

## Codex of Canons of the Eastern Churches

**Can. 698** - In the Divine Liturgy through the ministry of the priest acting in the person of Christ over the offering of the Church, there is perpetuated in virtue of the Holy Spirit, that which the Lord Jesus himself did at the Last Supper, who gave to the disciples His body on the Cross offered for us and his Blood poured out for us, establishing the true and mystical sacrifice, by which the bloody sacrifice of the Cross is commemorated with the action of grace, is actuated and shared by the Church both as an offering and as a communion to signify and perfect the unity of the people of God in the building up of His Body which is the Church.

**Can. 699** - §1. Only bishops and presbyters have the power of celebrating the Divine Liturgy.

§2. Deacons have their part in the celebration of the Divine Liturgy with bishops and presbyters according to the prescriptions of the liturgical books.

§3. Other Christian faithful, by virtue of baptism and chrismation with holy chrism, assembled in the celebration of the Divine Liturgy, participate actively in the Sacrifice of Christ in the manner determined by the liturgical books or particular law, and do so more fully if they consume the Body and Blood of Christ from the same Sacrifice.

**Can. 700** - §1. With regard to the manner of celebrating the Divine Liturgy, whether it should be done individually or in concelebration, attention should be given above all to the pastoral needs of the Christian faithful.

§2. If it is possible, presbyters should celebrate the Divine Liturgy united with the bishop as president or with another presbyter, who acts as the principal celebrant, since in such a way the unity of the priesthood and sacrifice will be suitably manifested; each priest retains the right to celebrate the Divine Liturgy individually, not, however, at the same time in which a concelebration is taking place in the same church.

**Can. 704** - The Divine Liturgy can be praiseworthy celebrated on any day except those which are excluded according to the prescriptions of the liturgical books of the Church *sui iuris* in which the priest is enrolled.

**Can. 708** - The local hierarchs and the pastors are to see that with every diligence the Christian faithful are instructed concerning the obligation of receiving the Divine Eucharist in danger of death and also at those times which are established by a most praiseworthy custom or by particular law of their own Church *sui iuris*, especially at Easter time, during which Christ handed down the Eucharistic mystery.

**Can. 709** - §1. The priest distributes the Divine Eucharist or if the particular law of his own Church *sui iuris* establishes it, also the deacon.

§2. The synod of bishops of the patriarchal Church or the council of hierarchs is free to establish appropriate norms, according to which other Christian faithful can distribute the Divine Eucharist.

**Can. 710** - With respect to the participation of infants in the Divine Eucharist after baptism and chrismation with holy chrism, the prescriptions of the liturgical books of each Church *sui iuris* are to be observed with the suitable due precautions.

**Can. 711** - A person who is conscious of serious sin is not to celebrate the Divine Liturgy nor receive the Divine Eucharist unless a serious reason is present and there is no opportunity of receiving the sacrament of penance; in this case the person should make an act of perfect condition, including the intention of confessing as soon as possible.

**Can. 712** - Those who are publicly unworthy are forbidden from receiving the Divine Eucharist.

**Can. 713** - §1. The Divine Eucharist is to be distributed in the celebration of the Divine Liturgy, unless a just cause suggests otherwise.

§2. Concerning the preparation for participation in the Divine Eucharist through fast, prayers and other works, the Christian faithful are to observe faithfully the norms of the Church *sui iuris* in which they are enrolled, not only within the territorial boundaries of the same Church, but, inasmuch as it is possible, everywhere.

**Can. 714 - §1.** In churches where public divine worship and, at least several times in a month, the Divine Liturgy is celebrated, the Divine Eucharistic is to be reserved especially for the sick, and also is to be adored with the greatest reverence by the Christian faithful, with due regard for the faithful observance of the prescriptions of the liturgical books of each Church *sui iuris*.

§2. The reservation of the Divine Eucharist is under the vigilance and ; moderation of the local hierarch.

## Prayer

**Can. 346 - §1.** Those aspiring to the sacred ministry are to be formed so that in the Holy Spirit, as a familiar companion, they might dwell with Christ and to seek God in all things, so that, impelled by the love of Christ, the Pastor, by the gift of their lives, they become solicitous to gain all people for the kingdom of God.

§2. They ought to draw daily from the word of God and especially from the sacraments, to receive the power for their spiritual lives and strength for apostolic labor:

1° alert to the word of God, in constant meditation, and according to the example of the fathers of the faith, students are to train for a life more configured to the life of Christ, and, strengthened in faith, hope and charity, to strive to live according to the pattern given in the Gospel;

2° they are to participate assiduously in the Divine Liturgy, which shines forth as the font and culmination of seminary life as it is of the whole of the Christian life;

3° they ought to learn to celebrate continually the divine praises according to their own rite and to nourish their spiritual life from them;

4° they ought to learn especially by means of spiritual direction to open rightly their consciences and receive the sacrament of penance frequently;

5° they ought to pursue a filial piety to Holy Mary ever Virgin, Mother of God, whom Christ established as mother of all people:

6° they ought also to foster exercises of piety which are conducive to a spirit of prayer and to the strength and defense of an apostolic vocation, especially by those things which are commended by the venerable tradition of their own Church *sui iuris*; further, spiritual retreat, instruction concerning the sacred ministries and exhortations in the way of the spirit are recommended;

7° students are to be educated according to the mind of the Church and its service as well as to the virtue of obedience and mutual cooperation with their brothers;

8° they are to be helped also with those other virtues, which especially apply to their vocation, such as discretion of spirit, chastity, fortitude of the soul; they are also to esteem and cultivate those virtues which are found among most of humanity and enhance the ministry of Christ, among which are sincerity of heart, diligent concern for justice, the spirit of poverty, fidelity to promises, courtesy in acting, speaking modestly joined with charity.

§3. The disciplinary norms of the seminary are to be applied according to the maturity of the students so that, while they learn more to discipline themselves by degrees, they may be trained to use freedom wisely and to act unaided and diligently.