. This used to take the form of abstaining from meat, but now Catholics may choose one of several forms of self-denial.

Fruits of the Holy Spirit:

The perfections that the Holy Spirit forms in us as the "first fruits" of eternal glory. The tradition of the Church identifies twelve fruits of the Holy Spirit.

G

General Confession and Absolution:

A communal form of the Sacrament of Penance in which, in a case of grave necessity, a priest may give absolution to all persons present at one time, after they have made a general, but not individual, confession of their sins. For the absolution to be valid, the faithful must have the intention of individually confessing their sins in their next individual reception of the Sacrament of Penance.

Genuflection:

A reverence made by bending the knee, especially to express adoration of the Blessed Sacrament.

Gifts of the Holy Spirit:

Permanent dispositions that make us docile to follow the promptings of the Holy Spirit. The traditional list of seven gifts of the Spirit is derived from Isaiah 11:1-3: wisdom, understanding, knowledge, counsel, piety, fortitude, and fear of the Lord.

Gluttony:

Overindulgence in food or drink. Gluttony is one of the seven capital sins.

God:

The infinite divine being, one in being yet three Persons: Father, Son, and Holy Spirit. God has revealed himself as the "One who is," as truth and love, as creator of all that is, as the author of divine revelation, and as the source of salvation.

Godparent:

The sponsor of one who is baptized, who assumes a

responsibility to assist the newly baptized child or adult on the road of Christian life.

Good Friday:

The day on which the crucifixion of Jesus is commemorated.

Gospel:

The "good news" of God's mercy and love revealed in the life, death, and resurrection of Christ. It is this *Gospel* or good news that the Apostles, and the Church following them, are to proclaim to the entire world. The *Gospel* is handed on in the apostolic tradition of the Church as the source of all-saving truth and moral discipline. The four *Gospels* are the books written by the evangelists Matthew, Mark, Luke, and John which have for their central object Jesus Christ, God's incarnate Son: his life, teachings, Passion and glorification, and his Church's beginnings under the Spirit's guidance.

Gospel, Law of the:

The New Law, prepared for by the Old Law in the time of the Old Covenant, is the perfection here on earth of the divine law, natural and revealed. It is the work of Christ, expressed particularly in the Sermon on the Mount, and of the Holy Spirit, by whose grace it becomes for us the interior law of charity.

Grace:

The free and undeserved gift that God gives us to respond to our vocation to become his adopted children. As sanctifying grace, God shares his divine life and friendship with us in a habitual gift, a stable and supernatural disposition that enables the soul to live with God, to act by his love. As actual grace, God gives us the help to conform our lives to his will. Sacramental grace and special graces (charisms, the grace of one's state of life) are gifts of the Holy Spirit to help us live out our Christian vocation.

Grace at Meals:

A short prayer before and after meals thanking God for the food we eat and asking his blessing on those who prepare it.

Guardian Angels:

Angels assigned to protect and intercede for each person.

H**Habit:**

The distinctive form of dress worn by members of religious communities.

Hail Mary:

The prayer known in Latin as the *Ave Maria*. The first part of the prayer praises God for the gifts he gave to Mary as Mother of the Redeemer; the second part seeks her maternal intercession for the members of the Body of Christ, the Church, of which she is the Mother.

Happiness:

Joy and beatitude over receiving the fulfillment of our vocation as creatures: a sharing in the divine nature and the vision of God. God put us into the world to know, love, and serve him, and so come to the happiness of paradise.

Heaven:

Eternal life with God; communion of life and love with the Trinity and all the blessed. Heaven is the state of supreme and definitive happiness, the goal of the deepest longings of humanity.

Hell:

The state of definitive self-exclusion from communion with God and the blessed, reserved for those who refuse by their own free choice to believe and be converted from sin, even to the end of their lives.

Heresy:

The obstinate denial after Baptism of a truth which must be believed with divine and Catholic faith.

Hermit:

One who lives the eremitical life. Through silence and solitude, in prayer and penance, the hermit or anchorite vows, although not necessarily publicly, to follow the evangelical counsels out of love for God and desire for the salvation of the world.

Hierarchy:

The Apostles and their successors, the college of bishops, to whom Christ gave the authority to teach, sanctify, and rule the Church in his name.

Hierarchy of Truths:

The order *hierarchy* of the truths in Catholic doctrine, insofar as they vary in their relation to the central mystery and foundation of Christian faith, the mystery of the Holy Trinity.

Holy Days of Obligation:

Principal feast days on which, in addition to Sundays, Catholics are obliged by Church law to participate in the Eucharist; a precept of the Church.

Holy Hour:

A service in which Jesus is venerated in the blessed sacrament.

Holy Orders:

See Orders, Holy.

Holy Saturday:

The day between Good Friday and Easter Sunday.

Holy See:

The seat of the central administration of the worldwide

Ecumenical Catholic Church of Christ; the name is taken from the seat or diocese of the Primate (Presiding Bishop).

Holy Spirit:

The third divine Person of the Blessed Trinity, the personal love of Father and Son for each other. Also called the Paraclete *Advocate* and Spirit of Truth, the Holy Spirit is at work with the Father and the Son from the beginning to the completion of the divine plan for our salvation.

Holy Thursday:

The day before Good Friday. On This day Catholics commemorate the supper Jesus held with his disciples on the night before he died.

Holy Water:

Blessed water, a sacramental whose sprinkling or use is a reminder of Baptism and a means of sanctification.

Holy Week:

The week preceding Easter, beginning with Palm *Passion* Sunday, called the "Great Week" in the liturgies of the Eastern Churches. It marks the Church's annual celebration of the events of Christ's Passion, death, and Resurrection, culminating in the Paschal Mystery.

Homily:

Preaching by an ordained minister to explain the Scriptures proclaimed in the liturgy and to exhort the people to accept them as the Word of God.

Homosexuality:

Sexual attraction or orientation toward persons of the same sex and/or sexual acts between persons of the same sex.

Hope:

The theological virtue by which we desire and expect from God both eternal life and the grace we need to attain it.

Host:

The wafer of consecrated bread which Catholics receive at Holy Communion. It is usually disc-shaped and thin for convenience and there are two sizes; the larger is used by the Priest at the altar.

Humility:

The virtue by which a Christian acknowledges that God is the author of all good. Humility avoids inordinate ambition or pride and provides the foundation for turning to God in prayer. Voluntary humility can be described as "poverty of spirit".

Hymn:

Sacred poetry set to music and meant to raise the hearts of Christian people to God, especially during liturgical services.

Hypostatic Union:

The union of the divine and human natures in the one divine Person (Greek: *hypostasis*) of the Son of God, Jesus Christ.

I**Icon:**

Religious painting traditional among many Eastern Christians. Christian iconography expresses in images the same Gospel message that Scripture communicates by words.

Iconoclasm:

A heresy which maintained that veneration of religious images is unlawful. Iconoclasm was condemned as unfaithful to Christian tradition at the Second Ecumenical Council of Nicaea in 787 A.D.

Idolatry:

The divinization of a creature in place of God; the substitution of someone (or thing) for God; worshipping a creature (even money, pleasure, or power) instead of the Creator.

Immaculate Conception:

The dogma proclaimed in Christian Tradition and defined in 1854, that from the first moment of her conception, Mary by the singular grace of God and by virtue of the merits of Jesus Christ was preserved immune from original sin.

Immanence:

Belief that God exists throughout all of creation and that humans can experience God's presence on earth.

Immortality:

The quality of the spiritual human soul whereby it survives the death of the body and remains in existence without end, to be reunited with the body at the final resurrection.

Impediment:

An obstacle that makes a person ineligible for performing an act or receiving a sacrament, e.g., Holy Orders or Matrimony.

Impediments to Marriage:

Something which prevents a person entering into a Church marriage. For example, certain degrees of blood-relationship between partners, or where one partner is not baptized. A dispensation can be obtained from some impediments.

Incarnation:

The fact that the Son of God assumed human nature and became man in order to accomplish our salvation in that same human nature. Jesus Christ, the Son of God, the second Person of the Trinity, is both true God and true man, not part God and part man.

Incipit:

From the Latin word meaning "to begin," this word refers to the words added at the beginning of a Scripture reading in the Lectionary. These introductions provide a smooth entrance to a reading and context for the listeners.

Incredulity:

The willful refusal to assent to revealed truth, or even the neglect of this truth.

Indulgence:

The remission before God of the temporal punishment due to sin whose guilt has already been forgiven. A properly disposed member of the Christian faithful can obtain an indulgence under prescribed conditions through the help of the Church which, as the minister of redemption, dispenses and applies with authority the treasury of the satisfactions of Christ and the saints. An indulgence is partial if it removes part of the temporal punishment due to sin, or plenary if it removes all punishment.

Inerrancy:

The attribute of the books of Scripture whereby they faithfully and without error teach that truth which God, for the sake of our salvation, wished to have confided through the Sacred Scriptures.

Infallibility:

The gift of the Holy Spirit to the Church whereby the pastors of the Church, the pope and bishops in union with him, can definitively proclaim a doctrine of faith or morals for the belief of the faithful. This gift is related to the inability of the whole body of the faithful to err in matters of faith and morals.

Initiation, Christian:

The foundations of every Christian life laid by the Sacraments of Baptism, Confirmation, and Eucharist. The process by which a non-baptized person is prepared to become a full member of the

Church is called the catechumenate, which was restored in the Latin Church by the Second Vatican Council, and whose distinct stages and rites are found in the *Rite of Christian Initiation of Adults*.

Inquisitions:

Official investigations by the Church of suspected heresies.

Institute, Religious:

A society whose members, in accord with Church law, live a life consecrated to Christ and shared with one another by the public profession of the evangelical counsels of poverty, chastity, and obedience.

Institute, Secular:

A form of consecrated life in which the Christian faithful living in the world strive for the perfection of charity and work for the sanctification of the world especially from within.

Intercession:

A form of prayer of petition on behalf of others. The prayer of intercession leads us to pray as Christ, our unique Intercessor, prayed.

Intercommunion:

Participation or sharing in the reception of the Eucharist or Holy Communion by Christians who are not fully united to or in full communion with the Catholic Church.

Irreligion:

A vice contrary by defect to the virtue of religion. Irreligion directs us away from rendering to God what we as creatures owe him in justice.

I

Jesuit:

Common name for a religious order of priests and brothers in the Catholic Church. The official name is the Society of Jesus and the initials after a member's name is "S.J."

Jesus Christ:

The eternal Son of God, who was born of the Virgin Mary, suffered crucifixion and death, rose from the dead and ascended into heaven, and will come again in glory to judge the living and the dead. "Jesus," which means "God saves" in Hebrew, was the name given to him at the Annunciation; "Christ" is a title which comes from the Greek translation of the Hebrew *Messiah* and means "anointed". There are a number of symbols for the name Jesus which you may see in Churches or works of art. These are some of them:

IHS:

three letters from the Greek name, Jesus.

INRI:

the initial letters form the Latin inscription written on the cross: Iesus Nazarenus Rex Iudaeorum, (Jesus of Nazareth, King of the Jews).

PX:

a monogram of the first two Greek letters for 'Christus'.

Judgment:

The eternal retribution received by each soul at the moment of death, in accordance with that person's faith and works "the particular judgment". The "Last Judgment" is God's triumph over the revolt of evil, after the final cosmic upheaval of this passing world. Preceded by the resurrection of the dead, it will coincide with the second coming of Christ in glory at the end of time, disclose good and evil, and reveal the meaning of salvation history and the providence of God by which justice has triumphed over evil.

Judgment, Rash:

A fault against the eighth commandment committed by one who assumes the moral fault of the neighbor to be true without sufficient foundation.

Justice:

The cardinal moral virtue which consists in the constant and firm will to give their due to God and to neighbor. Original justice refers to the state of holiness in which God created our first parents. Commutative justice, which obliges respect for the rights of the other, is required by the seventh commandment; it is distinguished from legal justice, which concerns what the citizen owes to the community, and distributive justice, which regulates what the community owes its citizens in proportion to their contributions and needs.

Justification:

The gracious action of God which frees us from sin and communicates "the righteousness of God through faith in Jesus Christ" (Rom 3:22). Justification is not only the remission of sins, but also the sanctification and renewal of the interior man.

K**Kingdom of God:**

The reign or rule of God: "the kingdom of God is righteousness and peace and joy in the Holy Spirit" (Rom 14:17). The Kingdom of God draws near in the coming of the Incarnate Word; it is announced in the Gospel; it is the messianic Kingdom, present in the person of Jesus, the Messiah; it remains in our midst in the Eucharist. Christ gave to his Apostles the work of proclaiming the Kingdom, and through the Holy Spirit forms his people into a priestly kingdom, the Church, in which the Kingdom of God is mysteriously present, for she is the seed and beginning of the Kingdom on earth. In the Lord's Prayer "Thy Kingdom come" we pray for its final glorious appearance, when Christ will hand over the Kingdom to his Father.

Kyrie Eleyson:

Greek words meaning; "Lord have mercy". Sometimes said or sung in Greek during the penitential rite of the Mass.

L**Laity:**

The faithful who, having been incorporated into Christ through Baptism, are made part of the people of God, the Church. The laity participate in their own way in the priestly, prophetic, and kingly functions of Christ. Laity are distinguished from clergy (who have received Holy Orders) and those in consecrated life.

Laicization: The process by which a priest is returned to the lay state. It is sometimes used as a penalty for a serious crime or scandal, but more often it comes at the request of the priest. A laicized priest is barred from all priestly ministry with one exception: The individual may give absolution to someone in immediate danger of death. The Primate/Presiding Bishop must approve all requests for laicization. When a priest is laicized without his or her consent, for a crime such as living in concubinage, committing child sexual abuse, or using the confessional to solicit sex, it is sometimes called defrocking or unfrocking and these terms should be restricted to forcible laicization since they connote a serious penalty.

Last Judgment:

See Judgment.

Last Supper:

The last meal, a Passover supper, which Jesus ate with his disciples the night before he died. Jesus' passing over to his Father by his death and Resurrection, the new Passover, is anticipated in the Last Supper and celebrated in the Eucharist, which fulfills the Jewish Passover and anticipates the final Passover of the Church in the glory of the kingdom. Hence the Eucharist is called "the Lord's Supper".

Latin Rite:

The traditions of liturgy, laws, and practice in the Church in the West, as distinct from the rites and practices of the churches of the East.

Law, Moral:

A rule of conduct established by competent authority for the common good. In biblical terms, the moral law is the fatherly instruction of God, setting forth the ways which lead to happiness and proscribing those which lead to evil. The divine or eternal law can be either natural or revealed positive. Natural moral law is inscribed in the heart and known by human reason. Revealed law is found in the ancient law (Old Testament), notably the ten commandments, and in the new law (Law of the Gospel), the teaching of Christ, notably the Sermon on the Mount, which perfects the ancient law.

Lay:

Church members who are not ordained.

Lay Apostolate:

Work done on behalf of the Church by Lay people.

Lectern:

The stand from which the Scriptures are read in Church.

Lectionary/Lector:

The official, liturgical book, lectionary, from which the reader, lector, proclaims the Scripture readings used in the Liturgy of the Word.

Lectionary Cycle:

The Scripture readings used in Mass are set in a 3-year Sunday cycle and 2-year weekday cycle.

Lent:

The liturgical season of forty days which begins with Ash

Wednesday and ends with the celebration of the Paschal Mystery (Easter Triduum). Lent is the primary penitential season in the Church's liturgical year, reflecting the forty days Jesus spent in the desert in fasting and prayer.

Liberation Theology:

Theology that attempts to articulate the faith from the perspective of a group's experience of its struggle to overcome oppression.

Life:

Both God's gift of created human life and His divine life given to us as sanctifying grace. Beyond its ordinary meaning of human life, Jesus used "life" to signify a share in his own divine Trinitarian existence, which becomes possible for those who respond to his invitation to turn away from sin and open their hearts to God's abiding love. Eternal life signifies that this gift will last forever in the blessedness of heaven. This gift of God begins with the "life" of faith and "new life" of Baptism, is communicated in sanctifying grace, and reaches perfection in the communion of life and love with the Holy Trinity in heaven.

Litany:

A form of prayer in which the Priest recites a series of petitions to God or calls on the help of Saints. These petitions are followed by a set response said or sung by the congregation.

Liturgical:

Describes Church practices such as hymns, prayers and services.

Liturgical Rituals:

Refers to all Church services and ceremonies.

Liturgical Year:

The celebration throughout the year of the mysteries of the Lord's birth, life, death, and Resurrection in such a way that the entire year becomes a "year of the Lord's grace." Thus the cycle

of the liturgical year and the great feasts constitute the basic rhythm of the Christian's life of prayer, with its focal point at Easter.

Liturgy:

In its original meaning, a "public work" or service done in the name of or on behalf of the people. Through the liturgy Christ our High Priest continues the work of our redemption through the Church's celebration of the Paschal Mystery by which he accomplished our salvation.

Lord:

The Old Testament title for God that in speaking or reading aloud was always substituted for the name that was revealed to Moses and that was too holy to be pronounced: Yahweh. The New Testament uses this title both of God the Father and in a new way of Jesus, the incarnate Word.

Lord's Prayer:

The title early Christians gave to the prayer which Jesus entrusted to his disciples and to the Church (Mt 6:9-13). This fundamental Christian prayer is also called the "Our Father," which are its first words.

Love:

See Charity.

M

Magi:

The wise men who came from the East to pay homage to the newborn Savior.

Magisterium:

The living, teaching office of the Church, whose task it is to give as authentic interpretation of the word of God, whether in its written form (Sacred Scripture), or in the form of Tradition. The

Magisterium ensures the Church's fidelity to the teaching of the Apostles in matters of faith and morals.

Marks Notes of the Church:

The four attributes (marks or notes) of the Church mentioned in the Nicene Constantinopolitan creed: "We believe in one, holy, catholic, and apostolic Church".

Marriage:

A covenant or partnership of life between a man and woman, which is ordered to the well-being of the spouses and to the procreation and upbringing of children. When validly contracted between two baptized people, marriage is a sacrament (Matrimony).

Martyr:

A witness to the truth of the faith, in which the martyr endures even death to be faithful to Christ. Those who die for the faith before having received Baptism are said to have received a "baptism of blood," by which their sins are forgiven and they share in the death and Resurrection of Christ.

Mary:

The mother of Jesus. Because she is the mother of Jesus Son of God and second Person of the Blessed Trinity according to the flesh, she is rightly called the Mother of God (*Theotokos*). Mary is also called "full of grace," and "Mother of the Church," and in Christian prayer and devotion, "Our Lady," the "Blessed Virgin Mary," and the "New Eve". See *Virgin Mary*.

Mass:

The Eucharist or principal sacramental celebration of the Church, established by Jesus at the Last Supper, in which the mystery of our salvation through participation in the sacrificial death and glorious resurrection of Christ is renewed and accomplished. The Mass renews the paschal sacrifice of Christ as the sacrifice offered by the Church. It is called "Mass" (from the

Latin *missa*) because of the "mission" or "sending" with which the liturgical celebration concludes (Latin: "*Ite, Missa est.*"). *See Eucharist; Paschal Mystery/Sacrifice.*

Maundy Thursday:

See "Holy Thursday".

May Devotions:

Special services held during the month of May to honor Mary, the mother of Jesus.

Mediator/Mediatrix:

One who links or reconciles separate or opposing parties. Thus Jesus Christ is the "one mediator between God and the human race". Through his sacrificial offering he has become high priest and unique mediator who has gained for us access to God's saving grace for humanity. Moreover, Mary too is sometimes called Mediatrix in virtue of her cooperation in the saving mission of Christ, who alone is the unique mediator between God and humanity.

Meditation:

An exercise and a form of prayer in which we try to understand God's revelation of the truths of faith and the purpose of the Christian life, and how it should be lived, in order to adhere and respond to what the Lord is asking.

Mercy:

The loving kindness, compassion, or forbearance shown to one who offends (e.g., the mercy of God to us sinners). *See Works of Mercy.*

Merit:

The reward which God promises and gives to those who love him and by his grace perform good works. One cannot "merit" justification or eternal life, which are the free gift of God; the

source of any merit we have before God is due to the grace of Christ in us.

Messiah:

A Hebrew word meaning "anointed". *See Christ, Jesus Christ.*

Ministry:

The service or work of sanctification performed by the preaching of the word and the celebration of the sacraments by those in Holy Orders, or in determined circumstances, by laity. The New Testament speaks of a variety of ministries in the Church; Christ himself is the source of ministry in the Church. Bishops, priests, and deacons are ordained ministers in the Church.

Miracle:

A sign or wonder, such as a healing or the control of nature, which can only be attributed to divine power. The miracles of Jesus were messianic signs of the presence of God's kingdom.

Missal:

A book containing the prayers of Mass.

Mission:

Trinitarian missions: To accomplish the divine plan of the triune God for the redemption of humanity, the Son and the Holy Spirit were "sent" into the world: hence the Trinitarian "missions" (Latin *missus* means "sent"). *Apostolic mission:* Just as he was sent by the Father, Jesus sent his Apostles into the world to continue his own saving mission. Church as mission: Thus, the Church is missionary by its very nature, continuing the mission or work of Christ through the Holy Spirit, according to the plan of God. This apostolic mission of the Church is fulfilled according to their different states of life by the clergy, laity, and religious. Missionary activity is sometimes given in a more specific sense as the work of initial evangelization and establishment of the Church in non-Christian lands.

Mixed Missionaries:

Christians who proclaim the Gospel to non-Christians in a foreign country.

Modernism:

A heresy condemned by the Pope in 1907. The term refers to the Church's condemnation of modern scientific thinking that said truth changed.

Monastic Life:

Consecrated life marked by the public profession of religious vows of poverty, chastity, and obedience, and by a stable community life in a monastery with the celebration of the Liturgy of the Hours in choir.

Monasticism:

Tradition of taking yourself away from the mainstream of society for the purpose of developing your spiritual practice.

Monsignor: An honorary ecclesiastical title granted by the Primate/Presiding Bishop to some diocesan bishops.

Monstrance:

An ornate receptacle in which a consecrated host is placed so that Jesus in the form of bread, can be seen and venerated by the people.

Morality:

Referring to the goodness or evil of human acts. Human freedom makes a person a "moral subject" or agent, able to judge the morality, goodness or evil, of the acts which are chosen. The morality of human acts depends on the object or nature of the action, the intention or end foreseen, and the circumstances of the action.

Mortal Sin:

A grave infraction of the law of God that destroys the divine life

in the soul of the sinner sanctifying grace, constituting a turn away from God. For a sin to be mortal, three conditions must be present: grave matter, full knowledge of the evil of the act, and full consent of the will.

Mother of God:

A title given to Mary because she is the mother of Jesus who is both God and man.

Mystagogy:

A liturgical catechesis which aims to initiate people into the mystery of Christ. In a more specific sense, the catechetical period following immediately after the reception of Baptism by adults.

Mystery:

A truth which cannot be grasped by human reason.

Mystic:

Greek word meaning mystery. Describes a person whose prayer life includes meditation from which they gain spiritual understanding.

Mysticism:

The process of being contemplative when you meditate and go within yourself to a quiet place where it is possible to experience God.

Myth:

A myth is neither historically true or false. Myths transmit truth that cannot be understood apart from the story.

N

National Parish:

Parish not based on geographical boundaries, comprised of an ethnic group.

Natural Law:

Describes the nature of creation. It represents a common-sense understanding of the world.

Nature:

The created order. Human nature, though wounded and weakened by the effects of original sin, continues to participate in the goodness of God's creative work. Through the Incarnation the second Person of the Trinity assumed our human nature, taking flesh in the womb of the Virgin Mary. The divine nature refers to the one divine substance or essence; each of the three distinct Persons of the Trinity is entirely God, who is one by the divine nature.

New Covenant:

The new "dispensation," order or Covenant, established by God in Jesus Christ, to succeed and perfect the Old Covenant. The New Law or Law of the Gospel is the perfection here on earth of the divine law, natural and revealed; this law of the New Covenant is called a law of love, grace, and freedom.

New Testament:

The twenty-seven books of the Bible written by the sacred authors in apostolic times, which have Jesus Christ, the incarnate Son of God, his life, teachings, Passion and glorification, and the beginnings of his Church as their central theme. The promises and mighty deeds of God in the old alliance or covenant, reported in the Old Testament, prefigure, and are fulfilled in the New Covenant established by Jesus Christ, reported in the sacred writings of the New Testament.

Nicene Creed:

The profession of faith, common to the churches of East and West, which came from the first two ecumenical councils, Nicaea, and Constantinople: 325 and 381 a.d..

Novena:

Nine days of prayer. It has its origins in the nine days the disciples spent in prayer awaiting the coming of the Holy Spirit between the Ascension and the Pentecost.

Novice:

A person who has been accepted into a religious order and who is undergoing a period of training and formation before taking vows.

Novitiate:

The period a novice spends in training.

Nun:

A member of an enclosed religious order of women. Members of orders which are not enclosed are usually referred to as religious sisters.

An apostolic nuncio (also known as a Primate or Presiding Bishop nuncio or simply as a nuncio):

The nuncio is an [ecclesiastical diplomat](#), serving as an envoy or a permanent diplomatic representative of the [Holy See](#) to a [state](#) or to an international organization. A nuncio is appointed by and represents the Holy See, and is the head of the [diplomatic mission](#), called an [Apostolic Nunciature](#), which is the equivalent of an [embassy](#). The Holy See is legally distinct from the Ecumenical Catholic Church of Christ or Cathedral Residence of the Primate/Presiding Bishop In modern times, a nuncio is usually an [archbishop](#).

An apostolic nuncio is generally equivalent in rank to that of [ambassador](#) extraordinary and [plenipotentiary](#), although in [Catholic countries](#) the nuncio often ranks above ambassadors in diplomatic protocol. A nuncio performs the same functions as an ambassador and has the same diplomatic privileges.

Nuptial Blessing:

Prayers for the blessing of a couple being married, especially of the bride.

Nuptial Mass:

A Mass which includes the Wedding Service. Not all Weddings in the Catholic Church are accompanied by Mass. There is no rule regarding This, it is up to the Bride and Groom.

O**Obedience:**

The submission to the authority of God which requires everyone to obey the divine law. Obedience to the Church is required in those things which pertain to our salvation; and obedience is due to legitimate civil authority, which has its origin in God for the sake of the common good and the order of society. The fourth commandment obliges children to obey their parents. Obedience of faith: The first obedience is that of faith: to listen and freely submit to the word of God. Obedience of Christ: Jesus Christ substituted his obedience to the will of his Father, even unto death, for the disobedience of sin, in order to bring us the grace of justification and to satisfy for our sins. Vow of obedience: In imitation of this obedience of Jesus, as an evangelical counsel, the faithful may profess a vow of obedience; a public vow of obedience, accepted by Church authority, is one element that characterizes the consecrated life.

Old Covenant:

The old dispensation or order, which God established with his chosen people Israel, through the revelation of the Law to Moses. *See Covenant.*

Old Testament:

The forty-six books of the Bible, which record the history of salvation from creation through the old alliance or covenant with

Israel, in preparation for the appearance of Christ as Savior of the world. *See Bible, Covenant.*

Omnipresence:

That God is everywhere.

Orders, Holy:

The Sacrament of Apostolic Ministry by which the mission entrusted by Christ to his Apostles continues to be exercised in the Church through the laying on of hands. This sacrament has three distinct degrees or orders: deacon, priest, and bishop. All three confer a permanent, sacramental character.

Orders, Religious:

See Consecrated Life; Institute, Religious.

Ordination:

The rite of the Sacrament of Holy Orders by which the bishop, through the imposition of hands and the prayer of consecration, confers the order of bishop, priest, or deacon to exercise a sacred power which comes from Christ on behalf of the Church.

Original Sin:

The sin by which the first human beings disobeyed the commandment of God, choosing to follow their own will rather than God's will. As a consequence, they lost the grace of original holiness, and became subject to the law of death; sin became universally present in the world. Besides the personal sin of Adam and Eve, original sin describes the fallen state of human nature which affects every person born into the world, and from which Christ, the new Adam, came to redeem us.

Orthodox Churches:

Eastern Churches not in full communion with the Catholic Church. Christians of the Orthodox Churches are separated from the Catholic Church, schism, yet are in an imperfect but deep communion with the Catholic Church by reason of our common

Baptism, the profession of the Creed, and the possession of true sacraments by reason of the apostolic succession of their priesthood.

Our Father:

See Lord's Prayer.

Our Lady:

See Mary.

P

Pagan:

A collective term meaning; "Unbelievers"

Palm Sunday:

The Sunday before Easter. It commemorates the occasion when Jesus rode into Jerusalem on a donkey and the people waved palm branches in his honor. In the Catholic Church This Sunday is also known as Passion Sunday.

Parables:

A characteristic feature of the teaching of Jesus. Parables are simple images or comparisons which confront the hearer or reader with a radical choice about his invitation to enter the Kingdom of God.

Paraclete:

A name for the Holy Spirit. The term was used by Jesus in the New Testament to indicate the promised gift of the Spirit as another consoler and advocate, who would continue his own mission among the disciples.

Paradise:

The symbolic description of the condition of our first parents before the Fall, who lived in a state of friendship with God in the happiness of original justice and holiness. Paradise also signifies

heaven, the state of those who live with Christ forever in the friendship and presence of God.

Parish:

A stable community of the faithful within a particular church or diocese, whose pastoral care is confided by the bishop to a priest as pastor.

Parish Council:

A group of people elected by the Parish who, together with the Parish Priest, look after the various needs of the Parish.

Parish Mission:

A period of spiritual renewal within the Parish, usually conducted by one or more visiting Priests over the period of a week or a fortnight.

Parousia:

The glorious return and appearance of our Lord and Savior Jesus Christ as judge of the living and the dead, at the end of time; the second coming of Christ, when history and all creation will achieve their fulfillment.

Particular Church:

See Diocese.

Pasch/Paschal Lamb:

Jesus' saving death and its memorial in the Eucharist, associated with the Jewish feast of Passover or Pasch commemorating the deliverance of the Jewish people from death by the blood of the lamb sprinkled on the doorposts in Egypt, which the angel of death saw and "passed over." Hence Jesus is acknowledged in the New Testament as the Lamb of God, who takes away the sins of the world; he is the Paschal Lamb, the symbol of Israel's redemption at the first Passover. The Eucharist celebrates the new Passover, in which Jesus "passes over" to his Father by his

death and resurrection, thus anticipating the final Passover of the Church in the glory of the Kingdom.

Paschal Mystery/Sacrifice:

Christ's work of redemption accomplished principally by his Passion, death, Resurrection, and glorious Ascension, whereby "dying he destroyed our death, rising he restored our life". The Paschal Mystery is celebrated and made present in the liturgy of the Church, and its saving effects are communicated through the sacraments, especially the Eucharist, which renews the paschal sacrifice of Christ as the sacrifice offered by the Church.

Passion:

The suffering and death of Jesus. Passion or Palm Sunday begins Holy Week, during which the annual liturgical celebration of the Paschal Mystery of Christ takes place.

Passion Sunday:

See Palm Sunday

Passions, Moral:

The emotions or dispositions which incline us to good or evil actions, such as love and hate, hope and fear, joy and sadness, and anger.

Passover:

See Pasch/Paschal Lamb.

Pastor/Pastoral Office:

The ministry of shepherding the faithful in the name of Christ. The Pope and bishops receive the pastoral office which they are to exercise with Christ the Good Shepherd as their model; they share their pastoral ministry with priests, to whom they give responsibility over a portion of the flock as pastors of parishes.

Pastoral Care:

The caring work of the Church, particularly that exercised by Ordained Ministers. Pastor means "shepherd"

Pastoral Council:

A parish or (arch) diocesan body that the pastor or (arch)bishop consults concerning policies and major decisions in the governance of the local church. Such a council's role is consultative and always subject to the final authority of the pastor or bishop.

Pastoral Letter:

A letter sent from a Bishop to his diocese on a number of occasions during the year and read out to people at Mass.

Pastoral Ministers:

Used since Vatican II to describe Church workers who have taken on various roles that once were filled by priests.

Patriarch:

A title given to the venerable ancestors or fathers of the Semitic peoples, Abraham, Isaac, and Jacob, who received God's promise of election. In the Church hierarchy, and especially among the Churches of the East, a patriarch is a senior bishop with jurisdiction over a larger unit of particular churches, patriarchate, of a certain rite or region or liturgical tradition.

Patristic:

Pertaining to the writings of the holy Fathers of the Church, who are privileged witnesses of the apostolic tradition. *See Fathers of the Church.*

Pax Christi:

Literally means; "The peace of Christ". It is the name of an international Catholic movement for peace.

Peace:

One of the fruits of the Holy Spirit mentioned in Galatians 5:22-23. Peace is a goal of Christian living, as indicated by Jesus who said, "Blessed are the peacemakers, for they shall be called children of God". The Fifth Commandment requires us to preserve and work for peace, which was defined by St. Augustine as "the tranquility of order," and which is the work of justice and the effect of charity.

Penance:

Interior penance: a conversion of heart toward God and away from sin, which implies the intention to change one's life because of hope in divine mercy. External acts of penance include fasting, prayer, and almsgiving. The observance of certain penitential practices is obliged by the fourth precept of the Church.

Penance, Sacrament of:

The liturgical celebration of God's forgiveness of the sins of the penitent, who is thus reconciled with God and with the Church. The acts of the penitent contrition, the confession of sins, and satisfaction or reparation together with the prayer of absolution by the priest, constitute the essential elements of the Sacrament of Penance.

Penitent/Penitential:

The sinner who repents of sin and seeks forgiveness. In the early Church, public sinners belonged to an "order of penitents," who did public penance for their sins, often for years. Penitential acts or practices refer to those which dispose one for or flows from interior penance or conversion; such acts lead to and follow upon the celebration of the Sacrament of Penance. *See Satisfaction (for sin).*

Pentateuch:

The first five books of the Old Testament: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

Pentecost:

The "fiftieth" day at the end of the seven weeks following Passover, Easter in the Christian dispensation. At the first Pentecost after the Resurrection and Ascension of Jesus, the Holy Spirit was manifested, given and communicated as a divine Person to the Church, fulfilling the paschal mystery of Christ according to his promise. Annually the Church celebrates the memory of the Pentecost event as the beginning of the new age of the Church, when Christ lives and acts in and with his Church.

People of God:

A synonym for the Church, taken from the Old Testament people whom God chose, Israel. Christ instituted the new and eternal covenant by which a new priestly, prophetic, and royal People of God, the Church, participates in these offices of Christ and in the mission and service which flow from them.

Pericope:

From the Greek word meaning "cutting" or "section," a pericope describes the Scripture readings at Mass which are sections of books of the Bible.

Perjury:

Giving one's word under oath falsely or making a promise under oath without intending to keep it. Perjury violates the second and eighth commandments.

Person, Divine:

Hypostasis in Greek; the term used to describe the Father, Son, and Holy Spirit in their real relation to and distinction from one another within the unity of the Blessed Trinity. Each of the three divine Persons is God. *See Trinity.*

Person, Human:

The human individual, made in the image of God; not something but some-one, a unity of spirit and matter, soul and body,

capable of knowledge, self-possession, and freedom, who can enter into communion with other persons and with God. The human person needs to live in society, which is a group of persons bound together organically by a principle of unity that goes beyond each one of them.

Peter, Saint:

Simon, whom Jesus called Peter or Rock, upon whom he would build his Church (Mt 16:16-19). He was the first to confess Jesus to be the Christ, the Son of the living God. He was the first among the Apostles, and their head; the pope is his successor as Bishop of Rome and Vicar of Christ, and as pastor of the universal Church.

Petition:

Asking God for our needs in prayer.

Piety:

One of the seven gifts of the Holy Spirit which leads one to devotion to God. Filial piety connotes an attitude of reverence and respect by children toward their parents. Piety also refers to the religious sense of a people, and its expression in popular devotions.

Pilgrimage:

A journey to a holy place. For example, the Holy Land, Rome and Lourdes.

Polygamy:

The practice of having more than one wife at the same time, which is contrary to the unity of marriage between one man and one woman, and which offends against the dignity of woman.

Pope:

The successor of St. Peter as Bishop of Rome and Supreme Pontiff of the universal (Roman) Catholic Church. The pope exercises a primacy of authority as Vicar of Christ and shepherd

of the whole Church; he receives the divine assistance promised by Christ to the Church when he defines infallibly a doctrine of faith or morals. *See Papacy.*

Postulant:

A person who has applied to join a religious order and is waiting to be admitted.

Poverty:

The condition of want experienced by those who are poor, whom Christ called "blessed," and for whom he had a special love. In imitation of Christ, the Church expresses her concern for the poor by working for justice and solidarity. Poverty is one of the three evangelical counsels whose public profession in the Church is a constitutive element of consecrated life. Poverty of spirit signifies detachment from worldly things and voluntary humility.

Praise:

The form of prayer which focuses on giving recognition to God for his own sake, giving glory to Him for who he is. In the liturgy of the Eucharist, the whole Church joins with Christ in giving praise and thanksgiving to the Father. *See Doxology.*

Prayer:

The elevation of the mind and heart to God in praise of his glory; a petition made to God for some desired good, or in thanksgiving for a good received, or in intercession for others before God. Through prayer the Christian experiences a communion with God through Christ in the Church.

Prayer of the Faithful:

See "Bidding Prayers"

Preaching:

The proclamation of the Gospel challenging the listener to make a commitment. It also means to deliver a sermon.

Precepts of the Church:

Positive laws sometimes called commandments made by Church authorities to guarantee for the faithful the indispensable minimum in prayer and moral effort, for the sake of their growth in love of God and neighbor.

Presbyter (Presbyterate):

An elder or priest, a member of the order of priesthood; the presbyterate is one of the three degrees of the Sacrament of Holy Orders. Presbyters or priests are co-workers with their bishops and form a unique sacerdotal college or presbyterium dedicated to assist their bishops in priestly service to the People of God. Through the ministry of priests, the unique sacrifice of Christ on the cross is made present in the Eucharistic sacrifice of the Church. *See Priesthood.*

Presbyteral Council:

A parish or (arch)diocesan body that the pastor or the (arch)bishop consults concerning policies and major decisions in the governance of the local church, such a council's role is consultative and always subject to the final authority of the pastor or bishop.

Presentation:

The presentation and dedication of Jesus to God by Mary and Joseph in the Temple (Lk 2:22-39), in accord with Mosaic Law concerning the first born. At the Presentation, Simeon and Anna sum up the expectation of Israel for the long-awaited Messiah, the light of the nations and the glory of Israel, but also as a sign of contradiction. The presentation of the gifts, especially of bread and wine, is a preparatory rite for the liturgy of the Eucharist at Mass.

Presumption:

An act or attitude opposed to the theological virtue of hope. Presumption can take the form of trust in self without recognizing that salvation comes from God, or of an over confidence in divine mercy.

Pride:

One of the seven capital sins. Pride is undue self-esteem or self-love, which seeks attention and honor and sets oneself in competition with God.

Priest:

Someone who is ordained to minister within the Church. The main duties of the Priest are preaching, celebrating Mass, administering the other sacraments and exercising a role of leadership within the Church.

Priesthood:

Of the faithful: The priestly people of God. Christ has made of his Church a "kingdom of priests," and gives the faithful a share in his priesthood through the Sacraments of Baptism and Confirmation.

Ministerial: The ministerial priesthood received in the Sacrament of Holy Orders differs in essence from this common priesthood of all the faithful. It has as its purpose to serve the priesthood of all the faithful by building up and guiding the Church in the name of Christ, who is Head of the Body. *See Priesthood of Christ, Presbyter.*

Priesthood of Christ:

The unique high priest, according to the order of Melchizedek. Christ fulfilled everything that the priesthood of the Old Covenant prefigured. He offered himself once and for all (Heb 10:14), in a perfect sacrifice upon the cross. His priesthood is made present in a special way in the Church through the ministerial priesthood, conferred through the Sacrament of Holy Orders.

Private Revelations:

Revelations made in the course of history which do not add to or form part of the deposit of faith, but rather may help people live out their faith more fully. Some of these private revelations have

been recognized by the authority of the Church, which cannot accept so called "revelations of faith" that claim to surpass or correct the Revelation of Christ confided to his Church.

Processions:

A solemn walk for a religious purpose, usually accompanied by prayers and hymns.

Profession:

The taking of vows on joining a religious order.

Profession of Faith:

The synthesis (creed, "symbol of faith") of the faith which summarizes the faith professed by Christians. *See Creed.*

Prophet:

One sent by God to form the people of the Old Covenant in the hope of salvation. The prophets are often authors of books of the Old Testament. The prophetic books constitute a major section of the Old Testament of the Bible. John the Baptist concludes the work of the prophets of the Old Covenant.

Prophetic:

People in the community who warned others about consequences of their actions.

Protestant:

A person who believes in Christ and has been baptized, but who does not profess the Catholic faith in its entirety, but rather is a member of a Protestant church or ecclesial community whose roots are in the Reformation, begun in the sixteenth century.

Proto-Evangelium:

The proto or first Gospel: the passage in Genesis (3:15) that first mysteriously announces the promise of the Messiah and Redeemer.

Providence:

The dispositions by which God guides his creation toward its perfection yet to be attained; the protection and governance of God over all creation.

Prudence:

The virtue which disposes a person to discern the good and choose the correct means to accomplish it. One of the cardinal moral virtues that dispose the Christian to live according to the law of Christ, prudence provides the proximate guidance for the judgment of conscience.

Psalm:

A prayer in the Book of Psalms of the Old Testament, assembled over several centuries; a collection of prayers in the form of hymns or poetry. The psalms have been used since Jesus' time as the public prayer of the Church.

Psalter:

The book of psalms arranged for liturgical use.

Pulpit:

Comes from the Latin word "pulpitum", meaning staging platform, from which the priest proclaims the Gospel readings of the Mass and preaches the homily.

Punishment, Eternal:

The penalty for unrepented mortal sin, separating the sinner from communion with God for all eternity; the condemnation of the unrepentant sinner to hell.

Punishment, Temporal:

Purification of the unhealthy attachment to creatures, which is a consequence of sin that perdures even after death. We must be purified either during our earthly life through prayer and a conversion which comes from fervent charity, or after death in purgatory.

Purgatory:

A state of final purification after death and before entrance into heaven for those who died in God's friendship but were only imperfectly purified; a final cleansing of human imperfection before one is able to enter the joy of heaven.

Q**Quid Pro Quo:**

Quid pro quo is a Latin phrase used in English to mean an exchange of goods or services, in which one transfer is contingent upon the other; "a favor for a favor". Phrases with similar meanings include: "give and take", "tit for tat", "you scratch my back, and I'll scratch yours", and "one hand washes the other".

R**Racism:**

Unjust discrimination on the basis of a person's race; a violation of human dignity, and a sin against justice.

RCIA:

Stands for Right of Christian Initiation of Adults. A year long process of entrance into the Catholic Church.

Readers:

Those who read the scripture passages during Mass. Passages from the Old Testament or the epistles in the New Testament may be read by lay people. Passages from the Gospel are always read by a Priest or Deacon.

Real Presence:

The unique, true presence of Christ in the Eucharist under the species or appearances of bread and wine. The Church invites the faithful to deepen their faith in the real presence of Christ

through adoration and communion at the Eucharistic liturgy, and through adoration outside its celebration.

Reason:

Our ability to know the existence of God with certainty through our hearts and minds.

Reconciliation, Sacrament of:

The sacramental celebration in which, through God's mercy and forgiveness, the sinner is reconciled with God and also with the Church, Christ's Body, which is wounded by sin.

Redeemer/Redemption:

Jesus Christ, redeemer of mankind. Christ paid the price of his own sacrificial death on the cross to ransom us, to set us free from the slavery of sin, thus achieving our redemption.

Reformation:

A movement for reform of certain doctrines and practices of the Church which began in the 16th Century and led to division between Catholic and Protestant Churches.

Relic:

Any part of the physical remains of a saint or items that have touched the body of a saint.

Religion:

A set of beliefs and practices followed by those committed to the service and worship of God. The first commandment requires us to believe in God, to worship and serve him, as the first duty of the virtue of religion.

Religious Liberty:

A Vatican II doctrine affirming the natural right to be free of coercion in one's religious beliefs.

Religious Life:

See Consecrated Life.

Remission of Sins:

The forgiveness of sins, which is accomplished in us through faith and Baptism, as the fruit of the redemptive sacrifice of Christ on the cross. Christ gave the power to remit sins to his Apostles, and through them to the ministers of the Church. The remission of sins committed after Baptism is affected sacramentally through the Sacrament of Penance and Reconciliation.

Reparation:

Making amends for a wrong done or for an offense, especially for sin, which is an offense against God. By his death on the cross, the Son of God offered his life out of love for the Father to make reparation for our sinful disobedience. We are obliged to make reparation for personal sins against justice and truth, either through restitution of stolen goods or correcting the harm done to the other's good name.

Requiem:

A Mass for the dead. It takes its name from the first word of the prayer with which Mass begins. In Latin This is "Requiem aeternam dona eis, Domine." (Lord, give them eternal rest).

Responsorial Psalm:

A psalm which is recited or sung after the first scripture reading at Mass.

Restitution:

The return of what has been unjustly taken from another.

Resurrection of Christ:

The bodily rising of Jesus from the dead on the third day after his death on the cross and burial in the tomb. The resurrection of Christ is the crowning truth of our faith in Christ.

Resurrection of the Dead:

The raising of the righteous, who will live forever with the risen Christ, on the last day. The eleventh article of the Christian creed states, "I believe in the resurrection of the body." The resurrection of the body means not only that the immortal soul will live on after death, but that even our "mortal bodies" (Rom 8:11) will come to life again.

Revelation:

God's communication of himself, by which he makes known the mystery of his divine plan, a gift of self-communication which is realized by deeds and words over time, and most fully by sending us his own divine Son, Jesus Christ.

Rites:

The diverse liturgical traditions in which the one catholic and apostolic faith has come to be expressed and celebrated in various cultures and lands; for example, in the West, the Roman and Ambrosian (Latin) rites; in the East, the Byzantine, Coptic (Alexandrian), Syriac, Armenian, Maronite, and Chaldean rites. "Rite" and "ritual" are sometimes interchanged, as in "the sacramental rite" or "the sacramental ritual."

Roman Ritual:

Liturgical book containing special rites and blessings. Since Vatican II, this book has been called the Book of Blessings and is used in the Ecumenical Catholic Church of Christ.

Rosary:

A prayer in honor of the Blessed Virgin Mary, which repeats the privileged Marian prayer Ave Maria, or Hail Mary, in "decades" of ten prayers, each preceded by the Pater Noster ("Our Father") and concluded by the Gloria Patri (Glory Be to the Father), accompanied by meditation on the mysteries of Christ's life. The rosary was developed by medieval piety in the Latin church as a popular substitute for the liturgical prayer of the Hours.

S

Sabbath:

The Sabbath or seventh "day," on which God rested after the work of the "six days" of creation was completed, as recounted in the opening narrative of the Bible. Creation is thus ordered to the Sabbath, the day to be kept holy to the praise and worship of God. Just as the seventh day or Sabbath completes the first creation, so the "eighth day," Sunday, the day of the week on which Jesus rose from the dead, is celebrated as the "holy day" by Christians the day on which the "new creation" began. Thus, the Christian observance of Sunday fulfills the commandment to remember and keep holy the Sabbath day.

Sacrament:

An efficacious sign of grace, instituted by Christ and entrusted to the Church, by which divine life is dispensed to us through the work of the Holy Spirit. The sacraments (called "mysteries" in the Eastern Churches) are seven in number: Baptism, Confirmation, Eucharist, Penance or Reconciliation, Anointing of the Sick, Holy Orders, and Matrimony.

Sacramentals:

Sacred signs which bear a certain resemblance to the sacraments, and by means of which spiritual effects are signified and obtained through the prayers of the Church.

Sacred Heart:

The symbol of the love with which Jesus continually loves the eternal Father and all human beings without exception.

Sacred Scripture:

The sacred writings of the Old and New Testament that are believed to be inspired by the Holy Spirit and written by human hands.

Sacrifice:

A ritual offering made to God by a priest on behalf of the people, as a sign of adoration, gratitude, supplication, and communion. The perfect sacrifice was Christ's death on the cross; by this sacrifice, Christ accomplished our redemption as high priest of the new and eternal covenant. The sacrifice of Christ on the cross is commemorated and mysteriously made present in the Eucharistic sacrifice of the Church.

Sacrilege:

Profanation of or irreverence toward persons, places, and things which are sacred, i.e., dedicated to God; sacrilege against the sacraments, especially the Eucharist, is a particularly grave offense against the first commandment.

Sacristy:

The room in the Church where the Priests vests for Mass and other services and the sacred vessels are kept.

Saint:

The "holy one" who leads a life in union with God through the grace of Christ and receives the reward of eternal life. The Church is called the communion of saints, of the holy ones.

Salvation:

The forgiveness of sins and restoration of friendship with God, which can be done by God alone.

Sanctifying Grace:

The grace which heals our human nature wounded by sin by giving us a share in the divine life of the Trinity. It is a habitual, supernatural gift which continues the work of sanctifying us of making us "perfect," holy, and Christlike.

Sanctuary:

The part of a church set apart for the principal rites of worship. A shrine or place of pilgrimage.

Sanctuary Lamp:

A lamp which is kept burning in front of the tabernacle in Catholic churches as a sign and a reminder that Jesus is really present.

Satan:

A fallen angel or the devil; the Evil One.

Satisfaction (for Sin):

An act whereby the sinner makes amends for sin, especially in reparation to God for offenses against him. The penance given by the confessor in the Sacrament of Penance constitutes such satisfaction. All true satisfaction for sin must be a participation in the satisfaction for sin made by Christ through his death on the cross.

Savior:

Jesus which means "God saves" in Hebrew. The Son of God became man to achieve our salvation; he is the unique savior of humanity.

Scandal:

An attitude or behavior which leads another to do evil.

Schism:

Refusal of submission to the Supreme Pontiff, or of communion with the members of the Church subject to him.

Scripture, Sacred:

The sacred writings of the Old and New Testaments.

Seal of Confession:

The confessor's obligation to keep absolutely secret what a penitent has told to him in the Sacrament of Penance; also known as the "sacramental seal".

Seamless Garment of Life:

Refers to Jesus' robe, which legend says it was seamless.

Second Coming of Christ:

See Parousia.

Secular Institute:

See Institute, Secular.

Seminary:

A college where men are trained for the priesthood.

Sensus Fidei:

A supernatural appreciation of the faith (*sensus fidei*) shown by the universal consent in matters of faith and morals manifested by the whole body of the faithful under the guidance of the Magisterium.

Septuagint:

A pre-Christian Greek translation of the Hebrew Scriptures made by Jewish scholars, and later adopted by Greek speaking Christians.

Sermon:

A talk in which the word of God is explained. Also called a homily. Only people commissioned by the Bishop are allowed to give sermons, usually Priests or Deacons.

Sign of the Cross:

A sign in the form of a cross made by the Christian as a prayer honoring the Blessed Trinity, "in the name of the Father and of the Son and of the Holy Spirit".

Signal Graces:

Signal Graces are those special and unique Graces to help sanctify us in our state in life.

Simony:

The buying or selling of spiritual things, which have God alone as their owner and master.

Sin:

An offense against God as well as a fault against reason, truth, and right conscience. Sin is a deliberate thought, word, deed, or omission contrary to the eternal law of God. In judging the gravity of sin, it is customary to distinguish between mortal and venial sins.

Slander:

See Calumny.

Sloth:

A culpable lack of physical or spiritual effort; acedia or laziness. One of the capital sins.

Social Justice:

The respect for the human person and the rights which flow from human dignity and guarantee it. Society must provide the conditions that allow people to obtain what is their due, according to their nature and vocation.

Social Sin:

The effect of sin over time, which can affect society and its institutions to create "structures of sin," by analogy called "social sin".

Social Teaching:

The teaching (social doctrine) of the Church on the truth of revelation about human dignity, human solidarity, and the principles of justice and peace; the moral judgments about economic and social matters required by such truth and about the demands of justice and peace.

Solemnity

A solemnity is a principal day in the Church's liturgical calendar. Solemnities celebrate events in the life of Christ, Mary, and the saints which are of particular importance for the whole Church, Celebration of these special days begins the evening before. The following days are solemnities:

January 1	Mary, Mother of God
Sunday between January 2 and January 8	Epiphany
March 19	Joseph, Husband of Mary
March 25	Annunciation
March/April (date varies)	Easter Triduum
40 days after Easter	Ascension of the Lord
50 days after Easter	Pentecost
Sunday after Pentecost	Holy Trinity
Sunday after Holy Trinity	Body and Blood of Christ
Friday after Body and Blood of Christ	Sacred Heart
June 24	Birth of John the Baptist
June 29	Peter and Paul, Apostles
August 15	Assumption of the Blessed Virgin
November 1	All Saints
November (date varies, but always Sunday)	Christ the King
December 8	Immaculate Conception
December 25	Christmas (Birth of the Lord)

Son of God:

A title frequently applied to Jesus in the Gospel, signifying his unique relationship to the Father. The second Person of the Blessed Trinity is called Son of God in reference to the Eternal Father. The revelation of his divine sonship is the principal dramatic development of the story of Jesus of Nazareth.

Son of Man:

The title used by our Lord of himself in the Gospel. This title

connotes a relationship with the eschatological figure of the "Son of man appearing in clouds and glory" in the prophecy of Daniel.

Soul:

The spiritual principle of human beings. The soul is the subject of human consciousness and freedom; soul and body together form one unique human nature. Each human soul is individual and immortal, immediately created by God. The soul does not die with the body, from which it is separated by death, and with which it will be reunited in the final resurrection.

Spirit:

See Holy Spirit.

Spiritual Director:

Person trained to work with people spiritually.

Stations of the Cross:

A series of fourteen meditations on incidents in the suffering and death of Christ. Pictures of these scenes can be found round the walls of most Catholic churches.

Stealing/Theft:

Unjustly taking and keeping the property of another, against the reasonable will of the owner. Stealing is a violation of the seventh commandment of God, "You shall not steal."

Suicide:

The willful taking of one's own life; a grievous sin against the fifth commandment. A human person is neither the author nor the supreme arbiter of his life, of which God is sovereign master.

Sunday:

The "Lord's Day," the principal day of the week for the Eucharistic celebration of the Church. Each Sunday Mass commemorates the resurrection of Christ on the first Easter

Sunday and is a reminder of the first day of creation for those who have become a "new creation in Christ".

Supernatural:

Surpassing the power of created beings; a result of God's gracious initiative. Our vocation to eternal life is supernatural.

Superstition:

The attribution of a kind of magical power to certain practices or objects, like charms or omens. Reliance on such power, rather than on trust in God, constitutes an offense against the honor due to God alone, as required by the first commandment.

Synod:

A meeting of bishops of an ecclesiastical province or patriarchate (or even from the whole world, e.g., Synod of Bishops) to discuss the doctrinal and pastoral needs of the church. A diocesan synod is an assembly of priests and other members of Christ's faithful who assist the bishop by offering advice about the needs of the diocese and by proposing legislation for him to enact. The words "synod" and "council" are sometimes used interchangeably.

Synoptic:

Seeing with one lens. Matthew, Mark, and Luke all give a common view of Jesus, and they are called the Synoptic Gospels.

T

Tabernacle:

The receptacle in the church in which the consecrated Eucharist is reserved for Communion for the sick and dying. Reservation of the Eucharist in the tabernacle lends itself to private devotional visits and adoration of our Lord in the Blessed Sacrament by the faithful.

Temperance:

The cardinal moral virtue that moderates the attraction of

pleasure and provides balance in the use of created goods. It ensures the mastery of the will over instinct and keeps natural desires within proper limits.

Temple:

The house of worship built in Jerusalem by Solomon as God's dwelling-place, for the exercise of the priestly rites of sacrifice in the Jewish religion. After the capture of Jerusalem in 70 A.D. by the Romans, the second temple was destroyed and never rebuilt. Jesus recognized the Temple as God's dwelling, and a house of prayer; he even identified himself with the Temple by presenting himself as God's definitive dwelling place. The Holy Spirit makes the Church "the temple of the living God".

Temptation:

An attraction, either from outside oneself or from within, to act contrary to right reason and the commandments of God. Jesus himself during his life on earth was tempted, put to the test, to manifest both the opposition between himself and the devil and the triumph of his saving work over Satan.

Ten Commandments:

The rules of life delivered by God to Moses on Mount Sinai. They still form the basis of Christian morality.

Testament:

The name given to the two major parts of the Bible; a synonym for "covenant," as in Old and New Covenants. The Old Testament recounts the history of salvation before the time of Christ (46 books), and the New Testament unfolds the saving work of Jesus and the apostolic beginnings of the Church (27 books).

Theology:

The study of God, based on divine revelation.

Theophany:

A revelation or visible appearance of God, as in the case of Moses at Mount Sinai.

Titular See: If a bishop does not have their own diocese, the bishop is given a *titular see*: that is a place that once was the seat of a diocese but no longer is. For the Roman Catholics the *Annuario Pontificio* devotes more than 200 pages to the listing of titular sees, and it gives basic biographical information about the bishops who hold them.

Tradition:

The living transmission of the message of the Gospel in the Church. The oral preaching of the Apostles, and the written message of salvation under the inspiration of the Holy Spirit (Bible), are conserved and handed on as the deposit of faith through the apostolic succession in the Church. Both the living Tradition and the written Scriptures have their common source in the revelation of God in Jesus Christ. The theological, liturgical, disciplinary, and devotional traditions of the local churches both contain and can be distinguished from this apostolic Tradition.

Transcendence:

The belief that God exists at a higher plane, such as heaven. God is beyond human ability to perceive.

Transfiguration:

The mysterious event in which Jesus, seen speaking with Moses and Elijah on the mountain, was transformed in appearance in the sight of Peter, James, and John as a moment of disclosure of his divine glory.

Transubstantiation:

The scholastic term used to designate the unique change of the Eucharistic bread and wine into the Body and Blood of Christ. "Transubstantiation" indicates that through the consecration of

the bread and the wine there occurs the change of the entire substance of the bread into the substance of the Body of Christ, and of the entire substance of the wine into the Blood of Christ even though the appearances or "species" of bread and wine remain.

Tridentine Mass:

The Latin Mass authorized by the Council of Trent in the 16th Century. It was the form of Mass used by the Western Church until 1969 when Pope John Paul VI authorized the use of a revised Mass which could be said in the language of the country.

Triduum:

A liturgical celebration of three days duration, as in the Easter Triduum.

Tribunal:

The name given to the advisory court made up of a person or persons, appointed by the Primate/Presiding Bishop. The Tribunal exercise the church's judicial powers at the discretion of the Primate/Presiding Bishop and may hear any issue that is accepted by the Primate/Presiding Bishop. The tribunal has an appeal system called the *appeals court* that reviews decisions of the court set up by the primate. All court decisions are submitted to the Primate/Presiding Bishop for final adjudication and disposition.

Trinity:

The mystery of one God in three Persons: Father, Son, and Holy Spirit. The revealed truth of the Holy Trinity is at the very root of the Church's living faith as expressed in the Creed. The mystery of the Trinity in itself is inaccessible to the human mind and is the object of faith only because it was revealed by Jesus Christ, the divine Son of the eternal Father.

Trinity Sunday:

The Sunday after Pentecost. A day on which special honor is paid to the Blessed Trinity.

Typology:

The discernment of persons, events, or things in the Old Testament which prefigured, and thus served as a "type" (or prototype) of, the fulfillment of God's plan in the person of Christ. The typology of the Old Testament which is made clear in the New Testament demonstrates the dynamic unity of the divine plan of salvation.

U**Unity, Christian:**

See Ecumenism.

V**Vatican:**

The official residence of the Pope in Rome. It also refers to the central government of the Roman Catholic Church.

Veneration (of Saints):

Showing devotion and respect to Mary, the Apostles, and the martyrs, who were viewed as faithful witnesses to faith in Jesus Christ. Later, veneration was given to those who led a life of prayer and self-denial in giving witness to Christ, whose virtues were recognized and publicly proclaimed in their canonization as saints. Such veneration is often extended to the relics or remains of those recognized as saints; indeed, to many sacred objects and images. Veneration must be clearly distinguished from adoration and worship, which are due to God alone.

Venial Sin:

Sin which does not destroy the divine life in the soul, as does mortal sin, though it diminishes and wounds it. Venial sin is the failure to observe necessary moderation, in lesser matters of the moral law, or in grave matters acting without full knowledge or complete consent.

Vespers:

The evening prayer of the Divine Office.

Vestments:

Garments worn by Ministers of the Church when celebrating Mass or administering the sacraments. These include the Alb (a long white tunic worn by all ministers); the chasuble (the main outer-garment worn by the Priest when celebrating Mass); the stole (a type of scarf worn around the neck). It is worn by all Clergy when administering the sacraments as well as for Mass.

Viaticum:

The Eucharist received by a dying person. It is the spiritual food for one's "passing over" to the Father from this world. With Penance and the Anointing of the Sick, the reception of Holy Communion as Viaticum constitutes the "last sacraments" of the Christian.

Vicar of Christ:

A title given to St. Peter, head of the Twelve Apostles, and to his successors, "vicar" means one who stands in for or acts for another.

Vice:

A habit acquired by repeated sin in violation of the proper norms of human morality. The vices are often linked with the seven capital sins. Repentance for sin and confession may restore grace to a soul, but the removal of the ingrained disposition to sin or vice requires much effort and self-denial, until the contrary virtue is acquired.

Virgin Birth:

The conception of Jesus in the womb of the Virgin Mary solely by the power of the Holy Spirit. The Church's confession of faith in the virgin birth affirms that Jesus was conceived by the Holy Spirit without human seed.

Virgin Mary:

The mother of Jesus, who is honored as "ever-virgin" for her perpetual virginity.

Virtue:

A habitual and firm disposition to do the good. The moral virtues are acquired through human effort aided by God's grace; the theological virtues are gifts of God.

Virtues, Theological:

Gifts infused by God into the souls of the faithful to make them capable of acting as his children and of meriting eternal life. The theological virtues are faith, hope, and charity.

Vision, Beatific:

See Beatific Vision.

Visit:

The custom of dropping into the Church for a few minutes during the day to say a quick prayer.

Vocation:

The calling or destiny we have in this life and hereafter. God has created the human person to love and serve him; the fulfillment of this vocation is eternal happiness. Christ calls the faithful to the perfection of holiness. The vocation of the laity consists in seeking the Kingdom of God by engaging in temporal affairs and directing them according to God's will. Priestly and religious vocations are dedicated to the service of the Church as the universal sacrament of salvation.

Votive Mass:

A votive Mass celebrates a mystery of the Lord or a saint to which the faithful may have a special devotion. The Lectionary provides readings for votive Masses in honor of the Trinity, the Triumph of the Cross, the Eucharist, the Sacred Heart, the Precious Blood, the Holy Name, the Holy Spirit, the Apostles.

Vow:

A deliberate and free promise made to God, concerning a possible and better good which must be fulfilled by reason of the virtue of religion. Religious vows, the public profession of the evangelical counsels in the Church, have an exemplary value in witnessing to the Kingdom to come.

W**Way of the Cross:**

A devotional exercise which follows the "way of the cross" in the Savior's steps, observing stops or "stations" to meditate on the path Jesus took from the Praetorium in Jerusalem to Golgotha and the tomb. "By his holy Cross he has redeemed the world".

Whitsunday:

Another name for the feast of Pentecost. Whit means White, in earlier times the newly baptized wore the white robes of Baptism on This day.

Western World:

Lands west of Istanbul Turkey. Lands east of Istanbul are called Eastern world.

Wisdom:

A spiritual gift which enables one to know the purpose and plan of God; one of the seven gifts of the Holy Spirit. Wisdom is also the name of one of the books of the Old Testament.

Word of God:

The entire content of Revelation as contained in the Holy Bible and proclaimed in the Church. In John's Gospel, God's "Word" means his only begotten Son, who is the fullness of God's Revelation and who took flesh (the Word incarnate) and became man for the sake of our salvation.

Works of Mercy:

Charitable actions by which we come to the aid of our neighbors in their bodily and spiritual needs. The spiritual works of mercy include instructing, advising, consoling, comforting, forgiving, and patiently forbearing. Corporal works of mercy include feeding the hungry, clothing the naked, visiting the sick and imprisoned, sheltering the homeless, and burying the dead.

World:

Creation, or the earth, or even the universe. "All that is" often called the "world" in Scripture owes its existence to God's act of creation; God's creation is called "good" in the Bible, and human beings are said to have been created "in his own image and likeness". In the New Testament the "world" is sometimes used to indicate the forces of opposition to the work of Jesus and of his Holy Spirit. In this sense it signifies the world which Jesus came to redeem from sin. The world will reach its goal and perfection when it has been renewed and transformed into "the new heaven and the new earth" in the fullness of God's kingdom.

Worship:

Adoration and honor given to God, which is the first act of the virtue of religion. Public worship is given to God in the Church by the celebration of the Paschal Mystery of Christ in the liturgy.

X

Y

Yahweh (Yhwh):

The personal name of the God of Israel, revealed to Moses on Mt. Sinai, meaning "I am who I am".

Z-

Zucchetto- (Zuc-chet-to) (Pronounced: /tsoō'kedō,zoō'kedō/)

noun

1. Catholic cleric's skullcap: black for a priest, purple for a bishop, red for a cardinal, and white for the Pope

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