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◇ Apostolic Constitution "Praedicate Evangelium" on the Roman Curia and its service to the Church and the World

APOSTOLIC CONSTITUTION ON THE ROMAN CURIA AND ITS SERVICE TO THE CHURCH IN THE WORLD

PRAEDICATE EVANGELIUM

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I PREAMBLE

1. *Praedicate evangelium* (cf. *Mk* 16:15; *Mt* 10:7-8): this is the task that the Lord Jesus entrusted to his disciples. This mandate constitutes "*the first service that the Church can render to each person and to the whole of humanity in today's world*"[1]. 1] To this she has been called: to proclaim the Gospel of the Son of God, Christ the Lord, and with it to stir all peoples to the hearing of faith (cf. *Rom* 1:1-5; *Gal* 3:5). The Church fulfils her mandate above all when she bears witness, in word and deed, to the mercy which she herself has freely received. Our Lord and Master gave us an example of this when he washed his disciples' feet and said that we shall be blessed if we do likewise (cf. *Jn* 13:15-17). In this way, "*the evangelising community places itself through works and gestures in the daily life of others, shortens distances, lowers itself to the point of humiliation if necessary, and takes on human life, touching the suffering flesh of Christ in the people*"[2]. 2] By doing so, the people of God fulfil the command of the Lord, who, in asking them to proclaim the Gospel, urged them to care for their weaker, sicker and suffering brothers and sisters.

The missionary conversion of the Church

2. The "*missionary conversion*" of the Church[3] is destined to renew the Church according to the image of Christ's own mission of love. His disciples are therefore called to be "*the light of the world*" (*Mt* 5:14). This is the way in which the Church reflects the saving love of Christ who is the Light of the world (cf. *Jn* 8:12). She herself becomes more radiant when she brings men the supernatural gift of faith, "*the light that directs our path through time*", and when she serves the Gospel so that this light "*may grow to illuminate the present until it becomes the star that shows the horizons of our path, in a time when man is particularly in need of light*"[4].

3. In the context of the missionary nature of the Church, there is also the reform of the Roman Curia. This was the case at times when the longing for reform was felt most urgently, as happened in the 16th century with the Apostolic Constitution *Immensa aeterni Dei* of Sixtus V (1588) and in the 20th century with the Apostolic Constitution *Sapienti Consilio* of Pius X (1908). Once the Second Vatican Council was celebrated, Paul VI, referring explicitly to the wishes expressed by the Council Fathers [5], with the Apostolic Constitution *Regimini Ecclesiae universae* (1967), ordered and carried out a reform of the Curia.

Subsequently, John Paul II promulgated the Apostolic Constitution *Pastor bonus* (1988), in order to always promote communion in the whole body of the Church.

In continuity with these two recent reforms and with gratitude for the generous and competent service that over time so many members of the Curia have offered to the Roman Pontiff and to the universal Church, this new Apostolic Constitution proposes to better harmonise today's exercise of the Curia's service with the path of evangelisation that the Church, especially in this season, is living.

The Church: mystery of communion

4. For the reform of the Roman Curia it is important to bear in mind and to value another aspect of the mystery of the Church: in the Church, mission is so closely linked to communion that it can be said that the purpose of mission is precisely that "*of making known and allowing all to experience the 'new' communion which in the Son of God made man has entered the history of the world*"[6].

This life of communion gives the Church the face of *synodality*; a Church, that is, of mutual listening "*in which each has something to learn. The faithful people, the College of Bishops, the Bishop of Rome: each listening to the others, and all listening to the Holy Spirit, the Holy Spirit of Rome.*

Spirit of truth (cf. Jn 14:17), in order to know what he says to the Churches (cf. Rev 2:7)"[7]. 7] This synodality of the Church will then be understood as the "walking together of the flock of God along the paths of history towards Christ the Lord"[8]. It is a question of the mission of the Church, of that communion which is for the mission and is itself missionary.

The renewal of the Church and, in it, also of the Roman Curia, cannot but reflect this fundamental reciprocity so that the community of believers may come as close as possible to the experience of missionary communion lived by the Apostles with the Lord during his earthly life (cf. *Mk 3:14*) and, after Pentecost, under the action of the Holy Spirit, by the first community in Jerusalem (cf. *Acts 2:42*).

The service of the Primacy and the College of Bishops

5. Among these gifts given by the Spirit for the service of men, that of the Apostles stands out, whom the Lord chose and constituted as a stable "group", of which he placed Peter, chosen from among them, at the head[9]. 9] To the Apostles themselves he entrusted a mission that will last until the end of time. For this reason they took care to establish successors[10], so that, just as Peter and the other Apostles constituted, by the Lord's will, a single Apostolic College, so still today, in the Church, a hierarchically organised society[11], the Roman Pontiff, Peter's successor, and the Bishops, Peter's successors, are the successors, 11], the Roman Pontiff, Peter's successor, and the Bishops, successors of the Apostles, are united among themselves in a single episcopal body, to which the Bishops belong by virtue of sacramental consecration and through hierarchical communion with the head of the College and with its members, that is, with the College itself.

6. The Second Vatican Council teaches: *"Collegial unity also appears in the mutual relations of the individual Bishops with the particular Churches and with the universal Church. The Roman Pontiff, as the Successor of Peter, is the perpetual and visible principle and foundation of the unity both of the Bishops and of the multitude of the faithful. The individual Bishops, on the other hand, are the visible principle and foundation of unity in their particular Churches. These are formed in the image of the universal Church, and it is in them and from them that the one and only Catholic Church exists. Therefore, the individual Bishops represent their own Church, and all together with the Pope represent the universal Church in a bond of peace, love and unity"[13].*

7. It is important to emphasise that thanks to Divine Providence, in the course of time various Churches have been established in different places by the Apostles and their successors, and they have come together in different groups, especially the ancient patriarchal Churches. The emergence of Episcopal Conferences in the Latin Church represents one of the most recent forms in which the *communio Episcoporum* has expressed itself at the service of the *communio Ecclesiarum* based on the *communio fidelium*. Therefore, without prejudice to the power proper to the Bishop as pastor of the particular Church entrusted to him, the Episcopal Conferences, including their regional and continental Unions, together with the respective Eastern hierarchical structures are currently one of the most significant ways of expressing and serving ecclesial communion in the different regions together with the Roman Pontiff, guarantor of the unity of faith and communion[14].

The service of the Roman Curia

8. The Roman Curia is at the service of the Pope, who, as the successor of Peter, is the perpetual and visible principle and foundation of the unity both of the Bishops and of the multitude of the faithful[15]. By virtue of this bond, the work of the Roman Curia is also in organic relationship with the College of Bishops and with the individual Bishops, and also with the Episcopal Conferences and their regional and continental Unions, and the Eastern hierarchical structures, which are of great pastoral utility and express the affective and effective communion between the Bishops. The Roman Curia is not located between the Pope and the Bishops.

Bishops, but rather places itself at the service of both in ways that are proper to the nature of each.

9. The attention that the present Apostolic Constitution gives to Episcopal Conferences and, in a corresponding and appropriate way, to the Eastern hierarchical structures, is aimed at enhancing their potential[16], without them acting as an interposition between the Roman Pontiff and the Bishops, but rather being at their full service. The competencies assigned to them in the present dispositions are aimed at expressing the collegial dimension of the episcopal ministry and, indirectly, at strengthening ecclesial communion[17], by giving concrete form to the joint exercise of certain pastoral functions for the good of the faithful of the respective nations or of a given territory[18].

Every Christian is a missionary disciple

10. The Pope, Bishops and other ordained ministers are not the only evangelisers in the Church. They *"know that they have not been instituted by Christ to assume alone the entire burden of the Church's saving mission to the world"*[19]. Every Christian, by virtue of Baptism, is a disciple-missionary *"to the extent that he has encountered the love of God in Christ Jesus"*[20]. [20] This cannot but be taken into account in the updating of the Curia, whose reform, therefore, must provide for the involvement of laymen and women, also in roles of government and responsibility. Moreover, their presence and participation is indispensable, because they cooperate for the good of the whole Church[21] and, because of their family life, their knowledge of social realities and their faith that leads them to discover God's paths in the world, they can make valid contributions, especially when it comes to the promotion of the family and respect for the values of life and creation, the Gospel as leaven for temporal realities and discernment of the signs of the times.

Significance of the reform

11. The reform of the Roman Curia will be real and possible if it springs from an interior reform, through which we make our own *"the paradigm of the spirituality of the Council"*, expressed in the *"ancient story of the Good Samaritan"*[22], of the man who deviates from his path to make himself close to a half-dead man who does not belong to his people and whom he does not even know. We are dealing here with a spirituality that has its source in the love of God who loved us first, when we were still poor and sinners, and who reminds us that our duty is to serve our brothers and sisters like Christ, especially those most in need, and that the face of Christ can be seen in the face of every human being, especially the suffering man and woman (cf. Mt 25:40).

12. It must therefore be clear that *"reform is not an end in itself, but a means of giving strong Christian witness; of fostering a more effective evangelisation; of promoting a more fruitful ecumenical spirit; of encouraging a more constructive dialogue with all. The reform, strongly desired by the majority of Cardinals in the General Congregations prior to the Conclave, should further refine the identity of the Roman Curia itself, namely that of assisting the Successor of Peter in the exercise of his supreme pastoral office for the good and service of the universal Church and the particular Churches. This is an exercise that strengthens the unity of faith and the communion of the People of God, and promotes the Church's mission in the world. Certainly, achieving such a goal is not easy: it requires time, determination and above all the collaboration of all. But to achieve this, we must first of all entrust ourselves to the Holy Spirit, who is the true guide of the Church, imploring in prayer the gift of authentic discernment"*[23].

II

PRINCIPLES AND CRITERIA FOR THE SERVICE OF THE ROMAN CURIA

To make possible and effective the pastoral mission of the Roman Pontiff received from Christ the Lord and Shepherd, in his concern for the whole Church (cf. *Jn* 21:51ff), and to maintain and cultivate the relationship between the Petrine ministry and the ministry of all the Bishops, the Pope

"in the exercise of his supreme, full and immediate power over the whole Church, he avails himself of the Dicasteries of the Roman Curia, which therefore carry out their work in his name and in his authority, for the benefit of the Churches and in the service of the sacred pastors"[24]. In this way, the Curia is at the service of the Pope and the Bishops, who *"with the successor of Peter rule the house of the living God"*[25]. 25] The Curia exercises this service to the Bishops in their particular Churches with respect to the responsibility due to them as successors of the Apostles.

1. **Service to the Pope's mission.** The Roman Curia is primarily an instrument of service for the Successor of Peter to help him in his mission as *"perpetual and visible principle and foundation of the unity both of the Bishops and of the multitude of the faithful"*[26], for the benefit also of the Bishops, the particular Churches, the Episcopal Conferences and their regional and continental Unions, the Eastern hierarchical structures and other institutions and communities in the Church.

2. **Co-responsibility in the *communio*.** This reform proposes, in the spirit of a *"healthy decentralisation"*[27], to leave to the competence of the diocesan/eparchial pastors the faculty of resolving in the exercise of *"their own task as teachers"* and pastors[28] the questions they know well[29] and which do not affect the unity of doctrine, discipline and communion of the Church, always acting with that co-responsibility which is the fruit and expression of that specific *mysterium communionis* which is the Church[30].

3. **Service to the mission of the Bishops.** In the area of collaboration with the Bishops, the service which the Curia offers them consists, first of all, in recognizing and supporting the work which they do for the Gospel and the Church, in timely advice, in encouraging the pastoral conversion which they promote, in solidarity-based support for their evangelizing initiative and their preferential pastoral option for the poor, for the protection of minors and the vulnerable and for every contribution in favour of the human family, unity and peace; in short, for their initiatives so that peoples may have abundant life in Christ. This service of the Curia to the mission of the Bishops and to the *communio* is also proposed through the performance, in a fraternal spirit, of tasks of vigilance, support and increase of the affective and effective mutual communion of the Successor of Peter with the Bishops.

4. **Support for the particular Churches and their Bishops' Conferences and Eastern Hierarchical Structures.** The Catholic Church embraces a multitude of peoples, languages and cultures in the world and therefore has at her disposal a great treasure of effective experience in evangelization, which must not be lost. The Roman Curia, in its service for the good of the whole *communio*, is able to gather and elaborate from the presence of the Church in the world the wealth of such knowledge and experiences of the best initiatives and creative proposals concerning the evangelisation of the individual particular Churches, the Bishops' Conferences and the Eastern Hierarchical Structures and the way to act in the face of problems, challenges, as creative proposals. By gathering these experiences of the Church in its universality, it makes the particular Churches, the Bishops' Conferences and the Eastern Hierarchical Structures participate in them, as a support. For this type of exchange and dialogue, the visits *"ad limina Apostolorum"* and the reports presented by the Bishops concerning them are an important tool.

5. **Vicarious nature of the Roman Curia.** Every curial institution carries out its mission by virtue of the power received from the Roman Pontiff in whose name it acts with vicarious power in the exercise of its *munus primaziale*. For this reason, any member of the faithful may preside over a Department or Body, given their particular competence, power of governance and function.
6. **Spirituality.** The Roman Curia contributes to the Church's communion with the Lord only by cultivating the relationship of all its members with Christ Jesus, by spending itself with interior ardour in favour of God's plans and the gifts which the Holy Spirit gives to his Church, and by working for the vocation of all the baptised to holiness. It is necessary, therefore, that in all the curial institutions the service to the Church-mystery remain united to an experience of the covenant with God, manifested in common prayer, spiritual renewal and the periodic common celebration of the Eucharist. In the same way, starting from their encounter with Jesus Christ, the members of the Curia will carry out their task with the joyful awareness of being disciples-missionaries at the service of the whole People of God.
7. **Personal integrity and professionalism.** The face of Christ is reflected in the variety of the faces of his disciples who with their charisms are at the service of the Church's mission. Therefore, those who serve in the Curia are chosen from among Bishops, priests, deacons, members of Institutes of Consecrated Life and Societies of Apostolic Life, and lay people who are distinguished by their spiritual life, good pastoral experience, sobriety of life and love for the poor, spirit of communion and service, competence in the matters entrusted to them, and ability to discern the signs of the times. For this reason it is necessary to devote careful attention to the choice and formation of personnel, as well as to the organisation of work and the personal and professional growth of each individual.
8. **Collaboration between Dicasteries.** Communion and participation must be distinctive features of the internal workings of the Curia and of each of its institutions. The Roman Curia must be increasingly at the service of communion of life and operational unity around the Pastors of the universal Church. For this reason the heads of the Dicasteries meet periodically with the Roman Pontiff, individually and in joint meetings. Regular meetings foster transparency and concerted action to discuss the work plans of the Dicasteries and their implementation.
9. **Interdicasterial and intradicasterial meetings.** In interdicasterial meetings, which express the communion and cooperation existing in the Curia, issues involving several Dicasteries are dealt with. The Secretariat of State is responsible for convening such meetings, as it acts as the Papal Secretariat. Communion and collaboration are also manifested by the appropriate periodic meetings of the members of a Dicastery: plenaries, councils and congresses. This spirit should likewise animate the meetings of Bishops with the Dicasteries, either individually or collectively, as on the occasion of *ad limina Apostolorum* visits.
10. **Expression of catholicity.** The catholicity of the Church must be reflected in the choice of Cardinals, Bishops and other collaborators. All those who are invited to serve in the Roman Curia are a sign of communion and solidarity with the Roman Pontiff on the part of the Bishops and Superiors of Institutes of Consecrated Life and Societies of Apostolic Life, who make available to the Roman Curia qualified collaborators from different cultures.

11. **Reduction of the number of departments.** It was necessary to reduce the number of Departments by merging those whose purpose was very similar or complementary, and to rationalise their functions with the aim of avoiding overlapping competences and making their work more effective.

12. The Reform, as desired by Paul VI, intends first of all to ensure that in the Curia itself and in the whole Church, the spark of divine charity can *"set fire to the principles, doctrines and intentions which the Council has laid down, and which, thus inflamed with charity, can truly bring about in the Church and in the world that renewal of thought, activity, morals and moral strength and joy and hope, which was the very purpose of the Council"*[31].

III GENERAL RULES

Concept of the Roman

Curia Art. 1

The Roman Curia is the institution which the Roman Pontiff ordinarily uses in the exercise of his supreme pastoral office and his universal mission in the world. It is at the service of the Pope, the successor of Peter, and of the Bishops, the successors of the Apostles, according to the manner proper to the nature of each, fulfilling their function in a spirit of the Gospel, working for the good and in the service of communion, unity and the building up of the universal Church, and attending to the needs of the world in which the Church is called to fulfil her mission.

Pastoral nature of curial activities

Art. 2

Since all the members of the People of God, each according to his or her condition, take part in the mission of the Church, those who serve in the Roman Curia cooperate in a manner commensurate with their knowledge, competence and pastoral experience.

Article 3

The personnel working in the Roman Curia and the other institutions connected with the Holy See perform a pastoral service in support of the mission of the Roman Pontiff and the Bishops in their respective responsibilities towards the universal Church. This service must be animated and carried out with the highest sense of collaboration, co-responsibility and respect for the competence of others.

Article 4

The pastoral character of the curial service is nourished and enriched by a particular spirituality based on the relationship of mutual interiority that exists between the universal Church and the particular Church.

Article 5

The originality proper to the pastoral service of the Roman Curia demands that each one feels his or her vocation to an exemplary life before the Church and the world. This entails for everyone the demanding duty of being disciples-missionaries, showing an example of dedication, a spirit of piety, of welcoming those who turn to the Church and of service.

Article 6

In addition to their service in the Roman Curia, clerics should also attend to the care of souls, whenever possible and without prejudice to their office work, just as members of Institutes of Consecrated Life and Societies of Apostolic Life and lay people should collaborate in the pastoral activities of their own communities or other ecclesial realities, according to each one's abilities and possibilities.

Operating principles of the Roman

Curia Art. 7

§ For the proper functioning of each of the components of the Roman Curia it is indispensable that, in addition to dedication and rectitude, those who work in it are qualified. This implies professionalism, that is, competence and ability in the area in which one is called to work. This is formed and acquired over time, through experience, study and updating, but it is necessary to have adequate preparation in this regard from the outset.

§ The various components of the Roman Curia, each according to its nature and competence, should provide ongoing training for their personnel.

Article 8

§ The activity of each of the components of the Roman Curia must always be inspired by criteria of rationality and functionality, responding to situations as they arise over time and adapting to the needs of the universal Church and the particular Churches.

§ Functionality, aimed at offering the best and most effective service, requires that those who serve in the Roman Curia are always ready to perform their work as needed.

Article 9

§ Each Dicastery, Body or Office, in carrying out its particular service, is called, by the very reason for the mission in which it participates, to accomplish it by converging with the other Dicasteries, Bodies or Offices, in a dynamic of mutual collaboration, each according to its own competence, in constant interdependence and interconnection of activities.

§ This convergence should also be implemented within each Department, Body or Office by all, fulfilling their role in such a way that the work of each one favours disciplined and effective operation, beyond cultural, linguistic and national differences.

§ The provisions of §§ 1 and 2 also refer to the Secretariat of State with the specificity that is proper to it as Papal Secretariat.

Article 10

Each Dicastery, Organism or Office, in the exercise of its activities, shall make regular and faithful use of the bodies provided for in this Apostolic Constitution, such as the Congress, Ordinary and Plenary Sessions. Meetings of Heads of Dicasteries and interdicasteries should also be held regularly.

Article 11

The Labour Office of the Apostolic See is responsible for all matters concerning the work of personnel employed by the Roman Curia and related issues, according to its competence, in order to protect and promote the rights of employees, in accordance with the principles of the Church's social doctrine.

Structure of the Roman Curia

Article 12

§ The Roman Curia is composed of the Secretariat of State, the Dicastries and the Bodies, all of which are legally equal.

§ The term "Curial Institutions" means the units of the Roman Curia referred to in § 1.

§ The offices of the Roman Curia are the Prefecture of the Papal Household, the Office for the Liturgical Celebrations of the Supreme Pontiff and the Camerlengo of Holy Roman Church.

Article 13

§ Each Curial Institution is composed of a Prefect or equivalent, a suitable number of Members, one or more Secretaries who assist the Prefect, together with, but in a subordinate line, one or more Under-Secretaries, who are joined by various Officials and Consultors.

§ By reason of its particular nature or of a special law, a curial institution may have a structure different from that established in § 1.

Article 14

§ The Curial Institution shall be governed by the Prefect or his equivalent, who shall direct and represent it.

§ The Secretary, with the collaboration of the Under-Secretary or Under-Secretaries, shall assist the Prefect in dealing with the affairs of the Curial Institution and in directing the staff.

§ Officials, who as far as possible shall come from the different regions of the world so that the Roman Curia may reflect the universality of the Church, shall be recruited from among clerics, members of Institutes of Consecrated Life and Societies of Apostolic Life, and lay people who are distinguished by appropriate experience, knowledge confirmed by suitable qualifications, virtue and prudence. They shall be chosen according to objective and transparent criteria and have an adequate number of years of experience in pastoral activities.

§ The suitability of candidates for Officials is verified in an appropriate manner.

§ In the selection of clerics as Officials, an appropriate balance should be sought, as far as possible, between diocesans/eparchials and members of Institutes of Consecrated Life and Societies of Apostolic Life.

Article 15

The Members of the Curial Institutions are appointed from among the Cardinals residing both in and outside *Rome, to whom are* added, as particularly expert in the matters in question, some Bishops, especially diocesan/eparchial ones, as well as, according to the nature of the Dicastery, some priests and deacons, some members of Institutes of Consecrated Life and Societies of Apostolic Life and some lay faithful.

Article 16

The Consultors of the Curial Institutions and Offices are appointed from among the faithful who are distinguished by their knowledge, proven ability and prudence. Their identification and choice shall respect, as far as possible, the criterion of universality.

Article 17

§ The Prefect, or his equivalent, the Members, the Secretary, the Undersecretary and the other Major Officials assigned to Heads of Office, their equivalent and experts, as well as the Consultors, are appointed by the Roman Pontiff for a period of five years.

§ The Prefect and the Secretary, having reached the age laid down in the General Regulations of the Roman Curia, must present their resignation to the Roman Pontiff, who, having considered all matters, shall make the necessary arrangements.

§ Members who have reached the age of eighty years shall cease to hold office. However, those who belong to one of the curial institutions by reason of another office shall also cease to be Members.

§ As a rule, after a period of five years, clerical Officials and members of Institutes of Consecrated Life and Societies of Apostolic Life who have served in Curial Institutions and Offices shall return to pastoral care in their Diocese/Eparchy, or in the Institutes or Societies to which they belong. If the Superiors of the Roman Curia consider it opportune, the service may be extended for a further period of five years.

Article 18

§ In the event of a vacancy of the Apostolic See, all the Heads of Curial Institutions and Members cease to hold office. Exceptions to this are the Major Penitentiary, who continues to carry out the ordinary business within his competence, proposing to the College of Cardinals those matters which he would report to the Roman Pontiff, and the Alms Officer of His Holiness, who continues in the exercise of works of charity, according to the same criteria used during the pontificate, remaining in the employ of the College of Cardinals, until the election of the new Roman Pontiff.

§ During the vacancy of the See, the Secretaries are responsible for the ordinary government of the curial institutions, taking care only of ordinary administrative matters. Within three months of the election of the Roman Pontiff they must be confirmed in their office by him.

§ The Master of Papal Liturgical Celebrations assumes the duties provided for by the norms concerning the vacancy of the Apostolic See and the election of the Roman Pontiff.

Article 19

Each of the curial institutions and offices has its own current archive, in which the documents received and copies of those sent are registered and stored in an orderly, secure and appropriate manner.

Competence and procedure of curial institutions

Art. 20

The competence of the curial institutions is ordinarily determined by reason of the subject matter. It is possible, however, that competences may also be established for other reasons.

Article 21

Each of the curial institutions, within the scope of its competence:

1. deals with matters which by their nature or by provision of law are reserved to the Apostolic See;

2. deals with the affairs assigned by the Roman Pontiff;
3. examines questions and problems that exceed the scope of competence of individual diocesan/episcopal bishops or episcopal bodies (Eastern Hierarchical Conferences or Structures);
4. study the most serious problems of the present time, with the aim of promoting the Church's pastoral action in a more appropriate, coordinated and effective manner, always in agreement with and respecting the competences of the particular Churches, the Bishops' Conferences, their regional and continental Unions and the Eastern Hierarchical Structures;
5. promotes, fosters and encourages initiatives and proposals for the good of the universal Church;
6. examines and, if necessary, decides on matters which the faithful, using their right, refer directly to the Apostolic See.

Article 22

Any conflicts of competence between the Dicasteries and between them and the Secretariat of State must be submitted to the Supreme Tribunal of the Apostolic Signatura, unless the Roman Pontiff intends to provide otherwise.

Article 23

Each of the Curial Institutions deals with matters within its competence in accordance with universal law and with the specific law of the Roman Curia, and also in accordance with its own regulations, always applying the law with canonical equity, having regard and care for justice, for the good of the Church and for the salvation of souls.

Article 24

The Heads of the Curial Institutions or, in their stead, the Secretaries, shall be received personally by the Roman Pontiff in the form established by him in order to report regularly and frequently on current affairs, activities and programmes.

Article 25

It shall be the duty of the Head of Department, unless otherwise provided for individual Departments, to convene the Congress, consisting of himself, the Secretary, the Under-Secretary and, in the opinion of the Head of Department, all or part of the Officers:

1. to examine specific issues and identify the resolution with an immediate decision, or proposing to submit them to the ordinary or plenary Session or to an interdicasterial meeting, or to present them to the Roman Pontiff;
2. to assign to the Consultants or other experts matters requiring special study;
3. to examine requests for faculties and rescripts, according to the competencies of the Department.

Article 26

§ The Members of the Dicasteries shall meet in ordinary sessions and in plenary sessions.

§ For ordinary sessions concerning usual or frequent business, it is sufficient that the members of the dicastery residing in *Urbe* be summoned.

§ All the Members of the Dicastery are convoked to the Plenary Session. It is to be held every two years, unless the *Ordo servandus* of the Dicastery provides for a longer period of time, and always after the Roman Pontiff has been informed. To the Plenary Session are reserved the business and questions of greater importance, which result as such by reason of the proper nature of the Dicastery. It must also be appropriately convoked for matters of general principle and for those which the Head of Department deems it necessary to deal with in this way.

§ When planning the work of the Sessions, especially the plenary sessions requiring the presence of all Members, efforts should be made to rationalise travel, including the use of videoconferences and other means of communication that are sufficiently confidential and secure to allow effective joint work regardless of the actual physical presence in the same place.

§ The Secretary shall take part in all Sessions with voting rights.

Article 27

§ It is the duty of the Consultors and their equivalents to study the matter entrusted to them and to give their opinion on it, usually in writing.

§ When deemed necessary and in accordance with the nature of the Dicastery, the Consultors - all or part of them, given their specific competences - may be convoked collegially to examine particular questions and give their opinion.

§ 3. In individual cases, persons not listed in the list of counsellors may also be called upon to give advice if they are noted for their particular competence and experience in the matter to be dealt with.

Article 28

§ Affairs which are of mixed competence, i.e. of several Departments, shall be examined jointly by the Departments concerned.

§ The Head of the Department to which the matter was first referred shall convene the meeting either ex officio or at the request of another Department involved, in order to compare the various points of view and take a decision.

§ If the matter in question so requires, it shall be referred to the joint plenary session of the Dicasteries concerned.

§ The meeting shall be chaired by the Head of the Department that convened it, or by the Secretary if only Secretaries are present.

§ For the purpose of dealing with matters of mixed competence which require frequent mutual consultation, when it is deemed necessary, the Head of the Dicastery which first began to deal with the matter or to which the matter was first referred, with the prior approval of the Roman Pontiff, establishes an appropriate interdicasterial commission.

Article 29

§ The curial institution that prepares a general document, before submitting it to the Roman Pontiff, shall transmit the text to the other curial institutions involved, in order to receive possible observations, amendments and suggestions, with a view to perfecting it, so that, after comparing the different perspectives and evaluations, an agreement can be reached on its application.

§ Documents or statements on matters concerning relations with States and other subjects of international law shall require the prior authorisation of the Secretariat of State.

Article 30

A curial institution may not issue general laws or decrees having the force of law, nor may it derogate from the prescriptions of the universal law in force, except in individual and particular cases specifically approved by the Roman Pontiff.

Article 31

§ It is a mandatory norm that nothing is to be done about important or extraordinary matters before the head of a curial institution has communicated this to the Roman Pontiff.

§ 2. Decisions and resolutions concerning matters of major importance are to be submitted to the Roman Pontiff for approval, with the exception of decisions for which special faculties have been conferred on the curial institution and of judgments of the Tribunal of the Roman Rota and of the Supreme Tribunal of the Apostolic Signatura issued within the limits of their own competence.

§ With regard to the special faculties granted to each curial institution, the Prefect or equivalent is required to verify and evaluate periodically with the Roman Pontiff their efficacy, practicability, allocation within the Roman Curia and appropriateness for the universal Church.

Article 32

§ 1. Hierarchical appeals are received, examined and decided, in accordance with the norms of law, by the Curial Institutions competent for the matter in question. In case of doubt regarding the determination of competence the Supreme Tribunal of the Apostolic Signatura decides the matter.

§ Matters, which are to be dealt with by judicial means, shall be referred to the competent courts.

Article 33

The Curial Institutions shall collaborate, according to their respective specific competences, in the activity of the General Secretariat of the Synod, in view of what is established in the norms proper to the Synod itself, which shall offer effective collaboration to the Roman Pontiff, according to the ways established by the same or to be established, in matters of greater importance, for the good of the whole Church.

Meeting of the Heads of Curial

Institutions Art. 34

§ In order to foster greater coherence and transparency in the work of the Curia, by the disposition of the Roman Pontiff, the heads of the curial institutions are convoked regularly to discuss together the work plans of the individual institutions and their implementation; to coordinate common work; to give and receive information and examine questions of greater importance; to offer opinions and suggestions; to make decisions to be proposed to the Roman Pontiff.

§ The meetings are convened and coordinated by the Secretary of State in agreement with the Roman Pontiff.

Article 35

If the Roman Pontiff deems it opportune, the most important matters of a general nature, already discussed in the meeting of the Heads of Curial Institutions, may also be dealt with by the Cardinals gathered in Consistory, in accordance with their own law.

The Roman Curia at the service of the particular Churches

Article 36

§ 1. The curial institutions are to collaborate in the most important matters with the particular Churches, the Bishops' Conferences, their regional and continental Unions and the Eastern hierarchical structures.

§ 2. When the matter requires it, documents of a general nature of major importance or those which concern particular Churches in a special way should be prepared taking into account the opinion of the Bishops' Conferences, regional and continental Unions and Eastern Hierarchical Structures involved.

§ The curial institutions shall acknowledge promptly the requests presented to them by the particular Churches, examine them with diligence and solicitude and offer an adequate response as soon as possible.

Article 37

In matters concerning the particular Churches, the curial institutions shall consult the Papal Representatives exercising their functions there and shall not fail to notify them and the Bishops' Conferences and Eastern Hierarchical Structures of the decisions taken.

Ad limina Apostolorum" visit

Article 38

In accordance with tradition and according to the provisions of canon law, the Pastors of each particular Church shall make a visit "*ad limina Apostolorum*" at the appointed time.

Article 39

This visit has a particular importance for unity and communion in the life of the Church, since it constitutes the highest moment in the relations of the Pastors of each particular Church and of each Episcopal Conference and Eastern hierarchical structure with the Bishop of Rome. Indeed, in receiving his brothers in the episcopate, he discusses with them matters concerning the good of the Churches and the pastoral role of Bishops, and confirms and supports them in faith and charity. In this way the bonds of hierarchical communion are strengthened and both the catholicity of the Church and the unity of the College of Bishops are emphasized.

Article 40

§ The pastors of each particular Church called to participate in the visitation must prepare it with care and diligence, presenting to the Apostolic See, within the time indicated by the latter, a detailed report on the state of the diocese/parish entrusted to them, including a report on the financial and patrimonial situation.

§ The report, reconciling brevity with clarity, should be characterised by precision and concreteness in describing the real condition of the particular Church. It should also contain an evaluation of the support obtained from the curial institutions and express the expectations of the Curia itself regarding the work to be carried out in collaboration.

§ In order to facilitate the discussions, the pastors of the particular Churches shall attach to the detailed report a text summarising the main topics.

Article 41

The visit is divided into three main parts: a pilgrimage to the tombs of the Princes of the Apostles, a meeting with the Roman Pontiff and talks at the Dicasteries and Justice Bodies of the Roman Curia.

Article 42

§ The Prefects, or their equivalents, and the respective Secretaries of the Dicasteries and Bodies of Justice shall prepare themselves diligently for the meeting with the Pastors of the particular Churches, the Episcopal Conferences and the Oriental Hierarchical Structures by carefully examining the reports received from them.

§ In meeting with the pastors mentioned in § 1, the Prefects, or their equivalent, and the respective Secretaries of the Dicasteries and Bodies of Justice, through a frank and cordial dialogue, shall advise them, encourage them, and give them suggestions and suitable indications with a view to contributing to the good and development of the whole Church and to the observance of common discipline, gathering from them suggestions and indications to offer an ever more effective service.

Regulations

Art. 43

§ With regard to the way of proceeding, without prejudice to the prescriptions of the Codes in force, the principles and the criteria outlined in Part II and the norms established in this Apostolic Constitution, the General Regulations of the Roman Curia, that is, the set of common norms by which the order and manner of proceeding and dealing with business in the Curia and, where expressly provided for, in the Institutions connected with the Holy See, duly approved by the Roman Pontiff, are to be observed.

§ Every curial institution and every office must have its own *Ordo servandus*, that is, its own norms, approved by the Roman Pontiff, according to which it is to conduct its business.

IV

STATE SECRETARIAT

Article 44

The Secretariat of State, as the Papal Secretariat, closely assists the Roman Pontiff in the exercise of his supreme mission.

Article 45

§ It shall be headed by the Secretary of State.

§ It comprises three Sections: the Section for General Affairs, under the direction of the Substitute, with the assistance of the Councillor; the Section for Relations with States and International Organisations, under the direction of its Secretary, with the assistance of the Undersecretary and an Undersecretary for the multilateral sector; the Section for the Diplomatic Staff of the Holy See, under the direction of the Secretary for Papal Representations, with the assistance of an Undersecretary.

General Affairs Section Art.

46

The General Affairs Section is responsible, in particular, for dealing with the following matters relating to the daily service of the Roman Pontiff; to examine those matters which it is necessary to

to deal with matters outside the ordinary competence of the Curial Institutions and other bodies of the Apostolic See; to encourage coordination between these Dicasteries and bodies and offices without prejudice to their autonomy. It is responsible for carrying out all matters concerning the Representatives of States at the Holy See.

Article 47

It is also responsible for:

1° to draft and send the Apostolic Constitutions, Decretal Letters, Apostolic Letters, Epistles and other documents entrusted to it by the Roman Pontiff;

2° to ensure the publication of the acts and public documents of the Holy See in the Official Bulletin "*Acta Apostolicae Sedis*";

3° to give instructions to the Dicastery for Communication regarding official communications concerning both the acts of the Roman Pontiff and the activities of the Holy See;

4° keep the lead seal and the fisherman's ring.

Article 48

This Section is also responsible for:

1. take care of the periodic meetings of the Heads of Curial Institutions and the implementation of the relevant provisions;

2° to deal with all the acts concerning appointments made or approved by the Roman Pontiff concerning the Prefect, or equivalent, the Members, the Secretary, the Undersecretary or Undersecretaries and the Consultors of the Curial Institutions and Offices, of the Institutions connected with the Holy See or which refer to it, and those of the Diplomatic Staff;

3° to prepare the acts concerning Papal Honours;

4° to collect, coordinate and publish statistics concerning the life of the Church throughout the world.

Section for Relations with States and International Organisations

Art. 49

It is the task of the Section for Relations with States and International Organisations to attend to the affairs to be dealt with by the respective civil authorities.

It is responsible for:

1° to handle the Holy See's diplomatic and political relations with States and other subjects of international law and to deal with common affairs for the promotion of the good of the Church and of civil society, also through the stipulation of Concordats and other international Agreements, taking into account the opinion of the Episcopal bodies concerned;

2° to represent the Holy See at international intergovernmental organisations, as well as at multilateral intergovernmental conferences, availing itself, if necessary, of the collaboration of the competent Dicasteries and bodies of the Roman Curia;

3. to grant the *nulla osta* whenever a Dicastery or Body of the Roman Curia intends to publish a statement or document relating to international relations or relations with civil authorities.

Article 50

§ In particular circumstances, by order of the Roman Pontiff, this Section, having consulted the competent Dicasteries of the Roman Curia, shall carry out all matters concerning the provision of the particular Churches, as well as the establishment and change of the Churches and their Bodies.

§ In other cases, especially where a concordat regime is in force, it is the responsibility of the Church to deal with those matters that have to be dealt with by civil governments.

Article 51

§ 1 The Chamber shall be assisted by its own Council in dealing with specific questions.

§ Section 2 Stable commissions may, if necessary, be set up in the Section to deal with certain matters or general questions relating to the various continents and particular geographical areas.

Section for Diplomatic Staff of the Holy See Art. 52

§ The Section for the Diplomatic Staff of the Holy See shall deal with matters pertaining to persons serving in the diplomatic service of the Holy See, in particular their living and working conditions and their ongoing training. For

In carrying out his duties, the Secretary visits the offices of the Pontifical Representations and convenes and chairs meetings concerning their provisions.

§ The Section shall collaborate with the President of the Pontifical Ecclesiastical Academy with regard to the selection and training of candidates for the diplomatic service of the Holy See and shall maintain contact with retired diplomatic personnel.

§ The Section exercises its functions in close collaboration with the Section for General Affairs and the Section for Relations with States and International Organisations, each of which, according to its specific field, also deals with matters concerning Papal Representatives.

**V
DICASTERI
ES**

Dicastery for Evangelisation

Art. 53

§ The Dicastery is at the service of the work of evangelization so that Christ, the light of the Gentiles, may be known and witnessed to in word and deed and that His Mystical Body, the Church, may be built up. The Dicastery is competent for the fundamental questions of evangelization in the world and for the establishment, accompaniment and support of the new particular Churches, without prejudice to the competence of the Dicastery for the Eastern Churches.

§ The Dicastery is made up of two sections: one for fundamental questions of evangelisation in the world and the other for first evangelisation and the new particular Churches in the territories within its competence.

Article 54

The Dicastery for Evangelization is presided over directly by the Roman Pontiff. Each of the two Sections is governed in his name and by his authority by a Pro-Prefect, assisted in accordance with Article 14 § 2.

Section for fundamental questions of evangelisation in the world

Article 55

§ It is the task of the Section to study, in collaboration with the particular Churches, the Bishops' Conferences and the Eastern Hierarchical Structures, the Institutes of Consecrated Life and the Societies of Apostolic Life, the fundamental questions of evangelisation and the development of an effective

the proclamation of the Gospel by identifying appropriate forms, instruments and language. The Section gathers the most significant experiences in the field of evangelisation, making them available to the whole Church.

§ The Section encourages reflection on the history of evangelisation and mission, especially in its relationship with the political, social and cultural events that have marked and conditioned the preaching of the Gospel.

Article 56

§ By means of studies and exchanges of experience, the Section supports the particular Churches in the process of inculturation of the Good News of Jesus Christ in the various cultures and ethnic groups and in the evangelisation of these, and pays particular attention to popular piety.

§ 2. In promoting and supporting popular piety, the Section takes particular care of international shrines. The Section is responsible for the erection of international shrines and the approval of their statutes, in accordance with canonical provisions, and in collaboration with the diocesan/episcopal Bishops, the Bishops' Conferences and the Oriental Hierarchical Structures, to promote an organic pastoral care of the Shrines as propelling centres of permanent evangelisation.

Article 57

In the light of the political, social and cultural challenges, the Section:

1° it promotes evangelisation through discernment of the signs of the times and study of the socio-economic and environmental conditions of the recipients of the proclamation of the Gospel;

2° studies and promotes the renewing contribution of the Gospel in the encounter with cultures and with all that concerns the promotion of human dignity and religious freedom. In close collaboration with the particular Churches, the Bishops' Conferences and the Oriental Hierarchical Structures, it promotes and encourages the dissemination and implementation of the Church's Magisterium on the themes of the encounter of the Gospel with cultures. Since evangelisation implies a fundamental option for the poor, it oversees the *World Day of the Poor*;

3° assists and supports the initiatives of Bishops/Eparchies, Episcopal Conferences and Eastern hierarchical structures to proclaim the Gospel.

Article 58

§ The Section is competent for catechesis, placing itself at the service of the particular Churches in their duty to proclaim the Gospel of Jesus Christ to those who, having received Baptism, lead a Christian life in daily life, to those who, although they show a certain faith, do not know its foundations adequately, to those who feel the need to deepen more and better the teaching they have received, and to those who have abandoned the faith or do not profess it.

§ The Section shall ensure that catechetical instruction is given in an appropriate manner and that catechetical formation is conducted in accordance with the directives expressed by the Magisterium of the Church. It is also responsible for granting the prescribed confirmation of the Apostolic See for Catechisms and other writings relating to catechetical instruction, with the consent of the Dicastery for the Doctrine of the Faith.

Article 59

§ Since every member of the People of God, by virtue of the Baptism received, is a disciple-missionary of the Gospel, the Section supports the growth of this awareness and responsibility, so that each one may effectively collaborate in the missionary work with his daily life, through prayer, witness and works.

§ Evangelization is carried out in particular through the proclamation of divine mercy in a variety of ways and expressions. A special contribution to this end is made by the specific action of the Missionaries of Mercy, for whom the Section promotes and supports training and offers criteria for pastoral action.

Art. 60

§ In the context of evangelisation, the Section affirms and promotes religious freedom in all social and political spheres in the real world situations. In this regard, it also avails itself of the collaboration of the Secretariat of State.

§ As a way of evangelisation, it encourages and supports, in collaboration with the Dicastery for Interreligious Dialogue and the Dicastery for Culture and Education according to their specific competencies, opportunities for meeting and dialogue with members of other religions and those who profess no religion.

Section for First Evangelisation and New Particular Churches

Article 61

The Section supports the proclamation of the Gospel and the deepening of the life of faith in the territories of first evangelisation, and deals with all matters concerning the establishment of ecclesiastical circumscriptions or their modifications, as well as their provisioning, and performs other tasks in the same way as the Dicastery for Bishops does within the scope of its competence.

Article 62

The Section, according to the principle of just autonomy, supports the new particular Churches in the work of first evangelisation and growth, collaborating with the particular Churches, the Bishops' Conferences, the Institutes of Consecrated Life, the Societies of Apostolic Life, the associations, the ecclesial movements, the new communities and the ecclesial assistance bodies.

Article 63

The Section collaborates with Bishops, Episcopal Conferences, Institutes of Consecrated Life and Societies of Apostolic Life in fostering missionary vocations of clerics, members of Institutes of Consecrated Life and Societies of Apostolic Life and lay people, and in the formation of secular clergy and catechists in the territories subject to the Dicastery, without prejudice to the competencies of other Dicasteries in specific matters such as: the institutional formation of clerics, Institutes of Higher Learning, education and culture.

Article 64

§ The Section promotes the exchange of experiences within the new particular churches and between these and the churches that have been established for a longer period of time.

§ Accompany the integration of the new particular Churches, encouraging the others to support them in solidarity and fraternity.

§ It shall provide and organise courses of initial and ongoing formation for Bishops and their equivalents in the territories within its competence.

Article 65

To increase missionary cooperation, the Section:

- 1 It seeks to accompany the new particular Churches towards economic autonomy by helping to create the conditions for this;
- 2 helps to build up the necessary funds to support the new Particular Churches and to prepare the relevant staff for their collection and for cooperation with the other Particular Churches;
- 3 promotes the establishment of administrative and control bodies in the new particular Churches and their groupings to monitor the use of resources and the quality of investments;
- 4 supports the new Particular Churches in personnel management.

Article 66

The Section deals with everything that is established about the five-yearly reports and the "*ad limina Apostolorum*" visits of the particular Churches entrusted to its care.

Article 67

§ The Pontifical Missionary Societies are entrusted to the Section for First Evangelisation and the New Particular Churches: the Pontifical Society for the Propagation of the Faith, the Pontifical Society of St Peter Apostle, the Pontifical Society of the Missionary Childhood and the Pontifical Missionary Union, as instruments for promoting the missionary responsibility of every baptised person and for supporting the new particular Churches.

§ 2. The management of economic subsidies destined for missionary cooperation and their equitable distribution shall be entrusted to the Assistant Secretary of the Section as President of the Pontifical Mission Societies.

Article 68

Assets intended for missions are administered by a special Office, headed by the Deputy Secretary of the Section, without prejudice to the obligation to account for them to the Secretariat for the Economy.

Dicastery for the Doctrine of the Faith

Article 69

The task of the Dicastery for the Doctrine of the Faith is to assist the Roman Pontiff and the Bishops/Eparchies in proclaiming the Gospel throughout the world, promoting and safeguarding the integrity of Catholic doctrine on faith and morals, drawing on the deposit of faith and also seeking an ever deeper understanding of it in the face of new questions.

Article 70

The Dicastery is made up of two sections: the Doctrinal Section and the Disciplinary Section, each coordinated by a Secretary who assists the Prefect in the specific area of his competence.

Article 71

The Doctrinal Section promotes and supports study and reflection on the understanding of faith and morals and the development of theology in different cultures, in the light of correct doctrine and the challenges of the times, so as to offer answers, in the light of faith, to the questions and arguments that emerge with the progress of the sciences and the evolution of civilisations.

Article 72

§ With regard to the measures to be adopted for the protection of faith and morals, in order to preserve their integrity from errors in any way spread, the Doctrinal Section works in close contact with the Bishops/Eparchies, either as individuals or gathered in Episcopal Conferences or Particular Councils and Eastern Hierarchical Structures, in the exercise of their mission as authentic teachers and teachers of the faith, for which they are bound to safeguard and promote the integrity of the same faith.

§ This co-operation applies in particular to the authorisation to teach theological disciplines, for which the Section gives its opinion in accordance with the competence of the Dicastery for Culture and Education.

Article 73

To safeguard the truth of the faith and the integrity of morals, the Doctrinal Section:

1. examines writings and opinions that appear contrary or harmful to the correct faith and morals; seeks dialogue with their authors and presents the appropriate remedies, according to its own norms;
2. shall endeavour to ensure that there is no lack of adequate refutation of the dangerous errors and doctrines that are spread among the Christian people.

Article 74

It is for the Doctrinal Section to examine and judge, both in law and in fact, all that pertains to the *'privilegium fidei'* in the sphere of matrimony.

Article 75

Documents to be published by other Dicasteries, Organisms and Offices of the Roman Curia, regarding doctrine on faith and morals, must first be submitted to the opinion of the Doctrinal Section, which, through a procedure of comparison and understanding, will help to make appropriate decisions.

Article 76

§ The Disciplinary Section, through the Disciplinary Office, deals with offences reserved to the Dicastery and dealt with by it through the jurisdiction of the Supreme Apostolic Tribunal there.

established, proceeding to declare or impose canonical penalties in accordance with both common and proper law, without prejudice to the competence of the Apostolic Penitentiary.

§ In the crimes referred to in § 1, the Section, by mandate of the Roman Pontiff, shall judge the Cardinal Fathers, Patriarchs, Legates of the Apostolic See, Bishops/Eparchs and other natural persons in accordance with canonical provisions.

§ The Section shall promote appropriate training initiatives offered by the Dicastery to Ordinaries and legal practitioners, in order to foster a correct understanding and application of the canonical norms relating to its area of competence.

Article 77

The Pontifical Biblical Commission and the International Theological Commission are established within the Dicastery, both presided over by the Prefect. Each operates according to its own approved norms.

Article 78

§ The Pontifical Commission for the Protection of Minors is established within the Dicastery. Its task is to provide the Roman Pontiff with advice and counsel and to propose the most appropriate initiatives for the protection of minors and vulnerable persons.

§ 2. The Pontifical Commission shall assist diocesan/episcopal Bishops, Episcopal Conferences and Oriental Hierarchical Structures, Superiors of Institutes of Consecrated Life and Societies of Apostolic Life and their Conferences in developing appropriate strategies and procedures, through Guidelines to protect minors and vulnerable persons from sexual abuse and to provide an appropriate response to such conduct by clergy and members of Institutes of Consecrated Life and Societies of Apostolic Life, according to canonical norms and taking into account the requirements of civil law.

§ Members of the Pontifical Commission are appointed by the Roman Pontiff for a term of five years and are chosen from among clerics, members of Institutes of Consecrated Life and Societies of Apostolic Life and lay people of various nationalities who are distinguished by their knowledge, proven ability and pastoral experience.

§ The Pontifical Commission is presided over by a delegated President and a Secretary, both appointed by the Roman Pontiff for a period of five years.

§ The Pontifical Commission has its own Officials and operates according to its own approved norms.

Dicastery for the Service of Charity

Article 79

The Dicastery for the Service of Charity, also called the Apostolic Eremosynary, is a special expression of mercy and, starting from the option for the poor, the vulnerable and the excluded, it exercises in any part of the world the work of assistance and help towards them in the name of the Roman Pontiff, who in cases of particular indigence or other need, personally arranges the aid to be allocated.

Article 80

The Dicastery, under the guidance of the Prefect, the Alms Officer of His Holiness, in contact with other competent Dicasteries, makes concrete, through its activity, the solicitude and closeness of the Roman Pontiff, as Pastor of the universal Church, towards those who live in situations of indigence, marginalisation or poverty, as well as on the occasion of serious disasters.

Article 81

§ The Dicastery is competent to receive, seek and solicit free donations intended for the works of charity which the Roman Pontiff exercises towards those most in need.

§ The Elector of His Holiness also has the faculty to grant the Apostolic Blessing by means of duly authenticated diplomas on parchment paper.

Dicastery for the Eastern Churches

Article 82

§ The Dicastery deals with matters concerning the Eastern Catholic Churches *sui iuris*, as regards persons and things.

§ 2. Since some of these Churches, especially the ancient Patriarchal Churches, are of ancient tradition, the Dicastery will examine from time to time, after consulting, if necessary, the Dicasteries concerned, which questions in matters relating to internal government may be left to their higher Authorities, as an exception to the Code of Canons of the Eastern Churches.

Article 83

§ The following are Members by right of the Dicastery: the Patriarchs, the Major Archbishops of the Oriental Churches *sui iuris* and the Prefect of the Dicastery for the Promotion of Christian Unity.

§ As far as possible, the Consultors and Officials are to be chosen both from among the faithful of the Eastern rite of the various Churches *sui iuris* and from among the faithful of the Latin rite.

Article 84

§ The Dicastery is competent for all the proper affairs of the Eastern Churches that must be referred to the Apostolic See concerning: the structure and organization of the Churches; the exercise of the functions of teaching, sanctifying and governing; persons, their status, rights and duties. It also deals with everything that is established about the five-yearly reports and the visits "*ad limina Apostolorum*".

§ In view of § 1, the specific and exclusive competence of the Dicasteries for the Doctrine of the Faith, for the Causes of Saints, for Legislative Texts, of the Apostolic Penitentiary, of the Supreme Tribunal of the Apostolic Signatura and of the Tribunal of the Roman Rota always remains intact.

§ With regard to matters that also concern the faithful of the Latin Church, the Dicastery, if the importance of the matter so requires, must consult the Dicastery competent for the same matter with regard to the faithful of the Latin Church before proceeding.

Article 85

The Dicastery attentively follows the communities of Eastern faithful who are in the territorial Circumscriptions of the Latin Church. It provides for their spiritual needs by means of Visitators and also, as far as possible, by means of its own Hierarchy when the number of the faithful and the circumstances require it, after consulting the Dicastery competent for the establishment of particular Churches in the same territory.

Article 86

In regions where Eastern rites have long prevailed, the apostolate and missionary action depend exclusively on this Dicastery, even if they are carried out by missionaries of the Latin Church.

Article 87

The Dicastery proceeds by mutual agreement with the Dicastery for the Promotion of Christian Unity in matters that may concern relations with the non-Catholic Eastern Churches and also with the Dicastery for Interreligious Dialogue and the Dicastery for Culture and Education in matters that concern them.

Dicastery for Divine Worship and the Discipline of the Sacraments**Article 88**

The Dicastery for Divine Worship and the Discipline of the Sacraments promotes the sacred liturgy according to the renewal undertaken by the Second Vatican Council. The areas of its competence concern everything that by provision of law is incumbent upon the Apostolic See concerning the regulation and promotion of the sacred liturgy and the vigilance that the laws of the Church and the liturgical norms are faithfully observed everywhere.

Article 89

§ It is the task of the Dicastery to provide for the editing or revision and updating of typical editions of liturgical books.

§ 2. The Dicastery confirms the translations of liturgical books into current languages and gives *recognitio* to their appropriate adaptations to local cultures, legitimately approved by the Bishops' Conferences. It also grants *recognitio* to the particular Calendars, the Proprieties of Masses and of the Liturgy of the Hours of the particular Churches and of Institutes of Consecrated Life and Societies of Apostolic Life approved by the relevant competent authority.

§ The Dicastery assists the diocesan Bishops and the Bishops' Conferences in promoting, with effective and appropriate means, pastoral liturgical action, in particular with regard to the celebration of the Eucharist and the other sacraments and liturgical acts, so that the faithful may participate ever more actively. Together with the Bishops' Conferences, it encourages reflection on possible forms of inculturated liturgies and accompanies their contextualisation.

Art. 90

§ The Dicastery is responsible for the discipline of the sacraments and the juridical implications pertaining to their valid and licit celebration, as well as the sacramentals, without prejudice to the competence of the Dicastery for the Doctrine of the Faith.

§ It shall examine and grant requests for pardons and dispensations which in this matter exceed the competence of the diocesan Bishops.

Article 91

The Dicastery promotes and animates the periodic celebration of International Eucharistic Congresses and offers its collaboration in the celebration of National Eucharistic Congresses.

Article 92

The Dicastery deals with areas concerning liturgical life:

1. promoting liturgical training at various levels, including through multi-regional conferences;
2. supporting Commissions or Institutes set up to promote the liturgical apostolate, music, song and sacred art;
3. by establishing or approving the statutes of associations promoting such purposes of an international character.

Article 93

The Dicastery deals with the regulation and discipline of the sacred liturgy with regard to the extraordinary form of the Roman Rite.

Article 94

The Dicastery is responsible for safeguarding the cult of sacred relics, confirming the heavenly patrons and granting the title of Minor Basilica.

Article 95

The Dicastery collaborates with the diocesan Bishops so that the cultic expressions of pious exercises of the Christian people may be increased in accordance with the norms of the Church and in harmony with the sacred liturgy, recalling its principles and giving guidelines for their fruitful implementation in the particular Churches.

Article 96

The Dicastery assists the Bishops in their proper office of being the moderators, promoters and custodians of all the liturgical life of the Church entrusted to them, providing indications and suggestions to promote correct liturgical formation, so as to prevent and eliminate possible abuses.

Article 97

In order to carry out its tasks in the best possible way, the Dicastery, in addition to its Members and Consultors, avails itself of the collaboration and periodic comparison with the Episcopal Commissions for the Liturgy of the various Bishops' Conferences and with the International Committees for the translation of liturgical books into the languages common to several nations. It also makes careful use of the contribution in liturgical matters of the Institutes of Higher Ecclesiastical Studies.

Dicastery for the Causes of Saints

Article 98

The Dicastery for the Causes of Saints deals, according to the prescribed procedure, with everything that concerns the Causes of beatification and canonisation.

Article 99

§ The Dicastery gives special norms and assists the diocesan/eparchial Bishops, who are responsible for the instruction of the Cause, with advice and indications.

§ 2. Examines the files of cases already examined, checking that the procedure has been completed.

according to the norms and expressing a judgement on the merits of the causes themselves in order to submit them to the Roman Pontiff.

Article 100

The Dicastery supervises the application of the rules governing the administration of the Fund of the Causes' assets.

Article 101

The Dicastery establishes the canonical procedure to be followed to verify and declare the authenticity of sacred relics and to ensure their preservation.

Article 102

It is for the Dicastery to judge whether to grant the title of *Doctor of the Church* to a Saint, after obtaining the vote of the Dicastery for the Doctrine of the Faith on his eminent doctrine.

Dicastery for Bishops

Article 103

The Dicastery for Bishops is responsible for everything related to the establishment and provision of particular Churches and to the exercise of the episcopal office in the Latin Church, without prejudice to the competence of the Dicastery for Evangelisation.

Article 104

It is up to the Dicastery, after gathering the necessary elements and in collaboration with the Bishops and the Bishops' Conferences, to deal with the constitution of the particular Churches and their groupings, their division, unification, suppression and other changes, as well as that which concerns the erection of Military Ordinariates and the erection of Personal Ordinariates for the Anglican faithful who enter into full communion with the Catholic Church within the territorial boundaries of a given Episcopal Conference, after consultation with the Dicastery for the Doctrine of the Faith and with the Conference itself.

Article 105

§ The Dicastery shall see to all matters pertaining to the appointment of Bishops, diocesans and titulars, of Apostolic Administrators and, in general, to the provision of the particular Churches. It shall do so taking into consideration the proposals of the particular Churches, the Episcopal Conferences and the Pontifical Representations, and after consulting the members of the Presidency of the respective Episcopal Conference and the Metropolitan. In this process it also involves in appropriate forms members of the People of God of the Dioceses concerned.

§ The Dicastery, in agreement with the Bishops' Conferences and their regional and continental Unions, shall indicate the criteria for the selection of candidates. These criteria shall take into account the different cultural needs and be periodically evaluated.

§ The Dicastery shall also deal with the renunciation of Bishops from office, in accordance with canonical provisions.

Article 106

Whenever, for the establishment or modification of particular Churches and their groupings, as well as for the provision of particular Churches, it is necessary to deal with governments, the Dicastery shall proceed only after consulting the Section of the Secretariat of State for Relations with States and International Organisations and the Bishops' Conferences concerned.

Article 107

§ The Dicastery shall offer the Bishops every cooperation in the correct and fruitful exercise of the pastoral office entrusted to them.

§ In cases where special intervention is required for the proper exercise of the episcopal function of governance, if the Metropolitan or the Episcopal Conferences are unable to resolve the problem, it is the responsibility of the Dicastery, if necessary in agreement with the other competent Dicasteries, to call fraternal or apostolic visits and, proceeding in the same way, to evaluate the results and propose to the Roman Pontiff the decisions considered appropriate.

Article 108

It is the task of the Dicastery to prepare everything that refers to the visits '*ad limina Apostolorum*' of the particular Churches entrusted to its care. To this end, it examines the reports sent by the diocesan Bishops in accordance with the norm of Article 40; it assists the Bishops during their stay in *Rome* by making suitable arrangements for meetings with the Roman Pontiff, pilgrimages to the Papal Basilicas and other meetings; finally, once the visit has been completed, it transmits to them in writing the conclusions, suggestions and proposals of the Dicastery for the respective particular Churches and Episcopal Conferences.

Article 109

§ The Dicastery, without prejudice to the competence of the Dicastery for Evangelization, shall be responsible for the formation of new Bishops, making use of the assistance of Bishops of proven wisdom, prudence and experience, as well as of experts from the different areas of the universal Church.

§ The Dicastery shall periodically offer the Bishops opportunities for ongoing formation and refresher courses.

Article 110

The Dicastery carries out its activity in a spirit of service and in close collaboration with the Bishops' Conferences and their regional and continental Unions. It shall work towards them with regard to the celebration of Particular Councils and the establishment of Episcopal Conferences and the *recognitio* of their Statutes. It shall receive the acts and decrees of the aforementioned bodies, examine them and, after consulting the Dicasteries concerned, give the necessary *recognitio* to the decrees. Finally, it carries out what is established by the canonical dispositions concerning Ecclesiastical Provinces and Regions.

Article 111

§ The Pontifical Commission for Latin America is established within the Dicastery. Its task is to study questions concerning the life and development of these particular Churches, to assist the Dicasteries concerned in accordance with their competence, and to assist them with advice and financial means.

§ It is also responsible for fostering relations between international and national ecclesiastical institutions working for the regions of Latin America and the curial institutions.

Article 112

§ The President of the Commission is the Prefect of the Dicastery for Bishops, who is assisted by one or more Secretaries. He is assisted by one or more Secretaries, who are joined as Councillors by some Bishops chosen either from the Roman Curia or from the Churches of Latin America. The Secretary and the Councillors are appointed by the Roman Pontiff for five years.

§ The members of the Commission are chosen from within the curial institutions, the Latin American Episcopal Council, the Bishops of the Latin American regions and the institutions mentioned in the previous article. They are appointed by the Roman Pontiff for five years.

§ The Commission has its own officers.

Dicastery for the Clergy

Article 113

§ The Dicastery for the Clergy deals with everything that refers to the presbyters and deacons of the diocesan clergy concerning their persons, their pastoral ministry and what is necessary for their fruitful exercise. In such matters it offers the Bishops appropriate help.

§ The Dicastery manifests and implements the concern of the Apostolic See with regard to the formation of candidates for Holy Orders.

Article 114

§ The Dicastery assists the diocesan Bishops so that in their Churches the pastoral care of vocations to the ordained ministry is provided and in seminaries, established and directed according to the norms of law, the students are suitably educated with a solid human, spiritual, intellectual and pastoral formation.

§ In so far as the Holy See is competent by law, the Dicastery shall see to it that the community life and governance of seminaries are in conformity with the requirements of priestly formation and that superiors and teachers contribute as much as possible, by example and correct doctrine, to the formation of the personality of future ordained ministers.

§ It is the responsibility of the Dicastery to promote everything that concerns the formation of future clerics by means of special norms such as the *Ratio fundamentalis institutionis sacerdotalis* and the *Ratio fundamentalis institutionis diaconorum permanentium*, as well as other documents relating to ongoing formation.

§ It is the task of the Dicastery to confirm the *Ratio Institutionis Sacerdotalis Nationalis* issued by the Bishops' Conferences, as well as the establishment of interdiocesan seminaries and their statutes.

§ In order to guarantee and improve the quality of priestly formation, the Dicastery promotes the establishment of interdiocesan seminaries where diocesan seminaries cannot guarantee adequate formation with a sufficient number of candidates for the ordained ministry, the due quality of formators, teachers and spiritual directors, and the support of other necessary structures.

Article 115

§ The Dicastery offers assistance to diocesan Bishops and Episcopal Conferences in their respective areas of governance in all matters concerning the life, discipline, rights and obligations of clerics, and collaborates in their ongoing formation. It also ensures that diocesan Bishops or Episcopal Conferences provide for the maintenance and social security of clergy in accordance with the law.

§ It is competent to examine administratively any disputes and hierarchical appeals presented by clerics, including members of Institutes of Consecrated Life and Societies of Apostolic Life, concerning the exercise of their ministry, without prejudice to the provisions of Art. 28 § 1.

§ Study, with the help of the competent Dicasteries, the problems arising from the lack of priests, which in various parts of the world on the one hand deprives the People of God of the possibility of participating in the Eucharist and on the other undermines the sacramental structure of the Church herself. It therefore encourages Bishops and Bishops' Conferences to make a more appropriate distribution of clergy.

Article 116

§ It is the responsibility of the Dicastery to deal, in conformity with canonical provisions, with that which concerns the clerical status as such of all clerics, including members of Institutes of Consecrated Life.

and Societies of Apostolic Life and permanent deacons, in agreement with the competent Dicasteries when the circumstances require it.

§ The Dicastery is competent for cases of dispensation from the obligations assumed at ordination to the diaconate and presbyterate by diocesan clerics and members of Institutes of Consecrated Life and Societies of Apostolic Life, of the Latin Church and of the Eastern Churches.

Article 117

The Dicastery has jurisdiction over everything that pertains to the Holy See concerning personal Prelatures.

Article 118

The Dicastery deals with matters within the competence of the Holy See concerning:

1. the general discipline concerning the Diocesan Council for Economic Affairs, the Presbyteral Council, the College of Consultors, the Chapter of Canons, the Diocesan Pastoral Council, the Parishes, the Churches;
2. the associations of clerics and public clerical associations; to the latter it may grant the faculty of incardination, having consulted the competent Dicasteries and received the approval of the Roman Pontiff;
3. ecclesiastical archives;
4. the extinction of pious wills in general and of pious foundations.

Article 119

As far as the Holy See is concerned, the Dicastery deals with all matters concerning the ordering of ecclesiastical property, especially its proper administration, and grants the necessary licences and authorisations, without prejudice to the competence of the Dicasteries for Evangelisation, for the Oriental Churches and for Institutes of Consecrated Life and Societies of Apostolic Life.

Article 120

The Pontifical Work for Priestly Vocations and the Permanent Interdicasterial Commission for Formation to Holy Orders are established within the Dicastery and are chaired *ex officio* by the Prefect.

Dicastery for Institutes of Consecrated Life and Societies of Apostolic

Life Art. 121

It is the competence of the Dicastery to promote, animate and regulate the practice of the evangelical counsels, as lived out in approved forms of consecrated life, and also with regard to the life and activity of Societies of Apostolic Life throughout the Latin Church.

Article 122

§ It is the responsibility of the Dicastery to approve Institutes of Consecrated Life and Societies of Apostolic Life, to erect them and also to grant the licence for the validity of the erection of an Institute of Consecrated Life or Society of Apostolic Life of diocesan right by the Bishop.

§ Mergers, unions and suppressions of such Institutes of Consecrated Life and Societies of Apostolic Life are also reserved to the Dicastery.

§ The Dicastery is responsible for approving and regulating new forms of consecrated life in addition to those already recognised by law.

§ It is the task of the Dicastery to erect and suppress unions, confederations and federations of Institutes of Consecrated Life and Societies of Apostolic Life.

Article 123

The Dicastery shall ensure that Institutes of Consecrated Life and Societies of Apostolic Life progress in the following of Christ as proposed by the Gospel, according to the proper charism born of the spirit of the founder and the sound traditions, faithfully pursue their proper ends and contribute effectively to the building up of the Church and its mission in the world.

Article 124

§ In conformity with canonical norms, the Dicastery deals with matters within the competence of the Apostolic See concerning the life and activity of Institutes of Consecrated Life and Societies of Apostolic Life, in particular with regard to the following:

1. the approval of the Constitutions and their amendments;
2. ordinary government and member discipline;
3. the incorporation and training of members, including by means of special rules and guidelines;
4. temporal goods and their administration;
5. the apostolate;
6. extraordinary government measures.

§ They are also within the competence of the Dicastery, in accordance with the law:

1. the passage of a member to another approved form of consecrated life;
2. the extension of absence and exclaustation beyond the time limit granted by the Supreme Moderators;
3. the indult of exit of perpetually professed members from Institutes of Consecrated Life or Societies of Apostolic Life of Pontifical Right;
4. the imposed exclaustation;
5. confirmation of the decree of resignation of members and consideration of the relevant appeals.

Article 125

It is the responsibility of the Dicastery to erect the International Conferences of Major Superiors, to approve their statutes and to ensure that their activities are ordered to their own ends.

Article 126

§ The hermitic life and the *Ordo Virginum* are forms of consecrated life and as such are subject to the Dicastery.

§ It is the responsibility of the Dicastery to establish associations of *Ordines Virginum* at international level.

Article 127

The competence of the Dicastery also extends to Third Orders and to associations of the faithful erected with a view to becoming an Institute of Consecrated Life or a Society of Apostolic Life.

Dicastery for the Laity, the Family and Life

Article 128

§ The Dicastery for the Laity, the Family and Life is responsible for enhancing the apostolate of the lay faithful, the pastoral care of young people, of the family and its mission according to God's plan, of the elderly, and for the promotion and protection of life.

§ In pursuing its competences, the Dicastery shall maintain relations with the particular Churches, the Bishops' Conferences, their regional and continental Unions, the Oriental Hierarchical Structures and other ecclesial bodies, promoting exchanges between them and offering its collaboration so that the values and initiatives connected with these matters may be promoted.

Article 129

In animating and encouraging the promotion of the vocation and mission of the lay faithful in the Church and in the world, the Dicastery collaborates with the various lay ecclesial realities so that the lay faithful share in the pastoral care and governance of the Church both their experiences of faith in social realities and their secular skills.

Article 130

The Dicastery expresses the Church's special concern for young people, promoting their leading role in the midst of the world's challenges. It supports the initiatives of the Roman Pontiff in the field of youth ministry and is at the service of the Bishops' Conferences and Eastern hierarchical structures, international youth associations and movements, encouraging their collaboration and organising meetings at international level.

Article 131

The Dicastery works to deepen reflection on the relationship between man and woman in their respective specificity, reciprocity, complementarity and equal dignity. It contributes to the Church's reflection on the identity and mission of women and men in the Church and in society by promoting their participation, enhancing the specificities of women and men, and also by developing models of leadership roles for women in the Church.

Article 132

The Dicastery studies issues relating to cooperation between lay and ordained ministers in virtue of Baptism and the diversity of charisms and ministries, to foster in both an awareness of co-responsibility for the life and mission of the Church.

Article 133

It is the task of the Dicastery, in agreement with the other Dicasteries concerned, to evaluate and approve the proposals of the Bishops' Conferences concerning the establishment of new ministries and ecclesiastical offices to be entrusted to the laity, according to the needs of the particular Churches.

Article 134

Within the scope of its competence, the Dicastery accompanies the life and development of aggregations of the faithful and ecclesial movements; it recognises or erects, in conformity with the provisions of canon law, those that have an international character and approves their Statutes, without prejudice to the competence of the Secretariat of State; it also deals with any hierarchical appeals relating to the life of associations and the apostolate of the laity.

Article 135

The Dicastery promotes the pastoral care of marriage and the family on the basis of the teachings of the Church's Magisterium. It works to ensure recognition of the rights and duties of spouses and the family in the Church, society, the economy and politics. It promotes international meetings and events.

Article 136

In coordination with the Dicasteries for Evangelisation and for Culture and Education, the Dicastery supports the development and dissemination of models for the transmission of faith in families and encourages parents to a concrete life of faith in everyday life. It also promotes models of inclusion in pastoral care and school education.

Article 137

§ With the help of the Bishops' Conferences and the Oriental hierarchical structures, the Dicastery examines the variety of anthropological, socio-cultural and economic conditions in which couples and families live together.

§ The Dicastery studies and investigates, with the support of experts, the main causes of crises in marriages and families, with particular attention to the experiences of people involved in marital breakdown, especially with regard to children, in order to foster greater awareness of the value of the family and the role of parents in society and the Church.

§ It is the task of the Dicastery, in collaboration with the Bishops' Conferences and the Oriental Hierarchical Structures, to gather and propose models of pastoral accompaniment, formation of conscience and integration for civilly remarried divorcees and also for those who, in some cultures, live in polygamous situations.

Article 138

§ The Dicastery shall support initiatives in favour of responsible procreation and the protection of human life from conception to its natural end, bearing in mind the needs of the person in the various stages of development.

§ 2. The Dicastery promotes and encourages organisations and associations that help the family and individuals to welcome and responsibly cherish the gift of life, especially in the case of difficult pregnancies, and to prevent recourse to abortion. It also supports programmes and initiatives of particular Churches, Episcopal Conferences and Oriental Hierarchical Structures aimed at helping people involved in abortion.

Article 139

§ The Dicastery studies the principal problems of biomedicine and law relating to human life, in dialogue, on the basis of the Church's Magisterium, with the various theological disciplines and with other relevant sciences. It examines the developing theories relating to human life and the reality of the human race. In the study of these matters the Dicastery shall proceed in agreement with the Dicastery for the Doctrine of the Faith.

§ Likewise, it reflects on changes in social life, in order to promote the human person in his or her full and harmonious development, valuing progress and noting the drifts that hinder it at the cultural and social level.

Article 140

The Dicastery monitors the activities of Catholic institutions, associations, movements and organisations, both national and international, whose aim is to serve the good of the family.

Article 141

§ The Dicastery shall collaborate with the Pontifical Academy for Life in matters concerning the protection and promotion of human life and shall draw on its expertise.

§ The Dicastery collaborates with the "John Paul II Pontifical Theological Institute for the Sciences of Marriage and the Family", both with the central Section and with the other Sections and associated/connected Centres, to promote a common direction in the studies on marriage, family and life.

Dicastery for the Promotion of Christian Unity

Article 142

It is the responsibility of the Dicastery for the Promotion of Christian Unity to apply appropriate initiatives and activities to the ecumenical commitment, both within the Catholic Church and in relations with other Churches and Ecclesial Communities, to restore unity among Christians.

Article 143

§ It is the task of the Dicastery to implement the teachings of the Second Vatican Council and the post-conciliar Magisterium concerning ecumenism.

§ It is responsible for the correct interpretation and faithful application of the ecumenical principles and directives established to guide, coordinate and develop ecumenical activity.

§ 3. It encourages Catholic meetings and events, both national and international, to promote Christian unity.

§ It coordinates the ecumenical initiatives of other curial institutions, offices and institutions connected with the Holy See with other Churches and Ecclesial Communities.

Article 144

§ 1. Having previously submitted matters to the Roman Pontiff, the Dicastery maintains relations with the other Churches and Ecclesial Communities. It promotes theological dialogue and talks to foster unity with them, availing itself of the collaboration of experts.

§ It is up to the Dicastery to designate Catholic members of the theological dialogues, Catholic observers and delegates for the various ecumenical meetings. Whenever it seems appropriate, it invites observers, or "fraternal delegates" from other Churches and Ecclesial Communities to the most significant meetings and events of the Catholic Church.

§ The Dicastery also promotes ecumenical initiatives on a spiritual, pastoral and cultural level.

Article 145

§ Since the Dicastery, by its nature, often has to deal with matters of faith, it is necessary that it proceed in agreement with the Dicastery for the Doctrine of the Faith, especially when it has to issue public documents or declarations.

§ 2. In dealing with matters concerning the relations between the Eastern Catholic Churches and the Orthodox or Oriental Orthodox Churches, it shall cooperate with the Dicastery for the Oriental Churches and the Secretariat of State.

Article 146

In order to advance relations between Catholics and Jews, the Commission for Religious Relations with Judaism is established within the Dicastery. It is directed by the Prefect.

Dicastery for Interreligious Dialogue

Article 147

The Dicastery for Interreligious Dialogue promotes and regulates relations with members and groups of religions that are not included under the name of Christianity, with the exception of Judaism, for which the Dicastery for the Promotion of Christian Unity is responsible.

Article 148

The Dicastery works to ensure that dialogue with the followers of other religions takes place in an appropriate manner, with an attitude of listening, esteem and respect. It encourages various forms of relations with them so that, through the contribution of all, peace, freedom, social justice, the protection and safeguarding of creation, spiritual and moral values may be promoted.

Article 149

§ Aware that interreligious dialogue is achieved through action, theological exchange and spiritual experience, the Dicastery promotes a true search for God among all people. It encourages appropriate studies and conferences to develop mutual information and esteem, so that human dignity and the spiritual and moral riches of people may grow.

§ It is the task of the Dicastery to help Bishops/Eparchies in the formation of those engaged in interreligious dialogue.

Article 150

§ Recognising that there are different religious traditions that sincerely seek God, the Dicastery has specialised personnel for different areas.

§ In order to promote relations with members of different religious beliefs, Commissions are set up in the Dicastery, under the guidance of the Prefect and in collaboration with the Episcopal Conferences and the Oriental Hierarchical Structures concerned, including one to promote relations with Muslims from a religious point of view.

Article 151

In the exercise of its functions, the Dicastery, when the matter requires it, shall proceed in agreement with the Dicastery for the Doctrine of the Faith and, if necessary, with the Dicasteries for the Oriental Churches and for Evangelisation.

Article 152

§ In carrying out its functions, the Dicastery shall proceed and plan its initiatives in agreement with the particular Churches, the Bishops' Conferences, their regional and continental Unions and the Eastern Hierarchical Structures.

§ The Dicastery also encourages the particular Churches to undertake initiatives in the field of interreligious dialogue.

Department for Culture and Education

Article 153

§ The Dicastery for Culture and Education works for the development of human values in people within the horizon of Christian anthropology, contributing to the full realisation of the following of Jesus Christ.

§ The Dicastery is made up of the Section for Culture, which is dedicated to the promotion of culture, pastoral animation and the valorisation of the cultural heritage, and the Section for Education, which develops the fundamental principles of education with reference to schools, Catholic and ecclesiastical institutes of higher learning and research and is competent for hierarchical appeals in these matters.

Article 154

The Section for Culture promotes and sustains relations between the Holy See and the world of culture, confronting the many requests emerging from it and especially encouraging dialogue as an indispensable means of true encounter, reciprocal interaction and mutual enrichment, so that the various cultures may become increasingly open to the Gospel as well as the Christian faith in their regard, and so that lovers of the arts, literature and the sciences, of technology and sport may know and feel recognised by the Church as persons at the service of the sincere search for the true, the good and the beautiful.

Article 155

The Section for Culture offers its help and cooperation to ensure that diocesan/episcopal Bishops, Bishops' Conferences and Oriental hierarchical structures protect and preserve the historical heritage, particularly the legal documents and instruments concerning and attesting to the life and pastoral care of ecclesial realities, as well as the artistic and cultural heritage, to be preserved with the utmost diligence in archives, libraries and museums, churches and other buildings to be available to all those who are interested.

Article 156

§ The Section for Culture promotes and encourages dialogue between the many cultures present within the Church, thus fostering mutual enrichment.

§ 2. It endeavours to ensure that diocesan/episcopal Bishops, Bishops' Conferences and Oriental hierarchical structures value and protect local cultures with their heritage of wisdom and spirituality as a wealth for the whole of humanity.

Article 157

§ The Section for Culture shall take appropriate initiatives in the field of culture; it shall monitor the projects undertaken by the appropriate institutions of the Church and, where necessary, offer them its collaboration, without prejudice to the autonomy of their respective research programmes.

§ In agreement with the Secretariat of State, it shall take an interest in and follow the action programmes undertaken by States and international organisations to promote culture and the enhancement of cultural heritage and, in these areas, it shall participate, as appropriate, in international fora, specialised conferences and promote or support congresses.

Article 158

The Section for Culture establishes and promotes initiatives for dialogue with those who, while not professing a particular religion, sincerely seek an encounter with the Truth of God, and also demonstrates the Church's pastoral concern for those who do not profess any creed.

Article 159

§ The Section for Education works together with the diocesan/episcopal bishops, the Bishops' Conferences and the Eastern hierarchical structures so that the fundamental principles of education, especially Catholic education, are received and deepened so that they can be implemented contextually and culturally.

§ 2. It supports diocesan/episcopal Bishops, Episcopal Conferences and Oriental Hierarchical Structures who, for the promotion of the Catholic identity of schools and Institutes of Higher Studies, may issue norms defining their criteria in a particular cultural context. Together with them, it shall ensure that the integrity of the Catholic faith is safeguarded in doctrinal teaching.

Article 160

§ The Section for Education supports the diocesan/eparchial Bishops, the Bishops' Conferences and the Eastern Hierarchical Structures in establishing the norms according to which Catholic schools of all levels are to be built and in which educational pastoral care is also to be provided as part of evangelisation.

§ It promotes the teaching of the Catholic religion in schools.

Article 161

§ The Section for Education shall co-operate with the diocesan/episcopal Bishops, the Bishops' Conferences and the Oriental Hierarchical Structures in promoting in the whole Church the establishment and development of a sufficient and qualified number of ecclesiastical and Catholic Institutes of Higher Studies and other Institutes of Study, in which sacred disciplines, humanistic and scientific studies are deepened and promoted, taking into account Christian truth, so that students are adequately trained to fulfil their roles in the Church and society.

§ It is competent to take the necessary steps for the recognition by States of academic degrees awarded in the name of the Holy See.

§ It is the competent authority to approve and erect Institutes of Higher Studies and other ecclesiastical academic institutions, to approve their statutes and to oversee their observance, also in relations with civil authorities. As far as Catholic Institutes of Higher Studies are concerned, it is responsible for those matters which, according to the law, fall within the competence of the Holy See.

§ It shall promote cooperation between ecclesiastical and Catholic institutes of higher education and their associations.

§ It is competent to issue the nulla osta that teachers need in order to be able to teach theological disciplines, in accordance with Article 72 § 2.

§ It collaborates with the other competent Dicasteries in supporting diocesan/episcopal Bishops and other Ordinaries/Gerarchs, Episcopal Conferences and Oriental Hierarchical Structures in the academic formation of clerics, members of Institutes of Consecrated Life and Societies of Apostolic Life and lay people preparing for service in the Church.

Article 162

The Dicastery for Culture and Education also coordinates the activity of some Pontifical Academies, some of which are of ancient foundation, in which the major international personalities of the theological and humanistic sciences are co-opted, chosen from among believers and non-believers. These are currently: the Pontifical Academy of Fine Arts and Letters of the Virtuous at the Pantheon; the Pontifical Roman Academy of Archaeology; the Pontifical Academy of Theology; the Pontifical Academy of St Thomas; the Pontifical International Marian Academy; the Pontifical Academy *Cultorum Martyrum*; the Pontifical Academy of Latinity.

Dicastery for the Service of Integral Human Development**Article****163**

§ The Dicastery for the Service of Integral Human Development has the task of promoting the human person and his or her God-given dignity, human rights, health, justice and peace. It is primarily concerned with issues related to the economy and work, care for creation and the earth as a "common home", migration and humanitarian emergencies.

§ It deepens and disseminates the Church's social teaching on integral human development and recognises and interprets in the light of the Gospel the needs and concerns of the human race of its time and of the future.

§ 3. It supports the particular Churches, the Bishops' Conferences, their regional and continental Unions and the Eastern Hierarchical Structures in the field of integral human promotion, recognising their contribution.

§ It makes use of the contribution of experts belonging to Institutes of Consecrated Life and Societies of Apostolic Life and of development and humanitarian intervention bodies. It collaborates with representatives of civil society and international bodies, with due respect for the competencies of the Secretariat of State.

Article 164

The Dicastery, in collaboration with the Bishops' Conferences, their regional and continental Unions and the Oriental Hierarchical Structures, accompanies processes of implementation of the Magisterium of the Church in the areas of protection and integral development of the environment, cooperating with members of other Christian denominations and other religions, with Authorities and civil Organisations and International Bodies.

Article 165

In its work to promote justice and peace, the Dicastery:

1. is actively engaged in conflict prevention and resolution, including by identifying and analysing, in agreement with the Secretariat of State and with the involvement of the Bishops' Conferences and the Eastern Hierarchical Structures, possible situations that could provoke conflicts;
2. undertakes to defend and promote the dignity and fundamental rights of the human person as well as social, economic and political rights;
3. supports initiatives against human trafficking, forced prostitution, exploitation of minors and vulnerable people and various forms of slavery and torture and works to ensure that the international community is attentive and sensitive to the treatment of prisoners and their living conditions and works towards the abolition of the death penalty;
4. shall endeavour to ensure that effective and appropriate material and spiritual assistance is offered in the particular Churches - if necessary also through appropriate pastoral structures - to migrants, refugees, displaced persons and other subjects of human mobility in need of specific pastoral care.

Article 166

§ The Dicastery promotes in the particular Churches the pastoral care of seafarers, both at sea and in ports, especially through the *Work of the Apostleship of the Sea*, of which it exercises the direction.

§ It shall show the same concern for those who are employed or work in airports or aircraft.

Article 167

The Dicastery, in collaboration with the Bishops' Conferences, their regional and continental Unions and the Eastern Hierarchical Structures, promotes the fight against poverty, working with national and international cooperation institutes to achieve integral human development. It encourages initiatives against corruption and in favour of good governance, so as to serve the public interest and increase confidence in the international community.

Article 168

The Dicastery promotes and defends fair models of economics and sober lifestyles, especially by promoting initiatives against the economic and social exploitation of poor countries, asymmetric trade relations, financial speculation and development models that create exclusion.

Article 169

The Dicastery works in collaboration with the diocesan/episcopal Bishops, the Bishops' Conferences and the Eastern Hierarchical Structures in order to increase sensitivity for peace, commitment to justice and solidarity towards the weakest and socially fragile people, especially on the occasion of *World Days*.

Article 170

The Dicastery, together with the Bishops' Conferences, their regional and continental Unions and the Eastern Hierarchical Structures, analyses the main causes of migration and flight from the countries of origin, working to remove them; it promotes solidarity and integration initiatives in the host countries. It cooperates, in agreement with the Secretariat of State, with development and humanitarian agencies and international organisations in the drafting and adoption of regulations in favour of refugees, asylum seekers and migrants.

Article 171

The Dicastery promotes and encourages a just and integral health care. It supports the initiatives of dioceses/parishes, Institutes of Consecrated Life, Societies of Apostolic Life, *Caritas* and lay associations to avoid the marginalisation of the sick and disabled, and the lack of care due to lack of personnel, hospital equipment and supply of medicines in poor countries. It pays attention to the lack of research in the fight against disease.

Article 172

§ The Dicastery collaborates with the Secretariat of State also by participating in the Delegations of the Holy See in intergovernmental meetings on matters within its competence.

§ It shall maintain close relations with the Secretariat of State, especially when it intends to express itself publicly, by means of documents or statements, on matters relating to relations with civil governments and other subjects of international law.

Article 173

The Dicastery works with the Holy See's humanitarian aid works in crisis areas, cooperating with the Church's humanitarian and development agencies.

Article 174

§ The Dicastery shall maintain a close relationship with the Pontifical Academy of Social Sciences and the Pontifical Academy for Life, taking into account their Statutes.

§ 2. It is competent with regard to *Caritas Internationalis* and the International Catholic Migration Commission, according to their Statutes.

§ 3. It shall exercise the powers reserved by law to the Holy See in the establishment and supervision of international charitable associations and of the Funds set up for the same purposes, in accordance with the provisions of their Statutes and in compliance with the regulations in force.

Department for Legislative Texts

Article 175

§ The Dicastery for Legislative Texts promotes and spreads in the Church the knowledge and acceptance of the Canon Law of the Latin Church and that of the Eastern Churches and offers assistance for its correct application.

§ He carries out his duties in the service of the Roman Pontiff, of the curial institutions and offices, of the diocesan/eparchal Bishops, of the Episcopal Conferences, of the Eastern hierarchical structures and also of the supreme Moderators of the Institutes of Consecrated Life and of the Societies of Apostolic Life of Pontifical Right.

§ In the performance of its tasks it shall be assisted by canonists from different cultures and working on different continents.

Article 176

It is the task of this Dicastery to formulate the authentic interpretation of the laws of the Church, approved in specific form by the Roman Pontiff, as Supreme Lawgiver and Interpreter, after having consulted in matters of greater importance the curial institutions and the competent offices of the Roman Curia on the individual matters under consideration.

Article 177

Where there is a doubt of law that does not require an authentic interpretation, the Dicastery may offer appropriate clarification of the meaning of the norms by means of an interpretation formulated in accordance with the criteria laid down by canonical legislation. These clarifications may take the form of Declarations or Explanatory Notes.

Article 178

The Dicastery, studying the existing legislation of the Latin Church and of the Eastern Churches and in accordance with the requests it receives from ecclesial practice, examines the possible presence of *lacunae legis* and presents to the Roman Pontiff suitable proposals for overcoming them. It also verifies any need to update the existing legislation and suggests amendments, ensuring the harmony and effectiveness of the law.

Article 179

The Dicastery assists the curial institutions in the preparation of general executive decrees, instructions and other texts of a normative nature, so that they conform to the prescriptions of the universal law in force and are drawn up in due legal form.

Article 180

General decrees issued by Plenary Councils or Episcopal Conferences and Eastern Hierarchical Structures are submitted to this Dicastery by the Dicastery competent to grant *recognitio*, for examination from the legal point of view.

Art. 181

The Dicastery, at the request of those concerned, shall determine whether the laws and general decrees issued by legislators inferior to the Roman Pontiff are in conformity with the universal law of the Church.

Article 182

§ The Dicastery promotes the study of the Canon Law of the Latin Church and of the Eastern Churches and of other legislative texts by organising interdicasterial meetings, conferences and by promoting associations of international and national canonists.

§ The Dicastery pays particular attention to correct canonical practice, so that the Law in the Church is adequately understood and correctly applied; likewise, when necessary, it warns the competent authority of the emergence of illegitimate practices and offers advice in this regard.

Dicastery for Communication**Article 183**

The Dicastery for Communication deals with the entire communication system of the Apostolic See and, in structural unity and with respect for the relative operational characteristics, unifies all the realities of the Holy See in the field of communication, so that the entire system responds coherently to the needs of the evangelising mission of the Church in a context characterised by the presence and development of digital media, by the factors of convergence and interactivity.

Article 184

The Dicastery provides for the needs of the Church's evangelising mission using the production models, technological innovations and forms of communication currently available and those that may develop in the future.

Article 185

In addition to the explicitly operational functions assigned to it, the Dicastery also deepens and develops the theological and pastoral aspects of the Church's communicative activity. In this sense, it works, also at the educational level, to ensure that Communication is not reduced to purely technological and instrumental concepts.

Article 186

It is the task of the Dicastery to ensure that the faithful are increasingly aware of the duty incumbent on each individual to ensure that the many instruments of communication are at the disposal of the Church's pastoral mission, at the service of the growth of civilisation and morals; is dedicated to raising awareness especially on the occasion of the celebration of *World Communications Day*.

Article 187

In order to carry out its activities, the Dicastery makes use of the connectivity and network infrastructures of the Vatican City State, in conformity with the specific legislation and international commitments undertaken by the Holy See. In carrying out its functions, it acts in collaboration with the competent curial institutions and in particular with the Secretariat of State.

Article 188

It is the Dicastery's responsibility to support the other Curial Institutions and Offices, the Institutions connected with the Holy See, the Governorate of the Vatican City State and the other Bodies that have their seat in the Vatican City State, or that depend on the Apostolic See, in their communication activities.

**VI BODIES OF
JUSTICE**

Article 189

§ The service of the Bodies of Justice is one of the essential functions in the government of the Church. The objective of this service, pursued by each of the Bodies for the forum of its own competence, is that of the mission proper to the Church: to announce and inaugurate the Kingdom of God and to work, through the order of justice applied with canonical equity, for the salvation of souls, which in the Church is always the supreme law.

§ 2. The following are ordinary bodies of justice: the Apostolic Penitentiary, the Supreme Tribunal of the Apostolic Signatura and the Tribunal of the Roman Rota. The three bodies are independent of one another.

Apostolic Penitentiary

Art. 190

§ The Apostolic Penitentiary has jurisdiction over everything concerning the internal forum and over Indulgences as expressions of divine mercy.

§ It is governed by the Major Penitentiary, assisted by the Regent, who is assisted by several Officials.

Article 191

For the internal forum, both sacramental and non-sacramental, it grants absolutions from censures, dispensations, commutations, healings, pardons and other graces.

Article 192

§ The Apostolic Penitentiary shall ensure that in the Papal Basilicas of Rome there is a sufficient number of Penitentiaries endowed with the appropriate faculties.

§ He oversees the correct formation of Penitentiaries appointed in the Papal Basilicas and those appointed elsewhere.

Article 193

The Apostolic Penitentiary is responsible for the granting and use of Indulgences, without prejudice to the competencies of the Dicastery for the Doctrine of the Faith for the examination of all that concerns doctrine and the Dicastery for Divine Worship and the Discipline of the Sacraments in the ritual field.

Supreme Tribunal of the Apostolic Signatura

Article 194

The Apostolic Signatura exercises the function of the Supreme Tribunal of the Church and also provides for the proper administration of justice in the Church.

Article 195

§ The Supreme Tribunal of the Apostolic Signatura is composed of Cardinals, Bishops and priests appointed by the Roman Pontiff for five years and is presided over by the Cardinal Prefect.

§ In the conduct of the business of the Tribunal the Prefect shall be assisted by a Secretary.

Article 196

The Apostolic Signatura, as a Court of ordinary jurisdiction, judges:

1. complaints of nullity and requests for *restitutio in integrum* against judgments of the Roman Rota;
2. appeals, in cases concerning the status of persons, against the refusal of a new examination of the case decided by the Roman Rota;
3. exceptions of suspicion and other cases against judges of the Roman Rota for acts performed in the exercise of their function;
4. conflicts of jurisdiction between courts which do not come under the same appeal court.

Article 197

§ The Apostolic Signatura, as the administrative tribunal of the Roman Curia, judges appeals against individual administrative acts, whether issued by the Dicasteries and the Secretariat of State or approved by them, whenever it is questioned whether the act challenged has violated any law in its deliberations or in its proceedings.

§ In such cases, in addition to judging the violation of the law, the Apostolic Signatura may also, if the plaintiff so requests, judge the reparation of any damage caused by the act in question.

§ It shall also judge other administrative disputes referred to it by the Roman Pontiff or by the curial institutions. Finally, it judges conflicts of competence arising between the Dicasteries and between the latter and the Secretariat of State.

Article 198

The Apostolic Signatura, as the administrative organ of justice in disciplinary matters, is also responsible for:

1. to exercise vigilance over the proper administration of justice in the various ecclesiastical courts and to take measures, if necessary, against ministers, lawyers or procurators;
2. to judge the petitions addressed to the Apostolic See to have the case referred to the Roman Rota;
3. judge on any request relating to the administration of justice;
4. extend the jurisdiction of the lower courts;

5. grant approval of the Court of Appeal, as well as, if reserved to the Holy See, approval of the erection of inter-diocesan/intereparchial/inter-territorial, regional, national and, if necessary, even supranational Tribunals.

Article 199

The Apostolic Signatura is governed by its own law.

Court of the Roman Rota

Article 200

§ The Tribunal of the Roman Rota ordinarily acts as a superior court of appeal to the Apostolic See for the protection of rights in the Church; it provides for the unity of jurisprudence and, through its judgements, is of assistance to the lower courts.

§ The Tribunal of the Roman Rota has an office which is responsible for judging whether the marriage has not been consummated and whether there is a just cause for granting the dispensation.

§ This office is also competent to deal with cases of nullity of sacred ordinations, in accordance with universal and proper law, according to the different cases.

Art. 201

§ The Tribunal shall have a collegial structure and shall consist of a number of judges, endowed with proven learning, competence and experience, chosen by the Roman Pontiff from various parts of the world.

§ The Dean presides over the College of the Tribunal as *primus inter pares* and is appointed for five years by the Roman Pontiff, who chooses him from among the judges themselves.

§ The Office for dispensations from unconsummated and unconsummated marriages and for cases of nullity of Holy Orders is moderated by the Dean, assisted by his Officers, Commissioners and Consultants.

Article 202

§ The Tribunal of the Roman Rota shall judge, in second instance, cases judged by the ordinary Tribunals of first instance and referred to the Holy See on legitimate appeal.

§ It shall judge in third or further instance cases already dealt with by the same Apostolic Tribunal and by any other Tribunal, unless they have become *res judicata*.

Article 203

§ The Roman Rota shall also judge in the first instance:

1. Bishops in contentious cases, provided that the rights or temporal goods of a juridical person represented by the Bishop are not involved;
2. the Abbots Primates, or the Abbots Superiors of Monastic Congregations and the Supreme Moderators of Institutes of Consecrated Life and Societies of Apostolic Life of Pontifical Right;
3. Dioceses/Eparchies or other ecclesiastical persons, whether physical or juridical, which do not have a Superior under the Roman Pontiff;
4. cases which the Roman Pontiff has entrusted to the same Court.

§ 2. It shall also judge the same cases in a second and further instance, unless otherwise provided.

Article 204

The Tribunal of the Roman Rota is governed by its own law.

**VII
ECONOMIC BODIES**

Economic Council Art.

205

§ The Council for the Economy is responsible for supervising the structures and the administrative and financial activities of the Curial Institutions and the Offices and Institutions connected with the Holy See or which refer to it, as indicated in the list attached to its Statute.

§ The Council for Economic Affairs shall exercise its functions in the light of the Church's social doctrine and in accordance with internationally recognised best practices in public administration with a view to ethical and efficient administrative and financial management.

Article 206

§ The Council shall consist of eight Cardinals or Bishops, representing the universality of the Church, and seven lay persons, chosen from experts of various nationalities. The fifteen members shall be appointed for five years by the Roman Pontiff.

§ The Council shall be convoked and chaired by the Cardinal Coordinator, assisted by a Secretary.

§ The Prefect of the Secretariat for Economic Affairs takes part in the meetings of the Council without the right to vote.

Article 207

The Council submits for the approval of the Roman Pontiff guidelines and norms to ensure that:

1. the assets of the entities and administrations under its supervision are protected;
2. capital and financial risks are reduced;
3. human, material and financial resources are allocated rationally and managed prudently, efficiently and transparently;
4. bodies and administrations carry out their tasks efficiently, in accordance with the activities, programmes and budgets approved for them.

Article 208

The Council shall establish the criteria, including that of value, for determining which acts of alienation, purchase or extraordinary administration carried out by the Bodies it supervises require, *ad validitatem*, the approval of the Prefect of the Secretariat for the Economy.

Article 209

§ The Council approves the annual budget and the consolidated balance sheet of the Holy See and submits them to the Roman Pontiff.

§ During the Sede vacante, the Council for the Economy provides the Cardinal Camerlengo of the Holy Roman Church with the most recent consolidated balance sheets of the Holy See and the budget for the current year.

Article 210

The Board, when necessary and respecting its operational autonomy, requests from the Financial Supervision and Information Authority information relevant to its activities and is informed annually about the activities of the Istituto per le Opere di Religione.

Article 211

The Council examines the proposals put forward by the Secretariat for the Economy, as well as any suggestions made by the various Administrations of the Holy See, the Financial Supervision and Information Authority and other entities indicated in its own Statutes.

Secretariat for the Economy

Article 212

§ The Secretariat for the Economy shall act as the Papal Secretariat for economic and financial matters.

§ It exercises control and supervision in administrative, economic and financial matters over the Curial Institutions, Offices and Institutions connected with the Holy See or which refer to it, as indicated in the list annexed to the Statute of the Council for the Economy.

§ It also exercises special control over the Obolus of Saint Peter and the other Papal Funds.

Article 213

§ The Secretariat for the Economy shall be headed by a Prefect, assisted by a Secretary.

§ The Body is divided into two functional areas: one for regulation, control and supervision in economic and financial matters, the other for regulation, control and supervision in administrative matters.

Article 214

§ The Secretariat for Economic Affairs shall consult the Council for Economic Affairs and submit to it proposals and guidelines for regulations on matters of major importance or general principles.

§ When drawing up proposals or guidelines, the Secretariat for Economic Affairs shall carry out appropriate consultations, taking due account of the autonomy and competences of the Bodies and Administrations.

§ In matters concerning relations with States and other subjects of international law, the Secretariat for Economic Affairs shall act in collaboration with the Secretariat of State, which shall have exclusive competence.

Article 215

The Secretariat for the Economy:

1. issues economic and financial guidelines for the Holy See and ensures that activities are carried out in accordance with the operational plans and programmes approved;
2. monitors the administrative, economic and financial activities of the institutions under its control and supervision; proposes and ensures corrective action if necessary;
3. prepares the annual budget, checking that it is adhered to, and the consolidated balance sheet of the Holy See and submits them to the Council for the Economy;
4. carries out the annual risk assessment of the Holy See's patrimonial and financial situation and submits it to the Council for the Economy.

Article 216

The Secretariat for the Economy:

1. formulates guidelines, guidelines, models and procedures for procurement, aimed at ensuring that all goods and services requested by the Curial Institutions and by the Offices and Institutions connected with or referring to the Holy See are procured in the most prudent, efficient and cost-effective manner, in accordance with appropriate internal audits and procedures;
2. provides appropriate IT tools that make administrative, economic and financial management effective and transparent and ensure that records and accounts are kept accurately in accordance with approved rules and procedures.

Article 217

§ The Directorate for Human Resources of the Holy See is established in the Secretariat for the Economy. This Directorate, in dialogue and cooperation with the Institutions concerned, is responsible for all matters concerning the position and management of personnel and collaborators of the Institutions subject to the legislation of the Holy See, without prejudice to the provisions of Art. 48, 2.

§ Among other competences, through this Directorate, the Secretariat for Economy authorises recruitment, verifying all requirements, and approves the establishment plans of the Institutions.

Article 218

§ The Secretariat for the Economy shall approve any act of alienation, purchase or extraordinary administration carried out by the Curial Institutions and by the Offices and Institutions connected with the Holy See or which refer to it, for which its *ad validitatem* approval is required, according to the criteria determined by the Council for the Economy.

§ During the vacancy, the Secretariat for the Economy shall provide the Cardinal Camerlengo of the Holy Roman Church with all the information requested concerning the economic state of the Holy See.

Administration of the Patrimony of the Apostolic See**Article 219**

§ The Administration of the Patrimony of the Apostolic See is the body responsible for the administration and management of the real and movable patrimony of the Holy See intended to provide the resources necessary for the fulfilment of the function proper to the Roman Curia for the good and at the service of the particular Churches.

§ The Holy See is responsible for administering the real estate and movable property of the entities that have entrusted their assets to the Holy See, in accordance with the specific purpose for which the property has been constituted and with the general policies and guidelines approved by the competent bodies.

§ The financial transactions referred to in §§ 1 and 2 shall be carried out through the instrumental activity of the Istituto per le Opere di Religione.

Article 220

§ The Administration of the Patrimony of the Apostolic See provides for all that is necessary for the ordinary activity of the Roman Curia, taking care of the treasury, accounts, purchases and other services.

§ The Administration of the Patrimony of the Apostolic See may also provide the same services referred to in § 1 for institutions connected with or referring to the Holy See if they so request or it is so ordered.

Article 221

§ The Administration of the Patrimony of the Apostolic See is presided over by a President. He is assisted by a Secretary and by a Council, composed of Cardinals, Bishops, priests and lay people, who help him in the elaboration of the strategic lines of the Institution and in the evaluation of its achievements.

§ 2. The internal organisation of the Body is divided into three functional areas, which deal with property management, financial affairs and services.

§ The Body shall be advised by experts in the areas of competence appointed pursuant to Articles 16 - 17 § 1.

Office of the Auditor General

Article 222

The Office of the Auditor General is entrusted with the task of auditing the Holy See's consolidated financial statements.

Article 223

§ The Office shall be responsible, in accordance with the annual audit programme approved by the Council for the Economy, for auditing the annual financial statements of the individual Curial Institutions and of the Offices and Institutions connected with or referring to the Holy See, which shall be included in the above-mentioned consolidated financial statements.

§ The annual audit programme shall be communicated by the Auditor General to the Economic Council for approval.

Article 224

§ The Office of the Auditor General shall, at the request of the Council for the Economy or the Secretariat for the Economy or of the heads of the bodies and administrations referred to in Article 205 § 1, carry out audits of particular situations connected with: anomalies in the use or allocation of financial or material resources; irregularities in the awarding of contracts or the performance of transactions or

disposals; acts of corruption or fraud. The same audits may be initiated independently by the Auditor General, who shall inform the Cardinal Coordinator of the Council for the Economy in advance, stating the reasons.

§ The Auditor General shall receive reports on particular situations from persons who have knowledge of them as a result of the exercise of their functions. After examining the reports, he shall present them with a report to the Prefect of the Secretariat for the Economy and, if he deems it necessary, also to the Cardinal Coordinator of the Council for the Economy.

Commission of Reserved Subjects

Article 225

The Reserved Subjects Commission is responsible for:

1. authorise any act of a juridical, economic or financial nature which, for the greater good of the Church or persons, must be covered by secrecy and removed from the control and supervision of the competent bodies;
2. to control the Holy See's contracts that according to law require confidentiality and to supervise them.

Article 226

The Commission, according to its Statute, is composed of Members appointed for five years by the Roman Pontiff. It is presided over by a President, assisted by a Secretary.

Investment Committee

Article 227

§ The Investment Committee, a consultative body, is responsible for guaranteeing the ethical nature of the Holy See's investments in movable assets according to the social doctrine of the Church and, at the same time, their profitability, adequacy and risk.

§ The Committee is composed, according to its own Statute, of Members and high-profile Professionals appointed for five years by the Roman Pontiff. It is presided over by a President, assisted by a Secretary.

**VIII
OFFIC
ES**

Prefecture of the Papal Household

Article 228

§ The Prefecture is responsible for internal order in the Pontifical Household and directs all those who make up the Chapel and the Pontifical Family with regard to discipline and service.

§ It is headed by a Prefect, assisted by the Regent, appointed for five years by the Roman Pontiff, who is flanked by a number of Officials.

Article 229

§ The Prefecture of the Pontifical Household is responsible for the organisation and conduct of pontifical ceremonies, excluding the strictly liturgical part, and establishes the order of precedence.

§ It is his duty to order the antechamber service and to arrange for public, special and private audiences of the Roman Pontiff and visits to persons, in consultation, as often as circumstances require, with the Secretariat of State. He shall arrange everything that must be done when Heads of State, Heads of Government, Ministers of States, Public Authorities and other eminent persons, as well as Ambassadors, are received in solemn audience by the Pope himself.

§ It deals with the spiritual exercises of the Roman Pontiff, the College of Cardinals and the Roman Curia.

Article 230

§ It is the responsibility of the Prefecture to make preparations whenever the Roman Pontiff visits Vatican territory, Rome or travels in Italy.

§ The Prefect shall assist him only on the occasion of meetings and visits in Vatican territory.

Office for the Liturgical Celebrations of the Supreme Pontiff

Article 231

§ It is the responsibility of the Office for Liturgical Celebrations of the Supreme Pontiff to prepare all that is necessary for liturgical celebrations and other sacred celebrations in the Vatican at which the Roman Pontiff, or - in his name or by his mandate - a Cardinal or Prelate, presides, participates or assists, and to direct them in accordance with the prescriptions in force in the liturgical sphere, arranging all that is necessary or useful for their worthy conduct and for the active participation of the faithful.

§ The Office shall also take care of the preparation and conduct of all the papal liturgical celebrations that take place during the pastoral visits of the Roman Pontiff on his apostolic journeys, bearing in mind the specific characteristics of papal celebrations.

Article 232

§ The Office is headed by the Master of Papal Liturgical Celebrations, appointed for five years by the Roman Pontiff. The Pontifical Masters of Ceremonies, appointed for five years by the Roman Pontiff, assist him in sacred celebrations.

§ Various Officials and Consultants assist the Master in the Office.

Article 233

§ The Master of Papal Liturgical Celebrations is also responsible for the Papal Sacristy and the Chapels of the Apostolic Palace.

§ He is also responsible for the Pontifical Musical Chapel, with the task of guiding all the liturgical, pastoral, spiritual, artistic and educational activities and areas of the same Chapel, which is included in the Office as a specific place of service to the papal liturgical functions and at the same time to safeguard and promote the prestigious artistic and musical heritage produced over the centuries by the Chapel itself for the solemn liturgies of the Popes.

Article 234

The Office is responsible for the celebration of the Consistory and for directing the liturgical celebrations of the College of Cardinals during the Sede vacante.

Camerlengo of the Holy

Roman Church

Article 235

§ The Cardinal Camerlengo of Holy Roman Church carries out the functions assigned to him by the special law concerning the vacant Apostolic See and the election of the Roman Pontiff.

§ The Cardinal Camerlengo of Holy Roman Church and the Vice Camerlengo are appointed by the Roman Pontiff.

§ In carrying out his assigned offices, the Cardinal Camerlengo of Holy Roman Church is assisted, under his authority and responsibility, by three Cardinal Assistants, one of whom is the Cardinal Coordinator of the Council for the Economy and the other two are identified according to the procedure provided for in the norms regarding the vacancy of the Apostolic See and the election of the Roman Pontiff.

Article 236

The task of caring for and administering the goods and temporal rights of the Apostolic See during the time it is vacant is entrusted to the Cardinal Camerlengo of Holy Roman Church. If he is impeded, the function will be assumed by the Vice Camerlengo.

Article 237

When the Apostolic See is vacant, it is the right and duty of the Cardinal Camerlengo of Holy Roman Church:

1. to request from all the Administrations dependent on the Holy See reports on their patrimonial and economic status, as well as information on extraordinary affairs that are in progress;
2. requesting from the Council for the Economy the budget and consolidated budgets from the Holy See for the previous year, as well as the budget for the following year;
3. to request, to the extent necessary, from the Secretariat for the Economy any information on the economic state of the Holy See.

**IX
ADVOCAC
IES**

Register of Lawyers at the Roman Curia

Art. 238

In addition to the Roll of Advocates of the Roman Rota, there is a Roll of Advocates, qualified to take on, at the request of interested persons, the defence of cases before the Supreme Tribunal of the Apostolic Signatura and also to lend their services in hierarchical appeals before Curial Institutions.

Article 239

§ Professionals may be entered in this register if they are distinguished by adequate preparation, proven by academic degrees, by the example of Christian life, by honesty of morals and by professional ability.

§ The Cardinal Secretary of State, having consulted a Commission established for this purpose, shall provide for the enrolment in the Register of Professionals who meet the requirements set forth in § 1 and who have made an appropriate request. Should these requirements be lacking, they shall be removed from the Register.

Corps of Advocates of the Holy See

Art. 240

§ The Corps of Advocates of the Holy See consists preferably of those enrolled in the Roll of Advocates at the Roman Curia. They may undertake the defence of cases, in the name of the Holy See or of the curial institutions, before both ecclesiastical and civil Courts.

§ The Advocates of the Holy See are appointed for a renewable period of five years by the Cardinal Secretary of State, after hearing the opinion of the Commission referred to in Article 239 § 2; they cease to hold office on reaching the age of seventy-five and may be removed for serious reasons.

§ The Advocates of the Holy See are bound to lead an integral and exemplary Christian life and to carry out the tasks entrusted to them with the utmost conscience and for the good of the Church.

X

INSTITUTIONS CONNECTED WITH THE HOLY SEE

Article 241

There are a number of Institutes, both of ancient origin and of new constitution, which, although not properly part of the Roman Curia and having their own juridical personality, nevertheless provide various services necessary or useful to the Roman Pontiff himself, to the Roman Curia and to the universal Church, and are in some way connected with the Curia itself.

Article 242

The Archivio Apostolico Vaticano is the Institute that carries out its specific activity of safeguarding and enhancing the value of the acts and documents that concern the government of the universal Church, so that they are first of all at the disposal of the Holy See and the Roman Curia in the fulfilment of their activities and, secondly, by papal concession, they may represent for all scholars, without distinction of country or religion, sources for the knowledge, even profane, of the events that over time have been closely connected with the life of the Church.

Article 243

An institute of ancient origin, the Vatican Library is a distinguished instrument of the Church for the development and dissemination of culture, in support of the activities of the Apostolic See. It has the task, through its various sections, of collecting and preserving an extremely rich heritage of science and art and of making it available to scholars who seek the truth.

Article 244

The Fabbrica di San Pietro is responsible for everything concerning the Papal Basilica of St. Peter, which houses the memory of the martyrdom and the tomb of the Apostle, both for the preservation and decorum of the building, and for the internal discipline of the custodians, pilgrims and visitors, according to its own norms. In necessary cases, the President and the Secretary of the Fabbrica act in agreement with the Chapter of the Basilica itself.

Article 245

The Pontifical Commission for Sacred Archaeology has the task of studying, preserving, protecting and enhancing the Christian catacombs of Italy, in which the testimonies of faith and art of the first Christian communities continue to transmit their profound message to pilgrims and visitors.

Article 246

For the search for and dissemination of truth in the various fields of divine and human science, several Academies have been established within the Catholic Church, including the Pontifical Academy of Sciences, the Pontifical Academy of Social Sciences and the Pontifical Academy for Life.

Article 247

In order to promote and develop a culture of quality within the academic institutions directly dependent on the Holy See and to assure them internationally valid criteria of quality, the Agency of the Holy See for the Evaluation and Promotion of Quality in Ecclesiastical Universities and Faculties is established.

Article 248

The Financial Intelligence and Supervision Authority is the institution which, in the manner provided for by law and by its Statute, performs the functions of: supervision for the purposes of preventing and combating money laundering and terrorist financing with respect to the entities and subjects subject to it

to its supervision; prudential supervision of entities professionally engaged in activities of a financial nature; prudential regulation of entities professionally engaged in activities of a financial nature and, where required by law, in the prevention and combating of money laundering and terrorist financing. In this capacity, it also performs the financial reporting function.

Article 249

All the Institutions connected with the Holy See mentioned above are governed by their own laws as regards constitution and administration.

XI TRANSITIONAL RULE

Article 250

§ What is established in general terms by the norms of the present Apostolic Constitution applies to the Secretariat of State, the Dicastries, Bodies, Offices and Institutions that are part of the Roman Curia or connected with the Holy See. Those which also have their own Statutes and Laws shall observe them only insofar as they do not conflict with the present Apostolic Constitution and shall submit them as soon as possible for the approval of the Roman Pontiff.

§ The executive norms currently in force for the subjects mentioned in § 1, as well as the "General Regulations of the Roman Curia", the *Ordo servandus* and the *modus procedendi* internal to the curial institutions and offices, are to be observed in everything that is not contrary to the norms of the present Apostolic Constitution until the new *Ordo servandus* and Statutes are approved.

§ With the coming into force of the present Apostolic Constitution, the Constitution *Pastor Bonus* is fully abrogated and replaced, and with it the bodies of the Roman Curia indicated therein and no longer provided for or reorganised in the present Constitution are also suppressed.

I decree that this Apostolic Constitution shall be, now and in the future, stable, valid and effective, and that it shall take full effect from the 5th day of June 2022, the Solemnity of Pentecost, and that its full observance shall be ensured, in all particulars, by those to whom it is addressed, for the present and for the future, notwithstanding any circumstance to the contrary, even if worthy of special mention.

Given at Rome, at Saint Peter's, on the Solemnity of Saint Joseph, Spouse of the Blessed Virgin Mary, on the 19th day of March 2022, the tenth of my Pontificate.

FRANCIS

[1] JOHN PAUL II, Encyclical Letter *Redemptoris Missio*, 2.

[2] FRANCIS, Apostolic Exhortation *Evangelii gaudium*, 24.

[3] Cf. *ibid.*, 30.

[4] FRANCIS, Encyclical Letter *Lumen fidei*, 4.

[5] Cf. VATICAN ECUMENICAL COUNCIL II, Decree *Christus Dominus*, 9 ff.

[6] JOHN PAUL II, Apostolic Exhortation *Christifideles Laici*, 32.

[7] FRANCIS, *Address on the occasion of the commemoration of the 50th anniversary of the institution of the Synod of Bishops* (17 October 2015).

[8] JOHN PAUL II, Apostolic Exhortation *Christifideles Laici*, 32.

[9] VATICAN ECUMENICAL COUNCIL II, Dogmatic Constitution *Lumen Gentium*, 19.

[10] Cf. *ibid.*, 20.

- [11] Cf. *ibid.*, 8.
 [12] Cf. *ibid.*, 22; cf. JOHN PAUL II, Apostolic Exhortation *Pastores Gregis*, 8, 55, 56.
 [13] *Ibid.*, 23.
 [14] See VATICAN ECUMENICAL COUNCIL II, Dogmatic Constitution *Lumen Gentium*, 18 and VATICAN ECUMENICAL COUNCIL I, Dogmatic Constitution *Pastor Aeternus*, Preamble.
 [15] Cf. *ibid.*, 23.
 [16] Cf. JOHN PAUL II, Apostolic Exhortation *Pastores Gregis*, 63.
 [17] Cf. *ibid.*, 63.
 [18] Cf. JOHN PAUL II, Apostolic Letter *Motu proprio Apostolos suos*, 12.
 [19] VATICAN ECUMENICAL COUNCIL II, Dogmatic Constitution *Lumen Gentium*, 30.
 [20] FRANCIS, Apostolic Exhortation *Evangelii gaudium*, 120.
 [21] VATICAN ECUMENICAL COUNCIL II, Dogmatic Constitution *Lumen Gentium*, 30.
 [22] PAUL VI, *Address for the Last Public Session of the Second Vatican Ecumenical Council* (7 December 1965).
 [23] FRANCIS, *Greeting to the Cardinals gathered for the Consistory* (12 February 2015).
 [24] VATICAN ECUMENICAL COUNCIL II, Decree *Christus Dominus*, 9.
 [25] VATICAN ECUMENICAL COUNCIL II, Dogmatic Constitution *Lumen Gentium*, 18.
 [26] *Ibid.*, 23.
 [27] See FRANCIS, Apostolic Exhortation *Evangelii gaudium*, 16.
 [28] Cf. VATICAN ECUMENICAL COUNCIL II, Dogmatic Constitution *Dei Verbum*, 7.
 [29] See FRANCIS, Apostolic Exhortation *Evangelii gaudium*, 31-32.
 [30] VATICAN ECUMENICAL COUNCIL II, Dogmatic Constitution *Lumen Gentium*, 8.
 [31] PAUL VI, Epilogue of the Second Vatican Ecumenical Council, *Homily on the Solemnity of the Immaculate Conception of the Blessed Virgin Mary. V. Mary* (8 December 1965).

[00404-EN.01] [Original text: Italian].

◇Communication from the Holy See Press Office

Today, 19 March 2022, the Solemnity of St Joseph, Spouse of the Blessed Virgin Mary, the Holy Father Francis hereby promulgates the text of the Apostolic Constitution *Praedicate Evangelium* on the Roman Curia and its service to the Church in the world, which will enter into force on 5 June 2022, the Solemnity of Pentecost.

With the coming into force of the present Apostolic Constitution, the Apostolic Constitution *Pastor Bonus* is fully repealed and replaced, and the reform of the Roman Curia is completed.

On Monday 21 March, at 11:30 a.m., at the Holy See Press Office, a press conference will be held to present the new Apostolic Constitution.

The following speakers will be present: His Eminence Card. Marcello Semeraro, Prefect of the Congregation for the Causes of Saints, His Excellency Msgr. Marco Mellino, Secretary of the Council of Cardinals, and Prof. Gianfranco Ghirlanda, S.I., Professor Emeritus of the Pontifical Gregorian University, Faculty of Canon Law.

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