

# APOSTOLIC CONSTITUTION *PRAEDICATE EVANGELIUM* - A NEW VISION ON CHURCH ADMINISTRATION

Sajan George Thengumpally\*

## Abstract

The Apostolic Constitution *Praedicate Evangelium* (PE) promulgated by Pope Francis on 19 March 2022 replaced *Pastor Bonus* of Pope John Paul II and reformed the Roman Curia. The new document embodies Pope Francis' unique vision of the Church administration. It invites the Officials of the Roman Curia to arrive at a more missionary, more pastoral, and more spiritual way of functioning than a mere bureaucratic way of working. The document came out while the Bishop's Synod on the theme of 'synadality' was going on. Listening and walking together are experimented with in this Apostolic Constitution. This article elucidates basic visions that guided the reformation and summarize the major changes in the functioning of the Roman Curia.

**Keywords:** Synodality, Mission, Roman Curia, Evangelization, Holy See

## Introduction

The Apostolic Constitution *Praedicate Evangelium* (PE) promulgated by Pope Francis on 19 March 2022 replaced *Pastor Bonus* (PB), which Pope St. John Paul II promulgated on 28 June 1988 and in force since 1 March 1989. The new document embodies Pope Francis' unique vision of the Church administration. Immediately after his election, Pope Francis announced the creation of a Council of Cardinals

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\* Fr. Sajan George Thengumpally is a priest belonging to the Catholic Archdiocese of Thalassery, Kerala, India. He was ordained priest on 30<sup>th</sup> December 1998. He completed a licentiate in Canon Law from the Oriental Canon Law Institute, Dharmaram, Bangalore. He secured his doctoral degree in canon law from the Pontifical Oriental Institute, Rome. He served as the Judicial Vicar and Chancellor of the Archdiocese of Tellicherry. Currently, he is serving as a teaching faculty member of Dharmaram Vidya Kshetram, Bangalore and Good Shepherd Major Seminary, Kunnoth, Judge in Major Archiepiscopal Ordinary Tribunal of the Syro-Malabar Church, and in the Archeparchial Tribunal, Tellicherry. He has published several articles in various canonical journals. At present, he is the Vicar of St. Joseph's Forane Church, Vayattuparamaba, Kerala.

consisting of eight Cardinals from different continents, and one of the tasks given to this Council was to prepare a revision of PB. The new Apostolic Constitution is the result of nine years of lengthy processes of consultations and listening carried out under the headship of the Council of Cardinals.<sup>1</sup> This is the culmination of Pope Francis' attempts to renew the administrative system of the Church according to the needs of the time and to reorganize the competencies of the dicasteries. In fact, Pope Francis began this renewal in the years preceding the publication of this document by introducing many changes in the Roman Curia, like adding new dicasteries and changing the structures and competencies of dicasteries.<sup>2</sup>

“On 24 February 2014, the motu proprio *Fidelis Dispensator* instituted the new Council for the Economy and the new “Secretariat for the Economy,” of which Australian Cardinal George Pell was appointed prefect. On 11 November 2014, Francis established a new judicial body within the Congregation for the Doctrine of the Faith to handle appeals by priests who have been disciplined for sexually abusing children. On 8 September 2015, the two motu proprios *Mitis Iudex Dominus Iesus* and *Mitis et Misericors Iesus* streamlined the process for marriage annulment while also aiming to reduce the workload for Vatican tribunals. In November 2017, Francis added a Third Section to the Secretariat of State that would be in charge of the diplomatic corps of the Holy See. In February 2018, he changed the law to allow non-cardinal bishops serving in the Vatican's bureaucracy to continue to hold their offices past the age of seventy-five, whereas previously they had automatically lost their positions. In July 2018, an Italian lay journalist, Paolo Ruffini, became prefect of the Dicastery for Communication – the first layman to become prefect of a dicastery of the Roman Curia; in January 2021, a layman, Professor Vincenzo Buonomo (rector of the Pontifical Lateran University), was appointed leader of the disciplinary commission of the Roman Curia. On 11 February 2022, Francis promulgated a motu proprio entitled *Fidem Servare* that modified the organizational chart of the

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<sup>1</sup> Massimo Faggioli, *The Apostolic Constitution “Preach the Gospel” Praedicate Evangelium*, (Collegeville, Minnesota: Liturgical Press, 2022) xxxi.

<sup>2</sup> Andrea Tornielli & Sergio Centofanti, *Pope Francis promulgates Apostolic Constitution on Roman Curia 'Praedicate Evangelium'*, in <https://www.vaticannews.va/en/pope/news/2022-03/pope-francis-promulgates-constitution-praedicate-evangelium.html>. {access on 18 May 2023}.

Congregation for the Doctrine of the Faith by separating the responsibilities into two sections under two different secretaries: the doctrinal section (competent on personal ordinariates; the marriage office to examine the *privilegium fidei* and the dissolution of marriages between two non-baptized persons or between a baptized person and a non-baptized person) and the disciplinary section (concerned with crimes reserved to the judgment of the congregation, which are adjudicated by the Supreme Apostolic Tribunal established therein)."<sup>3</sup>

However, this document does not intend to introduce a thorough structural and institutional reorganization, but to attain renewal in the spiritual and cultural outlook of the curia. The reformation of the Roman Curia aims at a conversion of the central administrative system of the Church from a mere bureaucratic administrative setup to an effective tool of evangelization and a witness of the synodal nature of the Church. The preamble of the document specifies that, "... this new Apostolic Constitution seeks to attune its present-day activity more effectively to the path of evangelization the Church, especially in our times, has taken" (PE 3). Mission and communion are the two key concepts guiding this document. In fact, these two elements are the basic ecclesiological principles that define the Church's nature. Pope Francis intends to give a message to the whole Church to go back to the roots and basic principles, and he legislates for the practical implementation of these principles in the day-to-day administration of the Church.

The aim of the Apostolic Constitution is not limited merely to the renewal of the administrative system. It has a wider perspective of interior reform of every singular person involved in the secular administration of the Church, which is the visible Body of Christ.

"The reform of the Roman Curia will be authentic and effective if it is the fruit of an interior reform whereby, we appropriate "the paradigm of the spirituality of the Council" as expressed in "the ancient story of the good Samaritan", the person who goes out of his way to be a neighbour to someone left half-dead on the roadside, a foreigner whom he does not even know. This spirituality has its deepest source in the love of God, who loved us first, while we were still poor sinners. It reminds us that our duty is, in imitation of Christ, to serve our brothers and sisters, especially those in greatest need,

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<sup>3</sup> Massimo Faggioli, *The Apostolic Constitution "Preach the Gospel,"* xxxii-xxxiii.

and that Christ's face is seen in the face of every man and woman, particularly those who suffer in any way (cf. *Mt 25:40*)" (PE 11).

This study tries to recapture the important visions of Pope Francis reflects in the formation of PE. Before his election to the pontificate, Pope Francis never has been a part of the Roman curia. Consequently, he was able to make changes and propose new way of functioning, unaffected by restrictions of bureaucratic prejudices. Though no revolutionary changes are introduced in the Roman Curia, his views about the Church administration materialized in the renewal are revolutionary.

### 1. Missionary conversion

The document's title shows the special emphasis Pope Francis wants to give to 'preaching of the Gospel.' When *Pastor Bonus* is replaced with PE, a change of outlook regarding administration is visibly portrayed through the importance given to evangelization - preaching the Gospel is the primary goal compared to shepherding the folk. At the onset of the document the Pope reminds that "Preaching the Gospel (cf. *Mk 16:15; Mt 0: 7-8*): this is the task that the Lord Jesus entrusted to his disciples" (PE 1).

The goal of the reform, as envisioned in the constitution, is to remodel the Curia for a more missionary Church. A basic conversion in the understanding of the Church administration is demanded. The ultimate goal of all the activities in the Church, including the complex administrative systems of the Church, is to preach Gospel. "The Church's "missionary conversion" aims to renew her as a mirror of Christ's own mission of love. The Lord's disciples are called to be "the light of the world" (*Mt 5:14*). In this way, the Church reflects the saving love of Christ, the true light of the world (cf. *Jn 8:12*). She herself becomes increasingly radiant as she brings to humanity the supernatural gift of faith as "a light for our way, guiding our journey through time". The Church is at the service of the Gospel, so that "this light of faith . . . can grow and illumine the present, becoming a star to brighten the horizon of our journey at a time when mankind is particularly in need of light" (PE 2).

The goal is clearly set forth: "...this new Apostolic Constitution seeks to attune its present-day activity more effectively to the path of evangelization that the Church, especially in our time, has taken" (PE 3). In the redesigning of the dicasteries, the primary role which the

Congregation for the Doctrine of the Faith has been playing is now assigned to the dicastery for Evangelization. Just after the Secretariate of State, the new Dicastery for Evangelization is placed as the first in the list of dicasteries. Previous Congregation for Evangelization, which was responsible for the Church's administration in missionary territories, and the Pontifical Council for Promoting the New Evangelization initiated by Pope Benedict VI, were combined to form the new dicastery. The most significant innovation is that: "the Dicastery for Evangelization is presided over directly by the Roman Pontiff" (PE . Art. 54). Two Pro-prefects will be directing the two sections of this dicastery in the name and by the authority of the Roman Pontiff.

The importance attached to this dicastery in this document would mark as a new chapter in the four hundred years' history of the congregation of Propaganda Fide, the predecessor of the Congregation Evangelization of Peoples. Gregory XV formerly erected the Congregation *de propaganda fide* by the bull *Inscrutabili Divinae Providentiae Arcano* on 6 January 1622.<sup>4</sup> Propaganda Fide was later renamed as the Congregation for Evangelization of Peoples and now again retitled as Dicastery for Evangelization.<sup>5</sup> The competency of this dicastery is the same as it was defined in *Ad Gentes (AD)*: "For all missions and for the whole of missionary activity there should be only one competent office, namely that of the "Propagation of the Faith," which should direct and coordinate, throughout the world, both missionary work itself and missionary cooperation (AD 29). However, the language of this document echoes the dream of Pope Francis which he has expressed in his encyclical, *Evangelium Gaudium (EG)*:

I dream of a "missionary option", that is, a missionary impulse capable of transforming everything, so that the Church's customs, ways of doing things, times and schedules, language, and structures can be suitably channeled for the evangelization of today's world rather than for her self-preservation. The renewal of structures demanded by pastoral conversion can only be understood in this light: as part of an effort to make them more mission-oriented, to make ordinary pastoral activity on every level

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<sup>4</sup> Cf. Sajan George Thengumpally, "Migration as a tool of Evangelization," *Justitia* 3, 1(2012) 56.

<sup>5</sup> J. Metzler, "The Foundation of the Congregation *De Propaganda Fide* in 1622," *Omnis Terra* 3 (1969) 16-20.

more inclusive and open, to inspire in pastoral workers a constant desire to go forth and in this way to elicit a positive response from all those whom Jesus summons to friendship with himself. As John Paul II once said to the Bishops of Oceania: "All renewal in the Church must have a mission as its goal if it is not to fall prey to a kind of ecclesial introversion."<sup>6</sup>

Pope Francis is sincere in his promises while giving a primary place to evangelization in the Curia. He stated in *Evangelium Gaudium*: "Since I am called to put into practice what I ask of others, I too must think about a conversion of the papacy. It is my duty, as the Bishop of Rome, to be open to suggestions which can help make the exercise of my ministry more faithful to the meaning which Jesus Christ wished to give it and to the present needs of evangelization" (EG 32). The new arrangements are evidently aimed at missionary conversion of the central administrative system of the Church which is a dream of Pope Francis.

## 2. Synodal nature of the Church and reciprocal Listening

Another important vision of pope Francis embodies in PE is the synodal nature of the Church. The 16<sup>th</sup> Ordinary General Assembly of the Synod of Bishop, which will be concluded in October 2024 has taken the theme "for a synodal Church: communion, participation and mission." The preamble of PE states:

This life of communion makes the Church *synodal*; a Church marked by reciprocal listening, "whereby everyone has something to learn. The faithful people, the College of Bishops, the Bishop of Rome: all listening to each other and all listening to the Holy Spirit, the Spirit of truth (cf. *Jn* 14:17), in order to know what he says to the Churches (cf. *Rev* 2:7)". This synodal nature of the Church is to be understood as "the journeying together of God's flock along the paths of history towards the encounter with Christ the Lord". It has to do with the mission of the Church and the communion that is in service to that mission and is itself missionary (PE 4).

A synodal way of functioning means a lot of consultations, listening, and discussions. Pope Francis said in his address during the opening of the Synod:" And so, brothers and sisters, let us experience this moment of encounter, listening, and reflection as a *season of*

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<sup>6</sup> Pope Francis, Encyclical Letter, *Evangelium Gaudium*, 27, [https:// www.vatican.va/content/francesco/en/apost\\_exhortations/documents/papa-francesco\\_esortazione-ap\\_20131124\\_evangelii-gaudium.html](https://www.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-ap_20131124_evangelii-gaudium.html).

*grace* that, in the joy of the Gospel, allows us to recognize at least *three opportunities*. First, that of moving *not occasionally but structurally* towards a *synodal Church*, an open square where all can feel at home and participate. The Synod then offers us the opportunity to become a *listening Church*, to break out of our routine and pause from our pastoral concerns in order to stop and listen."<sup>7</sup>

The changes in the Roman Curia give more space for listening and consultation. Periodic meetings of the heads of the dicasteries and mandatory interdicasterial consultation are now part of the administration. The preamble clearly states: "Communion and participation must be the hallmark of the internal working of the Curia and each of its institutions. The Roman Curia must increasingly be at the service of communion of life and operational unity around the pastors of the universal Church. Superiors of Dicasteries thus meet periodically with the Roman Pontiff, both individually and in groups. These periodic meetings favour transparency and concerted action in discussing the work plans of the Dicasteries and their application." PE Art. 9 speaks of cooperation with other dicasteries and cooperation within each dicastery. In carrying out the mission of each dicastery, mutual collaboration, continual interdependence, and interconnection of activities are called for. "In carrying out its work, each Dicastery, Institution or Office makes regular and appropriate use of the specific means envisioned in this Apostolic Constitution, such as the congress, in ordinary or plenary sessions. Interdicasterial meetings and meetings of heads of Dicasteries should also be held regularly" (PE Art. 10). This emphasis reflects 'synodality' which is a key concept for Pope Francis' pontificate.

### **3. Curia for the service of the Universal Church and of the Particular Churches**

The ordinary and primary responsibility of the Roman Curia is to assist the Roman Pontiff in exercising his Supreme pastoral office and universal mission in the world (PE Art. 1). At the same time, the Curia is at the service of the Bishops who together with the successor of Peter governs the Church. While narrating the principles and Criteria for the service of the Roman Curia PE clarifies:

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<sup>7</sup> Pope Francis, "Address for the opening of the synod": <https://www.vatican.va/content/francesco/en/speeches/2021/october/documents/20211009-apertura-camminosinodale.html> (access on 00-2023).

To carry out effectively the pastoral mission of solicitude for the entire Church that the Roman Pontiff has received from Christ, her Lord and Pastor (cf. *Jn* 21:15ff.), and to preserve and foster the relationship existing between the Petrine ministry and the ministry of all the Bishops, the Pope, "in exercising his supreme, full and immediate authority over the universal Church, employs the various departments of the Roman Curia, which act in his name and by his authority for the good of the Churches and in the service of the sacred pastors". The Curia is thus at the service of the Pope and of the Bishops, who, "together with Peter's successor . . . govern the house of the living God". The Curia exercises this service to the Bishops in their particular Churches with due respect for their responsibilities as successors of the Apostles (PE - Principles and Criteria for the service of the Roman Curia).

The Roman Curia is primarily an instrument at the service of the successor of Peter and, at the same time, to assist Bishops who form one college with the Pope. This document tries to highlight the importance of particular Churches and the role of these Churches in the universal mission of the Church. The Roman Curia is "to be of assistance to bishops, particular Churches, Episcopal Conferences, and their regional and continental groupings, the hierarchical structures of the Eastern Churches and other institutions and communities in the Church" (PE, Principles and Criteria). Roman Curia is not an institution dictating and ruling over particular Churches, but assisting and serving the bishops in their mission. In the chapter on Principles and Criteria, PE specifies: "In this context of cooperation with the bishops, the service that the Curia offers them consists primarily in acknowledging and supporting their ministry to the Gospel and the Church. It does so by providing them with timely counsel, encouraging the pastoral conversion that they promote, showing solidary support for their efforts at evangelization, their preferential pastoral option for the poor, protecting minors and vulnerable persons, and all their initiatives to serve the human family, unity and peace."

At the same time, decentralization of power and responsibility also is emphasized in PE. "The present reform proposes, in the spirit of a "sound decentralization", to leave to the competence of Bishops the authority to resolve, in the exercise of "their proper task as teachers" and pastors, those issues with which they are familiar and that do not affect the Church's unity of doctrine, discipline, and communion,



always acting with that spirit of co-responsibility which is the fruit and expression of the specific *mysterium communionis* that is the Church (PE II, 1).

The document also highlights the role of local bishops' conferences, mentioning them 52 times. By contrast, the 1988 document *Pastor bonus*, the previous law book on the Roman Curia, mentioned them just twice. The role of episcopal Conferences of the Latin Church and the hierarchical structures of the Eastern *sui iuris* Churches is recognized in this document, and the Roman curia is entrusted with the task of collecting their successful experience in the field of evangelization and 'rich fund of knowledge and the fruits of the best initiatives and creative proposals for evangelization devised by individual particular Churches, Episcopal Conferences and the hierarchical structures of the Eastern Churches, as well as their responses to specific problems and challenges.'

#### **4. Possibility of Laity assuming key roles**

PE envisages added provisions for the involvement of lay persons in the administration of Roman Curia. New legislation opens the possibility of appointing lay persons as the heads of the dicasteries. "Each curial institution carries out its proper mission by virtue of the power it has received from the Roman Pontiff, in whose name it operates with vicarious power in exercising his primatial *munus*. For this reason, any member of the faithful can preside over a Dicastery or Office, depending on the power of governance and the specific competence and function of the Dicastery or Office in question" (PE, Principles and Criteria 5). This is a revolutionary change in the history of the church administration. For many centuries, clerics held the key positions in the Roman Curia, and by law, many offices were reserved to clerics alone. According to PB, 'the dicasteries are composed of the cardinal prefect or the presiding archbishop' (PB art. 3 § 1). Now, in all dicasteries except in the Supreme Tribunal of the *Signatura Apostolica*, laymen and women can become members and heads of dicasteries. An evident shift in the vision is marked by Pope Francis' decision to make provision for the involvement of more lay people in the Church government. This is founded on the universal call of every Christian to become a missionary disciple. "Each Christian, by virtue of baptism, is a missionary disciple to the extent that he or she has encountered the love of God in Christ Jesus. This must necessarily be taken into account in the reform of the Curia,

which should consequently make provision for the involvement of lay women and men, also in roles of government and responsibility. Their presence and their participation are essential since they contribute to the well-being of the entire Church.” (PE, Preamble 10).

Modern education and technological developments have empowered lay people; consequently, they are more competent in administering Church matters extra professionally. “The Roman curia is to be seen as professional service with a view on the apostolic mission of the Church, run by qualified personnel, whether they are ordained or not.”<sup>8</sup> Anyone gets an opportunity to assume key positions in the Church government not by assuming ‘power of jurisdiction’ but through the *missio canonica* assumed by the Roman Pontiff. “In this way, it is made clear that whoever is in charge of a dicastery or other organisms of the Curia does not have authority because of the hierarchical degree with which he is invested, but because of the vicarious power he receives from the Roman Pontiff and exercises in his name.”<sup>9</sup>

According to PE article 14 § 3, universality of selection and objective and transparent criteria are to be observed in choosing curia officials. “The officials are selected, as far as possible, from various regions of the world, so that the Curia may reflect the universal character of the Church. They are taken from among clerics, members of Institutes of Consecrated Life and Societies of Apostolic Life, and the laity, who are distinguished for their experience, proven expertise attested by appropriate academic degrees, virtue, and prudence. They should be chosen by objective and transparent criteria and should have a suitable number of years of pastoral experience” (PE Art. 14).

### 5. Dicastery – new title and new priorities

The important departments of the Roman Curia were traditionally called ‘congregations’ and Pontifical councils. PB divided these departments into Congregations, tribunals, Pontifical councils, other Institutes of the Roman Curia, and Institutions connected with the Holy See. PE changed the name of congregations to dicasteries. The departments of the Roman Curia are now reorganized as dicasteries, Institutions of Justice, Institutions of Finance, and institutions associated with the Holy See. There are sixteen dicasteries, three

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<sup>8</sup> Michael Noble “Reform of the Roman Curia-Pope Francis’ Apostolic Constitution *Praedicate Evangelium*” *Studies in Church Law* 17 (2022) 71.

<sup>9</sup> Michael Noble “Reform of the Roman Curia, 74.

institutions of Justice, six institutions of Finance, and three offices listed in PE.

Though equality among all dicasteries was stated in PE, just as in PB, the prime role played by the Secretariate of State remains almost intact. A notable change is that now the secretariate of State has three sections in the place of previous two sections: the Section for General Affairs, the Section for Relations with States and International Organizations, and the Section for the Diplomatic Staff of the Holy See. Another important change is that the secretary of State not necessarily be a Cardinal. According to PB, "the Secretariate is presided over by the Cardinal Secretary of State." Whereas PE states, "It is directed by the Secretary of State" (PE art. 45 § 1). Consequently, a priest, a religious man/woman, or a lay person, both men and women, could be appointed Secretary of the State.

Congregation for Evangelization is listed as the first dicastery in the place of the Congregation for the Doctrine of the Faith. "With Francis, the primary role once played by the defence of doctrine is now played by evangelization."<sup>10</sup> The Dicastery for the Doctrine of the Faith is divided into doctrinal and disciplinary sections. In the disciplinary section, a Supreme Apostolic Tribunal is established to declare or impose canonical sanctions according to the norm of law. This tribunal will judge Cardinals, Patriarchs, Legates of the Apostolic See, and Bishops by the mandate of the Roman Pontiff (PE, art. 76 §§ 1,2). In addition to the Pontifical Biblical Commission and International Theological Commission, which were already parts of the Congregation for the Doctrine of the Faith, a new commission, the Pontifical Commission for the Protection of Minors, established in 2014, is added.

A new dicastery under the title 'dicastery for the Service of Charity,' was established. The previously existing office of the papal almoner is merged into this new dicastery. This is the legal embodiment of the dominant principle held by Pope Francis, namely 'mercy.' PE Art. 79 says: "The Dicastery for the Service of Charity, also known as the Office of the Papal Almoner, is a special expression of mercy and, based on the option for the poor, vulnerable and excluded, carries out in every part of the world the work of aid and assistance offered in the name of the Roman Pontiff, who in cases of particular need or other emergencies, personally determines the forms of aid to be

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<sup>10</sup> Massimo Faggioli, *The Apostolic Constitution "Preach the Gospel,"* xl.

given” (PE Art. 79). While this dicastery is solely for handling the matters related to charity of the Roman Pontiff, the Secretariate for economy, which is responsible for the economic matter of the Church, is not listed among the dicasteries, but listed as one of the institutions of economy. As Massimo Faggioli points out:

*Praedicate Evangelium* also establishes a new Dicastery for the Service of Charity. Up to this point there has been no parallel to this, as it represents an upgrade of the pre-existing office of papal almoner. Something that is not new is the name and function of the financial entities: in this sense, Francis’s reform of the Curia is a piecemeal reform that has been done step by step over the past few years. But it is important to note that the Secretariat for the Economy is not among the first-class dicasteries: this is one of the effects of, and responses to, Cardinal George Pell’s impetuous and failed attempts to raise the Secretariat for the Economy to the level of the Secretariat of State and of his very public clashes with the Secretariat of State. The Secretariat for the Economy merely “collaborates” with the Secretariat of State, which has “exclusive competence” over matters touching diplomatic functions and anything touching international law. At the same time, the Secretariat for the Economy took charge of managing the personnel of the Roman Curia, taking it away from the Secretariat of State.<sup>11</sup>

PE follows almost the same legislation as the Dicastery for the Eastern Churches. However, PE art. 82 § 2 is a fresh addition. There we read thus: “Since some of these Churches, especially the ancient patriarchal Churches, are of ancient tradition, the Dicastery will examine on a case-by-case basis, after having consulted, if necessary, other Dicasteries involved, questions that deal with matters related to internal governance that can be left to the higher authorities of those Churches, derogating from the Code of Canons of the Eastern Churches” (PE art. 82 § 2).

Other dicasteries also have undergone notable, but not substantial changes. Some of the striking points are the following:

- The Council of Cardinals, which was created in 2013 to help the Roman Pontiff govern the universal Church and to reform the Roman Curia, did not become a part of Roman Curia.
- A new dicastery for Laity, Family, and Life, established by Pope Francis in 2015 replaced PB’s Pontifical Council for Family with

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<sup>11</sup> Massimo Faggioli, *The Apostolic Constitution “Preach the Gospel,”* xl.

more responsibilities. This dicastery is assigned with a variety of responsibilities like caring for young people, the elderly, and family (special mention to the divorced and civilly remarried and those who live in situations of polygamy (PE, art. 137 § 3), promotion of vocation and mission of lay people, accompanying ecclesial movements, supporting protection of human life, etc.

- The Dicastery for Promoting Integral Human Development is another new dicastery in PE. This dicastery was established in 2016 joining together four pontifical councils of PB, namely, the Pontifical Council for Justice and Peace, the Pontifical Council *Cor Unum*, the Pontifical Council for the Pastoral Care of Migrants and Itinerant People, and the Pontifical Council for Health Care Workers.
- The Congregation for Catholic Education and the Pontifical Council for Culture are merged to form the Dicastery for Culture and Education. However, this dicastery functions with two sections: A section for Culture and a Section for Education.
- The competency over Personal Prelatures is transferred from the Dicastery for Bishops (PB art. 80) to the Dicastery for the Clergy (PE art. 117).
- The Dicastery for Institutes of Consecrated Life and Societies of Apostolic Life are entrusted with the competence to grant permission for the validity of the establishment of an Institute of Consecrated Life or Society of Apostolic Life of diocesan right on the part of the bishop. In the previous legislation permission from the dicastery was not mandatory to erect a diocesan right religious institute.
- The title 'tribunals' in PB is replaced with the title 'Institutions of Justice' in PE. Though the number of tribunals and their functions remain the same, certain modifications were made to the competencies of the tribunals. The competence of the Supreme Tribunal of the Apostolic Signatura is extended to adjudicate recourse against individual administrative acts issued by the Secretariate of State and to adjudicate conflict of competence between dicasteries and the Secretariate of State (PE art 197).
- Another important innovation is the introduction of a set of Institutions of Finance. Two sections from the PB- Council of Cardinals for the Study of Organizational and Economic Questions of the Apostolic See (PB art. 24-25) and Prefecture for the Economic Affairs of the Holy See (PB art. 176-179)- are not as

such included in PE. On 24 February 2014 with the Apostolic Letter *Fidelis dispensator et prudens*<sup>12</sup> Pope Francis created the Council for the Economy, Secretariate for the Economy, and the Office of the Auditor General. These institutions now become a part of PE.

## 6. Conclusion

PE reflects the uniqueness of Pope Francis' vision of the Church in the present world, which he used to clarify in his speeches and writings and to implement through various legislations. More truthfulness to the Gospel values and faithfulness to the guiding principles of the Second Vatican Council are echoed in this document. It invites the Officials of the Roman Curia to arrive at a more missionary, pastoral, and spiritual way of functioning than a mere bureaucratic way of working. The document came out while the Bishop's Synod on the theme of 'synodality' was going on. The idea of synodality demands a radical change of attitude in every sphere of the Church. As Pope Francis envisions, this is a new way of life in the Church. "The Holy Spirit guides us where God wants us to be, not to where our own ideas and personal tastes would lead us. Father Congar, of blessed memory, once said: "There is no need to create *another Church*, but to create a *different Church*" (*True and False Reform in the Church*). That is the challenge. For a "different Church", a Church open to the newness that God wants to suggest, let us with greater fervour and frequency invoke the Holy Spirit and humbly listen to him, journeying together as he, the source of communion and mission, desires: with docility and courage."<sup>13</sup> PE is one of his attempts actualize the dream of creating a "different Church."

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<sup>12</sup> Pope Francis, Apostolic Letter issued Motu Proprio, *Fidelis dispensator et prudens*, Establishing a new coordinating agency for the economic and administrative affairs of the holy see and the Vatican City State. [https://www.vatican.va/content/francesco/en/motu\\_proprio/documents/papa-francesco-motu-proprio\\_20140224\\_fidelis-dispensator-et-prudens.html](https://www.vatican.va/content/francesco/en/motu_proprio/documents/papa-francesco-motu-proprio_20140224_fidelis-dispensator-et-prudens.html) access on 23 May 2023.

<sup>13</sup> Pope Francis, "Address for the opening of the synod".