

## CANONICAL UPDATES 2022

### 15-16 MARCH 2022 AT TINDIVANAM

The recent motu proprios and the teachings of Pope Francis indicates clearly a legal battle against injustice, routing out corruption in the financial administration, clearing the deck for a fast track disposal of sexual abuse case to bring trust and confidence in the minds of the people and security to the children and the fragile labour force of the Church institutions. He has called for a synod in 2023 totally dedicating the synodality of the Church as the theme of synod and as a sign already initiating some changes in the legal system empowering the local ordinaries and the Major Superiors to make the decision without referring to the higher authorities. He has called for speedy disposal of marriage cases through shorter process. Hence the interest of the Pope gives a clear indication that the faithful should not suffer due to lack of officials and lack of training and irresponsibility of the pastors. Each and every priest must follow the model of Jesus washing the feet of the apostles as a servant. Most of the documents of 2021 is motu proprio of Pope Francis giving guidelines and changing the legal norms of the Church to bring justice in all the ways of life.

#### 1. ANTIQUUM MINISTERIUM (10.05.2021)

##### 1. Preamble:

- a) The ministry of Catechist in the Church is an ancient one. Theologians commonly hold the first examples are already present in the writings of the New Testament. The service of catechesis may be traced back to those “teachers” mentioned by the Apostle in writing to the community of Corinth (1 Cor 12:28-31). “Some people of God has designated in the Church to be first apostles, second prophets, third, teachers, then mighty deeds, then gifts of healing, assistance, administration and varieties of tongues.
- b) From the beginning, the Christian community was characterized by many different forms of ministry carried out by men and women who obedient to the working of the Holy Spirit, devoted their lives to the building up of the Church. At times, the charisms that the Spirit constantly pours out on the baptized took on a visible and tangible form of immediate service to the Christian community, one recognized as an indispensable diakonia for the community (1 Cor 12:4-11). The Church wished to acknowledge this service as a concrete expression of a personal charism that contributed greatly to the exercise of her mission of evangelization.
- c) The history of evangelization over the past two millennia clearly shows the effectiveness of the mission of catechists. Bishops, priests and deacons, together with many men and women in the consecrated life, devoted their lives to catechetical instruction so that the faith might be an effective support for the life of every human being.

- d) Beginning with the II Vatican Council, the Church has come to a renewed appreciation of the importance of lay involvement in the work of evangelization. The Council Fathers repeatedly emphasized the great need for the lay faithful to be engaged directly in the various ways their charism can be expressed in the development of the christian community (Ad Gentes 17).
- e) Along with the Council, the constant interest of the Popes, synod of bishops, episcopal conferences and individual bishops in recent decades have contributed to a significant renewal of catechesis. The Catechism of the Catholic Church, the Apostolic Exhortation *Catechesi Tradendae*, the General Catechetical Directory, the General Directory for Catechesis and the recent Directory for Catechesis.

## **2. Legislation**

Without prejudice to the bishop's mission as the primary catechist in his diocese, one which he shares with his presbyterate, or to the particular responsibility of parents for the Christian formation of their children (CIC Can. 774, 2; CCEO Can. 618), recognition should be given to those lay men and women who feel called by virtue of their baptism to co-operate in the work of catechesis (CIC Can. 225; CCEO Can. 401 & 406). This presence is all the more urgently needed today as a result of our increasing awareness of the need for evangelization in the contemporary world.

The lay apostolate is unquestionably "secular". It requires that the laity seek the kingdom of God by engaging in temporal affairs and directing them according to God's will (LG, 31). In their daily life, interwoven with family and social relationships, the laity come to realize that they "are given this special vocation: to make the Church present, and fruitful in those places and circumstances where it is only through that she can become the salt of the earth (LG, 33).

With great foresight, St. Paul VI issued the Apostolic Letter *Ministeria Quaedam* with the intention not only of adapting the ministries of Lector and Acolyte to changed historical circumstances but also of encouraging Episcopal Conferences to promote other ministries, including that of Catechist,

In addition to the ministries common to the entire Latin Church, nothing prevents Episcopal Conferences from asking the Apostolic See for the institution of others, which for particular reasons, they consider necessary or very useful in their own region. For example, offices of Porter, Exorcist and Catechist.

It is fitting that those called to the instituted ministry of Catechist be men and women of deep faith and human maturity, active participants in the life of the Christian Community, capable of welcoming others, being generous and living a life of fraternal communion. They should also receive suitable biblical, theological, pastoral and pedagogical formation to be competent communicators of the truth of the faith and they should have some prior experience of catechesis, (CD, 14, Can 231, 1 of CIC).

- ✓ The congregation for Divine Worship and the Discipline of the Sacraments will soon publish the Rite of institution of the lay ministry of Catechist.
- ✓ Pope has instructed the Episcopal Conferences to render effective the ministry of Catechist, determining the necessary process of formation and the normative criteria for admission to this ministry and devising the most appropriate forms for the service which these men and women will be called to exercise in conformity with the content of this Apostolic Letter.

The synods of the Oriental Churches or the Assemblies of Hierarchs may adopt what is established here for their respective Churches sui iuris in accordance with their particular law.

## **2. PASCITE GREGEM DEI(23.05.2021)**

Pope Francis has announced the apostolic constitution on 23 May 2021 titled “Pascite Gregem Dei” (Shepherd the Flock of God) by which he promulgated a revision of the penal law of the Latin Catholic Church i.e. Book VI of the 1983 Code of Canon Law and became effective from 8<sup>th</sup> December 2021.

### **REVISION OF BOOK VI OF 1983 CODE: SANCTIONS**

Due to today’s rapid social changes, it brought to notice that a fitting response to the needs of the Church throughout the world calls for a revision of the **penal discipline in the Code of Canon Law promulgated by Saint John Paul II on 25 January 1983**, so that the Church’s pastors can employ it as a more flexible means of correction and salvation, capable of being applied swiftly and with pastoral charity in order to avoid more serious evils and to bring healing to injuries caused by human weakness.

To this end, my Venerable Predecessor Benedict XVI in 2007 ordered the Pontifical Council for Legislative Texts to begin the process of revising the penal regulations contained in the 1983 Code. In carrying out this task, the Dicastery made concrete efforts to determine new needs, to identify the limitations and flaws of the current legislation, and to indicate possible clear and simple solutions. That study was carried out in a spirit of collegiality and cooperation, with the assistance of experts and bishops, with a view to adapting eventual solutions to the varying needs and cultures of the local Churches.

A first draft of the new Book VI of the Code of Canon Law was subsequently drawn up and sent to all Episcopal Conferences, the Dicasteries of the Roman Curia, Major Superiors of Religious Institutes, Faculties of Canon Law and other ecclesiastical Institutions for their observations. In the meantime, a number of canonists and experts in penal law worldwide were also consulted. The responses from this preliminary consultation were collected and submitted to a group of experts, who revised the draft in light of those suggestions and then submitted them once more to the consultors for careful review. After further revisions and discussions, the final draft was examined in the Plenary Session of the Members of

the Pontifical Council for Legislative Texts. Lastly, after incorporating the corrections from the Plenary Session, the text was consigned to the Roman Pontiff in February 2020.

The observance of penal law is binding on the whole People of God, but responsibility for its correct application lies specifically with the bishops and the superiors of individual communities. It is a task that cannot be separated in any way from the *munus pastorale* entrusted to them, and is to be carried out as a concrete and essential requirement of charity, not only towards the Church, the Christian community and potential injured parties, but also towards those who commit crimes and are themselves in need of the Church's mercy and correction.

### **Pope has underlined the necessity of the revision in the following terms**

- i. Charity thus demands that the pastors resort to the penal system whenever it is required, keeping in mind the three aims that make it necessary in the ecclesial community: the restoration of the demands of justice, the correction of the guilty party and the repair of scandals.
- ii. Therefore, in continuity with the overall features of the canonical system, in accordance with the Church's tradition as consolidated over time, the new text introduces various modifications to the law presently in force and introduces several new types of crime, corresponding to the growing need in various communities to ensure the restoration of justice and order that the delict infringed.
- iii. The text has also been improved from a technical aspect, especially with regard to fundamental issues of criminal law, such as the right to self-defence, the prescription of penal action, and the need for greater precision in the determination of penalties, consonant with the requirements of penal law, thus providing ordinaries and judges with objective criteria for identifying the most appropriate sanction in individual cases.
- iv. The revision also respects the principle of reducing cases in which the imposition of a sanction is left to the discretion of authorities, so that in the application of penalties, *servatis de iure servandis*, ecclesial unity will be fostered, especially in the case of those delicts that cause the greatest harm and scandal in the community.
- v. Pope Francis hope that it will be an instrument for the good of souls and that its prescriptions will be applied by the Church's pastors, whenever necessary, with justice and mercy, in the awareness that it is part of their ministry, as a duty of justice — an eminent cardinal virtue — to impose punishment when the good of the faithful demands it.

## **SIGNIFICANT CHANGES**

### **1. Three new Canons**

The revised book VI contains three new penal canons establishing delicts involving financial malfeasance: delicts in the administration and alienation of ecclesiastical goods (Can. 1376); the delict of overcharging for services (Can. 1377, §2); and delicts of clerics or religious performing other financial misdeeds or unauthorized management of secular property (Can. 1393).

## 2. Three modified Canons on financial malfeasance

The revised Book VI repeats three penal canons on financial malfeasance existing already in the 1983 Code, modifying each of them by identifying additional or specific penalties. These canons concern bribery (Can. 1377, §1), Simony for Sacraments (Can. 1380) and illegitimate profit for mass offerings (Can. 1383).

- a) The penalties for the one offering the bribe: quasi determinate, perceptible expiatory penalty from Can. 1336, §§2-4, for the one accepting the bribe: indeterminate penalty, not excluding according to the gravity of the delict, the expiatory penalty of privation from office (Can. 1336, §4, 1) with the obligation to repair harm.
- b) The delicts of simony for sacraments (Can. 1380) establishes two delicts: to celebrate a sacrament through simony and to receive the sacrament through simony. The penalties for either delict is either quasi determinate, perceptible, *ferendae sententiae* censure of interdict or suspension, or a quasi-determinate, perceptible, *ferendae sententiae* expiatory penalty mentioned in can. 1336, §§2-4.
- c) The delict of illegitimate profit from mass offerings (Can. 1383). The penalty is either quasi determinate, perceptible, *ferendae sententiae* censure or a quasi-determinate, perceptible, *ferendae sententiae* expiatory penalty mentioned in can. 1336 2-4.

## 3. Other Significant Changes

- a) **The Obligation to initiate penal procedure:** The law imposes the obligation to initiate sanction removing the discretionary power of the authority. **Can 1341** now obliges the Ordinary to initiate penal procedure when he perceives that neither by the methods of pastoral care, especially fraternal correction, nor by a warning or correction, can justice be sufficiently restored, the offender reformed and the scandal repaired. Can uses the word *debet* must instead of take care. **Can 1394, §1** states that a cleric who attempts marriage, even if only civilly can be punished is replaced with he is to be punished (*debet*) with increasingly serious deprivations and even with dismissal from the clerical state.
- b) **The Threefold purpose of Canonical Penal Sanction: Can 1341** reverses the three-fold purpose of the penal sanction giving first place to re-establishment of justice, pushing the reparation of the scandal to the last after the amendment of the guilty party. The need to re-establish justice is the fundamental to the credibility of the Church especially in cases of sexual abuse committed by its members on minors.
- c) **Presumption of Innocence: Can 1321, §1** explicitly brings the principle of the presumption of innocence stating, “Any person is considered innocent until the contrary

is proved.” The observance of this principle is essential if the right of defence, which is intended by the natural law is to be respected and no one should be deprived of it.

- d) **Sexual abuse:** a) **Can. 1398, §1** punishes a cleric guilty of this offence with deprivation of the office and other just penalties including dismissal from the clerical state. Can. 1398, §2 adds a new ground: A member of the institute of consecrated life or of a society of apostolic life or any member of the faithful who enjoys a dignity or performs an office or function in the Church, is a potential perpetrator of the offences of can. 1398, §1 or of can. 1395, §3 which consists in the commission of sexual acts with violence, threats, or abuse of authority. These perpetrators though not clerics are to be punished according to Can 1336, §§2-4 with the addition of other penalties according to the gravity of the crime. b) In Can 1398, 1<sup>o</sup>-2<sup>o</sup> the legislator makes it a criminal offence for a cleric to recruit or induce a minor or with a person who habitually has an imperfect use of reason or with one whom the law recognizes equal protection to exhibit or participate in real or simulated pornographic displays. c) Can. 1395, §3 establishes delicts which are not mentioned in the previous “the crime of sexual abuse committed by abuse of authority forcing someone to perform sexual acts and forcing someone to submit to sexual acts. The abuse may consist of sexual abuse, abuse of power and abuse of conscience”.
- e) **Codification of three offences against the Sacraments:** a) The delict of attempting to ordain women enters the code with Can. 1379, §3 “Both a person who attempts to confer a sacred order on a woman, and the woman who attempts to receive the sacred order incur latae sententiae excommunication”. b) The delict of recording or maliciously disclosing the sacramental confessional true or simulated enters the can. 1386, §3. c) The delict of sacrilegious consecration of one or both of the Eucharistic materials enters the canon 1382, 2. d) Can. 1379,§4 adds new delict from 1917 code consists in deliberately administering a sacrament to one who is forbidden to receive it. Can. 1388,§2 concerns the voluntary concealment by the subject of censures or irregularities to gain access to sacred orders.

### **Conclusion:**

The penal legislation of 2021 demands that penal laws be applied when the case requires it to restore justice, amend the guilty and repair the scandal (Can. 1341). The new law provides for greater severity in preventing and correcting sexual abuse, leaving less room for discretion on the part of the local authorities and greater precision in the definition of the offences and their sanctions.

### **3. TRADITIONIS CUSTODES(16.07.2021)**

Pope Francis has issued motu proprio titled “TRADITIONIS CUSTODES” on the use of the Roman Liturgy prior to the Reform of 1970 on 16<sup>th</sup> July 2021.

### **Roman Missal of 1962 and Roman Liturgy of 1970**

Following the spirit and the teaching of Second Vatican Council the Holy See has revised the Roman Liturgy in 1970 in order to promote the concord and unity of the Church. However, some of the bishops, priests and the lay people were interested in celebrating the Roman Missal of 1962 edited by Pope John XXIII. The previous Popes St. John Paul II and Benedict XVI granted and regulated the faculty to use the Roman Missal 1962 in a limited way.

In line with the initiative of Pope Benedict XVI to invite the bishops to assess the application of the Motu Proprio *Summorum Pontificium* three years after its publication, the Congregation for the Doctrine of the Faith carried out a detailed consultation with the bishops in 2020. The present Pope having considered the opinions of the bishops and the Congregation for the Doctrine of Faith, has issued few more guidelines through this motu proprio.

## **A. COMPETENCE OF DIOCESAN BISHOP**

The liturgical books promulgated by St. Paul VI and St. John Paul II in conformity with the decrees of the Vatican Council II are the unique expression of the *lex orandi* of the Roman Rite. It belongs to the diocesan bishop as moderator, promoter and guardian of the whole liturgical life of the particular church entrusted to his care to regulate the liturgical celebrations of his diocese. Hence it is his exclusive competence to authorize the use of the 1962 Roman Missal in his diocese according to the guidelines of the Apostolic See.

The bishop of the diocese in which until now there exist one or more groups that celebrate according to the Roman Missal 1962

- ✓ is to determine that these groups do not deny the validity and legitimacy of the liturgical reform brought out by the Second Vatican Council and the subsequent Popes.
- ✓ is to designate one or more **locations** where the faithful adherents of these groups may gather for the Eucharistic celebration
- ✓ to establish at the designated locations, **the days** on which the Eucharistic celebrations are permitted
- ✓ to ensure that the **readings** for the celebrations are provided in the vernacular language, using **the translations** of the Sacred Scripture approved for liturgical use by the respective Episcopal Conferences.
- ✓ to **appoint a priest** who is entrusted with these celebrations and with the pastoral care of these groups of the faithful, who must be suited for this responsibility possessing a knowledge of the Latin language sufficient for a through comprehension of the rubrics and liturgical texts and be animated by a lively pastoral charity and a sense of ecclesial communion.

- ✓ to verify that the parishes canonically erected for the benefit of these faithful are effective for their spiritual growth and to determine whether or not to retain them
- ✓ to take care not to authorize the establishment of new groups.

## **B. FACULTY OF PRIEST**

- ❖ Priests ordained after the publication of the present Motu Proprio who wish to celebrate using the Missale Romanum 1962 should submit a formal request to the diocesan bishop who shall consult the Apostolic See before granting the authorization.
- ❖ Priests who already celebrate according to Missale Romanum 1962 should request the diocesan bishop to authorize to continue to enjoy this faculty.
- ❖ The institutes of consecrated life and Societies of Apostolic life erected by the Pontifical Commission Ecclesia Dei fall under the competence of the Congregation for the Institutes of Consecrated Life and Societies of Apostolic life.

### **4. FIDEM SERVARE (11.02.2022)**

Pope Francis issued Apostolic Letter Motu Proprio **FIDEM SERVARE** on 11<sup>th</sup> February 2022 which came to effect on 14<sup>th</sup> February 2022 modifying the internal structure of the Congregation for the Doctrine of Faith. Keeping the faith (2 Tm 4:7) is the principal task and the ultimate criterion to be followed in the life of the Church. The Congregation for the Doctrine of Faith takes on this important task assuming both doctrinal and disciplinary competencies as attributed to it by the previous Popes.

Pope Saint Paul VI through Motu Proprio **Integrae Servandae** changed the name of the Dicastery to “Congregation for the Doctrine of Faith and Pope St. John Paul II in his apostolic constitution **Pastor Bonus** specified its competencies.

Through the experience gained over this time, the present Pope Francis has divided the work of this congregation into two groups: The Congregation for the Doctrine of Faith consists of two sections, Doctrinal and Disciplinary each co-ordinated by a Secretary who assists the Prefect in the specific area of his competence, with the collaboration of the Under Secretary and the respective Heads of Office.

#### **A. DOCTRINAL SECTION**

1. The Doctrinal section, through the doctrinal office deals with the matters pertaining to the promotion and protection of the doctrine of faith and morals. It also encourages studies aimed at increasing the understanding and transmission of the faith in the service of evangelization, so that its light may be a criterion for understanding the meaning of



existence, especially in the face of the questions posed by the progress of the sciences and the development of society.

2. With regard to faith and morals, the Section shall arrange for the examination of documents to be published by other Dicasteries of the Roman Curia as well as writings and opinions which appear problematic for the correct faith, encouraging dialogue with their authors and proposing suitable remedies, in accordance with the norms of *Agendi ratio in doctrinarum* examine.
3. This section also is entrusted with the task of studying questions relating to the personal ordinariates established by the Apostolic Constitution *Anglicanorum Coetibus*,
4. To the Doctrinal section also belongs the matrimonial office, which has been set up to examine both in law and in fact, matters concerning the *Privilegium fidei*.

## **B. DISCIPLINARY SECTION**

1. The Disciplinary Section deals with the offences reserved to this Congregation and dealt with by it through the jurisdiction of the Supreme Apostolic Tribunal established there. Its task is to prepare and elaborate the procedures provided for by canonical norms so that the congregation, in its various instances Prefect, Secretary, Promotor of Justice, Congress, Ordinary session, College for the examination of appeals in matters of delicta graviora may promote a correct administration of justice.
2. This Section also promotes appropriate training initiatives offered by the Congregation to Ordinaries and legal practitioners, in order to foster a correct understanding and application of the canonical norms relating to its own sphere of competence.
3. Finally, the Congregation for the Doctrine of Faith maintains a current Archive for the Safekeeping and consultation of Documents, which also manages the Historical Archives of the Former Congregation of the Holy Office and the of the Index.

## **5. ASSEGNARE ALCUNE COMPETENZE(11.02.2022)**

Pope Francis in his 2013 apostolic exhortation *Evangelii gaudium* expressed his desire to see a “healthy decentralization” in the Catholic Church. Introducing the preparation for the Synod 2023 he has established a different procedure for the preparation wherein he expressed his desire to take the synodality of the Church itself as the main agenda and to get the views and opinions of each and every member of the Church. As a prelude to this synod, he has brought several changes in the canon law of both the Latin and Eastern Churches through the motu Proprio *Assegnare alcune competenze* on 11<sup>th</sup> February 2022 which came to effect on 15<sup>th</sup> February 2022.

### **A. Replacing Approval with Confirmation**

Pope has given more authority to the local church for a vibrant and precise decisions reducing the centralization. This transfer is introduced *by replacing the word “approval” with “confirmation”* in specific sections of the Code of Canon Law. Bishops now can approve the publication of catechisms, the creation of a seminary in their territory, and guidelines for

priestly formation, which can be adapted to the pastoral needs of each region. These decisions now only need confirmation from the Apostolic See.

Can 237, §2. An inter-diocesan seminary is not to be erected unless the conference of bishops, if the seminary is for its entire territory, or the bishops involved have ***obtained confirmation (the prior approval)*** of the Apostolic See for both the erection of the seminary and its statutes.

Can. 242 §1. Each nation is to have a program of priestly formation which is to be established by the conference of bishops, attentive to the norms issued by the supreme authority of the Church, and which is to be ***confirmed (approved)*** by the Holy See. This program is to be adapted to new circumstances, also with the confirmation (approval) of the Holy See, and is to define the main principles of the instruction to be given in the seminary and general norms adapted to the pastoral needs of each region or province.

Can 775, 2: It is the responsibility of the Episcopal Conference, if it seems useful, to see to it that catechisms for its own territory are published, subject to confirmation by the Apostolic See.

Bishop Marco Mellino, secretary of the Council of Cardinals, told Vatican News that there was a substantial difference between “approval” and “confirmation” by the Holy See. He states that approval is the provision by which a higher authority having examined the legitimacy and appropriateness of an act of lower authority, allows its execution. On the other hand, confirmation is the simple ratification of the higher authority, which gives the provision of the lower authority greater authority.

He continues to affirm that it is clear that approval, compared to confirmation, involves a greater commitment and involvement of the higher authority. Therefore, it is clear that moving from requesting approval to requesting confirmation is not just a terminological change, but a substantial one, which moves precisely in the direction of decentralization.

In 2017, Pope Francis published the motu proprio *Magnum principium*, which established that translations of liturgical texts approved by national episcopal conferences should no longer be subject to revision by the Apostolic See, which would in future only confirm them.

At the time, Cardinal Robert Sarah, then prefect of the Congregation for Divine Worship and the Discipline of the Sacraments, drew up a note on the subject, which interpreted the new legislation in a restrictive sense, underlining that this “did not in any way modify the responsibility of the Holy See, nor its competences concerning liturgical translations.

The pope added that episcopal conferences could now judge the goodness and consistency of translations from Latin, albeit in dialogue with the Holy See. Previously, it was the dicastery that judged fidelity to Latin and proposed any necessary corrections.

Much will depend on how the Vatican decides to apply its faculty of confirmation: whether it will choose simply to confirm decisions or, instead, enter more directly into the questions, offering various observations.

## B. Other Norms

**Pope Francis has modified the following canons in order to give discretionary power to the lower authority to decide.**

- a) Can. 265 Every cleric must be incardinated either in a particular church or personal prelature, or in an institute of consecrated life or society endowed with this faculty *or even in a clerical public association which has obtained this faculty from the Apostolic See*, in such a way that unattached or transient clerics are not allowed at all.
- b) Can. 604 §3. The recognition and establishment of such associations at the diocesan level belongs to the diocesan bishop, within his own territory, at the national level it belongs to the episcopal conference, within his own territory.
- c) Can. 686 §1. With the consent of the council, the supreme moderator for a grave cause can grant an indult of exlaustration to a member professed by perpetual vows, but not for more than five years, and if it concerns a cleric, with the prior consent of the ordinary of the place in which he must reside. To extend an indult or to grant it for more than five years is reserved to the Holy See, or to the diocesan bishop if it concerns institutes of diocesan right.
- d) Can, 688 §2. During the time of temporary profession, a person who asks to leave the institute for a grave cause can obtain an indult of departure from the supreme moderator with the consent of the council in an institute of pontifical right. In institutes of diocesan right and in the monasteries mentioned in can. 615, however, the bishop of the house of assignment must confirm the indult for it to be valid.
- e) Can. 699, §2. In the autonomous monasteries mentioned in can. 615, **it belongs to the major superior**(the diocesan bishop) with the consent of his council to decide on the dismissal of a professed.
- f) Can. **700 OLD**:A decree of dismissal does not have effect unless it has been confirmed by the Holy See, to which the decree and all the acts must be transmitted; if it concerns an institute of diocesan right, confirmation belongs to the bishop of the diocese where the house to which the religious has been attached is situated. To be valid, however, the decree must indicate the right which the dismissed possesses to make recourse to the competent authority within ten days from receiving notification. The recourse has suspensive effect.  
**New:** The decree of dismissal issued to a professed has force when it is notified to the person concerned. However, in order to be valid, the decree must indicate the right enjoyed by the dismissal religious to have recourse to the competent authority within ten days of receipt of the notification. Appeal has suspensive effect.
- g) Can. 1308 §1. A reduction of the obligations of Masses, to be made only for a just and necessary cause, is reserved to the Apostolic See, without prejudice to the following prescripts. **New:** The reduction of the burden of Masses to be done only for a just and necessary cause is reserved to the diocesan bishop and to the supreme moderator of an institute of consecrated life or of a clerical society of apostolic life.

Pope Francis states that the intention of the changes is to foster a spirit of collegiality and pastoral responsibility on the part of bishops and major superiors and support the “principles of rationality, effectiveness, and efficiency.

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