

REFORMATIONS IN THE ROMAN CURIA

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Dr. Vattappalam Michael treats the subject 'Reformations in the Roman Curia' in three parts: Part I discusses the Earliest Form of the Roman Curia: 1. *Presbyterium*; 2. Synod or Council; 3. The Offices Staffed by the Palace Clergy; 4. *Consistorium*; 5. *Congregationes*; Part II covers the Major Documents which Reorganized the Roman Curia and Part III deals with the Recent Modifications in the Roman Curia: 1. Dispensation from the Obligation of Celibacy deriving from Ordination; 2. Grave Sins reserved to the Congregation for the Doctrine of Faith; 3. Dispensation from Ratified and non-consummated marriage and cases concerning the nullity of sacred ordination; 4. The Pontifical Council for Promoting the New Evangelization

Introduction

The Apostolic Constitution *Pastor bonus* defines the Roman Curia as follows: "The Roman Curia is the complex of dicasteries and institutes which help the Roman Pontiff in the exercise of his supreme pastoral office for the good and service of the whole Church and of the particular Churches. It thus strengthens the unity of the faith and communion of the people of God and promotes the mission proper to the Church in the world" Here the term dicasteries are understood the Secretariat of State, Congregations, Tribunals,

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Councils and Offices, namely the Apostolic Camera, the Administration of the Patrimony of the Apostolic See, and the Prefecture for Economic Affairs of the Holy See (art. 2 § 1).

Reform of the Roman Curia has been a perennial concern in the Church. The last such attempt was by Pope Benedict XVI with his *Motu Proprio Quaerit semper* given on 30 August 2011 which modified the structure and competence of certain dicasteries in the Roman Curia. In this document the Supreme Pontiff has stated, "Both my Predecessor and I intervened with further measures, modifying the structure and competence of certain dicasteries, the better to respond to the changed needs". In future, there will be further reforms in the Roman Curia according to the needs of the time.

This article aims at the reformations in the Roman Curia from time to time. In the first part we shall examine the earliest form of the Roman Curia. In the second part we deal with the major documents which reorganized the Roman Curia and in the third part we will see the recent modifications in the Roman Curia.

I. PART I: EARLIEST FORM OF THE ROMAN CURIA

From the very beginning of the Church, the Pontiffs made use of the assistance of institutions or individuals for their service of the universal Church. Monin recognizes three different stages of formation of the Roman Curia.¹ They are: i) *Presbyterium Romanum et Concilia Romana*, ii) *Consistoria* and iii) *Congregationes*.

Another historian of the Roman Curia, Del Re divides the history of Roman Curia into five periods.² They are: i) The first period lasts until the eleventh century characterized by the presbyterium and the synods. In this period, it wasn't possible to refer to them as 'Roman Curia,' ii) The second period, from the eleventh century to the sixteenth century, concerns the consistories, iii) The third period spans from the reformation of the Roman Curia by Sixtus V (1588) until the reformation by Pius X (1908), iv) The fourth period lasts to the time of Pope Paul VI (1967), v) The fifth period is from Pope Paul VI onwards.

¹A. Monin, *De Curia Romana: ejus historia ac hodierna disciplina*, Louvain 1912, pp. 4-9.

²N. Del Re, *La Curia Romana*, Rome, 1970, p. 7.

Another account of the history of Roman Curia is found in Stickler's article, "Le riforme delle Curia nella storia della Chiesa."³ He presents mainly the history of the reformation of the Roman Curia basing on the Apostolic Constitutions promulgated by Popes Sixtus V, Pius X, Paul VI and John Paul II.

1. *Presbyterium*

The ordinary spiritual governance in the early period of the Church was done by the *Prsbyterium*, which was founded around the bishop of Rome. All the presbyters and deacons of Rome were united in a collegial form in the *presbyterium*. This ancient permanent organ which helped the Pope in his governance was restricted to the cardinal presbyters and the seven regional deacons.⁴ Due to the persecution against the Christian community and the existence of the pagan empires they assembled in churches as well as in private houses of pious persons. Until the eleventh century, the processes were simple because one could present the matters directly to the Pope. Then the Pope asked the opinion of the presbyters and evaluated them accurately in order to pronounce the approbation or disapprobation definitively. The competence of the *presbyterium* was limited to a consultative vote and the final decision was reserved to the Pope.⁵

2. Synod or Council

There were also synods or councils which dealt with more serious and important matters. The participants of the synod were the bishops of the neighboring cities, other invited bishops and any other bishops who were present in Rome by chance when the meeting took place. The presbyters and the deacons of the region who worked as relaters also participated in the synod. This kind of synod was conducted irregularly until the fourth century, when it began to meet annually.⁶ All the questions concerning ecclesial discipline cases regarding the Faith, promotion of sentences, imposing the canonical penalty were synod's concern. The first such synods were conducted

³A.M. Stickler, "Le riforme della Curia nella storia della Chiesa", I P.A. Bonnett, C. Gullo. eds., *La Curia Romana nella Cost. Ap. Pastor Bonus*, Vatican City, 1990, pp. 1-15.

⁴Del Re, *La Curia Romana*, p. 8.

⁵Del Re, *La Curia Romana*, p. 9.

⁶J.H. Provost, "The Hierarchical Constitution of the Church", in J. Coriden, T. Green, D. Heintschel eds. *The Code of Canon Law A Text and Commentary* (Indian edition), Bangalore, 1991, p. 292.

against the heresy that endangered the unity of the Church. As in the case of *presbyterium*, in the synod the members had only a consultative vote. They discussed each case and expressed their opinion but the Pope was the supreme judge when treating matters concerning faith and morals. The importance of such a Synod or Council was that many of the canons of the synods were found as the legislative texts in the *decretum* of Gratian (1141) and Gregory IX (1227-1241).

3. The Offices Staffed by the Palace Clergy

There were other organs, which originated at different times, operating in the service of the pontiff to deal with the ordinary affairs of the Roman See or the universal Church. These organs functioned with executive and administrative powers. Already in the fourth century an office called the Chancery was in operation.⁷ It was in charge of drafting and sending letters and the acts of the Pontiff to the concerned persons. Notaries with permanent positions held the most important office of that time, and performed as judges.⁸ Their head was called *Primicerius notariorum*. The notaries had also other administrative functions and offices. Another category of officers of the Roman curia was the *defensores*. They had the duty to be advocates of the Church and the poor. They were the administrators of the patrimony of the Roman Church and its properties. The head of their college was called *Primicerius defensorum*.

Introducing *Pastor Bonus*, the Apostolic Constitution on the Roman Curia, John Paul II gives a picture of the Roman Curia at that time:

At first they used the services of priests or deacons belonging to the Church of Rome to function as legates, to be sent on various missions, or to represent the bishops of Rome at ecumenical councils. When matters of particular importance were to be dealt with, the bishops of Rome called on the help of Roman Synods or Councils to which they summoned bishops working in ecclesiastical province of Rome. These councils not only dealt with questions pertaining to doctrine

⁷Del Re, *La Curia Romana*, p. 11.

⁸Stickler, "Le riforme della Curia nella storia della Chiesa", p. 2.

and *magisterium*, but also functioned like tribunals, judging cases of bishops referred to the Roman Pontiff.⁹

4. *Consistorium*

During the period of eleventh to sixteenth centuries the authority and influence of the cardinals increased as they became the direct collaborators with the Pope in the general governance of the Church. A new system was introduced called *consistorium* which was composed exclusively of cardinals. It gradually replaced the functions performed by the *presbyterium* and by Roman Synods. To this organ were reserved matters concerning faith, morals and Church discipline. Its importance grew continually so that the frequency of its meetings increased from monthly to three times per week.¹⁰ Consistories played an important role in the governance of the Church. Decisions of administrative and judicial matters were made by the Consistories.

During the twelfth and thirteenth centuries the system needed to be reformed because of increasing problems. The Apostolic Datary (*Dataia Apostolica*) which existed from the middle of the fourteenth century, granted dispensation, indulgences, privileges and benefices to those who petitioned for them from the Pope.¹¹ Its members composed replies and sent them to those who applied. When the Church-State relationship became more complex, there arose the need for a special dicastery dedicated to this purpose. The origin of *Camera Secreta* was to handle the diplomatic correspondence. Later this was called the "Secretariat of State."

"Cardinal Penitentiary", which originated in the seventh century, had become an important function by the thirteenth century. Matters of conscience could be brought to this organ. The cardinal penitentiary was competent to absolve sins from both internal and external censure. By the fourteenth century it had become permanent. In addition, there developed Papal Chaplains for minor cases. The members of Papal Chaplains prepared the reports for consistories when cases were appealed. These chaplains were known as auditors because they were to listen to the cases and report. They

⁹John Paul II, *Constitutio Apostolica Pastor Bonus*, AAS 80 (1988) n. 4; For English Translation, *Apostolic Constitution Pastor bonus 28 June 1988*, Ottawa, 1999, n. 4, p. 13.

¹⁰Del Re, *La Curia Romana*, p. 13, see also Provost, "The Hierarchical Constitution of the Church", 293.

¹¹Stickler, "Le riforme della Curia nella storia della Chiesa", p. 6.

could draft sentences but their confirmation was reserved to the Pope. From this originated the tribunal of the *Sacra Rota Romana*. To handle favors or justice in collegial form was the *Signatura Apostolica*. This was divided in the sixteenth century into the *Signatura Gratiae* and the *Signatura Iustitiae* which treated administrative and judicial functions respectively. Thus we find three tribunals: the Penitentiary, the Rota Romana and the Apostolic Signatura.¹²

In the sixteenth century the Church faced the problems of the Protestant Reformation. In order to respond to these problems Pope Paul III instituted a special department called the Congregation of the Universal Inquisition or Holy Office by means of the constitution *Licet ab initio* with independent authority.¹³ This was the first permanent Congregation whose purpose was checking the spread of Protestantism, fighting against heresy, and safeguarding the faith. Pope Paul IV drew on this pattern in establishing an organ to oversee the implementations of the Council of Trent. This was the Congregation of the Council established in 1564. Pope Pius V added two more Congregations called the Congregation of the Index (1571) to treat books doing harm to the Church and the Congregation of Bishops (1572) with the charge of examining the recourses against bishops and for their accusations.¹⁴ There were other temporary Congregations instituted by Pope Paul V.

5. *Congregationes*

Pope Sixtus V (1585-1590) organized the Roman Curia systematically for the first time by the Apostolic Constitution *Immensa aeterni Dei*.¹⁵ He instituted fifteen Congregations comprising both existing and reformed ones. Among them nine Congregations were to deal with the government of the universal Church and six Congregations to manage the government of Papal States. These Congregations took the place of the general consultation of the cardinals in consistory. Each Congregation was composed of cardinals who were to address the issues of their competency at regular meetings. This was a sort of government by committee. The term "*dicastery*" was applied to the Congregations of the Church government.

¹² Stickler, "Le riforme della Curia nella storia della Chiesa", p. 6.

¹³ *Bullarium Diplomatum et Privilegiorum Sanctorum Romanorum Pontificum*, vol. VI, Turin, 1860, pp. 344-346.

¹⁴ Del Re, *La Curia Romana*, p. 16.

¹⁵ *Bullarium Diplomatum et Privilegiorum Sanctorum Romanorum Pontificum*, vol. VIII, pp. 985-999.

In the early period of the history of the Church we find some kinds of organs working to assist the Supreme Pontiff in his supreme pastoral activities for the universal Church. There was a gradual development to the present form of the Roman Curia. It took sixteen centuries to shape the Congregations. Roman Curia is constantly reformed according to the needs of the time. Now we shall see the major documents which aimed at the reformation of the Roman Curia.

II. PART II: MAJOR DOCUMENTS WHICH REORGANIZED THE ROMAN CURIA

There are four major Apostolic Constitutions which reformed the Roman Curia in the history of the Catholic Church. Besides, the Code of Canon Law promulgated on 27 May 1917 by Pope Benedict XV (canons 242-264),¹⁶ the *Motu Proprio Sancta Dei Ecclesia* promulgated on 25 March 1938 by Pope Pius XI,¹⁷ and the *Motu Proprio Cleri Sanctitati* promulgated on 2 June 1957 by Pope Pius XII¹⁸ also dealt with the Roman Curia. Here we treat only those four major Apostolic Constitutions promulgated only to reform the Roman Curia.

1. Apostolic Constitution *Immensa aeterni Dei*

As we have seen above it was Pope Sixtus V who organized the Roman Curia systematically for the first time. On 22 January 1588, he promulgated the Apostolic Constitution *Immensa aeterni Dei* by which he instituted fifteen Congregations.¹⁹ Some of them already existed. The fifteen Congregations at the time of Pope Sixtus V were the following:

1. *Congregatio pro Sancta Inquisitione*: This was founded by Pope Paul III and it was reconfirmed by Sixtus V. The Pope himself presided over it. It was given the first place since it dealt with faith. It exercised vast power compared to the other Congregations as it exercised tribunal power.

¹⁶Benedictus XV, *Constitutio Apostolica, Providentissima Mater Ecclesia*, AAS 9 Pars II (1917) 11-456.

¹⁷Pius XI, *Motu Proprio Sancta Dei Ecclesia*, AAS 30 (1938) 154-159.

¹⁸Pius XII, *Motu Proprio Cleri Sanctitati*, AAS 49 (1957) 433-600.

¹⁹In the document its date wasn't given. However its date given in the Apostolic Constitution *Sapienti consilio* as 22 January 1587 (see, AAS 1 (1909) p. 7) but its date was given in the Apostolic Constitution *Pastor bonus* as 22 January 1588, the 1587th year from the Incarnation of Our Lord Jesus Christ.

2. *Congregatio pro Signatura Gratiae*: This was for the examination of the questions concerning 'grace' and 'favors' that did not depend on ordinary tribunals.
3. *Congregatio pro erectione ecclesiarum et provisionibus consistorialibus*: In order to examine and decide on demands for the erection of new churches and capitals, this Congregation was erected.
4. *Congregatio pro ubertate annonae Status Ecclesiatici*: This was to oversee the economical condition of the Pontifical State and of the poor in the city and province.
5. *Congregatio pro sacris ritibus et caeremoniis*: To define all the questions concerning the Liturgy, to supervise the conservation of the customs of the Church and the sacred ceremony, and also, the treating of the Causes of saints.
6. *Congregatio pro classe paranda et servoanda ad Status Ecclesiastici defensionem*: This was an institution of pontifical defense for keeping peace in the Mediterranean regions.
7. *Congregatio pro Indice librorum prohibitorum*: This Congregation was already in existence and Pope Sixtus V reconfirmed it in order to make a precise catalogue and condemn all the books that contained heresies.
8. *Congregatio pro executione et interpretatione Concilii Tridentini*: This Congregation existed at the time of Pope Sixtus V and he reconfirmed it to interpret authentically the disciplinary canons of the Council of Trent and for the supervision of their exact observation.
9. *Congregatio pro Status ecclesiastici gravaminibus sublevandis*: To examine the questions arising from unjust and excessive imposition of taxes and to help the subjects of the pontifical state.
10. *Congregatio pro Universitate Studii Romani*: To govern the University of Rome called *La Sapienza*.
11. *Congregatio pro consultationibus regularium*: To arrange consultation between diverse religious orders.
12. *Congregatio pro consultatinibus episcoporum et aliorum praelatorum*: This Congregation was reconfirmed and empowered to treat the problems arising between the patriarchs, archbishops, bishops and other prelates.

13. *Congregatio pro viis, pontibus et aquis curandis*: This was for the construction and the maintenance of the public works of the pontifical state.
14. *Congregatio pro typographia Vaticana*: Its purpose was to oversee the Vatican Press. It was newly founded by Sixtus V on 27 April 1578.
15. *Congregatio pro consultationibus negotiorum Status ecclesiastici*: It originated during the Pontificate of Paul IV and was reconfirmed by Sixtus V for the last revision of the civil cases be they criminal or mixed.

Pope Sixtus V had defined the competence of each Congregation in order to avoid conflict among them. Consequently the various Congregations developed professional authorities who themselves prepared issues for discussion by the committee of cardinals who formed the Congregation.²⁰ In the introduction of this constitution, Pope Sixtus V remembered the example of Moses who, even if speaking directly to God did not avoid consulting the senate of seventy members. So also the Pope consulted the cardinals to carry out his supreme pastoral functions. With this reformation of the Roman Curia, centralization of the Church governance was initiated.

Cardinal Stickler points out that the reformation of the Roman Curia by Sixtus V wasn't integral because there were other institutions and organs not included in the constitution. The Pope adapted many of the existing organs. The judicial and administrative nature of the Congregations and their distinctions weren't made clear. Only cardinals were nominated by the Pope while all other assistants were simply appointed by the cardinals.²¹

2. Apostolic Constitution *Sapienti Consilio*

After the major reformation of the Roman Curia by Sixtus V in 1588, the next reform occurred in 1908 under the Pope Pius X with the Apostolic Constitution *Sapienti Consilio*.²² A distinction between the administrative and judicial powers was recognized in the constitution. In the Church, the Pope acts as both judge and administrator but according to the Constitution, for the organs through which the Supreme Pontiff exercises his jurisdiction there is

²⁰Provost, "The Hierarchical Constitution of the Church", p. 293.

²¹Stickler, "Le riforme della Curia nella storia della Chiesa", p. 9.

²²Pius X, *Apostolic Constitution Sapienti Consilio*, AAS 1 (1909) 7-19. It was promulgated on the feast day of SS Peter and Paul in 1908.

a distinction between the judicial and administrative powers. The Roman Rota, the Apostolic Signatura, and the tribunals of the Roman curia exercise judicial power in the name of the Pope, while the Congregations of the Curia exercise administrative power with papal authority. The tribunals of Sacred Penitentiary, Sacred Roman Rota and *Signatura Apostolica* came into existence by this Constitution.

The Apostolic Constitution was divided into three parts: Sacred Congregations; Tribunals, and Offices.

There were eleven Sacred Congregations in the reformation of the Pope Pius X. They were:

1. *Congregatio Sancti Officii*: The Supreme Pontiff was the president of this Congregation which dealt with the doctrine of faith and morals.
2. *Congregatio Consistorialis*: It belongs to this Congregation to establish new dioceses, their titles and sees, and to divide the dioceses in places not subject to the Congregation of the Propaganda Fide. It dealt with matters concerning nomination of Bishops, Apostolic Administrator, Coadjutor and Auxiliary Bishops.
3. *Congregatio de disciplina Sacramentorum*: It dealt with all things which pertain to the discipline of seven sacraments.
4. *Congregatio Concilii*: This was to deal with discipline of the secular clerics.
5. *Congregatio Negotiis religiosorum sodalium praeposita*: To deal with the affairs of the religious.
6. *Congregatio de Propaganda Fide*: To spread the kingdom of Christ everywhere. Within this Congregation, a section for the affairs of the Eastern Churches functioned.
7. *Congregatio Indicis*: The aim of this Congregation was to censure books which spread against the Faith.
8. *Congregatio sacrorum Rituum*: This had competence over everything which concerned divine worship. It handled everything concerning the beatification and canonization of Servants of God and sacred relics.
9. *Congregatio Caeremonialis*: This was charged with the regulation of the ceremonies performed in the papal chapel and the papal

court, and also of the sacred functions which the cardinals performed outside the papal chapel.

10. *Congregatio pro Negotiis ecclesiasticis extraordinariis*: This was competent in those matters which the Pope through the cardinal Secretary of State submitted to its examination.
11. *Congregatio Studiorum*: To watch over all that pertains to the canonical erection, government, discipline, temporal administration of universities and faculties subject to the Church authorities.

The second part of the Constitution dealt with three Tribunals:

1. *Sacra Poenitentiarum*: This was to deal with all things which concerned the internal forum and matters including the non-sacramental forum.
2. *Sacra Romana Rota*: This tribunal was competent to deal with contentious cases, both civil and criminal, requiring a judicial trial with process and proofs. Such cases were no longer handled by the Congregations but by the Sacred Rota.
3. *Signatura Apostolica*: It supervised the correct administration of justice.

The third part was about five offices. They were: 1. *Cancellaria Apostolica*, 2. *Dataria Apostolica*, 3. *Camara Apostolica*, 4. *Secretaria Status* and 5. *Secretaria Brevium ad Principes et Epistolarum latinarum*

3. Apostolic Constitution *Regimini Ecclesiae Univerae*

The bishops requested a reform in the Roman Curia before and during Vatican Council II. The reform proposals included, "the idea of adding residential bishops to the direction of the Congregations, a greater internationalization of the staff, new organization to the dicasteries, reducing the number of titular bishops and clarifying the relationship of papal legates with the bishops. Clarification was asked of both the functions proper to the Curia and the nature of the power of the dicasteries"²³ Stickler points out two factors concerning the reform of the Roman Curia during this time: the speedy changes and developments of the civil life; and the Second Vatican Council.²⁴ The Second Vatican Council recommendations were contained in the decree of *Christus Dominus* (n. 10). They speak about the need for international representation in the Curia as it serves the universal

²³Provost, "The Hierarchical Constitution of the Church", p. 294.

²⁴Stickler, "Le riforme della Curia nella storia della Chiesa", p. 13.

Church and recommends the incorporation of more bishops into various departments of the Roman Curia. Pope Paul VI gathered those opinions along with conciliar documents and other unpublished ones collected during the Council. It was the opportune moment to make a reform within the Curia.

Paul VI reformed the Roman Curia with the Apostolic Constitution *Regimini Ecclesiae Univerase* promulgated on 15 August 1967.²⁵ Considerable changes were made in the Curia by this reform. The Pope defined more precisely the competence of the various dicasteries. Aggiornamento, reorganization and emphasis on the character of service were the three principles of Pope Paul VI's reform.²⁶ He renamed the Congregations. Besides the Latin language, other modern languages could be used. Outdated institutions and functions have been suppressed. The communication among departments and between the departments and bishops was encouraged.

By this Apostolic Constitution, Paul VI arranged more clearly the structure, competence and procedures of the dicasteries and he established new ones to support specific pastoral initiatives. The composition of the Curia reflected its international nature because of the inclusion of members from different parts of the world.

The Apostolic Constitution *Regimini Ecclesiae Univerase* was divided into seven parts and they were again divided into chapters. The document begins with a summary of the history of the Roman Curia. The seven parts were the following: Part I. General Norms: This was divided into two chapters. The first deal with the constitutive norms and the second was regarding norms on mixed business that is, the matters fall within the competence of several departments. Part II. The Secretariat of State or Papal Secretariat and Sacred Council for the Public Affairs of the Church: Its first chapter dealt with the Secretariat of State or Papal Secretariat which had the function of giving the most immediate assistance to the Supreme Pontiff both in the care of the Universal Church and in his dealings with the Departments of the Roman Curia. The second chapter was about the Sacred Council for the Public Affairs of the Church which handled all those matters which must be transacted with civil governments.

²⁵Paul VI, *Constitutio Apostolica Regimini Ecclesiae Universae*, AAS 59 (1967) 885-928.

²⁶A. Vitale, "The Roman Curia as an International Centre of Collaboration and Charity" *Concilium* 127 (1979) 116.

Part III. The Sacred Congregations: According to this Apostolic Constitution there were nine Congregations. The Congregations were dealt with in separate chapters. They were:

1. *The Sacred Congregation for the Doctrine of the Faith*: It has the task of safeguarding the doctrine the faith and morals in the whole Catholic world.
2. *The Sacred Congregation for the Oriental Churches*: To deal with matters from the Eastern Catholic Churches.
3. *The Sacred Congregation for Bishops*: It belongs to this Congregation to establish new dioceses, provinces, regions, and after they have been established, to divide, unite or revise the same both at the proposal of the interested Episcopal conferences.
4. *The Sacred Congregation for the Discipline of the Sacraments*: It was for all things which pertain to the discipline of the seven sacraments. It alone passed judgment on the fact of non-consummation of marriage; it pertained to this Congregation to oversee the obligations attached to major Orders.
5. *The Sacred Congregation of Rite*: It had competence over everything which directly and immediately concerns divine worship in the Roman rite and other Latin rites. It handled everything which was related in any way to the beatification and canonization of Servants of God or to sacred rites.
6. *The Sacred Congregation for the Clergy*: This was competent in all those matters which concern clerics who exercise the apostolate in a diocese, both as regards their person and their work and pastoral ministry.
7. *The Sacred Congregation for Religious and Secular Institutes*: It was competent in affairs which pertain to religious institutes of the Latin rite and their members.
8. *The Sacred Congregation for Catholic Education*: This had competence in those matters which pertain to the promotion of the training of the clergy and the systematic Catholic education of both clergy and laity.
9. *The Sacred Congregation for the Evangelization of Nations or for the Propagation of the Faith*: It had competence in matters pertaining to all missions established to spread the kingdom of Christ everywhere.

Part IV of the Constitution dealt with three secretariats. They were: 1. For Promoting Christian Unity, 2. For Non-Christians and 3. For Non-Believers

Part V was on the Council for the Laity and the Pontifical Commission of Scholars: "Justice and Peace".

Part VI dealt with the three tribunals: 1. The Apostolic Singnatura, 2. The Sacred Roman Rota and 3. The Sacred Apostolic Penitentiary.

Part VII was on Offices and they were: 1. The Apostolic Chancery, 2. The Prefecture for Economic Affaires of the Holy See, 3. The

Apostolic Camera, 4. The administration of the Patrimony of the apostolic See, 5. The Prefecture of the Apostolic Palace and 6. The General Statistics Office of the Church.

The reformation of the Roman Curia by Pope Paul VI was significant. He changed the names of certain Congregations, made changes in the prefecture, and the composition of the Congregations. However, the reforms made by Paul VI caused various reactions among canonists. Some evaluated them very positive while others considered them inadequate.²⁷ Also authorities of the Church felt the need for further reorganization of the Roman Curia. Therefore, five years after his reforms, Pope Paul VI called for a re-examination of the question as to whether it really conformed to the demands of the Second Vatican Council and answered the needs of the Christian faithful and civil society. In 1974 Pope Paul VI appointed a special commission of cardinals to revise the constitution and they continued to work until his death. There was a demand on the part of the Cardinals to have more substantial reform.²⁸ Therefore, Pope John Paul II proposed two fundamental considerations: first stressing the pastoral aspects and then creating a greater communication between the Roman Curia and the diocesan curias to promote effective collaboration.

4. Apostolic Constitution *Pastor Bonus*

Pope John Paul II promulgated the Apostolic Constitution *Pastor Bonus*²⁹ on 28 June 1988 and it came into effect on 1 March 1989. In the introductory part Pope points out the fundamental aims of his reformation in the Roman Curia: He wanted the image and features of the Curia to respond to the demands of the time. It was to fulfill and complete the renewal of the laws of the Church, to make the traditional dicasteries and organs of the Roman Curia more suitable for the purposes they meant for, that is, their share in governance, jurisdiction and administration. For this reason, their areas of competence have been distributed more aptly among them and more distinctly delineated. To make the post-conciliar dicasteries more

²⁷J. H. Provost, "*Pastor Bonus*: Reflections on the Reorganization of the Roman Curia", *Jurist* 48 (1988) 505.

²⁸J.H. Provost, "Reform of the Roman Curia", *Concilium* 188 (1986) 30.

²⁹AAS 80 (1988) 841-930. For English Translation, Appendix 2 of the New English Translation of the *Code of Canons of the Eastern Churches*, TPI, Bangalore, 2001, pp. 771-843.

suitable for the pastoral needs of the time and to take more stable measures to promote mutual cooperation between the dicasteries.

4.1. Various Dicasteries of the Roman Curia

According to the Apostolic Constitution *Pastor Bonus*, the various dicasteries of the Roman Curia are the following:

The *Secretariat of State* to provide close assistance to the Supreme Pontiff in the exercise of his supreme office. It has two sections with specific competences. The first Section is for General Affairs and assists the Pope in his day to day activities (art. 41). The Second Section is meant for Relations with States and heads of government. It represents the Holy See at international organizations and meetings concerning questions of public nature (art. 46 n. 2).

There are nine congregations:

i) *Congregation for the Doctrine of the Faith*: It is the task of this Congregation to safeguard the doctrine on faith and morals in the whole Catholic world (art. 48). It examines offenses against the faith and more serious errors in behavior or in the celebration of the sacraments which have been reported to this Congregation and if need be, proceeds to the declaration or imposition of canonical sanctions in accordance with the norms of common law (art. 52). The *Pontifical Biblical Commission* and the *International Theological Commission* are established within this Congregation and act according to their own approved norms.

ii) *Congregation for the Oriental Churches*: It considers those matters whether concerning persons or things affecting the Eastern Catholic Churches (art. 56). There are some exceptions in the competence of this Congregation. According to art. 58 § 2 of the *Pastor Bonus*, the following dicasteries have exclusive competence over the Eastern Churches: the Congregation for the Doctrine of Faith and for the Causes of Saints, of the Apostolic Penitentiary, the Supreme Tribunal of the Apostolic Singnatura or of the Tribunal of the Roman Rota as well of the Congregation for Divine Worship and the discipline of the Sacraments for what pertains to dispensation from a marriage *ratum et non consummatum*.

iii) *Congregation for Divine Worship and the Discipline of the Sacraments*: It does whatever pertains to the Apostolic See concerning the regulations and promotion of the sacred liturgy, primarily of the sacraments, without prejudice to the competence of the Congregation for the Doctrine of the Faith (art. 62). Besides the dispensation from a

marriage *ratum et non consummatum*, the dispensation from the obligation of celibacy deriving from sacred ordination was given to this Congregation.³⁰ It is also competent to examine, in accordance with the law, cases concerning the nullity of sacred ordination.

iv) *Congregation for the Causes of Saints*: This Congregation deals with everything regarding the canonization of servants of God (art. 71). It inquires the instructed causes whether everything has been carried out in accordance with the law. It thoroughly examines the causes in order to judge whether everything required is present for a favorable recommendation to the Supreme Pontiff. The competence of granting of the title of Doctor to saints and the authentication of holy relics belong to this congregation.

v) *Congregation for Bishops*: Competence concerning the structure and organization of the Latin Church belongs to the Congregation for Bishops. The competence on the division, union, suppression and other changes of the dioceses and of their groupings, appointment of bishops belong to this Congregation.

vi) *Congregation for the Evangelization of Peoples*: The function of this Congregation is to direct and coordinate throughout the world the actual work of spreading the Gospel as well as missionary cooperation.

vii) *Congregation for the Clergy*: The competence concerning the status, rights and obligations of person in the Latin Church belong to this Congregation.

viii) *Congregation for Institutes of Consecrated Life and for Societies of Apostolic Life*: The competence to erect and approve religious and secular institutes and societies of apostolic life; to pass judgment on the suitability of their erection by the diocesan bishop in the Latin Church belong to this Congregation.

ix) *Congregation for Seminaries and Educational Institutions*: This Congregation gives practical expression to the concern of the Apostolic See for the training of those who are called to holy orders and for the promotion and organization of Catholic education. This Congregation deals with seminaries, schools and Catholic universities.

³⁰The competence of this Congregation in this regard was clear from the letter of Secretariat of State on 8 February 1989, see *Notitiae* 25 (1989) 485.

The three tribunals are: i) *Apostolic Penitentiary*: This is competent to deal with both the internal forum and indulgences. ii) *Supreme Tribunal of the Apostolic Signatura*: It is the supreme tribunal of the Church and it ensures that justice in the Church is correctly administered. Therefore, the *Signatura* has the responsibility to exercise vigilance over the correct administration of justice and, if need be, to censure advocates and procurators. iii) *Tribunal of Roman Rota*: This is a court of higher instance at the Apostolic See usually at the appellate stage with the purpose of safeguarding rights within the Church. It fosters unity of jurisprudence and by virtue of its own decision provides assistance to lower tribunals.

There are twelve Pontifical Councils:

i) Pontifical Council for the Laity promotes and coordinates the apostolate of the laity by supporting them to participate in the life and mission of the Church in their own way as individuals or in associations. ii) Pontifical Council for Promoting Christian Unity engages in ecumenical work through timely initiatives activities, laboring to restore unity among Christians. iii) Pontifical Council for the Family promotes the pastoral care of families, protects their rights and dignity in the Church and in civil society. iv). Pontifical Council for Justice and Peace promotes justice and peace in the world in accordance with the Gospel and social teaching of the Church. v). Pontifical Council *Cor unum* shows the solicitude of the Catholic Church for the needy, to foster human fraternity and make manifest Christ's charity. vi). Pontifical Council for the Pastoral Care of Migrants and Itinerant People brings pastoral concern of the Church to bear on the special needs of those who have been forced to leave their native land. vii) Pontifical Council for Pastoral assistance to health Care Workers shows the solicitude of the Church for the sick by helping those who serve the sick and suffering. viii) Pontifical Council for the Interpretation of Legislative Texts interprets the laws of the Church. This is competent to publish authentic interpretations after consulting the dicasteries concerned in questions of major importance. ix) Pontifical Council for Inter-Religious Dialogue fosters and supervises relations with members and groups of non-Christian religions. x) Pontifical Council for Dialogue with Non-Believers shows solicitude of the Church for those who do not believe in God or who profess no religion. xi). Pontifical Council for Culture fosters relations between the Holy See and the realm of human culture so that secular culture may be more and more open to the Gospel and specialists in the sciences, literature and the arts may

feel themselves called by the Church to truth, goodness and beauty. xii) Pontifical Council for Social Communications is involved in questions regarding the means of social communications, so that, also by these means, human progress and the message of salvation may benefit secular culture.

The three administrative offices are:

i) *Apostolic Camera* chiefly exercises the functions assigned to it by the special law on the vacancy of the Apostolic See. ii) *Administration the Patrimony of the Apostolic See* administers the properties owned by the Holy See in order to provide the funds necessary for the Roman Curia. iii) Prefecture for the Economic Affairs of the Holy See has the function of supervising and governing the temporal goods of the Holy See.

Other Institutes of the Roman Curia:

i) Prefecture of the Papal Household looks after the internal organization of the papal household and supervises everything concerning the conduct and service of all clerics and layperson who make up the papal chapel and family. ii) Office for the Liturgical Celebrations of the Supreme Pontiff.

There are certain institutes which do not belong to the Roman Curia that are treated in this Apostolic Constitution. They provide necessary and useful services to the Roman Pontiff and to the Curia and the whole Church. They are connected with the Holy See. They are:

i). Vatican Secret Archives, ii) Vatican Apostolic Library, iii) Pontifical Academy of Sciences, iv) Vatican Press, v) Vatican Publishing House and Bookstore, vi) Newspaper *L'Osservatore romano*, vii) Vatican Radio, viii) Vatican Television Centre, ix) The Fabric of St. Peter, and x) The Office of Papal Charity.

4.2. Structure of the Roman Curia

The dicasteries are composed of the cardinal prefect or the presiding archbishop, a body of cardinals and of some bishops, assisted by a secretary, consultors, senior administrators, and a suitable number of officials (art. 3 § 1). The Secretariat of State is presided over by the cardinal secretary of state. The Congregations are presided over by the cardinal prefects and the Pontifical Councils are presided over by the archbishops. Article 2 of the Apostolic Constitution *Pastor Bonus* states that the dicasteries are juridically equal among themselves.

Cardinal Prefect: The Cardinal Prefect or President is appointed by the Supreme Pontiff for a five year term. At the age of 75 he must submit his resignation to the Roman Pontiff. During the vacancy of the Holy See, he ceases from functioning. The Prefect presides over the inter dicasterial meetings when he calls such meetings. Other officers in a congregation are appointed by the prefect. He presides over the conferences of the Congregation and he can decide if the assistance and other officials were to participate in the conference. He submits the major decisions of the Congregation for the approbation of the Supreme Pontiff. He presides over the plenary and ordinary session of the dicastery. When general documents are prepared the prefect of the Congregation, after having heard the opinion of the congress, decides as to which Congregations the documents are to be sent.

Cardinal Members and Bishops: The *Pastor Bonus* gives provision for a determined number of cardinals and bishops as its members. These cardinals are nominated from among the cardinals living in Rome or outside the city, to whom are added some bishops (art. 7). These cardinal members do not participate in the daily activities of the Congregation but only in more important questions. All the members must be called in due time to the plenary sessions, held as far as possible once a year (art. 11 § 2).

The Secretary and the Undersecretary: The secretary with the help of the undersecretary assists the prefect or president in managing the business of the dicastery as well as its human resources (art. 4). The secretary and the undersecretary are appointed by the Pope for a five year term (art. 5 § 1). The secretary resigns when he is 75 and the undersecretary resigns when he is 70. During the vacancy of the see they perform the ordinary operations of the dicasteries, taking care of the ordinary business only. They need to be confirmed in office by the Supreme Pontiff within three months of his election (art. 6).

Consulters and Officials: The consulters are appointed by the Pope for a five year term. They are chosen from among the clerics or other Christian faithful outstanding in knowledge and prudence, taking into consideration, as much as possible the international character of the Church (art. 8). Consulters and officials in the Eastern Congregation are to be selected in such a way as to reflect as far as possible the diversity of rites (art. 57§ 2). The officials are taken from among the Christian faithful, clergy or laity noted for their virtue, prudence and experience and for the necessary knowledge attested by suitable academic degrees (art. 9). They are appointed by the

Prefect in consultation with the secretary, undersecretary and the head of the office.

The *Regolamento Generale della Curia Romana* published according to the art. 37 of *Pastor Bonus*, gives more details about the ways and means of transacting business in the Curia itself without prejudice to the norms of the Apostolic Constitution *Pastor Bonus*. The Secretariat of State published the *Regolamento Generale della Curia Romana* on 4 February 1992³¹. Its revised and updated form was approved by the Supreme Pontiff on 15 April 1999 and took effect on 1 July 1999.

4.3. The Power of the Roman Curia

Art. 6 of the *Pastor Bonus* states that on death of the Supreme Pontiff, all moderators and members of the dicasteries cease from their office. It is evident that the Curia is not belonging to the essential constitution of the Church. Regarding the nature of the power of the Roman Curia the Pope states: "It draws its existence from the pastor of the universal Church. For the Curia exists and operates only in so far as it has a relation to the Petrine ministry and is based on it. But just as the Petrine ministry as the servant of the servants of God is exercised in relationship with both the whole Church and the bishops of the entire Church, similarly the Roman Curia, as the servant of Peter's successor, looks only to help the whole Church and bishops" (*Pastor Bonus* n. 7). Thus the Roman Curia has only an instrumental nature. It is a kind of agent in the hands of the Pontiff with the result that it is endowed with no force and no power apart from what it receives from the Supreme Pastor. Pope Paul VI defined the Roman Curia "as an instrument of immediate adhesion and perfect obedience" an instrument the Pope uses to fulfill his universal mission (*Pastor Bonus* n. 7).

The Roman Pontiff enjoys the fullness of this power and imparts it to the dicasteries of the Curia according to the competence and scope of each one. So the nature of the Roman Curia is said to be ministerial or instrumental, in that it serves as an instrument to assist the pope in his Petrine ministry. Pope John Paul II made it clear that the curia's power is vicarious; it acts not on its own initiative, but always in accord with the will of the Pope and in service to the good of the Church and service of the bishops.³²

³¹AAS 84 (1992) 201-253.

³²J.H. Provost, "Pastor Bonus: Reflections on the Reorganization of the Roman Curia", *The Jurist* 48 (1988) 509.

III. PART III: RECENT MODIFICATIONS IN THE ROMAN CURIA

1. *Dispensation from the Obligation of Celibacy deriving from Ordination*

By a letter from Secretary of State dated on 8 February 1989, the competence of dispensing from the obligation of celibacy deriving from sacred ordination was given to the Congregation for Divine Worship and the Discipline of the Sacraments. The letter was as follows: "...in the audience granted to me on 23 January 1989, the Holy Father disposed that without prejudice to the prescriptions in all and single articles of the Apostolic Constitution *Pastor Bonus*, the examination of the cases of dispense from the assumed obligation by the sacred ordination to the diaconate and to the priesthood of secular clerics and religious of the Latin Church and of the Eastern Churches, presented to the Holy See after 1 March 1989, be fulfilled, till the new disposition, by a special commission within the said Congregation according to the procedural norms substantially issued by the Congregation for the Doctrine of Faith given on 14 October 1980 (AAS 72 (1980) 1132-1137)."³³

At present the competence to examine the cases of dispense from the obligations of ordination belongs to the Congregation for the Clergy. The Year Book of the Holy See in 2006 reveals this change in the competence.³⁴ The letter of the Secretary of State on 21 June 2005 mentions this transfer of competence. On 10 August 2005 a special commission was erected for this purpose within the Congregation for the Clergy.

2. *Grave Sins reserved to the Congregation for the Doctrine of Faith*

On 18 May 2001 the Congregation for the Doctrine of Faith issued a letter concerning the grave sins reserved to the same congregation.³⁵ This letter was addressed to all the bishops of the Catholic Church and other concerned Ordinaries and Hierarchs. According to *Pastor Bonus* article 52 the Congregation for the Doctrine of Faith has competence to proceed to the declaration or imposition of canonical sanctions in sins against faith and grave sins against morals, committed in the celebration of sacraments. The procedure is defined

³³*Notitiae* 25 (1989) 485.

³⁴*Annuario Pontificio*, 2006, pp 1872 & 1219.

³⁵This letter is reproduced in the Eparchial Bulletin, Palai, *Santhwanaprakasm*, Vol. LII, February 2002, N. 2, pp. 63-65.

ratified, confirmed and approved by the Supreme Pontiff John Paul II. The Congregation for the Doctrine of Faith carefully studied both the Codes with the help of a special commission to define the sins against morals and fix special norms of procedure. The Supreme Pontiff promulgated it through the Apostolic Letter *Protection of the Sanctity of Sacraments*.

Sins against the Sanctity of the Sacrament of Eucharist:

1. Throwing away, stealing or keeping the consecrated species for sacrilegious purpose (CIC 1367, CCEO 1442).
2. Attack or imitation of liturgical actions of Eucharist (CIC 1378 § 2 n. 1 & 1379, CCEO 1443).
3. Prohibited concelebration of Eucharist, that is, with ministers of ecclesial communities having neither apostolic succession nor recognizing the sacramental priesthood (CIC 908 & 1365, CCEO 702 & 1440).
4. Consecration of one of the species without the other in the Eucharistic sacrifice or consecration of both outside the Eucharistic celebration for sacrilegious purpose (CIC 927).

Sins against the Sanctity of the sacrament of Penance:

1. Absolution of accomplice in sins against sixth commandment (CIC 1378 § 1, CCEO 1457).
2. Soliciting in or under the pretext of confession-for sins against the sixth commandment if it is led to sin with the confessor (CIC 1387, CCEO 1458).
3. Direct violation of the sacramental seal (CIC 1388 § 1, CCEO 1456 § 1).

Sins against Morals.

Sins against sixth commandment, with a minor (below 18) by a cleric.

All the above mentioned delicts as determined are reserved to the Apostolic Tribunal of the Congregation for the Doctrine of Faith.

Procedure: The same letter stipulates the procedure in such cases. After conducting the primary investigation the bishop should report the case to the Congregation for the Doctrine of Faith. Unless the Congregation proceeds on its own, it orders the bishop to proceed further through a proper Tribunal. Appeals are valid if only made to this Congregation. In the case of sin with the minors, the prescription begins to extinguish only on the day the minor completes 18 years old. Office of the judge, Promotor of Justice,, Notary and Curator in the Tribunal can be validly help only by priests. As soon as the case is over, the Tribunal should transmit all the acts of the case to the Congregation. The Tribunal should follow the canons of the Latin or

the Oriental Code as the case may be, as well as the special norms of this Congregation.

3. Dispensation from Ratified and non-consummated marriage and cases concerning the nullity of sacred ordination.

On 30 August 2011 Pope Benedict XVI in his Apostolic Letter in the form of *Motu Proprio Quaerit semper*, has modified the competence of certain dicasteries of the Roman Curia.³⁶ In this letter the Pope stated “in present circumstances it has seemed appropriate for the Congregation for Divine Worship and the Discipline of the Sacraments to focus mainly on giving a fresh impetus to promoting the Sacred Liturgy in the Church, in accordance with the renewal that the Second Vatican Council desired, on the basis of the Constitution *Sacrosanctum Concilium*. I have therefore deemed it opportune to transfer to a new Office, set up at the Tribunal of the Roman Rota, the competence for processes of dispensation from ratified and non-consummated marriage and cases concerning the nullity of sacred ordination.”³⁷

The Holy Father has heard the opinions of the Cardinal Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments, the Dean of the Tribunal of the Roman Rota and the Supreme Tribunal of the Apostolic Signatura and of the Pontifical Council for Legislative Texts.

There are four articles in this document. The first article abrogates the articles 67 and 68 of the Apostolic Constitution *Pastor Bonus*. Article 2 amended the article 126 of the Apostolic Constitution *Pastor Bonus* as follows: “The Roman Rota is court of higher instance at the Apostolic See, usually at the appellate stage, with the purpose of safeguarding rights within the Church; it fosters unity of jurisprudence and, by virtue of its own decisions, provides assistance to lower tribunals.”

Paragraph two of the same article states: “An Office has been set up at this Tribunal to examine the fact of non-consummation in a marriage and the existence of a just cause for granting a dispensation. It therefore receives all the acts, together with the *votum* of the Bishop and the remarks of the Defender of Bond,

³⁶L'Osservatore Romano, 1 October 2011.

³⁷For the translation of the document, see, Document No. VII in *Canon Law Society Great Britain & Ireland Newsletter*, No. 168, December 2011, pp. 125-126.

weighs them according to its own special procedure and, if the case warrants it, submits a petition to the Supreme Pontiff requesting the dispensation."

Paragraph three states: "This Office is also competent to examine cases concerning the nullity of sacred ordination in accordance with both universal and proper law, *congrua congruis referendo*."

The third article says that this Office is presided over by the Dean of the Roman Rota, assisted by Officials, delegated Commissioners and Consultors and the fourth article is about transferring the pending cases at the Congregation for Divine Worship and the Discipline of the Sacraments to the new Office at the Tribunal of the Roman Rota.

4. *The Pontifical Council for Promoting the New Evangelization*

The Pontifical Council for Promoting the New Evangelization is a dicastery of the Roman Curia whose creation was announced by Pope Benedict XVI at vespers on 28 June 2010, eve of the Feast of Saints Peter and Paul. Pope Benedict XVI established the Council with Art. 1 §1 of the *motu proprio Ubicumque et semper* given from Castel Gandolfo 21 September 2010 and published in the *L'Osservatore Romano* 12 October 2010. The Pope said that "the process of secularization has produced a serious crisis of the sense of the Christian faith and role of the Church", and the new pontifical council would "promote a renewed evangelization" in countries where the Church has long existed "but which are living a progressive secularization of society and a sort of 'eclipse of the sense of God'." On 30 June 2010, Pope Benedict XVI appointed as its first President Archbishop Salvatore Fisichella until then President of the Pontifical Academy for Life. On May 13, 2011, His Holiness Pope Benedict XVI named Archbishop Jose Octavio Ruiz Arenas as the first Secretary of the Pontifical Council. Archbishop Ruiz Arenas had been serving as the Vice President of the Pontifical Commission for Latin America. That same day, Monsignor Graham Bell, formerly the Secretary Coordinator of the Pontifical Academy for Life, was named the Undersecretary of the Pontifical Council.

The document lists the specific tasks of the Council which include:

- i). deepen the theological and pastoral significance of the new evangelization;
- ii). promote and encourage, in close collaboration with the Episcopal Conferences concerned, that can have an ad hoc body, study, dissemination and implementation of the papal *magisterium* on matters related to the new evangelization;
- iii). raise awareness and support activities related to the new evangelization

which are being applied in various particular Churches and to promote the realization of new, actively involving the resources of the Institutes of Consecrated Life and Societies of Apostolic Life, as well as in associations of the faithful and new community; iv) study and promote the use of modern forms of communication, as tools for the new evangelization; v) promote the use of the Catechism of the Catholic Church as an essential and comprehensive formulation of the content of faith to the people of our time.

According to the Apostolic Constitution *Pastor Bonus* there are twelve Pontifical Councils. With this new Pontifical Council, at present there are thirteen Pontifical Councils in the Roman Curia.

CONCLUSION

We have seen that the Roman Curia is always undergoing changes. It is needed because the Roman Curia must be up dated according the needs of the time. In the earliest stage of the Roman Curia was characterized by the *presbyterium* and the *synods* but, in this stage it was not possible to refer them as Roman Curia. This stage prolonged until eleventh century then a new system was introduced called *consistorium* which was composed exclusively of cardinals. It was Pope Sixtus V who reformed the Roman Curia systematically for the first time (1588). Other major reformations were by Pope Pius X in 1908 and the Pope Paul VI in 1967. At present the Roman Curia is governed by the Apostolic Constitution *Pastor Bonus* promulgated on 28 June 1988. Almost 25 years passed after its promulgation and it needs changes and amendments to meet the requirements of the time.

In the last part we have seen the major changes after *Pastor Bonus*. At present the competence to examine the cases of dispense from the obligations of ordination belongs to the Congregation for the Clergy. The Congregation for Divine Worship and the Discipline of the Sacraments has no more competence on this matter. The Congregation for the Doctrine of Faith has the exclusive competence to deal with the grave sins against the sanctity of the sacrament of Eucharist, against the sanctity of the sacrament of Penance and sins against sixth commandment, with a minor (below 18) by a cleric. The tribunal of this Congregation deals with such cases. A new Office, set up at the Tribunal of the Roman Rota, has the competence for processes of dispensation from ratified and non-consummated marriage and cases concerning the nullity of sacred ordination. Finally we have dealt with the Pontifical Council for Promoting the

New Evangelization the new dicastery created by the Pope Benedict XVI in 2010.

We can expect more changes in the Roman Curia. A close study of the Apostolic Constitution *Pastor Bonus* would reveal that the Roman Curia requires more precision specification regarding the competence of the various dicastries. At this moment one may recall to his mind that five years after the promulgation of the Apostolic Constitution *Regimini Ecclesiae Universae* a commission was appointed by the Pope to examine the new system more deeply whether it really conformed to the demands of the Second Vatican Council and answered the needs of the Christian people. In the present context, it would be desirable to have a commission to weigh up the Apostolic Constitution *Pastor Bonus* which is on the verge of its silver jubilee.