

## Code Of Canon Law Annotated By Catholic Church

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Code of Canon Law Annotated Latin-English Edition of the Code of Canon Law and English-language Translation of the 5th Spanish-language Edition of the Commentary Code of Canon Law Annotated Prepared Under the Responsibility of the Instituto Martín de Azpilcueta Code of Canon Law Annotated Latin-English Edition of the Code of Canon Law and English-language Translation of the 5th Spanish-language Edition of the Commentary Prepared Under the Responsibility of the Instituto Martín de Azpilcueta Montréal : Wilson & Lafleur The 1917 Or Pio-Benedictine Code of Canon Law In English Translation with Extensive Scholarly Apparatus Ignatius Press

Pope Francis has called mandatory priestly celibacy a "gift for the Church," but added "since it is not a dogma, the door is always open" to change. As this Church discipline continues to be debated, it is important for Catholics to delve into the theological and not merely pragmatic reasons behind its continuation. Priestly Celibacy: Theological Foundations, therefore, fills a critical gap in the current theological literature on this important topic of ecclesial ministry and life, and also helps to contribute to the advancement of the rather underdeveloped theology of priestly celibacy.

'Canon Law' explores the canon law of the Roman Catholic Church from a comparative perspective. The introduction to the book presents historical examples of antinomian and legalistic approaches to canon law.

Historically, natural law has played a pivotal role in Christian approaches to the law, and a contested role in legal philosophy generally. However, comparative study of natural law across global Christian traditions is largely neglected. This book provides not only the history of natural law ideas across mainstream Christian traditions worldwide, but also an ecumenical comparison of the contemporary natural law positions of different traditions. Its focus is not solely theoretical: it tests the practical utility of natural law by exploring its use in the legal systems of the churches studied. Alongside analysis of the assumptions underlying the concept, it also proposes a jurisprudence of Christian law itself. With chapters written by distinguished lawyers and theologians across the world, this book is designed for those studying and teaching law or theology, those who practice and study ecumenism, and those involved in the practice of church law.

A complete and updated commentary on the Code of Canon Law prepared by the leading canonists of North America and Europe. Contains the full, newly translated text of the Code itself as well as detailed commentaries by thirty-six scholars commissioned by the Canon Law Society of America.

This highly useful book provides quick reference and accessibility to the current canon law of both churches. The entry for every canonical term presents its definition and the law relating to it in each canon. There are cross-references throughout to help the reader make further significant connections. Also included are terms not easily translated across the two canons, and some common terms from the Eastern Catholic Church. The appendices contain changes to the Universal law of the Roman Catholic Church which are outside the 1983 Code of Canon law. At a time when Christians are increasingly working side by side, this is an essential resource for pastoral workers, scholars and clergy in all the churches.

The one governing power of the diocesan Bishop is described – in can. 381 § and 391 – as being the ordinary, proper and immediate potestas regiminis expressed as legislative, executive and judicial power for the exercise of the Bishop's pastoral office (munus pastorale). This doctoral dissertation – prepared under supervision of Prof. Gianfranco Ghirlanda SJ – presents and discusses the two central characteristics of the diocesan Bishop's power of governance: its unity and threefold expression. Therefore, the thesis considers the key features of the potestas regiminis in CIC 1917, Vatican II and CIC 1983 (ch.1); can. 381 §1 on the unity and characteristics of this power as exercised by the diocesan Bishop (ch 2); the three expressions of the power of governance – legislative, executive and judicial power – in general, in ca. 135 and in can. 391 (ch.3); and a selection of issues that enable a more extensive understanding of this governing power of the diocesan Bishop (ch.4). Because the potestas regiminis of the diocesan Bishop articulates important ecclesiological points related to the Church, the particular Church and the Episcopal office in the Church, this dissertation may be characterised as being both an exegetical (analytical-comparative) study of two canons and a canonical-ecclesiological study of the governance of the diocesan Bishop.

In Prisms of Faith, a diverse and distinguished group of scholars approach the theme of religious education and Catholic identity from their respective disciplinary perspectives, offering compelling insights of interest to scholars, catechists, and the general reader alike. The first three chapters are more historical in nature, offering targeted studies that focus on the Apostolic Fathers as a resource in the formation of faithful Catholics, the preaching of St. Augustine, and religious education in modern Poland. The last four chapters have a more contemporary focus, approaching current initiatives and challenges in the formation of faithful Catholics. Issues under consideration include the rights and obligations enshrined in the 1983 Code of Canon Law, the catechetical dimension of liturgy, current obstacles and opportunities in the moral formation of Catholics, and a comparative analysis of three dominant approaches to Catholic religious education. Taken together, these seven chapters form a coherent whole, illustrating well the perennial importance of Catholic religious education, the various resources and methods employed in this work, and the stubborn challenges that effective formation entails.

In Children's Rights and Obligations in Canon Law Mary McAleese subjects to scrutiny for the first time the extensive terms and conditions of Church membership which apply to over three hundred million child members of the Catholic Church, the largest non-governmental provider of services to children world-wide.

Not only inefficiency, but frustration, disorder, anger, and injustice threaten all human endeavors, no matter how pure their motives or high their ideals. That's why successful organizations always create employee handbooks and clear procedure manuals that delineate where authority lies, how conflicts are to be resolved, and, above all, how each organization's mission is (and is not) to be accomplished. Is it any wonder then that the Catholic Church—comprised not of 200 persons but 1.2 billion members in 200 countries—also governs itself by means of a handbook, which it calls the Code of Canon Law? Because handbooks and manuals concern themselves with the day-to-day inner working of organizations, they often reveal more than do news releases about the actual purposes and genuine spirit of organizations: a fact that's particularly true in the case of the Catholic Church. Indeed, if you want to know the Church for who She is, you need to be familiar with the Code of Canon Law. Unfortunately, it contains over 1,752 rules (or canons). Among them, you'll find fascinating canons that lay out the Church's official principles and procedures governing matters as various as abbots and annulments, scandals and Sacraments, monks and missions, bishops and books, priests and popes, synods and sacraments, homeschoolers, hostile witnesses, baptisms, burials, parishes, penance, confessions, Councils, impotence, imprimaturs, and, even marriages to the person who murdered your spouse! Thankfully, Vatican expert and veteran author Fr. Laurence Spiteri has in the pages of Canon Law Explained relieved you of the need to read all 1,752 of them (fascinating or not). Here he acquaints you with the fundamental canons by which the Church seeks to bring about, as it declares in the very last canon, the purpose all of them serve: "The salvation of souls, which must always be the supreme law in the Church." Fr. Spiteri's brief, but lucid explanations of the origins and meaning of the canons make sense of much that puzzles non-Catholics about our Church and that sometimes frustrates even us Catholics. As he relates the Church's laws and procedures directly to Christ's command "to go forth and teach all nations"—and to the role those laws and procedures play in your salvation and mine—Fr. Spiteri transforms what seem to be dry-as-dust rules into the sweet waters of salvation. If you want to know the Church for who She is—and to love Her

more—Canon Law Explained is the book for you.

Seeking in Solitude examines select forms of contemporary Roman Catholic eremitic life and practice in the United States. Given the sustained presence of, and increased interest in, the eremitic life and practice, this book responds to the question of the place of the hermit in American Catholicism in a way that neither mystifies nor mythologizes it, but rather attempts to understand it.

Available for the first time in a comprehensive English translation, this thoroughly annotated but easy-to-use presentation of the classic 1917 Code of Canon Law by canon and civil lawyer Dr. Edward Peters is destined to become the standard reference work on this milestone of Church law. More than just of historical interest, the 1917 Code is an indispensable tool for understanding the current 1983 Code under which the Roman Catholic Church governs itself. Dr. Peters' faithful translation of the original Latin text of 1917, along with his detailed references to such key canonical works as Canon Law Digest and hundreds of English language doctoral dissertations on canon law produced at the world's great Catholic universities, now allows researchers to access directly this great fountain of ecclesiastical legal science. No student of canon law, and indeed, no one with a need to understand modern Church administration, can afford to be without this important volume.

Legal disputes over worldwide, including the U.S., sexual abuse by Roman Catholic priests, and over efforts by Roman Catholic bishops to conceal clerical misconduct, have produced many headlines and public discussion. However, the precise legal issues involved remain a mystery to most observers. In this study, James O'Reilly and Margaret Chalmers examine the role of canon law in these cases and the interplay between the global church-based law and the laws of individual jurisdictions where criminal actions and lawsuits are brought.

This is a clear, readable introduction to the basic structures and areas of church rules from one of the nation's most respected canonists. It is now revised, considering the most recent changes to church law, including those initiated by Pope Francis.

Canon law is the name given to the rules that govern church order and discipline of the Roman Catholic Church. This valuable book, which has been updated to reflect changes and adaptations in canon law and new resources in the field, offers an introductory orientation of all of canon law. A superb teaching and learning tool, it provides outlines and overviews of relatively complex areas of canon law, sketches the basic structure and design of the various offices and functions within the church and how they relate to each other, and gives an orientation to the more important areas of canon law, as well as a background and context within which more detailed rules can be understood. Two appendices offer guidance for doing canonical research and case studies for further discussion.

Discontinuation of conjugal and family life is a very serious matter that affects not only the interpersonal relationship between the spouses and the well-being of their children but also the common good of society as a whole. Complex and sensitive questions concerning many couples, whose common conjugal life has somehow ended, call for theological, canonical and pastoral study. This dissertation attempts a partial response to that call as well as a small contribution to understanding of the Church's present legislation on the separation of spouses. The novelty of the work lies in its presentation of the many facets of the theme and its theological, anthropological, historical, substantive and procedural canonical elements.

Before Vatican II, marriage was often considered, or at least popularly expressed, as a union of bodies; that is to say, marriage was an exclusive contract by which a man and a woman mutually handed over their bodies for the purpose of acts which led to the procreation of children. Matrimonial jurisprudence was primarily focused on this marital contract. With the advent of Vatican II and its emphasis on the personalist notion of marriage, a new age dawned whereby canonists, especially auditors of the Roman Rota, were henceforth to view marriage as a union of persons. "Person" is more than a "body"; rather, a person is an individual consisting of wants, needs, desires, impulses, hopes and dreams, whose life experience has been shaped by the milieu "cultural, familial, religious" from which he or she comes. "Union" is not only simply understood as a "contract", but also is now once again recognized as a "covenant", a concept which, at least in the Latin Church, was prevalent until the 12th century. One of the canons of the 1983 CIC, although almost identical in wording to its predecessor in the 1917 CIC, but which now must be understood and interpreted in light of the teachings of Vatican II, is canon 1096 which pertains to the effect of ignorance on matrimonial consent. Given the current appreciation of marriage founded in the teachings of Vatican II, especially in *Gaudium et spes*, reiterated by Popes Paul VI and John Paul II and described in the Catechism of the Catholic Church, complicated by today's western society's stress on individualism and permeated by a divorce mentality, what is the impact of this canon on matrimonial consent? How can its meaning, once understood as being wider than merely the sexual act itself, be better utilized by those in tribunal ministry? This is the major thrust of the present work. The research of the history and development of the concept of ignorance in canonical writings, how its understanding broadened especially after Vatican II and our conclusions on how to apply its richness to marriage nullity led us to expand the use of this canon: how it can aid in the development of pre-marital preparation programs which would not only possibly help prevent couples from being ignorant of the essence of marriage but also help them to appreciate this richness more deeply in their own lives so that marriage truly can become, as we read in canon 1055, "a partnership of the whole of life which is ordered by its nature to the good of the spouses and the procreation and education of offspring". It is our sincere hope that this study, with its extensive footnotes and up-to-date bibliography will not only be of benefit to all who read it but also will serve as a spring board for further discussion and use of this canon as a ground for nullity and other pastoral uses.

Uniquely authoritative and wide-ranging in its scope, The Oxford Dictionary of the Christian Church is the indispensable one-volume reference work on all aspects of the Christian

Church. It contains over 6,000 cross-referenced A-Z entries, and offers unrivalled coverage of all aspects of this vast and often complex subject, from theology; churches and denominations; patristic scholarship; and the bible; to the church calendar and its organization; popes; archbishops; saints; and mystics. In this revision, innumerable small changes have been made to take into account shifts in scholarly opinion, recent developments, such as the Church of England's new prayer book (Common Worship), RC canonizations, ecumenical advances and mergers, and, where possible, statistics. A number of existing articles have been rewritten to reflect new evidence or understanding, for example the Holy Sepulchre entry, and there are a few new articles, on Desmond Tutu and Padre Pio, for example. Perhaps most significantly, a great number of the bibliographies have been updated. Established since its first appearance in 1957 as an essential resource for ordinands, clergy, and members of religious orders; ODCC is an invaluable tool for academics, teachers, and students of church history and theology, as well as for the general reader. THEOLOGY- the development of doctrines throughout the ages, with their philosophical background and the different traditions of the major Churches- spirituality and heresy- history of the Reformation and Counter-Reformation PATRISTIC SCHOLARSHIP: Fathers of the Church, on whose work later theology is founded, are covered in detail, for example- the Nag Hammadi papyri and their significance for our understanding of Gnosticism- the problems of Marcarius of Egypt and Macarius/Simeon are explored- the recently discovered sermons of Augustine are mentioned, with their places of publication listed CHURCHES AND DENOMINATIONS- the beliefs and structures of both the mainstream and lesser-known denominations such as Amish, Muggletonians, Shakers, and Wee Frees- lengthy articles on the history of Christianity throughout the world, in countries such as Angola, Canada, Ireland, New Zealand, the Philippines, Poland, Spain, the United States, Vietnam, and Zaire THE CHURCH CALENDAR AND ORGANIZATION- feast and saints' days- Sacraments- church services, offices, rites, and practices- canon law including Catholic revision- councils and synods- religious orders THE BIBLE- individual Biblical Books- major figures from Abraham, Moses, and King David to St Paul and the Evangelists- schools of Biblical criticism and entries on their chief exponents BIOGRAPHICAL ENTRIES- these are wide ranging and include saints, popes, patriarchs, and archbishops- emperors, kings, and other rulers- mystics, heretics, and reformers- theologians and philosophers, with a summary of their opinions- artists, poets, and musicians

"The Right of Catholic in the Church is a basic reference for those who want to know about or pursue their rights as Catholics. It is designed primarily to promote constructive involvement and equality among the members of the church, not to encourage litigious attitudes. The author focuses on the lay members of the Roman Catholic Church because the laity seems most in need of knowledge about their rights. However, the rights outlined in this excellent and most accessible book apply equally to all Catholics, including deacons, priests, bishops, and members of religious communities."--BOOK JACKET.

This volume explores ways of understanding equality and non-discrimination. Drawing on the timeless logic of realist philosophy, Catholic morality, and Catholic social teaching, the authors seek to provide intellectual clarity on many controversial questions. The contributors are lawyers, philosophers, and theologians who offer rich insights into the modern crisis of social thought on equality. They examine various global assaults on human life, marriage, the family, and the natural dignity of masculinity and femininity. They seek to uphold the essential foundations of reality for the attainment of the common good. The contributors attempt to move beyond a positivist mentality in order to evaluate the first principles of the natural law in which all human law is grounded. The various chapters evaluate developments and application of theories of equality and non-discrimination in the history of Western thought; in modern European practice; in contemporary inter-American practice; in the Asian setting; in the Middle East and North Africa; and in the Catholic canon law tradition. The authors strive to restore a universally valid conception of equality and non-discrimination as understood within the Catholic tradition.

As the Church enters its third millennium, it must take stock of its identity and mission. These essays in *The Gift of the Church* address the fundamental issues confronting the Church in its immediate future. Their authors represent the most prominent ecclesial theologians of our time. Written in honor of Patrick Granfield, OSB, these essays form a textbook for classes in ecclesiology. They also are a useful tool for those engaged in various ministries in the Church to update themselves on the theology of different aspects of the Church. The first section of essays discusses ecclesiology in its historical development as well as its methodology; the second examines various aspects of the Church; and the third part presents the life and work of Patrick Granfield. The essays are clearly written and based on solid and extensive scholarship. Ecclesiology has been the central theme of theological reflections since Vatican II and may continue to be in the next millennium. This textbook fulfills in part Pope John Paul II's Vision for the Jubilee Year, when Christians, with a profound sense of commitment . . . will likewise express their gratitude for the gift of the Church." Essays and authors in Part One: Ecclesiology in Historical Context are "Theologies of the Church in the New Testament," by Frank J. Matera; "The Development of Ecclesiology: Early Church to the Reformation," by Eric Plumer; "The Development of Ecclesiology: Modernity to the Twentieth Century," by Michael J. Himes; "The Significance of Vatican Council II for Ecclesiology," by Joseph A. Komonchak; "The Ecclesiology of John Paul II," by Avery Dulles; "Ecumenical Ecclesiology," by Michael A. Fahey; and "Theological Method for Ecclesiology," by Pedro Rodriguez. Essays and authors in Part Two: Contemporary Ecclesiology are "The Church as Communion," by Susan K. Wood; "The Church as Worshiping Community," by Gerard Austin; "The Ecclesial Dimension of Anthropology," by Michael J. Scanlon; "The Ecclesial Dimension of Spirituality," by George Tavard; "The Evangelizing Mission of the Church," by Francis A. Sullivan; "Salvation Outside the Church," by John P. Galvin; "The Social Mission of the Church: Its Changing Context," by T. Howland Sanks; "Ministries in the Church," by John Ford; "The Papacy," by Richard P. McBrien; "The Episcopacy," by Hermann J. Pottmeyer; "The Teaching Office of the Church," by John P. Boyle; "The Church and the Law," by Thomas J. Green; "The Laity," by Jon Nilson; "Women and the Church," by Sara Butler; and "Mary and the Church," by Frederick M. Jelly. Essays and authors in Part Three: A North American

Ecclesiology: The Theological Achievement of Patrick Granfield are "Patrick Granfield: A Biographical Essay," by David Granfield; "A North American Ecclesiology: The Achievement of Patrick Granfield," by Peter C. Phan; and "Bibliography of Patrick Granfield," compiled by David Granfield. The book also includes an introduction by Peter Phan and a list of abbreviations. Peter C. Phan, PhD, STD, DD, is the Warren-Blanding Professor of Religion and Culture in the department of religion and religious education at The Catholic University of America. He is the author and editor of several books and over a hundred essays on various aspects of Christian theology. "

The term privilege has been used for a multiplicity of provisions including particular laws, indulgences, indults or dispensations to do what the general law forbids or to omit what is required. The goal of the dissertation is to ascertain how changes to the 1983 code have served to clarify a notion which has been the object of debate for centuries. This provides the opportunity for comment upon individual canons which do not harmonize with the new definition or with other developments occasioned by the law's reform.

Keeping Faith in Practice is an addition to SCM's growing Practical and Pastoral Theology list. Most books in this field are written by authors from various Protestant backgrounds. Catholic teachers in this field are frequently asked by colleagues for suggestions of Catholic resources, and find themselves at a loss. The central subject of this book is an exploration of how theology engages with the dimension of practice in the life of the Church and contemporary society and culture. The book covers the main focal points of a Catholic view of pastoral/practical theology - its foundations and different fields.

"The English edition of The Exegetical Commentary on Canon Law represents the culmination of Professor Pedro Lombardia's visionary attempt to provide a thorough commentary on the Codex Iuris Canonici [CIC], which was promulgated in 1983."

What is a deacon? More than fifty years since the restoration of the permanent diaconate by the Second Vatican Council, the office of deacon is still in need of greater specificity about its purpose and place within the mission and organizational structure of the Church. While the Church is more than a social reality, the Church nonetheless has a social reality. Our understanding of the diaconate therefore benefits from a theological discussion of the divine element of the Church and a sociological examination of the human element. Understanding the Diaconate adds the resources of sociology and anthropology to the theological sources of scripture, liturgy, patristic era texts, theologians, and magisterial teachings to conclude that the deacon can be understood as "social intermediary and symbol of *communitas*" who serves the participation of the laity in the life and mission of the Church. This research proposes the deacon as a servant of the bond of communion within the Church (facilitating the relationship between the bishop/priest and his people), and between the People of God and the individual in need. Thus authentic diaconal ministry includes a vast array of many concrete contexts of pastoral importance where one does more than simply serve at Mass.

Law, Person, and Community: Philosophical, Theological, and Comparative Perspectives on Canon Law takes up the fundamental question "What is law?" through a consideration of the interrelation of the concepts of law, person, and community. As with the concept of law described by secular legal theorists, canon law aims to set a societal order that harmonizes the interests of individuals and communities, secures peace, guarantees freedom, and establishes justice. At the same time, canon law rests upon a traditional understanding of the spiritual end of the human person and religious nature of community. The comparison of one of the world's ancient systems of religious law with contemporary conceptions of law rooted in secular theory raises questions about the law's power to bind individuals and communities. Professor John J. Coughlin employs comparative methodology in an attempt to reveal the differing concepts of the human person reflected in both canon law and secular legal theory. Contrasting the contemporary positivistic view of law with the classical view reflected in canon law, Law, Person, and Community discusses the relationship between canon law, theology, and natural law. It also probes the interplay between the metaphysical and historical in the theory of law by an examination of canonical equity, papal authority, and the canon law of marriage. It juxtaposes the assumptions of canon law about church-state relations with those of the modern liberal state as exemplified by U.S. first amendment jurisprudence. No scholarly work has yet addressed this question of how the principles and substance of canon law, both past and present, relate to current issues in legal theory, such as the foundation of human rights and in particular the right of religious freedom for individuals and communities.

Modern Moral Problems addresses moral quandaries that can beguile and confuse faithful Catholics. Written in a question-and-answer format, the book covers questions regarding sexuality, medical ethics, business practices, civic responsibilities, and the sacramental life of the Church. The extraordinary assortment of issues forming a single, organized collection is a valuable reference for anyone seeking clear and concise answers to tough moral questions. Written in a conversational tone often spiced with humor, this work by a highly respected moral theologian will be read with fascination for its clarity of argument and fundamental good sense. Originally published as a monthly question-and-answer column in a magazine for priests, these selections by Msgr. William B. Smith retain a striking current topicality. Msgr. Smith often tackled matters of controversy in the Catholic Church, ones which continue to draw conflicting opinions. Interesting, informative, and eminently practical, this book conveys an overall impression that sound thinking about morality is rooted in a tradition within the Catholic Church, even when the answers to particular moral questions cannot be found in catechisms or Vatican documents. Msgr. Smith offers a clear-headed approach to the quandaries of our time precisely because of his training in traditional moral principles and his fidelity to the Catholic magisterium. This book should be in the possession of all seminarians and priests, who are bound to confront moral matters that are not so easily decided at first glance. But lay people, too, will find here rich responses to the challenging and sometimes unresolved moral questions they encounter in their own lives. Within ecclesiastical circles, both from the perspective of legal practice and ordinary relational matters between ecclesiastical entities, the theme of contract very scarcely occupies a place of prominence. It is a situation that is due on the one hand, and to a large extent, to the fact that the canonisation of civil law on contracts (c. 1290 CIC/1983) has had the consequence of transferring the preoccupation of the entities on this matter to the domain of civil law. Besides, and still connected to the above, is the tendency to attribute a merely pastoral relevance to their relationships, with little or no reference to the juridic aspects inherent in these relationships. It is a situation that is largely responsible for the crisis which does not uncommonly characterise some of these relationships as verified over the centuries; particularly in the relationship between dioceses and religious institutes. The issuance of various papal and conciliar exhortations before and after Vatican II, as well as the normative instructions and legal provisions contained in various juridic documents, most prominently cc. 271, 520, 681 and 790 of CIC/1983, has gone a

long way to dissipate some of the tensions of the past. However, the true nature of how the contractual relationship between ecclesiastical entities, including the attendant issues of conceptual understanding, civil status of ecclesiastical entities, resolution of contractual disputes, etc., remains a matter of investigative interest for the canonist. This is, in a nutshell, the substance of this research work. The conclusions arrived at offer the reader an insight into the available untapped resources within the ecclesiastical legal system, as well as some considerable possibilities which remain to be explored to the benefit of the subjects of canon law.

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