ARTICLE III
THE LITURGY AND SACRAMENTS

Chapter 1 General Regulations on the Liturgy and the Sacraments

Canon III-1 Regulation of the Liturgy and the Sacraments

§ 1 The Liturgy is the act of corporate prayer of the Church. Liturgical actions are, therefore, public in their nature even when celebrated without the presence of persons other than the minister.

§ 2 Whenever feasible, the presence and active participation of the People of God in the celebration of the Liturgies and Rites of the Church is directed.

§ 3 It pertains solely to the College of Bishops to define, approve, and promulgate Liturgies and Rites, including liturgical books, for the Celebration of the Most Holy Eucharist and the Sacraments throughout the Church.

§ 4 Within the norms established by the College of Bishops, it pertains to Diocesan Bishops to define, approve and regulate the liturgy within and for their own Diocese. In exercising this function the Diocesan Bishop shall see that the norms approved by the College of Bishops are followed within the Diocese and that the liturgy is celebrated reverently and prayerfully.

§ 5 The College of Bishops may authorize the appointment of a Liturgist for the Church by the Presiding Bishop. The role of the Liturgist and his/her authority shall be specified by the College of Bishops.

Canon III-1.1 Additional Regulation of the Sacraments by the Diocesan Bishop

§ 1 Diocesan Bishops may impose additional regulations to those of this Constitution concerning the celebration of the Sacraments or the Holy Eucharist within and for their Diocese in their sole discretion. They may do so by limitation or extension to faculties, or by Diocesan law or regulation. Such additional regulations may not mitigate or lessen the regulations herein stated except as may have been expressly authorized herein.

Canon III-1.2 Faculties for the Celebration of the Holy Eucharist and the Sacraments

§ 1 The rite to celebrate the Liturgy of the Holy Eucharist and/or the Sacraments in
circumstances which are not emergencies is granted by faculty of the Diocesan Bishop having jurisdiction over the place of celebration to members of the clergy according to their Sacramental competence. Under ordinary circumstances, only Clergy who have been granted faculties by right of office or by the Diocesan Bishop of a place may publicly celebrate any Sacrament.

§ 2 By virtue of his/her office, the Diocesan Bishop has faculties for the celebration of any Sacrament within his/her own Diocese. Such faculties remain in effect during the Diocesan Bishop's tenure and may be withdrawn or suspended, wholly or in part, only by action of the College of Bishops.

§ 3 Auxiliary Bishops, and Diocesan Bishops, when not in their own Diocese, require faculties from the Diocesan Bishop having jurisdiction over the place of celebration of any public celebration of any Sacrament except as provided herein.

§ 4 Presbyters and Deacons require grant of faculty from the Diocesan Bishop having jurisdiction over the place of celebration of any public celebration of any Sacrament, except as provided herein.

§ 5 Presbyters and Bishops have universal faculty to celebrate the Holy Eucharist and the Sacrament of Reconciliation privately within the UACC.

§ 6 Private celebrations are defined for this purpose as those which are not open to the general public, regardless of number of attendees and/or do not constitute a regular or on going ministry. Expressly excluded from this permission are all celebrations of the Sacraments of Matrimony, Baptism, and Confirmation, which always require grant of faculty from the Diocesan Bishop having jurisdiction.

§ 7 In exercise of the foregoing exemptions, clergy shall notify the Diocesan Bishop having jurisdiction of their presence in his/her diocese within 48 hours of their arrival if their stay within the said diocese is expected to extend longer than 5 consecutive days.

§ 8 Bishops, Presbyters, and Deacons have universal faculty to preach and/or concelebrate in public ecumenical services throughout the UACC territory.

§ 9 In an emergency where there is imminent danger of death and in the absence of a Sacramental minister possessing faculties, any Priest, Deacon, or Bishop may minister the Sacrament of Anointing of the Sick, and/or Viaticum/Holy Communion, and any Priest or Bishop may minister the Sacrament of Reconciliation, for the pastoral good of the person receiving the Sacrament regardless of debarment by operation of law, juridical decree, or lack of faculty.

§ 10 Diocesan Bishops may grant faculties to Pastors to minister the Sacrament of Confirmation to members of their parishes in general circumstances for sufficient reason.
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§ 11 Faculties may be granted to Priests for the investiture of candidates into the Minor Orders, and in other areas not prohibited by law or custom, at the Diocesan Bishop's sole discretion.

§ 12 Deacons may be granted faculties for the Sacrament of the Anointing of the Sick at the discretion of the Diocesan Bishop. As the Sacrament of Anointing of the Sick includes absolution of sin as a function of the Sacrament, it must be made clear to Deacons exercising this faculty that their right to forgive sin extends only to the ministry of this Sacrament and is neither permitted nor is it Sacramentally efficacious outside of it.

Chapter 2 The Liturgy of the Holy Eucharist

Canon III-2 The Liturgy of the Holy Eucharist

§ 1 The Liturgy of the Holy Eucharist is the prayer of the Church by which the Lord Jesus Christ is made actually and truly present among His people in the form of bread and wine.

§ 2 The right and power to confect the Eucharist is imparted to those in the Holy Orders of Presbyter and Bishop by virtue of their ordination. Therefore, only those in the Holy Orders of Presbyter or Bishop may celebrate the Liturgy of the Holy Eucharist.

(a) Any putative attempt to celebrate the Eucharistic Liturgy by one not in the Holy Orders of Presbyter or Bishop is invalid.

(b) Any such person attempting to celebrate these Sacred Rites shall be expelled from the UACC and permanently barred from ordination to any Holy Order by the UACC.

(c) Those participating in training or rehearsals of the liturgy are exempted from these penalties provided they do not state or imply that they are confecting the Eucharist by their actions, in the absence of a presbyter or bishop concelebrant.

§ 3 The authority to publicly celebrate the Eucharistic Liturgy is granted by right of office to the Diocesan Bishop and by grant of faculty to all other Clergy from the Diocesan Bishop having jurisdiction over the place of celebration.

§ 4 Those in the Holy Orders of Presbyter and Bishop shall celebrate the Holy Eucharist, even if privately, at least once each week on Sunday unless prevented from so doing by good cause or operation of law.

Canon III-2.1 Rites for the Celebration of the Holy Eucharist

§ 1 The Roman Rite known as the Novus Ordo shall be considered normative for the public celebration of the Eucharistic Liturgy and for the Sacraments within the UACC, except as herein provided or by special directive by the Liturgist, until such a time when an UACC National Liturgy has been written. All UACC clergy are expected to be familiar with this Rite.
§ 2 The College of Bishops may authorize other rites for use in UACC, including an UACC National Liturgy, at its sole discretion.

§ 3 The Diocesan Bishop may authorize other rites at celebrations of the Eucharistic Liturgy. Such authorization shall be limited to single events only and shall not be used on a regular basis at public celebrations of the Liturgy.

§ 4 Parishes desiring to use a different Rite, such as Orthodox, Byzantine, Anglican etc., or different Liturgy may petition the College of Bishops permission for its use. All Rites and Liturgies outside of the Novus Ordo must receive written approval from the College of Bishops before it is used in a parish setting.

§ 5 In parishes and missions of the UACC, when a presbyter or bishop cannot be available to celebrate the Sunday Liturgy of the Holy Eucharist, a deacon, acolyte or extraordinary minister of the Holy Eucharist, who have been granted faculties by the Diocesan Bishop for the purpose, may conduct a service of prayer, scriptural readings, and preaching, to include the distribution of pre-sanctified Eucharist as Holy Communion. This practice should be undertaken only in serious necessity and not solely for the convenience of the presbyters at the location.

Canon III-2.2 Lectionary

§ 1 The Lectionary is a book containing the readings from Sacred Scripture employed in the celebration of the Holy Eucharist.

§ 2 The Lectionary used in Celebrations within the UACC shall be that of the Roman Rite. Additional readings of non-canonical appropriate literature at liturgical functions involving the laity, is allowed. These readings shall not supercede the Gospel of the day nor shall they become a regular or on-going part of the Liturgy.

Canon III-2.3 Sacramentary

§ 1 The Sacramentary is a book containing the portions of the prayers of the Holy Eucharist which are reserved for the celebrant. The Sacramentary of the UACC shall be that of the Roman Rite, most recent addition.

§ 2 The Sacramentary used by the Presider shall be that of the rite being used to celebrate the liturgy. It shall be maintained in a condition which is seemly and reflects the dignity of its function.

§ 3 Eucharistic Presiders shall follow the ritual prescribed for the rite. Deviations from the approved rite shall only be permitted with the written approval of the Diocesan Bishop and/or the College of Bishops upon review and recommendation by the Liturgist.

Canon III-2.4 Liturgical Books for the People of God
§ 1  Hymnals and individual missals and other liturgical books for use by the People of God shall conform to the rite being employed in the celebration of the Liturgy. They shall be maintained in a condition which is seemly and reflects the dignity of its function.

§ 2  Liturgical books for use by the People of God which include prohibitions or restrictions on the reception of the Holy Eucharist which is contrary to the regulations of the UACC shall be amended so as to obscure those parts which contain the restrictions.

Canon III-2.5 Calendar

§ 1  Each Diocese shall publish or adopt an official calendar (also known as an ORDO). The ORDO shall specify the Proper to be celebrated on each day of the year and shall include the color of vestments for each celebration.

§ 2  Publication or adoption of an ORDO shall be made available to all Clergy within that Diocese not later than one month prior to the First Sunday of Advent of each year. If no official publication or adoption of an ORDO is made, the Clergy shall follow the ORDO for the Roman Diocese nearest them.

§ 3  The Presiding Bishop, either personally or through the agency of another, shall publish a Calendar of the UACC memorials and solemnities which shall be binding on the entire Church. the UACC solemnities and memorials shall supercede those from any other community whose ORDO is used.

§ 4  The Church shall celebrate the Founding of our Church on July 1st, which shall rank as a feast of the first class and supersede all other celebrations except those of the Lord or that of a Sunday. If that date is superseded, the feast shall be celebrated on the closest date to July 1st on which there is no superseding celebration. The Presiding Bishop shall announce to the Church each year the date on which this feast shall be celebrated if celebration is not possible on July 1st.

§ 5  Other feasts, solemnities, and memorials specific to the UACC will be established at the direction of the Liturgist unless otherwise specified by the College of Bishops.

Chapter 3 The Holy Sacraments

Canon III-3 The Sacraments of the Church

§ 1  In His infinite goodness to His Church, the Lord Jesus left His People seven signs of His continuing Presence and action in the Church and the world. These signs, called Sacraments, are the means by which the Church ministers most effectively to the People of God by tapping the wellspring of Grace which Christ's Incarnation, Death, and Resurrection have won for them. The UACC identifies these Seven Sacraments as Baptism, Confirmation, Holy Eucharist (Holy Communion), Reconciliation (also known as Penance or Confession), Holy
Matrimony, Anointing of the Sick (also known as Holy Unction), and Holy Orders.

§ 2 In Baptism we die with Christ and Rise again in Him as a renewed People of God. In Confirmation we receive the strength and gifts of the Holy Spirit. In the Holy Eucharist Christ nourishes our spirits with His own Body and Blood. In Reconciliation our sins are forgiven. In Holy Matrimony/Union two people are joined together for their mutual love and strength, the support of families, and the building of the Kingdom of God on earth. In Holy Orders servants are called forth from the community to minister to God's People. In the Anointing of the Sick those who are ill or injured or dying are strengthened and supported by their Lord and His people.

Canon III-3.1 Celebration of the Sacraments

§ 1 The Roman Ritual shall be used for all Sacraments.

§ 2 Rubrics for the celebration of all Sacraments shall be precisely followed by the celebrant.

§ 3 The Sacrament of Holy Orders, in all Minor Orders (Cleric, Doorkeeper, Reader, Healer, Acolyte an Sub-deacon) and Major Orders (deacon, priest, and bishop), shall be imparted solely by the rite as approved by the College of Bishops. To assure validity in this critical area, no deviations from the published ritual or creation of local rituals for the Sacrament of Holy Orders is permitted. Violation of this restriction shall be grounds to immediately depose the ordaining bishop from office.

§ 4 The College of Bishops may authorize and/or mandate the use of additional rites for the entire Church in its sole discretion.

Canon III-3.2 General Regulations on the Celebration of the Sacraments

§ 1 Except for the Sacrament of Holy Orders, reception of the Sacraments from the UACC is available to anyone who reverently requests it and is properly disposed, subject to the regulations imposed by this Constitution together with such additional regulations as may be imposed by the Diocesan Bishop.

§ 2 The Sacraments of Baptism, Confirmation, and Orders, when validly received, may not be repeated as they impart a permanent Charism. If there is reasonable doubt as to the validity of the Sacrament, the Rite may be conditionally repeated (i.e. sub conditione) to assure validity. Utmost discretion is to be employed in the use of sub conditione repetition of the Sacraments to avoid the creation of an erroneous impression as to their permanent character.

§ 3 Divorce and remarriage shall not, a priori, be grounds for refusal of the Sacraments of the Church, especially the Holy Eucharist, to any person. However, the specific requirements of this Constitution for each Sacrament shall be met in all cases.
§ 4 Except in emergencies or when dispensed by the Diocesan Bishop, ministers shall wear vestments appropriate to their Order during the celebration of each Sacrament according to the norms and rubrics of the rite employed. Rubrics for the selected rite shall be precisely followed by the celebrant.

Canon III-3.2.1 Regulation of the Sacrament of Baptism

§ 1 Baptism is the Sacrament by which one is admitted into the People of God, the Mystical Body of Christ; and into Fellowship with the Church. It is the path by which all sin is remitted.

§ 2 The Ordinary Minister of the Sacrament of Baptism is a Bishop, Presbyter, or Deacon.

§ 3 Any applicable restrictions herein to the contrary notwithstanding, in an emergency where there is a danger of death, any person may baptize.

§ 4 Each adult or child over the age of 7 who is a candidate for Baptism shall give evidence to their Pastor of an understanding and acceptance of the Statement of Beliefs of the UACC appropriate for their age, level of education, and maturity.

(a) In infant Baptisms the Sponsors and/or parents of the child shall profess and accept the Beliefs of the Church in the name of the child.

§ 5 Except in emergencies, Baptism is to be administered using Rites approved by the College of Bishops or the Diocesan Bishop. Rubrics for the selected rite shall be precisely followed by the celebrant.

§ 6 In all circumstances, the formula "I baptize you in the Name of the Father, and of the Son, and of the Holy Spirit" while immersing the one baptized in water or pouring water on their head, shall be used.

§ 7 Except in emergencies or other exceptional circumstances, the water used in Baptism is to be blessed in accordance with prescribed Rites. Rubrics for the selected rite shall be precisely followed by the celebrant.

§ 8 Except in emergencies or other exceptional circumstances, Baptism shall take place within the Parish Church. Generally, the Sacrament shall take place during a celebration of the Liturgy of the Holy Eucharist, preferably on Sunday and especially at the Easter Vigil or Epiphany. Authorization of the Diocesan Bishop shall be required to except these norms.

§ 9 Unless a serious reason prevents it, an adult who receives Baptism should be immediately Confirmed and receive First Eucharist on the same day. Children who have attained the age of reason but are not yet old enough for Confirmation, should receive First Eucharist on the same day as they are baptized.
§ 10 In the case of Baptism of a child who has not yet reached legal majority, the consent of at least one parent or guardian to the baptism is required.

§ 11 For purpose of this Canon, infants include all persons born alive from birth to the age of reason.

§ 12 Except in emergencies, each person to be Baptized shall have at least one sponsor who must be a Baptized Christian.

§ 13 Each Parish shall keep a permanent record of each Baptism which it performs. Said record is property of the UACC. Upon the dissolution of any UACC parish all Sacramental records are to be handed over to the National Church Offices.

Canon III-3.2.2 Regulation of the Sacrament of Confirmation

§ 1 The Sacrament of Confirmation is the path by which the Christian Initiation of the faithful is completed, granting to the recipient the Seal and Gifts of the Holy Spirit.

§ 2 The Ordinary Minister of the Sacrament of Confirmation is a Bishop. The Diocesan Bishop may grant faculties for Confirmation to Pastors for pastoral reasons.
   (a) The Pastor may waive this requirement in his/her sole judgment, but no person under 10 years of age shall be Confirmed.
   (b) If a Byzantine usage Rite is established in the UACC, it shall follow the customs of the Eastern Church in regard to the practice of Chrismation.

§ 3 The ordinary minimum age for the Sacrament of Confirmation shall be 13 years.

§ 4 Each candidate for Confirmation shall give evidence to their Pastor of an understanding of the Statement of Beliefs of the UACC and the Nicene Creed as appropriate for their age, level of education, and maturity.

§ 5 Chrism used in the Sacrament must be blessed by a Bishop even if the Rite is celebrated by a Presbyter.

§ 6 Each candidate for Confirmation shall be accompanied by at least one sponsor who must be a Baptized Christian.

§ 7 Adults and those who have reached the prescribed age, who receive the Sacrament of Baptism should, usually, be Confirmed on the same day.

§ 8 Each Parish shall keep a permanent record of each Confirmation which is performed by the UACC in its name. Said record is property of the UACC. Upon the dissolution of any UACC parish all Sacramental records are to be handed over to the National Church Offices.
§ 9  Confirmations shall occur during the celebration of the Holy Eucharist unless prevented for good cause.

**Canon III-3.2.3 Regulation of the Sacrament of Reconciliation**

§ 1  Only persons in the Holy Order of Bishop or Presbyter, with proper faculty, may minister the Sacrament of Reconciliation. In case of emergencies where there is danger of death, any Priest or Bishop may grant absolution regardless of faculty or debarment by operation of law or juridical decree for the pastoral good of the penitent.

§ 2  The Sacrament of Reconciliation always includes a confession of sin. Such confession may be made publicly or privately and may be general or particular. Public confession is always general in nature and is usually celebrated in conjunction with a liturgical rite (e.g. the Penitential Rite during the Liturgy of the Holy Eucharist or a special Penitential Service). Private confession may be general, covering ones entire life or a portion thereof, or it may be particular. Particular confession covers specific sinful acts which are told expressly to the Priest or Bishop.

§ 3  In all cases the Bishop or Priest, when acting as a minister of the Sacrament of Reconciliation, act in the place of Christ and not as individuals. **Therefore, all matters discussed within the Sacrament of Reconciliation are absolutely and without exception confidential and sealed.** No person receiving any information whatsoever during the Sacrament of Reconciliation, whether as penitent or minister, may ever reveal such information to any other person whatsoever.

§ 4  Violation of the Seal of Confession by any member of the Clergy of the UACC is a matter of grave sin on the part of both the one violating the seal and the one to whom the contents of a Sacramental confession is revealed.

§ 5  Violation of the Seal of Confession shall constitute a grave breach of canonical obedience. Upon conviction of this violation, the mandatory penalty shall be to be expelled from the Clergy of the UACC. No person expelled for this reason may ever again be admitted to the Clergy of the UACC.

§ 6  The Sacrament of Reconciliation commences with the request of the penitent for the Sacrament, either express or implied, and continues until the dismissal of the penitent by the minister. Everything which transpires between those events is covered by the Seal of Confession without exception.

§ 7  Neither the penitent nor the minister nor the Church may waive this seal.

§ 8  Private matters elicited in ordinary counseling which is not Sacramental are to be held confidential to the extent that the civil law requires and enjoins.

§ 9  Clergy are reminded that they may be required by civil law to report certain matters to
appropriate civil law enforcement authorities if such matters come to their attention outside the Sacrament of Reconciliation.

§ 10 In circumstances which may be unclear as to whether they fall under the area of ordinary counseling or the Sacrament of Reconciliation the determining factor shall be whether Sacramental Absolution, regardless of formula, was requested by the penitent. If Sacramental Absolution was requested at any point by the penitent, even if it was not granted by the minister, the entire conversation shall be deemed to be within the Sacrament of Reconciliation.

§ 11 Any formula of absolution which includes the expression of the intent of the minister to absolve the sins of the penitent, whether in active or passive voice, is acceptable and efficacious for the Sacrament. It is recommended that the formulas employed in a recognized rite be used.

§ 12 No minister of this Sacrament may absolve any penitent with whom (s)he shares culpability in the offense to be absolved.

§ 13 Any minister of the Sacrament of Reconciliation may grant general absolution to any group in his/her presence at any time in his/her sole discretion. In emergency situations where there are multiple penitents, General Absolution is always permitted.

§ 14 Private auricular confession of sin is not required, but is permitted.

§ 15 Absolution is to be granted to any Baptized Christian who expresses remorse for their sins and asks for absolution reverently, subject only to the provisions of this Constitution. Absolution may be withheld by the minister only in circumstances where he has reason to believe that the penitent is not truly remorseful.

§ 16 The decision to impose a penance on a penitent during private auricular confession is solely at the discretion of the confessor.

Canon III-3.2.4 Regulation of the Holy Eucharist

§ 1 In all cases, the Sacred Body and Blood of the Lord Jesus Christ, present in the Holy Eucharist, shall be treated with the utmost reverence.

§ 2 Parishes and individual Bishops, Presbyters and/or Deacons and Religious wishing to reserve the Holy Eucharist shall do so only as prescribed herein.

§ 3 Rites for the celebration of the Holy Eucharist are authorized by this Constitution, and by the College of Bishops.

§ 4 Only those in the Holy Order of Presbyter or Bishop may validly confect the Holy Eucharist, nor shall anyone other than a Bishop or Presbyter perform any act which implies that they are confecting or have confected the Holy Eucharist.
§ 5 The Ordinary minister of Holy Communion is a Deacon, Presbyter, or Bishop. Extraordinary Ministers of Holy Communion are permitted at the discretion of the Pastor with the concurrence of the Diocesan Bishop.

§ 6 Bread for the Eucharist must be made of wheat and not corrupt. The use of reduced or gluten-free hosts is permitted on an individual basis for pastoral reasons at the discretion of the Celebrant. Wine must be made from the juice of grapes only and not corrupt. The use of non-alcoholic wine or grape juice is permitted for pastoral reasons at the discretion of the Celebrant.

§ 7 Liturgical worship of the Holy Eucharist is usually to be done in a dedicated place. If, for pastoral reasons, the Liturgy of the Holy Eucharist is celebrated at other than a dedicated place, the location shall be a respectable place of suitable dignity appropriate for the liturgy.

Canon III-3.2.4.1 Regulation on the Reception of the Holy Eucharist

§ 1 Any properly disposed baptized Christian who approaches the table of the Lord reverently shall be permitted to receive the Lord in the Holy Eucharist.

(a) Unless the recipient is demonstrating irreverence or otherwise manifests improper disposition in such a manner as to be beyond doubt, those distributing the Holy Eucharist will presume those approaching this Holy Sacrament to be eligible to receive it. If doubt exists as to the motives or state of the recipient, the presumption shall be that they are eligible to receive the Sacrament if they approach it reverently.

§ 2 The Sacred Body of Christ may be received on the tongue or in the hand of the recipient. If received in the hand, the Body of Christ shall be consumed immediately, before moving from the spot on which it was received.

§ 3 The Sacred Blood of Christ may be received by intinction or by drinking it from the Chalice. In all cases it shall be consumed immediately, before moving from the spot on which it was received.

§ 4 Holy Communion is to be given under the forms of bread and wine or under the form of bread alone in extreme circumstance. Except in extraordinary circumstances for persons who cannot swallow solids, Holy Communion may not be given in the form of wine only.

§ 5 Liturgical books for use by the People of God which contain prohibitions or restrictions on the reception of the Holy Eucharist which is contrary those of the UACC shall have those restrictions removed or obscured.

Canon III-3.2.4.2 Regulation on the Reservation and Transport of the Holy Eucharist

§ 1 In all places where the Holy Eucharist is reserved it shall be kept in a vessel of
appropriate dignity in a locked container of sturdy material. Access to this container shall be restricted to those authorized by this Constitution to be ministers of the Holy Eucharist, either Ordinary or Extraordinary.

§ 2 The Holy Eucharist shall be transported from place to place only when necessary for the pastoral good of the People of God. When in transit, the Holy Eucharist shall be kept in a secure location on the person of an authorized minister as defined by this Constitution. The vessel containing the Holy Eucharist shall be of appropriate dignity and reserved for this use.

§ 3 In all places where the Most Holy Eucharist is reserved, a special lamp shall be kept continuously burning as a sign of the Presence of Christ. The use of electric lights for this purpose is permitted at the discretion of the Pastor or Priest in Charge of each location.

Canon III-3.2.4.3 Regulation on the Worship of the Holy Eucharist Outside Mass

§ 1 It is desirable and permitted for the Holy Eucharist to be periodically exposed for the worship and praise of the People of God. Whenever such adoration takes place the Pastor shall see that the Blessed Sacrament is exposed in a vessel of appropriate dignity, is never left unattended, that the environment is appropriate, and that the Holy Sacrament is secure from theft or profanation.

Canon III-3.2.4.4 Extraordinary Ministers of the Holy Eucharist

§ 1 Worthy Lay and Religious Members of the UACC may be selected for the function of distributing the Holy Eucharist to the People of God, especially the sick, the elderly, and those prevented from attending Mass.

§ 2 Such ministers may be male or female and be at least 16 years of age.

§ 3 Extraordinary Ministers of the Holy Eucharist shall be selected by their Pastor or Religious Superior and authorized by formal written mandate by the Diocesan Bishop.

§ 4 The Pastor or Priest-in-charge shall see to the correct training of the persons selected for the Sacred task as Extraordinary Ministers of the Holy Eucharist, imparting to them the highest possible respect and reverence for this ministry and instructing them in their duties and in the limitations of their office.

Canon III-3.2.4.5 Regulation of First Eucharist

§ 1 The ordinary age of First Reception of the Holy Eucharist is 7 years or upon obtaining sufficient maturity and use of reason to understand what is transpiring and the solemnity and importance of the act.

§ 2 Each candidate for First Eucharist shall give evidence to the Pastor of an understanding
of the nature of the Sacrament and the Statement of Beliefs appropriate for their age, education, and maturity.

**Canon III-3.2.4.6 Holy Communion of the Sick and Dying**

§ 1 In general, Holy Communion of the Sick and Viaticum (i.e. Holy Communion of the Dying) shall be given only in the form of the Sacred Body of Christ. However, if the patient is unable to swallow solids but can swallow liquids, the Precious Blood of Christ may be used.

§ 2 Holy Communion shall not be given to the unconscious nor to those whose medical condition raises reasonable doubt as to their ability to digestively retain the Sacrament once received nor shall it be given to any person whose mental state prevents the full, aware, and rational acceptance of the Sacrament.

§ 3 Holy Communion is to be given only by mouth. It is absolutely forbidden to give Holy Communion via a mechanical feeding apparatus or via a feeding tube. The use of an eye dropper for administration of Holy Communion under the form of wine is permitted, when necessary, provided that it can be properly purified after use.

**Canon III-3.2.5 Regulation of the Sacrament of Matrimony**

§ 1 Only Bishops, Presbyters, and/or Deacons with valid faculties may officiate at the Sacrament of Matrimony in the UACC. Deacons may officiate at the Sacrament of Matrimony only where permitted by civil law. The UACC recognizes the Sacramentality of opposite gendered and same gendered marriages.

§ 2 Where required by civil law, each person intending to officiate at the Sacrament of Matrimony shall obtain whatever licensing or certification the civil authority may require of marriage officiants prior to officiating at any marriage within that secular jurisdiction.

§ 3 All couples, whether same or opposite gendered, seeking to be married must have attained legal age as defined for the civil jurisdiction in which the Sacrament will be celebrated. Where no minimum age is defined in civil law the minimum age for marriage shall be 16 years.

§ 4 Only those persons who have never been married, are widowed, or who possess a civil divorce or annulment of a prior marriage; and who conform to the requirements of this Constitution and any regulations and requirements imposed by the Diocesan Bishop having jurisdiction in the place of celebration of the Sacrament may receive the Sacrament of Matrimony from UACC Clergy.

§ 5 Where required by civil law, those seeking Matrimony shall present a license to do so, valid for the place in which the marriage will be celebrated, from the civil authority having jurisdiction prior to the celebration of the Sacrament.

§ 6 Simultaneous marriage to more than one partner is prohibited.
§ 7 Any authorized officiant of the Sacrament of Matrimony for the UACC may decline to officiate at the Sacrament in individual circumstances in his/her sole discretion without stating a reason.

§ 8 Each marriage celebrated by the Clergy of the UACC shall be recorded in the Parish Register of the Parish to which the Clergy is assigned. If an ecclesiastical divorce has been granted to the parties to the Marriage, that fact shall also be recorded together with the date granted and the name of the person granting it.

**Canon III-3.2.6 Regulation of the Sacrament of Anointing the Sick**

§ 1 The ordinary minister of the Sacrament of Anointing the Sick is a Bishop or a Presbyter. In extraordinary circumstances, the Diocesan Bishop may authorize others to minister this Sacrament.

§ 2 The Sacrament of Anointing the Sick is for the living only. Those who have died may not receive the Sacraments. As actual death and clinical death may not be synonymous in all cases, it is left to the pastoral judgment of the Ministers of this Sacrament to determine whether death has occurred in individual cases.

§ 3 A sick person may receive the Sacrament of Anointing of the Sick as often as it seems pastorally wise to do so, but not more often than once per day.

**Canon III-3.2.7 Regulation of the Sacrament of Holy Orders**

§ 1 Only persons in the Holy Order of Bishop may ordain.

§ 2 It pertains solely to the Diocesan Bishop to select and mandate the ordination of Candidates to the Holy Order of Deacon and Presbyter for his/her own diocese.

§ 3 It pertains to the Diocesan Bishop, the College of Bishops and to the People of God to select candidates for election to the Holy Order of Bishop under procedures herein described. Once elected it pertains to the Presiding Bishop, with the concurrence of the College of Bishops, to mandate the ordination and consecration of the Bishop-elect to the Order of Bishop.

§ 4 By virtue of their office, Diocesan Bishops have faculties for the Sacrament of Holy Orders for the ordination of Presbyter and Deacon. It is the right of the Diocesan Bishop to be the ordaining prelate at all ordinations to the Order of Presbyter and/or Deacon for clergy incardinated or incardinating into his/her diocese.

§ 5 Auxiliary Bishops require grant of faculty from the Diocesan Bishop to act as ordaining Bishop for the ordination of Deacons and Presbyters within any diocese of the UACC.

§ 6 No candidate shall be ordained to the Holy Order of Deacon or Presbyter without written mandate of the Diocesan Bishop having jurisdiction over the place of ordination, even for clergy who are, and will serve solely as, members of Religious Orders.
§ 7  By virtue of their office all members of the College of Bishops have faculties for the Sacrament of Holy Orders for ordination of Bishops. However, no person shall be ordained a Bishop in the UACC unless there exists a duly executed written mandate for such ordination from the Presiding Bishop issued with the concurrence of the College of Bishops.

§ 8  Each Diocese shall maintain a register of all persons receiving the Sacrament of Holy Orders for the UACC within their boundaries and shall notify the Archivist of the UACC in writing of the identity and date of ordination of all persons ordained in that diocese for the UACC.

§ 9  Ordination to Holy Orders in the UACC shall be solely by the rites as authorized by the College of Bishops.

§ 10  Except when prevented by extraordinary circumstances, the Consecration of a Bishop in the UACC shall be accomplished by not less than 3 Bishops: A Principal Consecrator and 2 Co-consecrators. The Principal Consecrator and 2 Co-consecrators must be Bishops of the UACC. In extraordinary circumstances, when authorized by the College of Bishops, the Co-consecrating Bishops may be Bishops of another communion having valid Apostolic Succession. The participation of additional Consecrating Bishops from the UACC and other Churches is encouraged.

§ 11  Bishops shall be consecrated and/or installed in office within 90 calendar days of their election unless the College of Bishops shall extend that deadline.

§ 12  Each candidate for ordination to the Diaconate of the UACC shall have previously received the Sacraments of Christian Initiation and at least the ministries (minor orders) of Reader, and Acolyte and shall meet the qualifications for the Order of Deacon contained herein.

§ 13  Each Candidate for ordination to the Presbyterate of the UACC shall have previously received the Sacraments of Christian Initiation and the Sacrament of Holy Orders in the Order of Deacon and shall meet the qualifications for the Order of Presbyter contained herein.

§ 14  Each Candidate for ordination to the Episcopacy of the UACC shall have previously received the Sacraments of Christian Initiation and the Sacrament of Holy Orders in the Order of Deacon and of Presbyter and shall meet the qualifications for the Order of Bishop contained herein.

§ 15  Admission to candidacy for Holy Orders shall be celebrated, whenever feasible, by a special liturgical rite which acknowledges the candidates admission. The Rite of Candidacy of the Roman Rite shall be used to accomplish this celebration.

§ 16  All persons who are insane or who suffer from debilitating mental illness, as herein defined; persons who are addicted to chemical substances; persons who have a history of violent behavior; persons who have been convicted of a misdemeanor having a penalty of incarceration, even if incarceration was suspended, or persons convicted of a felony, unless the
College of Bishops shall unanimously permit it; are impeded from the valid reception of the Sacrament of Holy Orders in the UACC. This impediment, when present, pertains to the ability of the ordinand to receive the Sacrament and also to the right of the Bishop to ordain.

§ 17 Fraud or concealment of any relevant fact used by the Church or the bishop to determine eligibility of a candidate for Holy Orders to receive ordination invalidates any putative ordination the said candidate may receive as a matter of both law and Sacrament since it reveals a clear absence of intent to do what the Church intends to be done in that instance.

§ 18 Simony, or the provision of any valuable property or consideration, or the offer thereof, invalidates any putative ordination the said candidate may receive as a matter of both law and Sacrament.

§ 19 The UACC bishops shall not participate in consecrations for bishops of any communion except the UACC and those communions with which the UACC holds a current formal concordat of intercommunion, without the express unanimous concurrence of the College of Bishops.

Canon III-3.3 Vessels for use in Liturgy and the Sacraments

§ 1 All Chalices, Ciboriums, Patens, Monstrances, and other Vessels used in the Sacred Liturgy shall be constructed of non-absorbent material appropriate for their function, decorated and styled in a dignified manner so as to enhance the worship of the People of God.

(a) Ceramic material which has been rendered non-absorbent may be used.

(b) Metallic vessels shall be maintained in a clean and tarnish free condition.

Canon III-3.4 Funerals

§ 1 Any properly disposed Christian may officiate at a Funeral Service, except they may not exercise any ministry reserved for those in Holy Orders. Either Burial or Cremation of the remains of deceased faithful is permitted. Burial or internment of the remains or of the ashes of those cremated may be in earth or in bodies of water and shall be accomplished in accordance with the regulations of civil authorities.