

CANON LAW UPDATE





























January 2025

DECREE OF THE HOLY FATHER FOR THE REMEMBRANCE IN THE PARTICULAR CHURCHES OF THEIR OWN SAINTS, BLESSEDS, VENERABLES AND SERVANTS OF GOD

16 November 2024

- -the Church publicly honours the Saints and Blesseds, on pre-established dates and in predetermined ways
- -not a matter of inserting a new memorial into the liturgical calendar, but of promoting with appropriate initiatives outside the liturgy, or of recalling within it, for example in the homily or at another time deemed appropriate, those figures who have characterized the local Christian path and spirituality.
- -the doc urges the particular Churches, starting from the coming Jubilee of 2025, to remember and honour these figures of holiness, every year on 9 November, the Feast of the Dedication of the Lateran Basilica.

- - an effort to honour the holy men and women who have shaped the faith of their communities.
- - the often-overlooked holiness of the poor, the sick, and the suffering
- -to remember both within and outside the liturgy. Homilies, educational programs, and community events could explore the lives of these saints-next-door, whose lives continue to be examples for people today.
- 12 saints, 7 Blessed, 11 venerables, 44 servants of God

Saints (15 Saints, 12 Blessed)	Birthplace	Death Place	Year of Death ▲
● SAINT Thomas, apostle	Israel 	India	72
● SAINT Bartholomew, apostle	Israel 	Albania 	I century
○ SAINT Pantaenus of Alexandria, layperson	Italy 	Egypt 	200
○ SAINT Severus of Vienne (Sévère DE VIENNE), priest	India	France 	455
● BLESSED Tommaso DA TOLENTINO, priest	Italy 	India	1321
○ BLESSED Odoric of Pordenone (Odorico DA PORDENONE / 和徳理), priest	Italy 	Italy 	1331
○ SAINT Francis Xavier (Francisco XAVIER / 方濟. 沙勿略), priest	Spain 	China 	1552
● BLESSED Afonso PACHECO, priest	Spain 	India	1583
● BLESSED António FRANCISCO, priest	Portugal 	India	1583
● BLESSED Francisco ARANHA, religious	Portugal 	India	1583
● BLESSED Pietro BERNO, priest	Switzerland 	India	1583
● BLESSED Rodolfo ACQUAVIVA, priest	Italy 	India	1583
● SAINT Gonçalo GARCIA (ゴンザロ・ガルシア), religious	India	Japan 	1597
● BLESSED Denis de la Nativité (Pierre BERTHELOT), priest	France 	Indonesia 	1638
● BLESSED Redento da Cruz (Tomás RODRIGUES DA CUNHA), religious	Portugal 	Indonesia 	1638
● SAINT John de Britto (João DE BRITO), priest	Portugal 	India	1693
○ SAINT Joseph VAZ, priest	India	Sri Lanka 	1711
● SAINT Lazarus Devasahayam PILLAI, layperson	India	India	1752
○ SAINT Kuriakose Elias CHAVARA (Syro-Malabar Rite), priest	India	India	1871
○ SAINT Mary of Jesus Crucified (Mariam BAOUARDY) (Greek-Melkite Rite), religious	Israel 	Palestine 	1878
○ BLESSED Mary of the Passion (Marie de la Passion / Helene-Marie-Philippine DE CHAPPOTIN), religious	France 	Italy 	1904
○ SAINT Mariam Thesia (Thesia CHIRAMEL MANKIDIYAN) (Syro-Malabar Rite), religious	India	India	1926
○ SAINT Alphonsa of the Immaculate Conception (Anna MUTTATHUPADATHU) (Syro-Malabar Rite), religious	India	India	1946
○ SAINT Euphrosia of the Sacred Heart (Rosa ELUVATHINGAL) (Syro-Malabar Rite), religious	India	India	1952
○ BLESSED Kunjachan (Augustine THEVARPARAMBIL) (Syro-Malabar Rite), priest	India	India	1973
● BLESSED Rani Maria (Mariam VATTALIL) (Syro-Malabar Rite), religious	India	India	1995
○ SAINT Teresa of CALCUTTA (Anjezë Gonxhe Bojaxhiu), religious	North Macedonia 	India	1997

Venerables

1. Joseph Alois Hartmann (Anastasius of Altwis), OFM. Cap., Apostolic vicar of Patna, from Switzerland, died in Patna on April 24, 1866, aged 63. Declared venerable on December 21, 1998
2. Veronica of the Passion (Sophia Leeves). Founder of the Sisters of the Apostolic Carmel, born in Constantinople on October 1, 1823, died on July 16, 1999, aged 93, in Bangalore, Declared venerable on July 8, 2014
3. Mary Jane Wilson (Maria of Saint Francis), Founder of the Franciscan Sisters of Our Lady of Victory, Born in Harihara, Karnataka and died in 1916 aged 76, at Madeira, Portugal. Declared venerable on October 9, 2013
4. Thomas Kurialacherry, Archbishop of Changanacherry and founder of the Sisters of Adoration of the Blessed Sacrament, Born in Champakulam, Changanacherry on January 14, 1873; died on June 2, 1925, at Rome. Declared venerable on April 2, 2011
5. Agnelo Gustavo Adolfo de Souza, priest of the Missionary Society of Saint Francis Xavier of Pilar, Goa, Born on June 21, 186 at Anjuna, Goa, died on November 20, 1927. Declared venerable on November 10, 1986
6. Varghese Payapilly Palakkappilly, Founder of the Sisters of the Destitute. Born on August 8, 1876 at Konthuruthy, Ernakulam, Kerala. Died on October 5, 1929, at Ernakulam. Declared venerable on March 3, 2016
7. Mathew Kadalikattil, founder of the Sacred Heart Congregation, Born on April 25, 1872, Edappady, Kerala. Died on May 23, 1935. Declared venerable on June 27, 2011
8. Fr. John Vincent, OCD, Born on July 19, 1862, in Spain. Died on February 27, 1943. Declared venerable on January 12, 1996

- 9. Fernanda Riva, member of the Canossian Daughters of Charity. Born on April 17, 192 at Monza, Milan. Died on January 22, 1956, at Bombay. Declared venerable on June 28, 2012

- 10. Augustine John Ukken, Founder of the Sisters of Charity of Trichur, Born on Dec 19, 1880 at Thrissur, Kerala. Died on October 13, 1956. Declared venerable on December 22, 2018

- 11. Zacarias Salterain Bizkarra (Zacarias of Saint Teresa), OCD, Born on November 5, 1887, in Spain. Died on May 23, 1957. Declared venerable on January 27, 2014

- 12. Pedro Landeta Azcueta (Aureliano of the Blessed Sacrament), OCD, Born on June 27, 1887, in Spain. Died on November 16, 1963 at Aluva, Kerala, Declared venerable on March 26, 1999.

- 13. Joseph Vithayathil, Co-founder of the Congregation of the Holy Family. Born on July 23, 1865 at at Puthenpally, Kerala. Died June 8, 1964, at Kuzhikkattussery. Declared venerable on December 14, 2015

- 14. Francesco Convertini, SDB, Born on August 29, 1898, at Marinelli, Italy. Died on February 11, 1976 at Krishnagar, West Bengal. Declared venerable on January 20, 2017

- 15. Stefano Ferrando, SDB, Bishop of Shillong and founder of the Missionary Sisters of Mary, Help of Christians. Born on September 28, 1895in Rossiglione, Genova, Italy. Died on June 20, 1978, in Genova, Italy. Declared venerable on March 3, 2016.

Servants of God

1. Fr. Nicolas-Michel Krick, MEP
2. Fr. Augustin-Etienne Bourry, MEP
3. Fr. Louis Savinien Dupuis, MEP
4. Thatipatri Gnanamma
5. Annammal Selvanayagam Pillai
6. Constant Lievens, SJ
7. Msgr. Francis Xavier Kroot, MHM
8. Mary Grace D'Lima (Teresa of Saint Rose of Lima)
9. Sr. Marie Gertrude Gros, SMMI
10. Augustine Pereira
11. Sr. Eliswa Vakayil
12. Mathew Makil
13. Fr. Silvio Pasquali, PIME
14. George Vakayil (Vakayilachan
15. Sebastian Lawrence Casimir Presentation Valiyathayil
16. Adelrich Benziger (Aloysius of Saint Mary)
17. Thomas Poothathil
18. Joseph Thamby, OFS
19. Joseph Panjikan
20. Geevarghese Mar Ivanios (Geevarghese Thomas Panickerveetil)
21. Constantine Vendrame, SDB
22. Sr. Dr. Mary Glowrey, JMJ (Mary of the Sacred Heart
23. Sr. Maria Celine Kannanaikal, UMI
24. Peter Reddy OFS, (Paul Chenappan Reddy or Peter Paradesi

- 25. Raymond Francis Camillus Mascarenhas
- 26. Lawrence Puliyanath
- 27. Mary Bernadette Prasad Kispotta
- 28. Fr. Antony Thachuparambil
- 29. Fr. Michael Koodalloor (Theophane of Kottappuram), OFM Cap
- 30. Fr. Antony Soosainather, CR
- 31. Fr. Adeodatus (Muthiyavila Valiyachan
- 32. Thommachan Puthenparampil
- 33. Mathew Kavukatt
- 34. Msgr. George Fernandes
- 35. Fr. Lourdu Xavier Savarirayan
- 36. Fr. Louis Marie Leveil, SJ
- 37. Paula Monnigmann (Petra) [Dinadassi]
- 38. Reynolds Purackal
- 39. Bishop Jerome Fernandez
- 40. Mary Celine Payyappilly
- 41. Fr. Ouseph Thekkekara (Canisius of Saint Teresa), CMI
- 42. Bishop Oreste Marengo, SDB
- 43. Bernhard Thanhauser (Fortunatus)
- 44. Marian Zelazek, SVD

APOSTOLIC LETTER Già da tempo (Long-standing Issue) IN THE FORM OF A "MOTU PROPRIO" OF THE SUPREME PONTIFF FRANCIS

16 April 2023

-Whereby Certain Norms of the Code of Canons of the Eastern Churches Are Amended Regarding Bishops Who Have Reached the Age of Eighty in the Synod of Bishops of Their Respective Churches *sui iuris*

- - Bishops who reach 80 years of age **lose their deliberative voting rights** in the Synod of Bishops for their Church *sui iuris*, including elections of Patriarchs, Bishops, and candidates for certain offices.
- -This rule does not apply to active Patriarchs or Eparchial Bishops still in office.
- -Canons 66, §1; 102, 149; and 183 of the Code of Canons of the Eastern Churches have been modified to reflect this change
- -Provisions allow Patriarchs to invite non-bishop hierarchs or experts to the Synod for consultation on specific matters, making sure their input is limited to expressing opinions without voting rights

**APOSTOLIC LETTER IN THE FORM OF A "MOTU PROPRIO" OF THE SUPREME PONTIFF
FRANCIS**

AMENDING CANONS 295–296 REGARDING PERSONAL PRELATURES

8 August 2023

- -It moved the supervision of personal prelatures (*e.g., Opus dei*) from the Dicastery for Bishops to the Dicastery for Clergy,
- As of now, only Opus Dei. A personal prelature could be established to serve healthcare professionals, itinerant workers, or diaspora communities with unique pastoral needs
- -*Ad charisma tuendum* had also changed the status of the leader of the Work, who no longer had the rank of bishop: he could no longer bear the attributes of a bishop and or exercise the authority of a bishop.
- -now assimilates personal prelatures into “public clerical associations of pontifical right.”

- -The prelate of a personal prelature is now considered to be a “moderator”—a title reserved for leaders of associations of the faithful, like other existing communities, such as the Emmanuel Community—who retains the authority of an ordinary. In other words, prelates will remain leaders with executive power, which allows them in particular to open seminaries and incardinate deacons and priests.
- -The text also recalls that the faithful belonging to a personal prelature remain under the jurisdiction of their local diocese, which remains the region’s natural authority.

APOSTOLIC LETTER IN THE FORM OF A "MOTU PROPRIO" OF THE SUPREME PONTIFF FRANCIS "Munus Tribunalis" BY WHICH THE PROPER LAW OF THE SUPREME TRIBUNAL OF THE APOSTOLIC SIGNATURA IS AMENDED

21 JUNE 2008

- -the highest judicial authority in the Catholic Church beside the Pope himself
- -Harmonises the proper law of the Apostolic Signatura (30 articles) with his 2022 reform of the Curia, "Praedicate evangelium".

The changes concern

- -the replacement of the word "clerics" with "presbyters" in Art. 1 of the Proper Law, considering what is established in art. 195 § 1 PE.
- -the replacement of the word "Dicastery" with the word "Tribunal" in Art. 3 and with the word "Apostolic Signatura" in Art. 32;

- -the replacement of the expression “issued by the Dicasteries of the Roman Curia” with the expression “issued by the Curial Institutions” in Art. 34;
- -the replacement of the expression “to promote and approve the establishment of inter-diocesan tribunals” with the expression “to approve the erection of tribunals of all kinds established by the bishops of several dioceses” in Article 35;
- -the replacement of the word “Dicastery” with “Curial Institutions” in Articles 79, 80, 81, 92 and 105.

By a chirograph

By a chirograph (formal, handwritten document or decree issued directly by the Pope), Pope Francis has instituted the Pontifical Committee for World Children's Day, led by Franciscan Father Enzo Fortunato, to oversee the pastoral organization and ecclesial animation of this new initiative.

-comprising of 19 articles

-20th November 2024

- **Goals of World Children's Day:** The celebration aims to:
 - Advocate for children's rights in the Church's pastoral mission.
 - Promote an evangelizing, child-focused Church community.
 - Encourage the Church to adopt the humility and openness of children.
 - Help children grow in faith and understanding of Jesus.
 - Highlight the Church as a nurturing mother in catechesis and worship.
- The committee will collaborate with local Churches and Episcopal Conferences to integrate these goals into ongoing pastoral care for children.

2. Comparison with Other Papal Documents

Type of Document	Purpose	Examples	Status/Impact
Encyclical	Addresses doctrinal, moral, or social issues, often to the whole Church or beyond.	<i>Laudato Si'</i> (2015), <i>Fratelli Tutti</i> (2020).	High theological and pastoral authority, widely distributed for reflection and implementation.
Apostolic Exhortation	Provides pastoral guidance, often following a Synod of Bishops.	<i>Evangelii Gaudium</i> (2013), <i>Amoris Laetitia</i> (2016).	Encourages implementation of specific pastoral practices; less doctrinally binding than encyclicals.
Apostolic Constitution	Used for significant legislative or doctrinal matters, such as defining Church law.	<i>Praedicate Evangelium</i> (2022).	Highest juridical authority; often reforms Church structures or disciplines.
Motu Proprio	Issued on the Pope's initiative to address specific issues or modify existing laws.	<i>Traditionis Custodes</i> (2021), <i>Vos Estis Lux Mundi</i> (2019).	Carries binding authority; frequently impacts canon law or administrative matters.
Chirograph	Used to establish commissions, update statutes, or regulate Church institutions.	Chirograph establishing the Pontifical Commission for the Protection of Minors (2014).	Binding authority, but typically limited to specific institutions or areas of Church governance.
Apostolic Letter	Addresses specific issues, often commemorative or pastoral in nature.	<i>Patris Corde</i> (2020) for the Year of St. Joseph.	Pastoral or administrative significance; may include juridical elements but generally less formal.
Decree	A specific directive implementing or enforcing Church law or administrative decisions.	Decree of Canonization.	High authority; focused on implementing decisions or formalizing actions within the Church.

Note of the DICASTERY FOR THE DOCTRINE OF THE FAITH ***GESTIS VERBISQUE*** On
the Validity of the Sacraments

2 February 2024

- -the doc urges the ministers to be faithful to the liturgical text, form and matter and intention, while administering the sacraments.
- -Anomalies and abuses *“I baptize you in the name of the Creator...”* and *“In the name of your dad and mom...we baptize you.”*
- -The Church Preserves the sacraments and the Church is Preserved by the Sacraments: The Church is the ‘minister’ of the Sacraments, but she does not own them. (no. 11)

- -The doc states, that because of their rootedness in Scripture and Tradition, the matter and the form of the Sacraments have never depended on, nor could they depend on, the will of individuals or specific communities. The Church's responsibility is not to determine these elements at someone's whim or pleasure, but—provided their substance is preserved, her task is to point them out authoritatively, in docility to the action of the Holy Spirit. (no. 15)
- Matter and form and the intention of the church should be preserved. Here, the issue of the minister's intention should be distinguished clearly from that of his personal faith and moral condition, which do not affect the validity of the gift of grace (no. 18)

- -The liturgy itself allows for the variety that keeps the Church from “rigid uniformity.” This is why the Second Vatican Council decreed that “provisions shall also be made, when revising the liturgical books, for legitimate variations and adaptations to different groups, regions, and peoples, especially in mission lands, provided that the substantial unity of the Roman Rite is preserved.” (no. 21).
- -the priest acts in persona Christi (representing Christ the Head) and nomine Ecclesiae (in the name of the Church).
- -The ars celebrandi (art of celebrating) should prioritize Christ’s presence, nurture active participation of the assembly, and adhere to liturgical norms, avoid extremes of rigid formalism or creativity.

The Dicastery for the Doctrine of the Faith's **Norms for Proceeding in the Discernment of Alleged Supernatural Phenomena** establish rules for how to evaluate alleged supernatural occurrences

- -The Norms came into effect on May 19, 2024, replacing the previous Norms Regarding the Manner of Proceeding in the Discernment of Presumed Apparitions or Revelations (of 1978).
 - -The revision of the 1978 Norms began in 2019 and involved various consultations envisioned by the then Congregation for the Doctrine of the Faith (Congresso, Consulta, Feria IV – *Wednesday the fourth day of the liturgical week, starting from Sunday*, and Plenaria)
- Some Bishops have wanted to make statements such as, “I confirm the absolute truth of the facts” and “the faithful must undoubtedly consider as true...”.

-since 1950, no more than six cases have been officially resolved, even though such phenomena have often increased without clear guidance and with the involvement of people from many Dioceses.

Possibly:

- Our Lady of Beauraing (Belgium, 1932–1933)
- Our Lady of Banneux (Belgium, 1933)
- Our Lady of Akita (Japan, 1973)
- Our Lady of Kibeho (Rwanda, 1981–1989)
- The Miracle of Lanciano (Italy, 8th Century, renewed recognition)
- Our Lady of Itapiranga (Brazil, 1994–1998)

-the doc comes out with the idea of concluding the discernment process not with a declaration of “de supernaturalitate” but with a “Nihil obstat,” etc which would allow the Bishop to draw pastoral benefit from the spiritual phenomenon.

Six possible conclusions

- **Nihil obstat** (“Nothing stands in the way.”): It is a declaration that a text, book, or teaching contains nothing contrary to the faith or morals of the Church.
- **Prae oculis habeatur**: “Let it be kept in mind” or “It should be borne in mind.” often used as a cautionary note or directive, reminding the faithful or Church authorities to consider specific points or principles while dealing with a matter.

- **Curatur** “It is ensured” or “It is taken care of.” This phrase typically refers to ensuring that a particular instruction or directive is carried out or implemented, especially concerning doctrinal or pastoral responsibilities.
- **Sub mandato:** “Under mandate” or “By mandate.” Indicates that an action, declaration, or decision is made or authorized under the explicit directive of a higher authority, often referring to the Pope, a bishop, or the Dicastery for the Doctrine of the Faith.
- **Prohibetur et obstruatur:** “It is prohibited and obstructed.”, is used to formally ban or block certain practices, teachings, or publications deemed contrary to the faith or harmful to the Church.
- **Declaratio de non supernaturalitate:** “Declaration of non-supernaturality.” This is a formal judgment issued by the Church stating that an alleged apparition, revelation, or miraculous event lacks evidence of supernatural origin. This does not necessarily mean it is fraudulent or harmful, but that it cannot be confirmed as supernatural by the ecclesiastical authorities.

Dicastery for Oriental Churches
Concerning Biritualism, Transfers of ascription to a given sui iuris Church (transitus ad aliam Ecclesiam sui iuris) and adaptation of rite

November 2024

- a very useful document from the Oriental Churches (shared with Episcopal Conferences), which provides insights and indications into biritualism, transfers of ascription, and the adaptation of rite. Given the growing diaspora of Eastern Catholics in Latin territories, these are cases one is increasingly likely to encounter.
- - Grant of Biritualism is an indult, justifiable when there are real and manifest pastoral needs
- -Tendency in Western countries that suffer from a shortage of clergy, to ascribe sacred ministers for the exclusive service of Latin rite communities, this is to be discouraged.

-Assurance that the cleric need to carry out his ministry for the benefit of the faithful of his own church sui iuris

1. Letter from the cleric

2. letter of request from the Hierarch or Ordinary in whose circumscription the applicant will exercise ministry in the rite other than his own, containing:

- the pastoral distinction of the priest in the ecclesiastical circumscription

- the preparation of the priest to celebrate the rite

- the community of the rite proper to the priest for which he cares, certifying that this ministry takes priority over that which he exercises on behalf o other faithful.

3. Letter of consent from the Ordinary or Hierarch of the priest (of his own rite).

-The Hierarch may ask the Latin Ordinary (if there is a shortage of priests)

-The Latin Ordinary may ask the Hierarch (if there is a shortage of priests)

-Indults of biritualism are granted to individuals (not groups) and ad tempus, with a maximum duration of five years, possibly (but never automatically) renewable by a new Rescript from the Dicastery, following a specific and motivated request, which should be sent before the expiration of the previous indult.

-in no case, should the indult of biritualism be considered as an insertion into the Church in whose rite one is asked to celebrate.

-Except in cases of extreme gravity, incardinating Eastern clerics into Latin dioceses should be avoided. This is all the more so because, as mentioned, an Eastern ecclesiastic cannot exercise his ministry exclusively, or even predominantly, in the Latin Church, with the sole exception of Eastern Churches with an abundance of clergy, in which case an agreement for fidei donum service could be stipulated with a maximum duration of five years.

TRANSFER OF CHURCH (TRANSITUS AD ALIAM ECCLESIAM SUI IURIS)

Two Scenarios

-Non-Catholic Oriental to Catholic Oriental

Given the current and ever-increasing risk that the many eastern Catholic faithful in the diaspora will be ‘Latinized,’ the current practice of the Dicastery for the eastern Churches, which is competent in this matter, is therefore not to grant transfers to the Latin Church for eastern Catholic faithful, except in the case of marriage (as provided for by cCEO can. 33) or for particular and serious reasons individually and restrictively assessed by the Dicastery itself. However, this does not prevent these Catholics, according to their own conscience, from participating, even actively, in the life of the Latin rite communities that they already frequent, especially where there are no communities of their own rite.

From one catholic sui iuris to another sui iuris or Latin

- -present a written petition, describing in detail the specific special motivations, not reducible exclusively to habit or ritual preference, that justify the granting of such a grace.
- -written approval of the Local Ordinary of the rite to which the faithful wishes to pass
- -Written consent of the Ordinary of the rite to which he or she belongs.

Updated version of CIC 1983

- https://canonlawabstracts.uk/html/code_of_canon_law.pdf (for a downloadable PDF file)
- https://canonlawabstracts.uk/html/code_of_canon_law.html (for a webpage version)

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Document

General Norms

- Canon 1.** The canons of this Code concern only the Latin Church.
- Canon 2.** For the most part the Code does not determine the rites to be observed in the celebration of liturgical actions. Accordingly, liturgical laws which have been in effect hitherto retain their force, except those which may be contrary to the canons of the Code.
- Canon 3.** The canons of the Code do not abrogate, nor do they derogate from, agreements entered into by the Apostolic See with nations or other civil entities. For this reason, these agreements continue in force as hitherto, notwithstanding any contrary provisions of this Code.
- Canon 4.** Acquired rights, and likewise privileges hitherto granted by the Apostolic See to either physical or juridical persons, which are still in use and have not been revoked, remain intact, unless they are expressly revoked by the canons of this Code.
- Canon 5.** §1 Universal or particular customs which have been in effect up to now but are contrary to the provisions of these canons and are reprobated in the canons of this Code, are completely suppressed, and they may not be allowed to revive in the future. Other contrary customs are also to be considered suppressed, unless the Code expressly provides otherwise.

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Canon Law Webinars January 29, 2025 and February 12, 2025; 2:00 PM ET 2

Dear Colleagues, You are invited to register for the following Canon Law Webinars. Registration is free of charge via the following links and...

Started by Louise Charbonneau @ Jan 21 · Most recent @ 1:31am

Baptism issue 12

Dear Canonists, One of our deacons decided to invite the father of his baby daughter to baptize her. It appears that the correct formula was...

Started by Very Rev. Joseph Tapella @ Jan 16 · Most recent @ Jan 17

Inter-diocesan Tribunal 3

Deal colleagues, Does anybody know the process to form an inter-diocesan tribunal? Although I know this type of tribunal exists, I am at a...

How do I join?

After reading this FAQ, if you want to join, you need simply send a message to: CLDG-CanonLaw+subscribe@groups.io. Before a new membership is approved, a group moderator will send a request for the following information:

Name

Religious Institute if applicable

Arch/diocese or Eparchy where you are located

For a student, indicate a sponsoring diocese or religious institute.

Office or ministry

Faculty granting you canonical degree and when

The name of a canonist who referred you and will serve as a first resource for you.

A short time later you will be notified of your acceptance into the group or asked to provide additional information. If you experience any problems, just message the group moderator and they will try to rectify matters.

All new members will begin their membership in a status known as “Moderated Postings”. This means that a group moderator will, for a period of time, see messages that are sent by a new member and will need to approve it before it goes out to the entire group. This allows the group to protect from messages sent in error (hitting reply by accident, or automated vacation messages), or to direct the new member to the message archives and library should a question or issue have been addressed in the recent past. This status is not meant in any way to censor good canonical questions or insights.