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Every effort is made to report the views of authors objectively and accurately, without attempting to comment on them. If any of our readers discover any inaccuracies, we hope they will point them out to the editor.

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Contents

<i>General Subjects</i>	2
<i>Historical Subjects</i>	20
<i>Code of Canons of the Eastern Churches</i>	31
<i>Code of Canon Law Book I: General Norms</i>	34
<i>Book II, Part I: Christ's Faithful</i>	42
<i>Book II, Part II: The Hierarchical Constitution of the Church</i>	47
<i>Book II, Part III: Institutes of Consecrated Life and Societies of Ap. Life</i>	60
<i>Book III: The Teaching Office of the Church</i>	66
<i>Book IV: The Sanctifying Office of the Church</i>	73
<i>Book IV, Part I, Title I: Baptism</i>	74
<i>Book IV, Part I, Title III: The Blessed Eucharist</i>	76
<i>Book IV, Part I, Title IV: The Sacrament of Penance</i>	77
<i>Book IV, Part I, Title VI: Orders</i>	78
<i>Book IV, Part I, Title VII: Marriage</i>	79
<i>Book IV, Part II: The Other Acts of Divine Worship</i>	88
<i>Book V: The Temporal Goods of the Church</i>	89
<i>Book VI: Penal Sanctions in the Church</i>	91
<i>Book VII: Processes</i>	102
<i>Exchange Periodicals</i>	122
<i>Abbreviations, Periodicals, and Abstractors for This Issue</i>	123
<i>English-Language Books Reviewed in the Above Periodicals</i>	125
<i>Books Received</i>	126

GENERAL SUBJECTS

Comparative law

Ap XCIV (2021), 147-191: Francesco Caponnetto: Sistemi giuridici comparati al tempo della colonizzazione e della decolonizzazione. (Article)

Colonialism, initiated by the great maritime discoveries of the 15th century, left a lasting imprint on the legal systems of former colonies that gained independence in the 20th century and established sovereign States, sometimes also fostering regional cooperation. A full understanding of postcolonial law requires examining its colonial roots. After decolonisation, new governments, while adapting institutions to independence, preserved many principles of metropolitan law drawn from the Roman and common law traditions. Comparative law, by linking precolonial, colonial, and postcolonial norms, provides a valuable framework for interpreting contemporary legal systems shaped by shared colonial histories.

Ap XCIV (2021), 229-249: Marcello Volpe: Riflessioni sul sistema delle fonti nel diritto pubblico comparato. (Article)

In the collective imagination, a source is a place where a primary good, such as water, is drawn. By analogy, a “source of law” is a point of access to legally relevant knowledge and, more precisely, any act or fact capable of innovating the legal system. The purpose of V.’s study is to offer a new and distinctive overall vision of the system of legal sources, described as *utroquistic* – that is, one which integrates and holds together complementary perspectives in order to provide a fuller understanding of law’s foundations.

ELJ 27 (2025), 39-53: Jan Hallebeek: The canon law of the Old Catholic Churches (Utrecht Union). (Article)

H. explores the canon law of the Old Catholic Churches, which have been in full communion with the Anglican Churches since 1931. He discusses the different traditions of canon law which form the basis of the present constitutions, their common features, and their main characteristics. He also addresses two types of challenge for the near future: finding an appropriate balance between episcopal and synodal competences, and dealing with the parallel jurisdictions on the European continent.

IE XXXVII (2025), 99-131: Santiago Vigo: I canoni sull'interpretazione della legge nei diritti codificati: studio di diritto comparato. (Article)

V. compares the interpretive norms of canons 16-19 of the CIC/83 with other legal codes shaped by similar or differing models, situating them within the broader heritage of the *ius commune*. This comparative perspective clarifies their historical and methodological foundations and encourages a renewed and fruitful dialogue between canon law and secular legal systems in the contemporary context of legal interpretation.

Iustitia 15, 2 (2024), 291-307: Pablo Gefaell: The Teaching of Oriental Canon Law in the Formation of Latin Canonists. (Article)

G. presents the relevance of the CIC/83 and CCEO and explains that all Churches *sui iuris* enjoy the same dignity in the Catholic Church. He explains other areas of interrelationship between the Eastern and Latin disciplines, legal relations with the Orthodox Churches, and the reasons for primacy in the universal Church. He concludes by stating that the Orthodox Churches have true canon law because they are “Churches” and have episcopates.

Iustitia 15, 2 (2024), 353-367: Varghese Palathingal: Administration of Justice and Relevance of *Oikonomia* in Canonical Procedures. (Article)

The administration of justice involves applying canonical norms to resolve disputes, address grievances, and promote justice and equity. *Oikonomia* emphasises the importance of mercy and compassion. P. seeks to elucidate the spirit of the principle of *oikonomia* and unveils the perspectives of the Catholic and Orthodox Churches in its application in canonical procedures.

Iustitia 15, 2 (2024), 385-417: Roy Joseph Kaduppil: The Systems of Judicial Procedures: Ecclesiastical Laws vis-à-vis Indian Civil Laws. (Article)

K. compares judicial procedures in ecclesiastical and Indian civil law, analysing their structural and philosophical foundations. He contrasts the adversarial system (characterised by party-driven litigation and judicial neutrality) with the inquisitorial system of ecclesiastical law, which emphasises judicial initiative and the pursuit of truth. Evaluating the strengths and limitations of both models, he advocates a balanced approach that promotes justice, procedural integrity, and ongoing legal reform.

RDC 74/2 (2024), 119-144: Carlos M. Morán Bustos: Le statut processuel de la victime. La victime en tant que partie au procès dans les procédures pénales canoniques. (Article)

See below, canon 1398*.

RDC 74/2 (2024), 185-206: Guillaume Payan: Promotion de la justice amiable: entre incitation et contrainte. (Article)

Although judicial recourse remains the primary method for resolving disputes in French law, alternative dispute resolution (ADR) is increasingly promoted. Despite its consensual character, ADR often depends on judicial direction: courts may require parties to attempt it, guide the amicable process, and oversee its proper conduct, and the judge remains involved even at its conclusion, whether or not an agreement is reached.

RDC 74/2 (2024), 207-227: Pascal Oudot: Le non-lieu, la présomption d'innocence et la bonne réputation. (Article)

In French law, a dismissal of proceedings (*non-lieu*) closes a delicate stage in which the suspect's reputation is safeguarded by the presumption of innocence. Yet this presumption, while strong in law, does not carry the same weight in the eyes of the public. With the pronouncement of *non-lieu*, the presumption ends, but no clear resolution is offered concerning the individual's reputation once found not guilty. A survey of the available legal remedies to protect such interests reveals a complex and fragmented system, whose very intricacy underscores the need for reform.

RDC 74/2 (2024), 247-268: Catherine Tzutzuiano: L'application des peines, une dynamique post-sentencielle. (Article)

T. explores, in the French context, the post-sentencing phase of penal law which seeks to prevent new offences. When possible, it promotes the reintegration of the offender. Where danger or behaviour makes this unrealistic, it prioritises neutralisation. Far from static, this stage evolves with the individual, keeping prevention of future offences as its central aim.

Federico Marti: *Ius Universae Ecclesiae e Iura Orientalia. Storia di una relazione.* (Book)

M. reviews how universal Church law has related historically to the laws of the Eastern Churches. He traces models from the *Decretum Gratiani* onwards, noting how the Gregorian reform promoted Romanocentrism that often absorbed Eastern traditions into Latin norms. He argues that the ecclesiology of communion articulated at Vatican II now offers a foundation for recovering true juridical plurality in the Church. (For bibliographical details see below, Books Received.)

Compilations

Ap XCV (2022), 269-402: Gianni Ballarani (ed.): Atti dell’Incontro di Studio su “Diritto e valori”. (Compilation)

See below, General Subjects (*Legal theory*).

IC 65/129 (2025), 385-411: Joaquín Sedano: Crónica de Derecho Canónico de 2024. (Compilation)

S. reports on the principal documents and legal acts issued in 2024 by the Roman Pontiff and the various Dicastries of the Roman Curia, together with the international agreements concluded by the Holy See. He also notes developments in canon law within the scope of the Spanish Episcopal Conference.

Ecclesiology

Ap XCIV (2021), 251-289: Simona Segoloni Ruta: Collaborazione fra Vescovi o fra Chiese? (Article)

While the conciliar texts affirm the centrality of the particular Church and the full subjectivity of the People of God, they remain open to universalist and clerical interpretations that have hindered their reception. S.R. develops an adequate understanding of the relationship between the particular and universal Church, highlighting the constitutive relationality that unites all Churches. She examines the bond between the bishop and his Church, clarifies conciliar teaching, and considers concrete forms of inter-Church

relations – episcopal conferences, councils, synods, and shared resources – concluding with reflections on their place within the Church’s ongoing synodal renewal.

IusM XVIII-XIX/2024-2025, 187-202: Armand Paul Bosso: La coresponsabilità missionaria dans une Église synodale. (Article)

B. argues that the synodal principle of co-responsibility should also shape the Church’s missionary activity. This involves not only expanding lay participation in ministries but engaging all the faithful – clerics, consecrated persons, and laity – in evangelisation and the transformation of the temporal order. He emphasises the need for a balanced understanding of co-responsibility in carrying out the Church’s mission.

Per 114 (2025), 227-258: Gianfranco Ghirlanda: Funzionamento degli organi di governo in una Chiesa sinodale missionaria. (Presentation)

The Final Document of the XVIth Ordinary General Assembly of the Synod of Bishops was approved on 26 October 2024. In this presentation to the 2025 annual colloquium of the Canon Law Faculty of the Pontifical Gregorian University, G. first considers the nature of this final document. He then moves on to reflect on what the document means by the term synodality. For him, this concept is threefold: 1. synodality is an ontological and constitutive dimension of the Church; 2. synodality finds expression in synodal ecclesial structures and procedures; 3. synodality is an operational aspect that is found in the synodal events of Church life where it neither contradicts nor abolishes the hierarchical dimension of the Church. For G., synodality is something that assists transparency and accountability within the life of the faithful.

Law reform

EIC 65 (2025), 101-136: Pierpaolo Dal Corso: L’intervento amministrativo in materia penale. (Article)

See below, canon 1339*.

EIC 65 (2025), 137-166: Giovanni Parise: Il sistema di giustizia amministrativa canonica: bilanci e prospettive. (Article)

See below, canon 1400.

EIC 65 (2025), 227-251: Eduardo Baura: La riparazione del danno cagionato da un atto amministrativo illegittimo. (Article)

See below, canon 128.

EIC 65 (2025), 299-326: Massimo Del Pozzo: Il vincolo strutturale del bene dell’apostolato nell’ordine costituzionale del popolo di Dio. (Article)

See below, canon 211.

EIC 65 (2025), 375-406: María Elena Pimstein Scroggie: Las personas en situación de vulnerabilidad en los informes eclesiales de Portugal, España y Chile. (Article)

See below, canon 1398*.

Per 114 (2025), 116-147: Matteo Visioli: Il falso misticismo: un delitto nascosto. (Note)

On 22 November 2024, the Prefect of the Dicastery for the Doctrine of the Faith published a Note from an audience he had with Pope Francis concerning false mysticism and spiritual abuse. In the Note, it was stated that “it is possible to classify a delict of ‘spiritual abuse’, avoiding the overly broad and ambiguous expression of ‘false mysticism’”. V. explores the concept of false mysticism, giving some illustrative examples, and examines the relevance of such phenomena from the perspective of penal law. At present, it is clear that canon law does not offer an adequate response to such phenomena. V. eventually identifies a possible juridical solution.

RDC 74/2 (2024), 169-184: Philippe Toxé: La prescription dans la procédure pénale canonique. (Article)

See below, canon 1362*.

REDC 81 (2024), 551-567: Francisco José Campos Martínez: Dicasterio para la Doctrina de la Fe, Falso misticismo y abuso espiritual. Texto y comentario. (Document and comment)

C.M. examines the canon law notion of “false mysticism,” used in the regulations of the Dicastery for the Doctrine of the Faith (DDF) on spirituality and alleged supernatural phenomena. Though often cited in penal contexts – especially abuse cases involving pseudo-mystical justifications – no canonical crime bears this name, though it may aggravate offences under canon 1326. Recent 2024 norms stress the grave moral abuse involved in exploiting supposed mystical experiences to manipulate others. C.M. reviews historical antecedents, its misuse in abuse cases, and the need for clearer penal categorisation, possibly through recognising “spiritual abuse”, now being studied by a joint DDF–Dicastery for Legislative Texts working group.

Merlin Rengith Ambrose: Reforming the Law, Renewing the Church. (Book)

A. explores how reform in canon law contributes to ecclesial renewal by fostering justice, participation, synodality, and pastoral care, while remaining rooted in the Church’s theological and magisterial foundations. (For bibliographical details see below, Books Received.)

Legal theory

AnC 21 (2025) 1, 85-99: Marcin Szydłowski: Podstawy nauki o prawie naturalnym w nauczaniu papieży Benedykta XVI i Franciszka (*The foundations of the doctrine of natural law in the teaching of Popes Benedict XVI and Francis*). (Article)

Natural law is a key source of both canon and civil law. S. explores how Popes Benedict XVI and Francis addressed it in their encyclicals and exhortations, highlighting the Church’s understanding and interpretation of natural law, and giving examples of norms discerned through practical reason. Such teaching not only guides believers but also provides a foundation for dialogue with non-Christians, and can indirectly influence the creation of more just civil law.

Ap XCV (2022), 269-402: Gianni Ballarani (ed.): Atti dell’Incontro di Studio su “Diritto e valori”. (Compilation)

Gathered here are the proceedings of the conference “Law and Values”, held at the Pontifical Lateran University in 2021. The event brought together eminent jurists from various schools of civil law, and was presided over by Nicolò Lipari (1934–2024), to whose memory it is dedicated. The discussions centred on legal method, exploring the dynamic relationship between *ius positum* and *ius in fieri* in contemporary legal thought.

CLSN 205/25, 15-31: Pius Collins: *Roma Locuta Est* – Papal Allocutions to the Roman Rota 2006-2023. (Article)

C. studies the allocutions to the Roman Rota given by Pope Benedict and Pope Francis from 2006 to 2023, presenting them from a statistical point of view – that is, looking at the frequency with which certain words and concepts appear in these 17 allocutions – before analysing and comparing the content of the allocutions by means of three topics: juridicality, pastorality, and the so-called “defect of faith”.

EIC 65 (2025), 167-225: Francesco Salvatore Rea: *La soggettività metaindividuale nelle procedure amministrative canoniche tra riflessi secolari e nuove sensibilità sinodali*. (Article)

R. explores the protection of “meta-individual” legal positions, comparing canonical administrative law with secular civil law systems. Canonical jurisprudence shows certain contradictions, sometimes denying standing to unrecognised groups while favouring individuals, thus overlooking the communal dimension. R. suggests that the synodal character of recent reforms and the broad understanding of ecclesial legal positions may open new canonical avenues for recognising and protecting diffuse communal interests.

EIC 65 (2025), 253-269: Gian Paolo Montini: *La funzione nomopoietica della giurisprudenza amministrativa per il diritto amministrativo canonico: alcuni esempi*. (Article)

M. explores the broad concept of *nomopoiesis* – the process by which law is shaped and developed – and illustrates concrete instances where a fruitful interaction has emerged between the administrative jurisprudence of the Apostolic Signatura and canonical legislation. He suggests that continued

dialogue between jurisprudence and legislation is essential for fostering coherence and dynamism in canon law.

EIC 65 (2025), 349-371: Aldo Rocco Vitale: Scienza, emergenza e prudenza: quale ruolo dell'antigiuridismo per una sana comunità. (Article)

V. examines the growing crisis of reason and its implications for society, politics, law, and science. He highlights how the weakening of rational foundations undermines both legal systems and public discourse; and then explores the evolving relationship between science and power, as well as between science and philosophy, identifying tensions that contribute to an “emergency” of anti-juridical thought. He urges renewed dialogue between faith, philosophy, and science in the modern context.

IC 65/129 (2025), 277-309: Massimo del Pozzo: La concepción constitucionalista en la doctrina canónica italiana y española contemporánea. (Article)

Del P. examines the contribution of Italian and Spanish canonical doctrine since the 1983 Code of Canon Law to the development of canonical constitutional science. With the decline of the formal constitutional approach and the archiving of the *Lex Ecclesiae Fundamental*, much attention has focused on ecclesiastical organisation (*communio hierarchica*), often at the expense of the personalist and communal principle (*communio fidelium*). The Italian dogmatic school advanced systematic theories of legal order, while Spanish scholarship engaged more descriptively. Current limitations, including conceptual closure and insufficient engagement with fundamental rights, highlight an urgent need for renewed constitutional reflection.

IE XXXVII (2025), 329-345: Petar Popović: Le fonti dell'assetto giuridico di deontologia canonica. (Article)

P. identifies the various levels of juridical sources underlying the deontology of canon law. He argues that, despite the absence of a formal code of professional ethics for canon lawyers, a hierarchical framework of juridical-deontological sources can nonetheless be discerned within the Church's legal system. Considered together, these sources allow for a precise understanding of the fundamental deontological principles that govern the professional

conduct and ethical responsibilities of those engaged in juridical service within the Church.

RDC 74/2 (2024), 19-54: Joseph Domingo: *Aequitas canonica: entre tradition et cohérence*. (Article)

D. explores the nature of canonical equity, not as a flexible concept to be reshaped at will, but as the fruit of a millennial tradition of wisdom seeking justice. Equity must guide the exercise of the *munus regendi* according to its own principles, without distortion for reasons of efficiency. The rights of the faithful are central to the relationship between pastors and the faithful. Ecclesiastical authority is thus called not merely to uphold justice but to act justly. Far from hindering governance, equity enables it to serve its ultimate purpose: the salvation of souls. Judicial oversight of administrative authority is presented as an essential and ordinary legal safeguard.

Relations between Church and State

AC 67 (2025), 9-24: Bruno Gonçalves: *Collaborer avec la justice étatique: enjeux et limites: quelques propos lumineux*. (Article)

B. analyses the interaction between French civil law and canon law in penal matters, focusing on cooperation between the Church and State in reporting offences, sharing documents, and evaluating proofs. Key Church documents include the Congregation for the Doctrine of Faith's Circular Letter (16 May 2011), urging collaboration with civil authorities; the *Vademecum* (5 June 2016), which requires independent preliminary enquiries; and *Vos estis lux mundi* (25 March 2023), recognising the primacy of civil jurisdiction in penal issues. The opening of a canonical investigation signifies the Church's commitment to justice. G. illustrates these principles through recent civil and penal cases involving the confidentiality of ecclesiastical decisions.

AC 67 (2025), 25-40: Frédéric Libaud: *Les conventions entre les parquets et les diocèses en France. Forces et faiblesses d'un système délicat*. (Article)

Eighteen French dioceses have entered into protocols with the State, beginning with the Archdiocese of Paris in 2019, concerning the handling of cases of sexual abuse of minors. These protocols, established *ad*

experimentum for one year, make no reference to documents of the Church's Magisterium, such as the *Vademecum* or the revised Book VI of the CIC/83. Their stated aims are to streamline responses to allegations and to provide protection for bishops. L. describes these agreements as unbalanced and unilateral, noting that they disregard key canonical principles, including those articulated in the Apostolic Penitentiary's Note on the importance of the internal forum and the inviolability of the seal of confession (29 June 2019).

AC 67 (2025), 41-50: Bertrand Ollivier: Utilisation du droit canonique par les juridictions étatiques: regard sur différentes affaires récentes.
(Article)

O. analyses the status of canon law within French legal theory. Yves Moyaoud argues that canon law possesses juridical force as a form of disciplinary law, while Laurent Aynès classifies it as a species of foreign law. In French jurisprudence, the departure of a religious from an institute has been treated as a "congregational contract", with religious vows giving rise to a civilly recognisable contractual relationship; notably, the provisions of canon 702 §2 have been deemed subject to civil adjudication. A diocesan financial administrator failed in his civil appeal against dismissal under canon 494. Citing the principle of *laïcité*, a Toulouse court declined to hear a deacon's claim against dismissal for incompetence, despite the resulting loss of income and housing. Overall, current jurisprudence tends to respect the Church's jurisdiction over its internal affairs.

AC 67 (2025), 51-70: Mélina Douchy-Oudot: Pourquoi saisir les juridictions de l'ordre civil? Les apories des procédures canoniques.
(Article)

D. examines the interaction between ecclesiastical and civil jurisdictions when members of the faithful seek justice as both Church subjects and citizens. She explores the reasons why some choose to bring cases before civil courts, either in preference to or alongside ecclesiastical tribunals, except where concurrent jurisdiction arises from distinct competencies. Two principal motivations emerge: the perceived lack of response to petitions for justice within the Church, and the desire to challenge or circumvent canon law, particularly regarding violations of fundamental rights or freedoms. D. further analyses the effects of prescription on the handling of abuse allegations (*Vademecum*, art. 6), emphasising the need for oral hearings and the publication of canonical jurisprudence to strengthen credibility. In the absence of transparency and effective redress, many turn to civil legal

structures. D. also reviews cases where French civil courts declined to adjudicate disputes arising within religious institutes.

AnC 21 (2025) 1, 7-13: Maciej Andrzejewski – Piotr KroczeK: Czy Kościelny Inspektor Ochrony Danych jest zobowiązany do udzielenia informacji publicznej? (*Is the Church data protection inspector obliged to share public information?*). (Article)

The authors conclude that the Church Data Protection Inspector (KIOD), operating solely under canon law within Church structures, is not obliged by Polish law to disclose public information.

AnC 21 (2025) 1, 61-84: Marek Strzala: Cywilnoprawna odpowiedzialność przełożonego kościelnego za działania podwładnego w świetle prawa polskiego (*Civil law liability of the ecclesiastical superior for the actions of a subordinate in the light of Polish law*). (Article)

In Polish law, Church superiors are not generally liable for the actions of their clergy. Civil liability applies only in narrowly defined cases where a functional link exists between the entrusted activity and the damage caused, not merely because the harm occurred during the performance of entrusted tasks.

Ap XCV (2022), 127-163: Fabio Vecchi: Linee evolutive nell'impiego dello strumento concordatario in America Latina attraverso le variabili dell'istituto matrimoniale. (Article)

V. explores the evolution of concordat law in Latin America, highlighting its distinctive development within the region's legal systems. A comparison of national laws and constitutions reveals a latent dynamism that challenges perceptions of stagnation in Latin American ecclesiastical law. The relative resistance to North American legal-cultural influence has preserved elements of the *ius romanum commune* while allowing local adaptations. Within this framework, marriage law serves as a key indicator of ecclesiastical policy, ranging from minimal recognition to complex systems for the validation of ecclesiastical judgments.

Comm 56 (2024), 362-366: Stato della Città del Vaticano: N. DCLXXXV. Decreto del Presidente del Governatorato dello S.C.V. recante Modifiche

al Regolamento tecnico e di attuazione della legge sulla tutela della sicurezza e della salute dei lavoratori nei luoghi di lavoro, promulgato con Decreto del Presidente del Governatorato dello Stato della Città del Vaticano N. LXXII, del 1° ottobre 2008, 30 ottobre 2024. (Document)

This decree amends health and safety legislation in the Vatican City State, addressing particularly the preparation of risk assessments.

Comm 56 (2024), 367-378: Stato della Città del Vaticano: N. DCLII. Decreto della Pontificia Commissione per lo Stato della Città del Vaticano recante “Linee Guida in materia di intelligenza artificiale”, 16 dicembre 2024. (Documents)

The decree notes both the positive benefits and possible dangers of Artificial Intelligence and sets out general principles. It is accompanied by Guidelines. The first part establishes fundamental principles and also seven areas where AI may not be used. This is followed by guidelines covering nine possible areas of use: information and data; scientific research and health; intellectual rights; cultural goods; infrastructure and services; administrative procedures; labour; judicial activity; security.

Comm 56 (2024), 379-383: Stato della Città del Vaticano: N. DCCX. Decreto del Presidente della Pontificia Commissione per lo S.C.V. in materia di ingressi illeciti nel territorio dello S.C.V., 19 dicembre 2024. (Document)

This decree sets out provisions to safeguard the territorial integrity of the Vatican: entry by violence or deception; aggravating circumstances; airspace; prohibition of entry and its violation; obligatory arrest *in flagrante*; administrative sanctions.

FThC XIII (2024), 81-94: Péter Erdő: Il ruolo delle università ecclesiastiche nell'esercizio del *Munus Docendi*. (Lecture)

See below, canon 815.

IE XXXVII (2025), 299-313: Marcello Marcello: Venti anni di Concordato in Portogallo. Una rilettura del testo concordatario alla luce del principio di cooperazione. (Article)

M. examines the 2004 concordat between Portugal and the Holy See, within the context of Portuguese ecclesiastical law and the legal status of religious denominations. He provides a detailed analysis of the concordat's provisions, outlining the juridical framework governing the Catholic Church in the Portuguese Republic. He gives particular attention to the principle of cooperation between Church and State and its practical application since ratification. His study concludes with a comparative perspective on how this principle has been implemented in concordats with nations formerly belonging to the Portuguese colonial sphere.

IM 36 (2025), nr 1, 115-131: Urszula Nowicka: Odmowa zgody na rozwód ze względów religijnych. Analiza orzecznictwa (*Refusal of consent to divorce on religious grounds. Analysis of case law*). (Article)

N. examines whether refusal to consent to divorce for religious reasons in Polish law can be considered valid in civil law, and whether such refusal may, in certain circumstances, be deemed contrary to the principles of social coexistence.

Ius Comm XIII (2025), 9-21: Antonio M^a Rouco Varela: Los concordatos: pasado y futuro. (Article)

From the perspective of the theology of canon law, the Catholic Church understands herself as a spiritual reality that is both visible and invisible, human and historical, yet oriented toward a transcendent and eternal end. Her juridical relations with States, expressed through concordats and participation in international institutions, are rooted in this dual nature and serve the dignity of the human person and the protection of fundamental rights, particularly religious freedom. The future of concordats will depend largely on the Church's own internal vitality and her fidelity to her evangelising mission.

Ius Comm XIII (2025), 123-133: Rafael Palomino-Lozano: Religión en la escuela y control eclesiástico (su sentido). (Article)

When a neutral State provides confessional religious education, it makes sense to let each faith teach its own doctrine. This gives religious communities

a sphere of autonomy that protects the collective exercise of religious freedom and supports parents' right to have their children educated in their beliefs without State interference. This autonomy concerns both what is taught and who teaches it. Catholic religious education, therefore, will continue as long as families freely choose it.

LJ 194 (2025), 58-62: Frank Cranmer: Religious Discrimination and the Church of Scotland (Lord High Commissioner) Act 2025. (Article)

C. considers the background to the Church of Scotland (Lord High Commissioner) Act 2025, which permits this office to be held by a Roman Catholic.

LJ 194 (2025), 63-64: John Duddington: The Office of Lord Chancellor: a note on the disqualification of Roman Catholics. (Article)

In the light of the Scottish legislation referred to in the preceding entry, D. clarifies the position regarding the office of Lord Chancellor, which according to an Act of Parliament passed in 1974 “is and shall be tenable by an adherent of the Roman Catholic faith”.

QDE 38 (2025), 138-146: Mauro Rivella: Enti ecclesiastici ed enti del Terzo settore: distinzione e integrazione. (Article)

In the light of recent reforms in Italian civil law, which offer third sector organisations new ways to achieve legal personality, R. examines how these relate to the legal personality accorded to Church institutions which Italian law already recognises as having legal personality in civil law based on the legal personality they possess by virtue of canon law. Although canonical entities cannot also use these new structures, R. explores the ways in which canonical legal persons can establish a third sector entity within themselves, and assesses the advantages of doing this (principally preferential tax treatment).

QDE 38 (2025), 147-158: Gianni Trevisan: Considerazioni canoniche sulla costituzione di un ramo di Terzo settore. (Article)

T. examines the advisability of a canonical legal person establishing a third sector entity, either as a subsidiary part of itself or as an autonomous organisation. He looks at the requirements for canonical legal persons to

achieve Italian law recognition, and relates these to the notion of the parish as a community of the faithful.

QDE 38 (2025), 159-186: Carlo Azzimonti: Il ramo di Terzo settore o di Impresa sociale dell'ente ecclesiastico. (Article)

A. examines how a canonical juridical person might establish a third sector entity to carry out particular activities which fall within the scope of those new legal structures in the light of both canon law and the guidance offered by the Italian Bishops' Conference. He considers how such a branch might be set up, what its internal statutes should contain, how financial and other resources should be dedicated to its activities, and how the founding canonical person should be represented in the management of the entity.

RDC 74/2 (2024), 301-318: Méline Douchy-Oudot: Le double regard porté par la justice française sur le travail des missionnaires de l'Immaculée. (Article)

After dismissing charges of trafficking and exploitation, the courts of Épinal and Nancy turned to the question of the scope of the “religious exception” in French labour law. They examined whether work done as part of a religious community's apostolic mission should be treated under ordinary labour rules or exempted as religious activity. D.-O. analyses how French law defines a religious congregation, and considers whether legal reform may be needed in the light of new forms of missionary life that have emerged since the mid-20th century.

REDC 81 (2024), 333-380: Raúl Román Sánchez: Sacramento del matrimonio y condición sexuada de la persona. (Article)

R.S. analyses how recent Spanish laws allowing self-declared changes of gender identity affect the Church's canonical practice on marriage. These civil shifts create complications for marriage preparation, tribunal cases, and sacramental documentation. After outlining the relevant canonical principles, he proposes juridical and pastoral guidelines to ensure clarity and consistency, stressing the need for coherent canonical responses to a fast-changing legal and social landscape.

Social issues

AC 66 (2024), 73-88: Loïc-Marie Le Bot: L'avortement comme droit constitutionnel. (Article)

On 24 March 2024, France amended its Constitution to include a right to abortion, a response partly shaped by the U.S. reversal of *Roe v. Wade*. This represents a major shift from the 1975 law that affirmed human dignity from the start of life. The new provision prioritises a woman's autonomy and excludes any legal role for the father, and it may set a precedent that facilitates future moves toward legalising euthanasia.

Ap XCIV (2021), 193-227: Maria Rita Petrongari: Attività e responsabilità sociale degli Enti del Terzo settore. (Article)

Third sector organisations embody ethical and social values, pursuing non-profit civic and social goals through activities of general interest. Complementing public bodies and supported by legal benefits, their uniform qualification ensures fair treatment, while compliance obligations safeguard transparency and accountability.

Ap XCV (2022), 165-208: Michela Fragassi: La tutela brevettuale e il principio della libertà di concorrenza a confronto: riflessioni e prospettive. (Article)

F. explores how patent protection and freedom of competition – once viewed as conflicting – can instead complement each other in promoting innovation and consumer welfare. The key challenge is balancing patent rights with other interests such as health, the environment, and fair competition. F. notes that international agreements encourage legal harmonisation, while the Church's Magisterium urges ethically responsible technological development so that intellectual property serves, rather than harms, the common good.

Ap XCV (2022), 209-249: Claudio Guazzolini: Il factoring nell'equilibrio tra interessi ed etica nel prassi commerciali. (Article)

G. analyses the factoring contract as an expression of contractual freedom and a vital tool for business liquidity and market adaptation.

Comm 56 (2024), 352-357: Articoli da *L'Osservatore Romano*: “Ripartiamo dal diritto internazionale umanitario”. A colloquio con Manuela Leimgruber, Ambasciatore della Svizzera presso la Santa Sede, 10 agosto 2024. (Interview)

On the occasion of the 75th anniversary of the Geneva Convention, Paolo Pegorano interviews the Swiss Ambassador to the Holy See on the current state of humanitarian law, particularly in the light of apparent breaches in conflict situations such as terrorist attacks or the war in Ukraine. She speaks of the monitoring role of the International Red Cross and how breaches might be addressed.

REDC 81 (2024), 103-146: Gabriele Palasciano: El fenómeno woke. Una reflexión en clave crítico-hermenéutica. (Article)

P. analyses wokeism as a new cultural paradigm that breaks with inherited traditions and unsettles social, institutional, and even ecclesial structures. He situates it within the wider forces of Americanisation and de-civilisation, traces its intellectual roots in deconstruction, and argues that its core features function like a secular “new religion” that aims to replace earlier cultural frameworks. An editorial note at the end of the article comments on how wokeism may affect canon law specifically.

Teaching of canon law

IE XXXVII (2025), 315-328: Matteo Nacci: Storia del diritto canonico e cultura giuridica. Un approccio metodologico. (Article)

N. examines the intrinsic link between the history of canon law and broader legal culture. He argues that this dimension remains central to the education of jurists today. He calls for a stronger presence of canon law history in university curricula and law faculties, emphasising that only a historically grounded, non-positivist approach can ensure a more complete and critically informed legal formation.

Iustitia 15, 2 (2024), 291-307: Pablo Gefaell: The Teaching of Oriental Canon Law in the Formation of Latin Canonists. (Article)

See above, General Subjects (*Comparative law*).

HISTORICAL SUBJECTS

1st millennium

ELT 21 (2025), 9-28: Sinto Chittilappilly: The Historical Background of the First Council of Nicaea. (Article)

C. situates the Council of Nicaea (325) in its political, social, and theological context. He explains how Constantine's desire for unity and the need to resolve doctrinal disputes – especially Arianism – led to the convocation of the first ecumenical council. Drawing on the meaning of “council” and “synod”, he highlights the global character of Nicaea and its significance as a turning point in ecclesial self-understanding. The Council's decisions marked the beginning of universal conciliar governance in the Church.

ELT 21 (2025), 74-103: Paul Alappatt: Patriarchal System of Governance and the First Ecumenical Council of Nicaea. (Article)

A. analyses how Nicaea laid foundations for the patriarchal system in the Church. He traces early ecclesiastical structures, showing how the collegial governance of bishops under a *protos* developed into provinces led by metropolitans and, eventually, patriarchates. He emphasises how canonical recognition at Nicaea and later councils gave juridical form to this system, rooting it in apostolic tradition. A. concludes that the patriarchal institution embodies Eastern ecclesiology's collegial and synodal character, balancing unity with local autonomy, and has remained a central feature of Eastern canonical tradition.

ELT 21 (2025), 104-124: James Puliurumpil: Appointment and Transfer of Bishops according to Council of Nicaea I. (Article)

P. provides a historical-juridical study of canons 4, 15, and 16 of Nicaea I, which regulated the appointment and transfer of bishops. He explains the shift from local synodal confirmations to metropolitan oversight, the restrictions against clergy wandering or transferring without proper authority, and the enduring significance of these norms in shaping episcopal governance. He traces their impact through later Councils and canon law, showing how they established principles of stability, order, and hierarchical unity in episcopal ministry that remain foundational in the Church's legal tradition.

ELT 21 (2025), 125-161: George Thekkekara: Clerical Life and Ministry in the Nicene Canons. (Article)

T. investigates the canons of Nicaea concerning clerics, highlighting their role in forming the Church's disciplinary heritage. Topics include rules on ordination, clerical mobility, financial conduct, and liturgical practice. T. shows how these regulations not only addressed immediate pastoral concerns but also laid long-term foundations for Catholic canon law. He emphasises the Council's vision of clergy as models of integrity, stability, and sacramental service, shaping ecclesiastical discipline across centuries. Nicaea's concern for clerical life thus established enduring standards for ministry and ecclesial identity.

ELT 21 (2025), 181-212: Varghese Palathingal: Development of Canon Law and the Nicaean Council. (Article)

P. explores how canon law evolved from pre-Nicene synods into the systematic enactments of Nicaea. He highlights the novelty of issuing universal canons at the Council, covering episcopal governance, clerical conduct, and sacramental practice. These measures, he argues, provided the template for future conciliar legislation and the gradual codification of canon law. By integrating tradition with juridical innovation, Nicaea marked the Church's emergence as a self-governing legal community distinct from the secular authority. P. underscores the council's pivotal role in shaping the canonical framework of later centuries.

ELT 21 (2025), 213-226: Rejoy Pazhayattil: Controversy over Easter Date and the Council of Nicaea. (Article)

P. examines the long-standing debate on the date of Easter, culminating in its resolution at Nicaea. He traces diverse practices across Christian communities, the disputes these caused, and the Council's attempt to impose a unified observance. By promoting liturgical uniformity, Nicaea sought to strengthen Christian identity and unity across the Empire. P. highlights the enduring significance of this decision for ecumenical relations, since the Easter controversy continues to impact dialogue among Churches today. The study shows how conciliar action on liturgical matters was essential for ecclesial cohesion.

ELT 21 (2025), 227-245: Benny Tharakunnel: Nicaean Regulations on Sacraments: A Canonical Perspective. (Article)

T. explores Nicaea's canons concerning sacramental practice, particularly baptism, Eucharist, and penance. He shows how the Council regulated issues such as validity of baptism by heretics, proper posture for prayer, and admission to Communion. These rulings, though shaped by specific controversies of the fourth century, continue to inform canonical principles in sacramental law.

ELT 21 (2025), 246-270: Mathew Kochadampallil: History of General Councils in the Catholic Church. (Article)

K. provides an overview of the history of general councils, from Nicaea to Vatican II. He outlines their evolving role in defining doctrine, regulating discipline, and responding to crises. By situating Nicaea within this broader tradition, he underscores the Council's foundational role and the enduring significance of conciliar governance in the Catholic Church. He also highlights ecumenical aspects. Councils, he concludes, remain vital expressions of the Church's collegial and universal character.

FCan XIX/1 (2025), 9-32: Dominique Le Tourneau: Deux réformateurs: Césaire d'Arles (470-542) et Martin de Braga (510/520-579). (Article)

After giving an overview of the life, works, and main aspects of the action of Caesarius of Arles and Martin of Braga, Le T. presents the common elements of the two bishops through their conciliar activity, and emphasises their interaction in the letter *De correctione rusticorum*.

FThC XIII (2024), 225-238: Szabolcs Anzelm Szuromi: Pre-Gratian canon law codices and fragments in Central Europe (Austria, Poland, Czechia, Slovakia, Hungary). (Article)

S. surveys canon law manuscripts in Central Europe up to the collections that preceded Gratian's *Decretum*. He focuses on preserved textual witnesses now held in Austria, Poland, the Czech Republic, Slovakia, and Hungary. While Central European manuscripts illustrate the unifying influence of the *Decretum Gratiani* and later decretal collections on ecclesiastical discipline, they provide limited evidence for the pre-Gratian period, which remains fragmentary and requires cautious interpretation.

IC 65/129 (2025), 219-240: Marcos Torres Fernández: El gobierno sinodal en la legislación canónica carolingia. (Article)

The Carolingian reformers understood that renewing both Church and Empire required stronger structures of governance. In the ecclesial realm, they viewed the development of synodal governance as essential to genuine reform. Early medieval theology and canon law therefore equipped kings and bishops with the tools needed for this effort. T.F. analyses Carolingian canonical sources on synodal governance, highlighting the collaborative role of bishops and priests in exercising ecclesial authority.

Iustitia 15, 2 (2024), 274-290: John D. Faris: No Bishop is an Island: The Council of Nicaea and Collaborative Decision-Making. (Article)

See below, Code of Canons of the Eastern Churches (*Historical*).

Classical period

BV 85 (2025), 45-61: Vid Žepič: Sanctus Ivo, advocatus pauperum: češčenje zavetnika pravnikov v avstrijskih dednih deželah (*St Yves, defender of the poor: veneration of the patron saint of lawyers in the Austrian hereditary lands*). (Article)

St Ivo (Yves) Hélyory of Kermartin (1247-1303), patron saint of lawyers, is venerated as the *advocatus pauperum*, the defender of the poor. While his cult outside France was long confined to university legal circles, it spread more widely in the Austrian hereditary lands, including Vienna and Ljubljana. Ž. first outlines the life and work of the Breton saint, and then examines his feast-day celebrations in Vienna, especially the litanies composed in his honour. Ž. concludes with the devotion fostered by the Ljubljana Law Society and Jesuit College, whose printed panegyrics provide valuable insight into early 18th-century legal culture.

Clar ITVC n.s. 16, 65 (2025), 59-76: Alessandra Bartolomei Romagnoli: Dalla Perdonanza di Celestino V al Giubileo di Bonifacio VII. (Article)

This article reconstructs the origins and the historical and political context in which Pope Boniface VIII decided to proclaim the Jubilee of 1300. It was the first Holy Year in Christendom. However, it had a notable precedent in the initiative of Pope Celestine V, who had already granted a plenary indulgence,

though linking it to the Basilica of Santa Maria di Collemaggio in L'Aquila. This extraordinary episode makes it possible to draw a comparison between two figures who embody differing conceptions of the role and power of the Roman Pontiff.

FThC XIII (2024), 239-266: José Miguel Viejo-Ximénez: *Ius y Offitium. Algunas consideraciones sobre la estructura de la Prima Pars de la Concordia Discordantium Canonum*. (Article)

The first part of Gratian's *Concordia discordantium canonum* is divided into two major sections. The opening 20 distinctions (D.1–D.20) develop a general theory of law, while the following 60 distinctions (D.21–D.80), together with the epilogue (D.81–D.101), form the *tractatus ordinandorum*. Here, law and priesthood appear as the preamble to canon law. The compiler, in organising *dicta* and *capitula* into 101 distinctions, did not follow canonical tradition in linking law and priesthood. Instead, he viewed priests as ministers of canons and decretals – an approach reminiscent of Justinian's introduction to Roman law.

IE XXXVII (2025), 263-279: Michela Guidi: Un 'consilium' inedito di Antonio da Budrio (Bav, Vat. Lat. 4039). (Article)

The contribution of jurists from the Italian schools of canon law to the Council of Pisa (1409) was more significant than is commonly assumed. G. examines an unpublished *consilium* preserved in *Vat. lat.* 4039, which can be attributed to Antonio da Budrio, with the aim of establishing the basis for a revised chronology of the document and reassessing its role in the conciliar context.

IE XXXVII (2025), 281-297: David Howell: Why did St Raymund of Penyafort Permit an Exception to the Confidentiality of Confession? (Article)

H. provides an analysis of St Raymund of Penyafort's exception to the secrecy of confession in the light of current controversies and with a view to future legislation.

IM 36 (2025), nr 1, 159-179: Andrzej Sacher: Coitus w prawie małżeńskim Tripartity Iwona z Chartres (*Coitus in the marriage law of the Tripartite of Ivo of Chartres*). (Article)

S. examines the treatment of *coitus* in the marriage law of the *Tripartite* attributed to Ivo of Chartres, a canon law source not yet published in print. Following a brief overview of its authorship and context, S. analyses selected passages to illustrate the legal significance of the marital act.

REDC 81 (2024), 199-220: Frédérique Cahu: Les manuscrits de la collection des Décrétales de Grégoire IX conservés en Espagne. (Article)

C. analyses 28 manuscripts of Gregory IX's *Decretals* preserved in Spain, identified in catalogues from the Institut de recherche et d'histoire des textes (IRHT) and the Bibliothèque nationale de France. He examines their origin, dating, recipients, contents, ornamentation, pecia system (for mass copying of texts), ownership, and related bibliography, with statistical graphics illustrating data distribution. Produced mainly in Italy and France during the 13th and 14th centuries, the manuscripts were destined chiefly for Bologna and Paris. Most contain painted decoration, three include pecia references, and there is evidence of use by students, jurists, clergy, and religious houses.

16th-19th centuries

IC 65/129 (2025), 169-218: Thomas Duve: El Derecho canónico en la temprana Edad Moderna y la historia global. (Article)

D. explores the transformation of canon law in the Early Modern period through the lens of global history. He examines how the expansion of the Iberian empires and the revolution in print culture reshaped the production of canon law, moving beyond Eurocentric historiographical paradigms. Emphasising normative dynamics across America, Europe, Asia, and Africa, he underscores the importance of practical sources, moral theology, and the Roman Curia in shaping normative knowledge. His study challenges the view of Tridentine canon law as stagnant, instead highlighting significant shifts in normative production during the first age of globalisation.

IM 36 (2025), nr 1, 133-157: Piotr Rygula: Wprowadzenie małżeństwa kanonicznego w Ameryce w XVI w. Zarys analizy historyczno-

kanonicznej (*The introduction of canonical marriage in America in the 16th century. An outline of historical and canonical analysis*). (Article)

R. offers a historical-canonical overview of the introduction of canonical marriage to the Americas in the 16th century. The discovery of the New World confronted the Christian, natural law conception of marriage – monogamous and indissoluble – with indigenous practices marked by instability and polygamy. This encounter prompted Europeans to reassess their cultural and legal assumptions. R. outlines how classical canon law responded to these challenges and how the Christian marital framework was gradually established in newly evangelised territories.

REDC 81 (2024), 147-174: Francisco Miguel Martínez Torres: *La supresión de las facultades de teología y derecho canónico en la universidad pública en el siglo XIX*. (Article)

In 19th-century Spain, growing secularisation and liberal reforms strained Church-State relations. Debate over theology's place in public universities, coupled with the 1851 concordat suppressing faculties of theology and canon law, marginalised ecclesiastical teaching and deepened the Church's academic isolation. The absence of moderate solutions contributed to the rise of modern anticlericalism, strengthened by intellectual movements such as Krausism (named after Karl Christian Friedrich Krause), Darwinism, Marxism, and Freemasonry, which promoted religious indifferentism and intensified opposition to the Church.

REDC 81 (2024), 175-198: Justo García Sánchez – Jesús García Sánchez: *Señorío episcopal civitatense de la Villa de Monsagro. Concordia de Jerónimo Ruiz de Camargo: años 1618-1621*. (Article)

In 1618, the Provisor-Mayor of the Diocese of Ciudad Rodrigo visited Monsagro, a town under episcopal jurisdiction, to review the conduct of its mayors and officials after a 16-year gap in oversight. Five individuals were charged, but the bishop intervened, negotiating an agreement with the townspeople that freed the accused, restored their livestock or compensation, and established new regulations for local governance. These capitulations were later confirmed by the Council of Castile in 1621 following two rigorous inquiries.

1917 Code

AC 67 (2025), 145-162: Thierry Sol: Systématisation du droit et défis de la codification contemporaine. (Article)

Jean Gaudemet identified four stages in the history of canon law, of which codification is the fourth. The Tridentine paradigm emphasises the role of the legislator. The CIC/17 neutralised traditional canonical concepts such as *aequitas canonica*, *dispensatio*, *tolerari potest*, *dissimulatio*, and *remonstratio*. Canon law was reduced to a collection of laws. A code of laws is at the service of justice in the Church. One effect of codification is to reduce interpretation to determining the mind of the legislator (*mens legislatoris*).

20th century

EIC 65 (2025), 327-347: Bruno Fabio Pighin: Il Primo Concilio Cinese celebrato a Shanghai nel 1924 secondo la regia di Celso Costantini. (Article)

P. recounts the mission of Celso Costantini, the first apostolic delegate to China, whose primary task was to organise the First Chinese Council after decades of delay. Despite political obstacles, particularly from French colonial interests, Costantini succeeded in preparing, presiding over, and completing the Council, held in the 1920s. The event marked a radical turning point for evangelisation in China, aligning local Catholic life with the directives of the Holy See while resisting foreign domination. The Council's acts, published in 1929, remain significant for their originality and enduring canonical value, shaping the future of the Church in China.

IusM XVIII-XIX/2024-2025, 225-248: Maurizio Martinelli: Evangelizzazione e associazionismo dei fedeli cattolici. Il caso della Cina nei primi anni del Novecento. Osservazioni preliminari. (Article)

The contribution explores the adaptation of evangelising action in early 20th-century China to the Chinese people's tendency to associate. This perspective represented a challenge for missionary governance and implemented magisterial guidelines for universal missionary activity. The organisation of the laity was fundamental for creating an indigenous Church, as highlighted by the First General Council of China (1924). The discipline of organised laity anticipated solutions that would be addressed by Vatican II. Missionary law

measured itself against the secular order, utilising the theoretical and practical apparatus of public ecclesiastical law to understand the articulation of Christianity in China.

Second Vatican Council and revision of the CIC and CCEO

Ap XCIV (2021), 121-145: Paolo Gherri: Prodrumi anglosassoni dei Tribunali amministrativi canonici post conciliari. (Article)

At the beginning of the 1970s, particularly in the English-speaking common law world, projects, procedures, and bodies were proposed that closely resembled administrative tribunals. During the same period, the Commission for the Revision of the Code of Canon Law was examining the issues of canonical administrative procedure and the possible establishment of administrative tribunals within the Church. These parallel developments raise important questions about the influence that common law traditions exerted on bishops and canonists in that part of the Church.

Comm 56 (2024), 384-458: Ex Actis Pontificiae Commissionis Codici Iuris Canonici Recognoscendo: Coetus Studiorum “de Normis Generalibus”: Animadversiones systematice exponens factas ad indicem generalem provisorium novi codicis I. C. atque ad schema canonum *de Normis Generalibus* (Relazione di Mons. Onclin sulle *Animadversiones* della consultazione generale *de Normis Generalibus*). (Report)

This report was attached to the *Relatio conclusiva* (Session 7-11 May 1979) published in *Communicationes* 1991, pp. 141-165. Onclin sets out the provisional list of contents for the new Code and then the comments received on the schema of canons on General Norms. General observations are followed by comments on the individual canons.

Comm 56 (2024), 459-547: Ex Actis Pontificiae Commissionis Codici Iuris Canonici Orientali Recognoscendo: Coetus “De Clericis et de Magisterio Ecclesiastico”; Coetus Specialis “De Clericis et Laicis”: Sessione del 28 febbraio-12 marzo e 10-11 ottobre 1983, prot. N.

1210/83/3. Verball della Riunione del Coetus Specialis per la *denua recognitio* dello schema *De clericis et laicis*. (Report)

This report comprises the minutes of each session. After preliminary matters consideration began with draft canon 3 on clergy and laity, and it works through to canon 87. After this several canons are revisited for further study.

EIC 65 (2025), 271-297: Andrea Ripa: La sollecitudine di tutte le Chiese (PO 10) e l'istituto dell'escardinazione, tra utilità della Chiesa e bene del chierico. Il contributo della giurisprudenza della Segnatura Apostolica. (Article)

See below, canon 267.

ETJ 29 (2025), 52-75: Joseph Alencherry: The Participation and Contribution of Archbishop Mathew Kavukattu to Vatican II. (Article)

A. provides a historical appraisal of the life of Mar Mathew Kavukattu, elaborating his contributions to the Second Vatican Council and how he implemented the Council's teachings in the pastoral life of his eparchy.

IM 36 (2025), nr 1, 11-38: Ginter Dzierżon: Wator prawny „poważnej niedogodności” w kontekście funkcjonowania nadzwyczajnej formy zawarcia małżeństwa (kan. 1116 KPK/83) (*Legal value of a “grave inconvenience” in the context of the operation of the extraordinary form of marriage – can. 1116 CIC/83*). (Article)

See below, canon 1116.

Per 114 (2025), 1-26: Marcio F. França: Definição de paróquia: iter de codificação do can. 515. (Article)

See below, canon 515.

21st century

SC 59 (2025), 125-145: Dominique Le Tourneau: François: Le pape des *motu proprio*. (Article)

After recalling the nature of the canonical institution of the *motu proprio*, Le T. presents the use made of it by contemporary popes, from Leo XIII to Francis, in absolute numbers and in annual averages, which can be visualised in two tables. The average for Pope Francis is almost double the previous high. This is followed by a more specific study of Pope Francis's 73 *motu proprios*, grouped by subject, whose content Le T. briefly summarises, and whose distribution by year is shown in a third table.

CODE OF CANONS OF THE EASTERN CHURCHES

General

ETJ 29 (2025), 38-51: James Puliurumbil: Restoration of All-India Jurisdiction of the Syro-Malabar Church. (Article)

P. deals with the All-India jurisdiction of the Syro-Malabar Church from the origin of the St Thomas Christians till the present day. He narrates how the jurisdiction was lost, and how it was regained with the help of authentic historical documents.

Iustitia 15, 2 (2024), 291-307: Pablo Gefaell: The Teaching of Oriental Canon Law in the Formation of Latin Canonists. (Article)

See above, General Subjects (*Comparative law*).

Iustitia 15, 2 (2024), 353-367: Varghese Palathingal: Administration of Justice and Relevance of *Oikonomia* in Canonical Procedures. (Article)

See above, General Subjects (*Comparative law*).

Federico Marti: *Ius Universae Ecclesiae e Iura Orientalia. Storia di una relazione*. (Book)

See above, General Subjects (*Comparative law*).

Historical

Iustitia 15, 2 (2024), 274-290: John D. Faris: No Bishop is an Island: The Council of Nicaea and Collaborative Decision-Making. (Article)

F. traces the development of collaborative decision-making in the Catholic Church, beginning with the Council of Nicaea (325 AD). He explores how the Nicene canons on episcopal appointments, synods, excommunication, and jurisdiction established principles of collegiality, accountability, and shared responsibility among bishops. Drawing on Roman administrative models, the

Council's metropolitan system fostered unity while respecting diversity. These foundations endure in modern canon law, notably in the CCEO, where consultation, consent, and communal discernment ensure transparent, Spirit-guided governance within the Church's enduring synodal mission.

CCEO 178

Iustitia 15, 2 (2024), 274-290: John D. Faris: No Bishop is an Island: The Council of Nicaea and Collaborative Decision-Making. (Article)

See above, Code of Canons of the Eastern Churches (*Historical*).

CCEO 776

BV 85 (2025), 119-136: Aleksandra Kłos-Skrzypczak – Monika Gwózdź – Jurij Popovič: Marriage In the Eastern Catholic Churches: Theological and Canonical Approach. (Article)

In the Eastern Catholic Churches, sacraments, liturgical services, blessings, and dedications form an inseparable whole. This study focuses on marriage, examined from both theological and canonical perspectives using analytical and synthetic methods. Research conducted in the Archeparchy of Prešov (Slovakia) highlights marriage as a key culture-forming value, while also revealing challenges posed by social change, stress, weak social systems, and labour market instability, all affecting marital stability. Statistical analysis of marriages and dissolutions provides context, and the study suggests further research on pre-marriage courses and comparative analysis of Eastern and Western marriage law, including nullity proceedings.

CCEO 1094-1100

Iustitia 15, 2 (2024), 368-384: Tharigopala Lourdusamy: The Role of the Promoter of Justice in Safeguarding Justice in the Church. (Article)

See below, CIC canons 1430-1436.

CCEO 1401-1467

Iustitia 15, 2 (2024), 308-333: Merlin Rengith Ambrose: Primacy of Justice in the Revised Penal Sanctions in the Church. (Article)

See below, CIC canons 1311*-1399*.

CCEO 1401-1467

Iustitia 15, 2 (2024), 334-352: George Thekkekara: Justice and Mercy in Ecclesiastical Penal Actions: Insights from Recent Reforms in CCEO. (Article)

T. examines the application of justice and mercy in ecclesiastical penal law, focusing on recent reforms in the CCEO introduced through the 2023 *motu proprio Vocare peccatores*. He explores the Church's mission to uphold justice while fostering repentance, addressing key aspects such as the occurrence of delicts, the addition of new offences and penalties, and the role of warnings as corrective measures. He further analyses judicial discretion, the principles for applying penalties, and the impact of aggravating or extenuating factors, including prescription in penal norms. By assessing these developments, he explains how recent penal reforms enhance canonical discipline, ensuring fairness, proportionality, and pastoral care in penal procedures.

CCEO 1450

AC 66 (2024), 29-51: Piotr Skonieczny: Le droit pénal canonique et la protection de la vie. (Article)

See below, CIC canon 1397*.

CODE OF CANON LAW BOOK I: GENERAL NORMS

16-19

IE XXXVII (2025), 99-131: Santiago Vigo: I canoni sull'interpretazione della legge nei diritti codificati: studio di diritto comparato. (Article)

See above, General Subjects (*Comparative law*).

22

AnC 21 (2025) 1, 23-46: Przemysław Michowicz: Secolarizzazione del diritto canonico: l'ipotesi delle «*leges civiles ad quas ius Ecclesiae remittit*». (Article)

M. explores whether and how canon law can significantly change under the influence of secularisation, understood here not as opposition to faith but as an emphasis on the realism of reason. He focuses on the juridical practice of “canonisation of civil laws” whereby the canon legislator incorporates external norms into the Church’s legal system, even when they are not part of its original codifying intention. His study highlights the ongoing tension between the importance of theology and its impact on canon law’s autonomy, reflecting on how secular contexts shape ecclesiastical norms.

35-93

EIC 65 (2025), 39-67: Paolo Gherri: La formalità degli atti amministrativi quale garanzia della certezza giuridica. (Article)

The singular administrative act, as an exercise of ecclesial governance, communicates a concrete decision to a specific recipient or executor, directing that individual to act – or refrain from acting – in a particular matter. While the CIC/83 does not prescribe detailed formalities for the author of such acts, it establishes conditions for their valid execution (cf. canon 40). From these conditions, one can infer the essential minimum requirements needed for proper execution. Observing these will guarantee both the juridical certainty and the effective implementation of such acts within the Church’s legal order.

35-93

EIC 65 (2025), 69-100: Javier Canosa: Il procedimento amministrativo quale garanzia del buon governo ecclesiale. (Article)

C. explores the decisive role of administrative procedure in safeguarding good governance within the Church. He reviews a range of legal instruments of protection and the diversity of procedural forms, with particular attention to the steps needed for effective administration. Jurisprudence from the Apostolic Signatura confirms the central importance of due process in ecclesial governance. Safeguards at every stage ensure decisions that are just, legitimate, and prudent. C. concludes by examining recent innovations, highlighting both the growing significance of synodality and the inevitable impact of digital administration and artificial intelligence on canonical practice.

50-51

IE XXXVII (2025), 211-261: Supremo Tribunale della Segnatura Apostolica: Prot. n. 27795/97 C.A. N, *Revocationis missionis canonicae* (Rev.dus X - Congregatio de Institutione Catholica), 24 Marzo 2001 [*il testo e la traduzione*], con commento di Giovanni Parise, *Revoca della missione canonica di insegnamento e risarcimento dei danni. Commento alla sentenza definitiva del Supremo Tribunale della Segnatura Apostolica Prot. N. 27795/ 97 C.A.* (Sentence and comment)

See below, canon 812.

57

J 81 (2025), 33-52: Patrick R. Reilly: The Legitimate Petition According to Canon 57 §1. (Article)

R. analyses the method of initiating hierarchical recourse through a petition in accordance with canon 57 §1. He discusses what is required for a legitimate petition that can compel administrative authorities to respond, while considering pertinent published jurisprudence from the Apostolic Signatura. The essential elements for active legitimation – namely, the legal capacity to act, a legally safeguarded interest, and the correct form of presentation – constitute a valid petition that allows possible recurrences to progress through the steps of hierarchical recourse.

113-123

Comm 56 (2024), 343-345: Dicastero per i Testi Legislativi: Risposta particolare: Circa la natura delle persone giuridiche canoniche nel CIC'17 e nel CIC'83, 15 aprile 2024. (Reply)

The question proposed was whether juridical persons constituted prior to the CIC/83 were still governed by the protection afforded to legal minors under canon 100 §3 of the CIC/17. The reply is that the whole matter was reorganised. Juridical persons are still considered “persons” in the same way as “natural persons”, but legal protections are provided in other ways, e.g. canon 1281 §3, 1480 §2, and 128. It would be possible for a legislator inferior to the Holy See to introduce additional requirements, but only in so far as they are congruent with universal legislation (canon 135 §2).

113-123

SC 59 (2025), 5-18: Anthony Ekpo: Instrumental Juridic Persons of the Roman Curia. (Article)

Juridical personality is a legal device that allows groups of people or goods acting in the Church’s name to be recognised and protected as entities with rights and obligations. In 2022, to safeguard the functions of certain curial bodies, Pope Francis created new “instrumental juridical persons of the Roman Curia”. E. examines these entities, noting their links to the Curia and the Vatican City State, and suggests that this model could also be applied in particular Churches.

114

QDE 38 (2025), 138-146: Mauro Rivella: Enti ecclesiastici ed enti del Terzo settore: distinzione e integrazione. (Article)

See above, General Subjects (*Relations between Church and State*).

114

QDE 38 (2025), 187-200: Carlo R. M. Redaelli: Agire ecclesiale e soggetti “non canonici”. (Article)

R. asks whether legal persons who are not canonically erected but who perform actions typical of the Church can none the less exercise “ecclesial action”. He starts by defining the conditions of ecclesial action, identifying

three criteria: those acting being members of the Church, having an intention directed to one of the aims of the Church, and some concrete actions. Using these R. reflects on the difference between using a canonical legal person and one of these entities, and the need for co-ordination and links that results. He also reflects on the need to safeguard the reputation of the Church which might become involved in the deeds or misdeeds of such third sector entities.

115

Per 114 (2025), 77-115: Francesco Coccopalmerio: Le strutture di sinodalità ecclesiale soggetto comunionale deliberante. (Note)

According to C., President emeritus of the Pontifical Council for Legislative Texts, it is vitally important when reflecting on ecclesial synodality that account be taken of the current canonical norms found in canons 115 (concerning juridical persons), 373 (concerning dioceses), and 515 §3 (concerning parishes). He argues that, in the synodal structures within each parish and diocese, there is evidence already of these public juridical persons acting as what he calls “communal deliberating subjects”, i.e., that, as units made up of disparate individuals, each can act as a single subject, making decisions within the sphere of their respective competences.

119

QDE 38 (2025), 10-22: Alessandro Giraudo: L’iter di approvazione di un documento da parte di un’assemblea. (Article)

G. examines the way in which an assembly approves a document, looking at the stages and votes which allow a text which is truly the result of the consent of the members of the assembly and the action of the one presiding to be considered and voted upon. He starts with the method of drafting the *instrumentum laboris* and the way in which the assembly relates to this document, and goes on to trace the steps by which the final document is reached. In considering the voting he seeks to allow the will of the members of the assembly to emerge in such a way as to balance the relationships between majority and minority, the tasks of specific commissions established to promote the work, and the role of the authority who is presiding over the assembly.

122

IusM XVIII-XIX/2024-2025, 161-187: Agnes Sory: Le partage des biens temporels lors de la division d'un diocèse et l'érection d'un autre (ex. can. 122). (Article)

The reorganisation of ecclesiastical circumscriptions – whether through mergers and suppressions or through the creation of new dioceses and parishes – reflects both pastoral need and the Church's growth. Such restructuring raises several challenges, especially regarding the assignment of property, an often sensitive and complex matter. S. examines the difficulties that arise when a diocese is divided and a new one established, offering possible solutions for applying canon 122 in determining the just distribution of goods.

127

QDE 38 (2025), 10-22: Alessandro Giraudo: L'iter di approvazione di un documento da parte di un'assemblea. (Article)

See above, canon 119.

127

QDE 38 (2025), 61-91: Daniele Mombelli: La “scala” della partecipazione: oltre la dicotomia tra voto consultivo e voto deliberativo. (Article)

To address the often rigid distinction between consultative and deliberative votes, M. explores the range of participatory mechanisms available in current law for decision-making and decision-taking. He reviews various possibilities, including: providing information about forthcoming decisions; voluntarily seeking opinions or proposals; consulting even when not legally required; choosing to obtain consent; granting forms of veto; adopting collegial decisions with immediate binding force; and incorporating different forms of involvement by hierarchical superiors. Such measures, he notes, may be applied on an *ad hoc* basis or embedded in particular law.

128

EIC 65 (2025), 227-251: Eduardo Baura: La riparazione del danno cagionato da un atto amministrativo illegittimo. (Article)

B. examines how unlawful damage can render an administrative act illegitimate, thereby establishing the legal liability of ecclesiastical authorities. He reviews current legislation, highlighting problematic areas and normative gaps, and studies relevant jurisprudence from the Apostolic Signatura. He studies how responsibility is assigned when unlawful administrative action causes harm. He concludes with practical lessons drawn from existing case law and proposes *de iure condendo* reforms to strengthen accountability within the Church's legal system and ensure justice for those harmed by administrative illegitimacy.

128

RDC 74/2 (2024), 101-117: Gian Paolo Montini: La décision de l'ordinaire d'engager ou non un procès pénal contre l'accusé (can. 1718, §1). (Article)

See below, canon 1718.

128

RDC 74/2 (2024), 119-144: Carlos M. Morán Bustos: Le statut processuel de la victime. La victime en tant que partie au procès dans les procédures pénales canoniques. (Article)

See below, canon 1398*.

129

Ap XCV (2022), 71-79: Patrick Valdrini: La Curia Romana nell'esercizio dell'autorità suprema della Chiesa. (Article)

See below, canon 360.

135

EIC 65 (2025), 5-38: Ilaria Zuanazzi: La funzione amministrativa nella Chiesa all'interno del *munus regendi*. (Article)

Z. examines the notion and role of administrative function within the Church's legal system, drawing on canonical norms, jurisprudence, and doctrinal interpretation. She highlights the distinctive features of this function, including its scope, methods of application, and the agents responsible for carrying it out. She gives particular attention to how juridical and pastoral needs must be balanced to ensure both justice and effectiveness in governance. She also explores the nature of discretionary decision-making, assessing it against the principles of reasonableness, proportionality, equity, and prudence.

135

IC 65/129 (2025), 335-381: María José Roca: La delegación de la potestad judicial por parte del obispo diocesano. A propósito del decreto del Tribunal de la Rota Romana «coram» Heredia, de 17 de octubre de 2023. (Decree and comment)

The Roman Rota addressed a preliminary question concerning whether the appointment of a delegated judge *ad casum* by a diocesan bishop renders the tribunal's judgment null or voidable. The argument presented claimed that, since the judge was not predetermined by law – a right inherent to human dignity and protected in all secular legal systems – the trial was unjust. The Rota upheld the bishop's power to delegate *ad casum*. However, a systematic interpretation attentive to fundamental rights in canon law suggests that judicial power should never be delegated *ad casum* after the events in question, particularly in criminal proceedings.

180-183

QDE 38 (2025), 36-60: G. Paolo Montini: La postulazione: un modo di elezione. (Article)

M. examines postulation – the request that an ecclesiastical office be granted to someone otherwise impeded from assuming it – and distinguishes this technical meaning from other uses of the term. He explains its juridical rationale, outlines when it may be used, and analyses the norms governing each stage: preparation for voting, how to express a postulation on the ballot, calculating the required two-thirds majority, subsequent scrutinies, the

request for and granting of dispensation, and its acceptance. He also considers the consequences of failed postulation, reviews practice at the Dicastery for Institutes of Consecrated Life and Societies of Apostolic Life, and proposes reforms to strengthen the institution.

192-196

SCL XVIII (2023), 193-240: Jijo Varghese: Revocation of the Faculties of Priests and Their Rights. (Article)

V. deals with the revocation and privation of faculties and the prohibition of their exercise, precautionary suspension of the exercise of faculties, and subsequent hierarchical recourse. He also examines the necessity of a just process on the part of the diocesan bishop, with an emphasis on the necessity of equity and justice in dealing with the revocation and privation of faculties and the prohibition of its exercise.

BOOK II, PART I: CHRIST'S FAITHFUL

211

EIC 65 (2025), 299-326: Massimo Del Pozzo: Il vincolo strutturale del bene dell'apostolato nell'ordine costituzionale del popolo di Dio. (Article)

Del P. examines the role of the apostolate in the canonical system, drawing on the ecclesiological insights of the Second Vatican Council. The Council shifted the vision of the Church from laity serving the hierarchy to ministry and sacred institutions serving the community and mission of all the faithful. Later papal teaching and regulation reinforced this inclusive view, promoting lay involvement in apostolic activity. Although the CIC/83 incorporated many conciliar principles, the systematic prominence of the apostolate remains underdeveloped. Del P. argues for greater recognition of its structural centrality, essential for understanding the Church's teaching office and governance.

212

QDE 38 (2025), 61-91: Daniele Mombelli: La "scala" della partecipazione: oltre la dicotomia tra voto consultivo e voto deliberativo. (Article)

See above, canon 127.

216

EIC 65 (2025), 299-326: Massimo Del Pozzo: Il vincolo strutturale del bene dell'apostolato nell'ordine costituzionale del popolo di Dio. (Article)

See above, canon 211.

220

Comm 56 (2024), 346-347: Dicastero per i Testi Legislativi: Risposta particolare: Circa il dovere di rispettare la *bona fama defuncti* (can. 220) nella vigenti normative canonica, 5 settembre 2024. (Reply)

The question asked was whether motives such as transparency or reparation justified the publication of unproven accusations that harmed a person's good

name. The reply is that this is not simply a matter of someone who is deceased and so unable to defend himself, but involves two basic canonical principles: the presumption of innocence until the contrary is proven (canon 1321 §1), and the non-retroactivity of crime (cf. canons 9, 18, and 1313), e.g. when an act or omission was not considered a crime at the time of commission. These cannot be overturned by a generic “right of information”. The accusations may be unfounded or false and amount to a simple accusation with a low burden of proof. For this reason Pope Francis stated that lists of names should not be published until there had been an investigation and definitive conviction.

221

REDC 81 (2024), 9-46: Johnny Esteban Li Mesias: El derecho a la tutela jurídica en la vida religiosa. (Article)

Li M. highlights the need for effective protection of the rights of every member of the faithful within the Church, as these flow from human dignity and cannot remain theoretical. He stresses that religious must have means of defence against abuses of authority by their superiors, since it would be meaningless to declare rights without real mechanisms to claim them. Yet, unlike secular systems, in religious institutes superiors often act as both judge and party, raising concerns about impartiality. Ultimately, once the canonical remedies have been exhausted, all consecrated persons have the right to a hierarchical appeal to the Roman Pontiff, who administers justice through the competent bodies of the Roman Curia.

223

IE XXXVII (2025), 133-158: Massimo del Pozzo: Le restrizioni nell'impostazione del canone sulla limitazione dell'esercizio dei diritti dei fedeli (can. 223 CIC). (Article)

Taking the formulation of canon 223 as his point of departure, del P. examines the limitations of fundamental rights as implied in the CIC/83. He argues that the parallelism between rights and duties renders the mention of duties in §1 redundant, while its wording risks separating the common good from individual rights. The omissions of §2 further weaken the normative framework. He observes that the historical context of the *status fidelium* hindered full assimilation of the personalist principle, and that excessive caution towards authority restricts the proper expression of the faithful's fundamental rights within the canonical constitutional paradigm.

225

EIC 65 (2025), 299-326: Massimo Del Pozzo: Il vincolo strutturale del bene dell'apostolato nell'ordine costituzionale del popolo di Dio. (Article)

See above, canon 211.

229

EIC 65 (2025), 299-326: Massimo Del Pozzo: Il vincolo strutturale del bene dell'apostolato nell'ordine costituzionale del popolo di Dio. (Article)

See above, canon 211.

265-272

AC 67 (2025), 164-190: Tribunal suprême de la signature apostolique: Sentence définitive *coram* Versaldi, 27 novembre 2012, prot. no 45545/11 CA – Suspense. Texte original et traduction française; Jean-Marc Bahans: Conjuguer la lettre et l'esprit de la loi canonique en matière pénale. (Sentence and comment)

X, ordained in 1987 for the diocese of N in India, later ministered in the diocese of Z with temporary permission. After some years there, he sought incardination in 2005, but the bishop of Z refused in the absence of the archbishop of N's consent, which was never given. X then secretly obtained foreign citizenship, losing his own, and resisted repeated orders to return. Multiple appeals to the Congregation for the Evangelisation of Peoples and to the Apostolic Signatura upheld the archbishop's refusals. When X repeatedly ignored precepts requiring his return, the archbishop issued a decree of suspension. The Signatura ultimately ruled that the suspension was invalid for lack of required consultation, but the refusal to excommunicate X was lawful.

267

EIC 65 (2025), 271-297: Andrea Ripa: La sollecitudine di tutte le Chiese (PO 10) e l'istituto dell'escardiazione, tra utilità della Chiesa e bene del chierico. Il contributo della giurisprudenza della Segnatura Apostolica. (Article)

R. traces the historical and legal development of excommunication, closely linked to the institution of incardination. Beginning with its origins, he analyses how

excardination was regulated in the CIC/17 and how this discipline evolved in the CIC/83. He gives special attention to the innovations introduced by the Second Vatican Council and their influence on codified law. He then reviews jurisprudence from the Apostolic Signatura, highlighting practical applications and unresolved questions. Through this historical, doctrinal, and jurisprudential survey, R. clarifies how excardination reflects both canonical tradition and contemporary pastoral realities.

269-270

EIC 65 (2025), 271-297: Andrea Ripa: La sollecitudine di tutte le Chiese (PO 10) e l'istituto dell'escardinazione, tra utilità della Chiesa e bene del chierico. Il contributo della giurisprudenza della Segnatura Apostolica. (Article)

See above, canon 267.

276

Andrea Ganci: La santità del sacerdote, dialogo tra spiritualità e diritto canonico. (Article in Edoardo M. Palma (ed.): *Cercate le cose di lassù. L'escatologia nell'oggi della storia*, pp. 185-227)

G. considers priestly holiness within the juridical and theological structure of the Church. Applying the concept of *ius* – that which is just – to the priest's vocation, he presents holiness as both a right and an obligation deriving from sacred ordination. The priest, configured to Christ, fulfils his mission through prayerful obedience expressed in juridical and ecclesial communion. His sanctity, lived as a sacramental *memoria* of Christ, gives juridical form to grace in the life of the Church. Thus, priestly holiness unites the interior and the institutional, contributing to the building of the "civilisation of love" through the exercise of justice in charity. (For bibliographical details see below, Books Received.)

281

SCL XVIII (2023), 119-142: Stanley James: Is Incardination 'a Meal Ticket for Life'? The Maintenance of Priests in the Church. (Article)

See below, canon 1350*.

290

Ius Comm XIII (2025), 137-193: Romanae Rotae Tribunal: Sentencia coram Caberletti, 12 enero 2021. Nulidad matrimonial; Antonio José Die López: Comentario. (Sentence and comment)

See below, canon 1095 2°.

295-296

FThC XIII (2024), 123-167: Julio García Martín: Las prelaturas personales (Parte II). (Article)

In the light of Pope Francis's revision to canons 295-296, G.M. argues that personal prelatures are clerical associations, dismissing arguments that present them as having a hierarchical nature.

305

IC 65/129 (2025), 241-275: Anastasía Assimakópulos: El derecho-deber de vigilancia del obispo diocesano sobre las asociaciones laicales con personalidad jurídica canónica privada. (Article)

The diocesan bishop holds a fundamental office in the Church's organisation, being entrusted with the pastoral care of a portion of the People of God and exercising authority across diverse areas. A. examines aspects of the bishop's authority in relation to private associations of the faithful constituted as juridical persons under canon law, focusing in particular on the bishop's right and duty of vigilance. Such supervision requires balancing the legitimate independence of associations with the unity of the local Church. More than oversight, it is a pastoral action by which the bishop lovingly ensures that Christian life may flourish within those associations.

323

IC 65/129 (2025), 241-275: Anastasía Assimakópulos: El derecho-deber de vigilancia del obispo diocesano sobre las asociaciones laicales con personalidad jurídica canónica privada. (Article)

See above, canon 305.

BOOK II, PART II: THE HIERARCHICAL CONSTITUTION OF THE CHURCH

342

Comm 56 (2024), 335-337: Pope Francis: Nota di accompagnamento di Papa Francesco al Documento finale della XVI Assemblea Generale Ordinaria del Sinodo dei Vescovi, 24 novembre 2024. (Document)

In this Note, Pope Francis elucidates the weight to be given to the *Final Document* of the 16th General Ordinary Assembly of the Synod of Bishops. It must be seen as part of the ordinary Magisterium of the Successor of Peter. While not strictly obligatory, it sets orientations and contains indications that some local Churches may feel ready to implement, while for others further development is needed.

360

AC 67 (2025), 73-92: Juan Ignacio Arrieta: Les activités juridiques du dicastère pour les Textes législatifs. (Article)

The Dicastery for Legislative Texts traces its origin to the Pontifical Council for the Authentic Interpretation of the Code of Canon Law (1917). *Praedicate Evangelium* (2022) assigns it the task of promoting understanding and proper application of canon law in both the Latin and Eastern Churches (no. 175 §1). Since 1983, it has issued 26 authentic interpretations, and it assists curial and episcopal bodies in drafting normative texts, thus ensuring conformity with universal law. It advises bishops and religious superiors on applying Church legislation; it provided guidance after *Mitis Iudex* (2015); and it recently authorised amendments to baptismal registers and national penal tribunal initiatives.

360

Ap XCV (2022), 15-33: Matteo Nacci: La Curia Romana nel suo continuo processo di sviluppo. Annotazioni storico-giuridiche alla luce della riforma operata con la Costituzione Apostolica *Praedicate Evangelium*. (Article)

Beginning with Pope Francis's reform of the Roman Curia through the Apostolic Constitution *Praedicate Evangelium*, N. retraces the major historical milestones that have shaped the structural evolution of this central

organ of papal governance. After brief references to its ancient roots, he considers the reforms of Sixtus V in the modern era, those of Pius X, Paul VI, and John Paul II in the 20th century, and the restructuring that took place under Francis. Historical-legal analysis highlights the Curia's ongoing process of renewal in response to changing contexts.

360

Ap XCV (2022), 35-42: Francesco Giammarresi: *Praedicate Evangelium: un modello applicabile alle Chiese particolari*. (Article)

The Apostolic Constitution *Praedicate Evangelium* marks a significant transformation of the Roman Curia, introducing not only structural reforms but also a renewed vision of ecclesial governance. Pope Francis presents the Curia as a space of synodality and service rather than a self-referential institution, inviting the whole Church to continual renewal. Every baptised person is called to contribute in communion and fidelity to the Church's missionary mandate.

360

Ap XCV (2022), 71-79: Patrick Valdrini: *La Curia Romana nell'esercizio dell'autorità suprema della Chiesa*. (Article)

Praedicate Evangelium reiterates the traditional concept of the Roman Curia as an instrument of assistance to the Roman Pontiff, while clarifying its service to the College of Bishops through the essential mediating role of the Pope as Head of the College. The Constitution modifies John Paul II's vision of the organic relationship between the Curia and the episcopal college by applying canon 129 §2, which allows non-ordained persons to lead dicasteries. Although the Curia's canonical position remains unchanged, the precise role of the Council of Cardinals in exercising supreme authority still requires definition.

360

Ap XCV (2022), 81-101: Emile Kouveglo: *Primato ed episcopato: la Costituzione Apostolica *Praedicate Evangelium* nella scia del Concilio Vaticano II*. (Article)

Pope Francis's major reforms concerning the hierarchical constitution of the Church reflect a deeper reception of the Second Vatican Council, particularly

regarding the proper relationship between papal primacy and the episcopate. This serves as a key interpretative lens for *Praedicate Evangelium*, which reformed the Roman Curia – an institution where this dynamic is lived out daily. The reform seeks to shape primacy as a service that strengthens, rather than replaces, episcopal care for the Church. Beyond structural reorganisation, the challenge lies in fostering operational and theoretical frameworks that prevent centralisation while promoting collaboration and co-responsibility among bishops and episcopal conferences.

360

Comm 56 (2024), 281-284: Pope Francis: Lettera Apostolica in forma di “Motu Proprio” circa l’interpretazione delle norme applicabili alla Fabbrica di San Pietro in Vaticano, 29 giugno 2024. (Document)

This motu proprio outlines the history of the *Fabbrica* responsible for the maintenance of the Basilica of St Peter, and then shows how the legislation of *Praedicate Evangelium*, art. 244, is to be applied to take account of the ever-increasing number of visitors, the work of conservation, and the need for a single point of reference. For this reason the *Fabbrica* retains its autonomy in regard to the Roman Curia, and financial accountability is to be regulated by special provisions which are set out in detail, including certain derogations from the motu proprio *Finis et modus* of 16 January 2023.

360

Comm 56 (2024), 285: Pope Francis: Chirografo circa lo Statuto e il Regolamento del Capitolo della Basilica Papale di San Pietro in Vaticano, 1 luglio 2024. (Document)

Provisional and transitory norms had been put in place on 28 August 2021. These are now revised in the light of *Praedicate Evangelium* and a new statute for the Chapter of St Peter’s Basilica approved in this chirograph.

360

Comm 56 (2024), 286-295: Pope Francis: Statuto del Capitolo della Basilica Papale di San Pietro in Vaticano. (Document)

This document is the revised statute for the Chapter of the Vatican Basilica. It sets out the Chapter’s composition, purpose, areas of activity, meetings, officials, and the management of its material goods.

360

Comm 56 (2024), 295-302: Pope Francis: Regolamento del Capitolo della Basilica Papale di San Pietro in Vaticano. (Document)

This *Regolamento* sets out in greater detail how the revised statute for the Chapter of St Peter's Basilica is to be implemented: the areas of liturgy, pastoral care, charity, culture and theology and history (*Studium Petri*), followed by a section on the canons and conduct of their meetings.

360

Comm 56 (2024), 303-304: Pope Francis: Chirografo circa la delocalizzazione di parte dell'Archivio e Biblioteca Vaticani presso il Pontificio Seminario Romano Maggiore, 12 novembre 2024. (Document)

This chirograph makes provision for more space to be allocated to the Vatican Archive and Library by reassigning part of the building and land, located in the extraterritorial area of St John Lateran, currently assigned to Pontifical Major Seminary of Rome.

360

Comm 56 (2024), 305-314: Pope Francis: Statuto della Fabbrica di San Pietro in Vaticano, 29 giugno 2024. (Document)

This document sets out a revised statute for the *Fabbrica*, responsible for the care and maintenance of the Vatican Basilica. The first four articles set out its nature and scope. Arts. 5-18 set out its organisation and manner of working.

360

Comm 56 (2024), 314-323: Pope Francis: Regolamento della Fabbrica di San Pietro in Vaticano. (Document)

These regulations for the *Fabbrica* set out in greater detail the organisation and day-to-day work indicated more schematically in the statute.

360

Comm 56 (2024), 324-331: Pope Francis: Statuto della Fondazione Vaticana “Rete Mondiale di Preghiera del Papa”, 1 luglio 2024. (Document)

The “Apostolate of Prayer”, founded in France in 1844, had gradually grown into what is now called the Pope’s Worldwide Prayer Network (PWP), entrusted to the Jesuits. Its statutes were most recently revised in 2020. The statutes of that date are now replaced. The first title sets out the PWP’s nature and purpose. The remaining titles set out its organs of governance and the management of material goods.

360

Comm 56 (2024), 332-333: Pope Francis: *Rescriptum “ex Audientia Ss.mi”* relativo alle norme transitorie del Capitolo della Basilica Papale di San Pietro in Vaticano, 29 giugno 2024. (Document)

This rescript provides that canons of the Chapter of St Peter’s Basilica who were appointed for life will henceforth enjoy the status of “honorary” canons on achieving the age of 80 and will be relieved of the duties of canons, but will retain the rights specified.

360

Comm 56 (2024), 334: Pope Francis: *Rescriptum “ex Audientia Ss.mi”*: Soppressione della Fondazione “Civitas Lateranensis”, 25.10.24. (Document)

This rescript suppresses the foundation *Civitas Lateranensis* and passes its assets to the Pontifical Lateran University to fund bursaries for its own students.

360

IusM XVIII-XIX/2024-2025, 15-22: Tadeusz Jan Nowak: Accompagnare e assistere le Chiese particolari dipendenti dal Dicastero per l’Evangelizzazione verso l’autonomia finanziaria. (Article)

See below, canons 781-792.

360

IusM XVIII-XIX/2024-2025, 23-36: Roberta Tremarelli: Controllo dell'impiego delle risorse e qualità degli investimenti. (Article)

See below, canons 781-792.

360

IusM XVIII-XIX/2024-2025, 37-67: Jean Yawovi Attila: Chiese e autonomia finanziaria: esempi concreti di difficoltà e criticità. (Article)

See below, canons 781-792.

360

IusM XVIII-XIX/2024-2025, 69-88: Krzysztof Cisek: L'autorità competente ad esaminare i ricorsi ex art. 24 SST 2021. (Article)

C. analyses the operational procedures of the Dicastery for the Doctrine of the Faith, focusing particularly on its management of *delicta reservata*. He outlines the Dicastery's *modus operandi*, describing the roles of the Plenary Session, Ordinary Session, College, Congress, and Consulta. He then concentrates on the evolution of the competencies of the Ordinary Session since 2001 and the College for the examination of appeals, detailing their composition, responsibilities, and methods. He concludes with a summary of the key aspects of the Dicastery's processes for ensuring doctrinal integrity and addressing serious canonical offences.

360

IusM XVIII-XIX/2024-2025, 89-142: Andrea D'Auria: Gli articoli 23 e 24 del M.P. *Sacramentorum Sanctitatis Tutela*. Alcune considerazioni. (Article)

D'A. examines the Church's administrative penal process, analysing the various stages of the procedure, from the notification of charges and evidence to the examination of evidence and decision-making. He looks at the prohibition on using administrative procedures, errors in procedure selection, the right to appeal, and precautionary measures. Additionally, he focuses on defence rights, including the right to be informed, heard, and technically defended. Finally, he examines the possible decisions of the Dicastery,

including confirmation of the decree, declaration of nullity, rescission of the administrative act, and revocation of the challenged act.

360

IusM XVIII-XIX/2024-2025, 143-160: Claudio Papale: La sanzione processuale dell'inammissibilità ex art. 24 M.P. *Sacramentorum Sanctitatis Tutela*. (Article)

P. analyses the procedural sanction of inadmissibility under art. 24 of the *motu proprio Sacramentorum Sanctitatis Tutela*. Following an introduction to the general principles, he examines the two primary conditions for admissibility under art. 24: the requirement of legal assistance from a Patron, and the necessity for a “clear” indication of both the *petitum* (the request) and the *rationes in iure et in facto* (the legal and factual grounds) of the appeal. He then delves into the nature and object of inadmissibility, exploring its implications regarding the declaration of an accused’s non-guilt. Furthermore, he addresses the crucial question of whether an inadmissible petition can be repropounded, and concludes by discussing the exhaustive nature of the hypotheses of inadmissibility within the framework of *Sacramentorum Sanctitatis Tutela*.

360

SC 59 (2025), 5-18: Anthony Ekpo: Instrumental Juridic Persons of the Roman Curia. (Article)

See above, canons 113-123.

360

SCL XVIII (2023), 317-354: Tharigopala Lourdasamy: The Laity in the Roman Curia: Synodal Vocation and Mission of the Laity in the Light of CIC 1983 and *Praedicate Evangelium*. (Article)

The CIC/83 and especially *Praedicate Evangelium* have opened up significant avenues of co-responsibility and participation of lay people in the life and mission of the Church, particularly in the governing and functioning of the Roman Curia. L. argues that these must be implemented without fear and reluctance, from the conviction that synodality is a gift and a fundamental dimension of the Church, which is nothing other than the “journeying together” of the entire People of God towards the encounter with the Risen

Lord. It is precisely this path of synodality which God expects of the Church of the third millennium.

373

Per 114 (2025), 77-115: Francesco Coccopalmerio: Le strutture di sinodalità ecclesiale soggetto comunione deliberante. (Note)

See above, canon 115.

383-384

Per 114 (2025), 259-314: Michael J. Mazza: Memoranda of Understanding: Civil Intrusions on the *Ius Nativum* of the Church to Assign and Discipline Its Clergy? (Article)

M. explores how bishops' canonical duties – to care for the faithful, support their priests, safeguard doctrine, and uphold ecclesiastical law – conflict with pressures to cooperate fully with civil authorities in investigating clergy accused of sexual abuse. Focusing on the U.S. context, he identifies four areas governed by formal or informal Memoranda of Understanding: publishing lists of “credibly accused” clerics, restricting public ministry, providing civil authorities with confidential personnel files, and discontinuing salaries or benefits for accused priests. These practices reveal significant tensions between canonical obligations and external expectations for transparency and cooperation.

384

QDE 38 (2025), 61-91: Daniele Mombelli: La “scala” della partecipazione: oltre la dicotomia tra voto consultivo e voto deliberativo. (Article)

See above, canon 127.

384

SCL XVIII (2023), 119-142: Stanley James: Is Incardination ‘a Meal Ticket for Life’? The Maintenance of Priests in the Church. (Article)

See below, canon 1350*.

384

VJTR 89 4/25, 297-310: Savarimuthu Rajasekar: The Responsibility of the Diocesan Bishop in the Ongoing Formation of the Newly Ordained Priests. (Article)

R. explores the bishop's responsibility, as outlined by Vatican II and the Code of Canon Law, to accompany and support his priests – especially the newly ordained – in their pastoral ministry. Young priests often begin with zeal and creativity but may face frustration when unable to realise their pastoral initiatives. The bishop's paternal role is therefore essential: he must listen as a friend, offer guidance, and foster a climate of trust through patient dialogue and regular meetings, helping priests renew their commitment and sustain their spiritual and pastoral vitality.

386

Per 114 (2025), 259-314: Michael J. Mazza: Memoranda of Understanding: Civil Intrusions on the *Ius Nativum* of the Church to Assign and Discipline Its Clergy? (Article)

See above, canons 383-384.

391

REDC 81 (2024), 413-434: Gerardo Villalonga Hellín: La función judicial del Obispo diocesano. (Article)

The diocesan bishop is the judge of first instance “for all cases which are not expressly excepted in law” (canon 1419 §1). While this role is ordinarily carried out through the judicial vicar and other judges, the bishop is also called to exercise it personally. V.H. explores three key issues: understanding episcopal judicial authority as a service in the administration of justice; defining the limits of this function within canon law; and considering how it should be exercised in two particularly sensitive areas – marriage nullity declarations and cases of sexual abuse.

392

Per 114 (2025), 259-314: Michael J. Mazza: Memoranda of Understanding: Civil Intrusions on the *Ius Nativum* of the Church to Assign and Discipline Its Clergy? (Article)

See above, canons 383-384.

455

RDC 74/2 (2024), 283-300: Bruno Gonçalves: L'iter processuel initial de la fondation du tribunal pénal canonique national (2021-2022). (Article)

See below, canon 1423.

511-514

SC 59 (2025), 19-62: Michael R. Hartge: The Diocesan and Parish Pastoral Councils in a Diocesan Planning Process. (Article)

Pastoral planning belongs to the whole local Church and should be a continuous way of supporting pastoral life, not only a response to crises. Diocesan and parish pastoral councils assist this process by offering consultative advice to Church authorities. H. reviews their development from Vatican II to their codification in law, stresses the value of their consultative role, and proposes goals for how these councils can contribute effectively to diocesan pastoral planning.

515

Per 114 (2025), 1-26: Marcio F. França: Definição de paróquia: iter de codificação do can. 515. (Article)

F. examines the definition of the parish in canon 515 §1. He traces the origins of the text of the canon in the CIC/83 from documents of Vatican II and the process of the revision of the Code, before analysing the text itself line by line. He underlines certain elements of the definition as being of great significance: the parish is a community of Christ's faithful, rather than simply a territorially defined unit according to CIC/17, canon 216; the parish is stably established within a particular Church; the pastoral care of this community is carried out always under the authority of the bishop; and this care is entrusted to a parish priest (*parochus*) who is the proper pastor of that community.

515

Per 114 (2025), 27-53: Alan Modrić: Il diritto della comunità parrocchiale di avere il parroco come proprio pastore. (Presentation)

In this presentation to the 58th annual colloquium of the Canon Law faculty of the Pontifical Gregorian University in Rome in June 2024, M. considers the issue of the right of a parish community to have a parish priest (*parochus*) as its proper pastor as set forth in canon 515. He highlights the identity of a parish as a stable community of the faithful, a concept well grounded in the doctrine of Vatican II, before moving on to look at the definition of the parish priest as the stable and proper pastor of the parochial community. Finally, he examines some concrete situations in which it could be said that the rights of the parish community are limited or even denied. For M., the underlying principle for the right of the parish to have a parish priest is the good of souls (*salus animarum*).

515

Per 114 (2025), 54-76: Matthias Ambros: La partecipazione del laico alla cura pastorale della parrocchia. (Presentation)

In this *lectio magistralis* given at the inauguration of the academic year at the Pontifical University of St Thomas in Rome (the *Angelicum*), A., the Under Secretary of the Dicastery for Culture and Education, examines the participation of lay people in the pastoral care of the parish community. He begins by examining the ecclesiological relevance of the parish through an exegesis of canon 515 §1, before looking at the parish community itself as a protagonist in pastoral care, and the role an individual parishioner can play in that care. Finally, he considers the exceptional case in which the pastoral care of a parish is entrusted to a lay person in accordance with canon 517 §2. All of this leads him to conclude that there is need to provide adequate and appropriate formation for the laity and to reflect on the proposed modifications of the law that have arisen in the context of the Synod on synodality.

515

Per 114 (2025), 77-115: Francesco Coccopalmerio: Le strutture di sinodalità ecclesiale soggetto comunione deliberante. (Note)

See above, canon 115.

517

Per 114 (2025), 27-53: Alan Modrić: Il diritto della comunità parrocchiale di avere il parroco come proprio pastore. (Presentation)

See above, canon 515.

517

Per 114 (2025), 54-76: Matthias Ambros: La partecipazione del laico alla cura pastorale della parrocchia. (Presentation)

See above, canon 515.

519

Per 114 (2025), 27-53: Alan Modrić: Il diritto della comunità parrocchiale di avere il parroco come proprio pastore. (Presentation)

See above, canon 515.

520

SCL XVIII (2023), 275-315: Louis Ruban: The Entrustment of a Parish to a Religious Institute. (Article)

R. looks at some of the issues that may arise when a parish is entrusted to a religious institute, and the importance of a well-drafted agreement defining the rights and duties of the bishop and of the institute.

532

J 81 (2025), 115-140: Lawrence Rasaian: Safeguarding Parish Property: Bridging Civil and Canon Law. (Article)

Pastors, as administrators of parish goods (canons 532, 1279 §1), are responsible for safeguarding parish property in compliance with both civil and canon law. However, discrepancies between these two legal frameworks can complicate effective property management. The absence of civil legal mechanisms compatible with canon law can hinder pastors' efforts to protect parish property (canon 1284 §2, 2°). R. examines the Holy See's stance and relevant canon law provisions on civil legal protections for parish property,

explores how diocesan bishops can implement both legal frameworks, and proposes potential solutions for safeguarding parish property.

536

SC 59 (2025), 19-62: Michael R. Hartge: The Diocesan and Parish Pastoral Councils in a Diocesan Planning Process. (Article)

See above, canons 511-514.

553-555

IusM XVIII-XIX/2024-2025, 203-224: Antoine Ndiaye: Office du vicaire forain et réception dans le droit particulier. (Article)

The territorial division of the diocese into vicariates forane and the office of the vicar forane are not novel concepts in the history of ecclesial law. However, the Second Vatican Council, with its introduction of new collegial structures, has amplified their role in pastoral action, underscoring the contribution of particular law. N. examines the vicariate forane and highlights its function within particular law, serving the diocesan bishop in promoting pastoral action.

BOOK II, PART III: INSTITUTES OF CONSECRATED LIFE AND SOCIETIES OF APOSTOLIC LIFE

579

CLSN 205/25, 4-14: Eleanor Campion: Institutes of Consecrated Life: Changes in the law since 1983. (Article)

C. examines the major changes in the legislation for institutes of consecrated life, which fall into four main categories: 1. norms about the erection of new institutes; 2. norms governing aspects of life in autonomous monasteries which come under the direct authority of the bishop (“canon 615 monasteries”); 3. norms concerning the dismissal of members; and 4. Pope Francis’s rescript allowing non-clerics to be major superiors in clerical institutes of consecrated life in certain circumstances.

579

FTthC XIII (2024), 207-224: Dawid Pietras: Pope Francis’s 2020 Motu Proprio *Authenticum Charismatis*: a canonical analysis in light of a charism’s authenticity. (Article)

On 1 November 2020 Pope Francis issued the motu proprio *Authenticum charismatis*, amending canon 579 of the CIC/83. The reform requires diocesan bishops to obtain permission from the Apostolic See before establishing an institute of consecrated life in their territory. This change reflects the conviction that a charism is a gift for the whole Church and therefore bears an ecclesial dimension. By assuming greater responsibility in this process, the Roman Curia assists in discerning the authenticity of charisms and ensures broader ecclesial oversight in new foundations.

588

CLSN 205/25, 4-14: Eleanor Campion: Institutes of Consecrated Life: Changes in the law since 1983. (Article)

See above, canon 579.

596

CLSN 205/25, 4-14: Eleanor Campion: Institutes of Consecrated Life: Changes in the law since 1983. (Article)

See above, canon 579.

605

Ap XCV (2022), 103-125: Luigi Sabbarese: Nuove forme di vita consacrata: percorsi normativi. (Lecture)

S. examines the main canonical questions surrounding canon 605, which concerns new forms of consecrated life. After reviewing the post-Vatican II revision process and the canon's meaning, he highlights two central issues: the nature of these new forms, and the authority competent to discern and approve them, according to criteria established by the responsible dicastery. In the final section he explores challenges of authority and governance in both pontifical and diocesan institutes, urging a more ecclesial and prudent discernment rather than hasty approval of emerging forms.

605

REDC 81 (2024), 579-584: Laura Magdalena Miguel: Catholic Diocese of Columbus, Office of the Bishop. Decree the *Ordo Viduarum* (Order of Widows) in the Diocese of Columbus, 16th day of October, 2024. (Document and comment)

On 16 October 2024 the Bishop of Columbus, Ohio, approved statutes for the *Ordo Viduarum* in that diocese. The English text is given along with a Spanish translation and comment.

615

CLSN 205/25, 4-14: Eleanor Campion: Institutes of Consecrated Life: Changes in the law since 1983. (Article)

See above, canon 579.

618

QDE 38 (2025), 61-91: Daniele Mombelli: La “scala” della partecipazione: oltre la dicotomia tra voto consultivo e voto deliberativo. (Article)

See above, canon 127.

625

QDE 38 (2025), 23-35: Alfredo Rava: Capitolo provinciale di un istituto religioso: la procedura per le elezioni. (Article)

R. analyses the election process in the provincial chapter of a religious institute divided into provinces, which generally have the task of electing a provincial major superior, provincial councillors, and other officials. He goes through the composition of the electoral body, the announcement and convocation of the chapter, the documentation and other practical matters that have to be prepared, the electoral rules which must be observed (and which should be drawn to the attention of the electoral body), the majorities required, the practical working of the voting process, necessary confirmations by the supreme moderator and the process surrounding these, and the means whereby the result is recorded and announced.

628

CLSN 205/25, 4-14: Eleanor Campion: Institutes of Consecrated Life: Changes in the law since 1983. (Article)

See above, canon 579.

631-632

J 81 (2025), 91-113: John J. Coughlin: Religious Chapters During Pandemics and Other Calamities. (Article)

C. discusses how natural and man-made phenomena can disrupt the religious chapter. He focuses on the canonical issues raised by the 2020-2022 Covid-19 pandemic in relation to the chapter of the Order of Friars Minor Holy Name Province to be held in New York as an example that raises a set of more general canonical questions about chapters and their disruption, not only by pandemics but also by other calamities such as war, pestilence, earthquakes, floods, political unrest, revolution, and government constraint. First, he

describes the democratic and theological goods of the chapter in the life of the religious community. Second, he considers the question of postponing the chapter and its possible harm to these interrelated democratic and theological goods. Third, he examines the possibilities of an electronic chapter. Fourth, he treats the question of excusing members on the grounds of health and age in the light of the quorum requirement for a democratic body. Finally, he offers a critical analysis of the resolution of the Holy Name Province chapter from the perspective of the chapter's democratic nature and its relation to hierarchical authority. He concludes with several recommendations for safeguarding the interrelated chapter goods based on the hermeneutic that the law is best interpreted in light of its *ratio legis* or inner meaning.

631-632

QDE 38 (2025), 23-35: Alfredo Rava: Capitolo provinciale di un istituto religioso: la procedura per le elezioni. (Article)

See above, canon 625.

638

CLSN 205/25, 4-14: Eleanor Campion: Institutes of Consecrated Life: Changes in the law since 1983. (Article)

See above, canon 579.

638

FThC XIII (2024), 169-205: Noach Heckel: Alienation of stable patrimony in the law for religious: changes in Universal Canon Law in the pontificate of Pope Francis. (Article)

In response to outdated practices in the administration of property within many religious institutes, the Holy See issued Guidelines for Institutes of Consecrated Life and Societies of Apostolic Life in 2014 and 2018. These Guidelines not only clarify the Holy See's juridical practice but also provide detailed norms on the temporal goods of religious orders. Central to the discussion is the regulation of *patrimonium stabile*, particularly in contracts such as rental, loan, lease, or usufruct, as well as in cases of separation or dissolution of works. Notably, the Guidelines introduce modifications to universal law whose non-compliance now carries penal consequences under recent reforms.

665

CLSN 205/25, 4-14: Eleanor Campion: Institutes of Consecrated Life: Changes in the law since 1983. (Article)

See above, canon 579.

667

CLSN 205/25, 4-14: Eleanor Campion: Institutes of Consecrated Life: Changes in the law since 1983. (Article)

See above, canon 579.

680

SC 59 (2025), 63-94: George Chidi Iheanacho: Les instituts religieux et les églises particulières face aux œuvres d’apostolat. Concurrence déloyale ou culture de relation ecclésiale? (Article)

In a Church understood as People of God, communion, and synodal body, relationships that weaken collaboration within particular Churches must be examined. This study asks how institutes of consecrated life can remain faithful to their prophetic mission without creating conflict, and how dioceses can engage them in a way that draws on their diverse gifts. It calls for rediscovering the mission of the local Church so that diversity becomes a constructive, rather than competitive, dynamic between diocesan structures and religious institutes.

681

SCL XVIII (2023), 275-315: Louis Ruban: The Entrustment of a Parish to a Religious Institute. (Article)

See above, canon 520.

684-704

RfR n.s. 3, no. 1 (2023), 47-61: Daniel Tibi: “The Gift of Fidelity, the Joy of Perseverance”: Separation from Religious Institutes According to the Latest Roman Documents. (Article)

Consecrated life presupposes a degree of stability, yet cases of separation from institutes are increasing. The Congregation [now Dicastery] for Institutes of Consecrated Life and Societies of Apostolic Life addressed this trend in its 2020 Guidelines *The Gift of Fidelity, the Joy of Perseverance*. The document combines an analysis of the problem with an encouragement to persevere, followed by a presentation of canonical norms and the Holy See’s administrative practice regarding separation. Although recently issued, several relevant canonical provisions have already changed. T.’s article, intended for superiors and religious, offers a practical overview of current norms to assist superiors in applying procedures correctly and to help religious understand and safeguard their rights.

686

CLSN 205/25, 4-14: Eleanor Campion: Institutes of Consecrated Life: Changes in the law since 1983. (Article)

See above, canon 579.

694-700

CLSN 205/25, 4-14: Eleanor Campion: Institutes of Consecrated Life: Changes in the law since 1983. (Article)

See above, canon 579.

701

Ius Comm XIII (2025), 137-193: Romanae Rotae Tribunal: Sentencia coram Caberletti, 12 enero 2021. Nulidad matrimonial; Antonio José Die López: Comentario. (Sentence and comment)

See below, canon 1095 2°.

BOOK III: THE TEACHING OFFICE OF THE CHURCH

747

Merlin Rengith Ambrose: Christian Living: In Communion with the Magisterium. (Book)

This book, in which A. examines the Church's teaching authority in today's complex world, is thematically structured in five parts: magisterial teachings, canon law, liturgy, synodality, and mission. The contents bridge theology, pastoral care, and canonical reflection. Drawing on recent papal documents, conciliar principles, curial teachings, and contemporary issues, A. explores topics such as the instituted stable ministries, the dignity of the human person, liturgical renewal, synodal discernment, and the Church's missionary mandate. Each chapter presents glimpses of the Magisterium as a living guide for authentic Christian living. (For bibliographical details see below, Books Received.)

747-755

PS LX 182 (2025), 291-314: Lester E. Mendonsa: India and Religious Pluralism: A Challenge to the Teaching Office of the Church. (Article)

The deposit of faith constitutes the Church's sacred and inviolable memory. Whenever the Magisterium interprets this deposit – whether in an extraordinary or ordinary manner – no authority below that of the supreme legislator is justified in departing from the truth of faith or from its authentic interpretations. For this reason, the Magisterium strives to ensure that the deposit of faith is received by all the faithful not only in its fulness and beauty, but also in its purity. In a religiously pluralistic society such as India, the service of truth requires a willing submission of mind and heart to the heritage commonly professed by the faithful and faithfully interpreted and taught by the Magisterium through the centuries.

750

Ius Comm XIII (2025), 93-122: Juan Manuel Cabezas Cañavate: *Fidem servare*: El magisterio eclesiástico y sus diversas expresiones. (Article)

C. examines in depth the different forms of the Church's Magisterium reflected in the current canons 750 and 752, drawing on the history of canon

law to illuminate their development. He recalls the suppression of the *veritates de fide tenenda* in the CIC/83, the subsequent efforts of the Dicastery for the Doctrine of the Faith to restore this concept, and the theological and canonical foundations laid by the *motu proprio Ad tuendam fidem* (1998). He highlights the renewed understanding of the Magisterium as an effective instrument for safeguarding and proclaiming the deposit of faith received from God in Christ.

752

Ius Comm XIII (2025), 93-122: Juan Manuel Cabezas Cañavate: *Fidem servare*: El magisterio eclesialístico y sus diversas expresiones. (Article)

See above, canon 750.

781-792

Ius Comm XIII (2025), 39-83: Andrea D’Auria: El mandato misionero y su fuerza transformadora del derecho canónico. Lecciones de la historia y desafíos actuales. Desde el Concilio Vaticano II hasta el Papa Francisco. (Article)

As canon law has encountered new cultures throughout history, it has continually discerned which elements of its juridical patrimony are essential and which may be adapted to serve the Church’s mission more effectively. The experience of juridical inculturation thus constitutes a paradigm for all forms of evangelisation. Missionary law has significantly contributed both to the development of universal canon law and to its ongoing adaptation to diverse normative contexts. The later crisis in the Church’s commitment to the *missio ad gentes* did not stem from the reshaping of missionary law, but from deeper doctrinal causes and a weakening of faith, for the proclamation of the Gospel is above all an act of faith.

781-792

Ius Comm XIII (2025), 85-92: Michele Taba: Respuesta a la intervención del prof. D. Andrea D’Auria, “El mandato misionero y su fuerza transformadora del derecho canónico. Lecciones de la historia y desafíos actuales. Desde el Concilio Vaticano II hasta el Papa Francisco”. (Article)

Missionary law relates to general canon law as pastoral or mission theology does to systematic theology. These particular disciplines remind the broader

theological and juridical sciences that every norm and expression within the Church exists in service of her fundamental sacramentality – that is, in service to the proclamation of the Gospel. The theological maxim *salus animarum suprema lex* finds its counterpart in the sacramental vision, whereby all that is visible in the Church serves the manifestation of salvation. The *missio ad gentes* of the third millennium will depend largely on fruitful synergy between pastors and charisms in communion with the Petrine ministry.

781-792

IusM XVIII-XIX/2024-2025, 15-22: Tadeusz Jan Nowak: Accompagnare e assistere le Chiese particolari dipendenti dal Dicastero per l'Evangelizzazione verso l'autonomia finanziaria. (Article)

The Dicastery for Evangelisation, specifically the section for First Evangelisation and new particular Churches, oversees over one-third of the world's Catholic particular Churches, approximately 1,130 in all, primarily located in Africa, Asia, and Oceania. Its main role is to accompany these Churches towards financial and vocational autonomy, a process that historically could take hundreds of years, as seen in the Americas. This support is primarily provided through the Pontifical Mission Societies, which disburse ordinary and extraordinary subsidies for infrastructure, catechist support, and clergy formation, while also promoting local financial responsibility. The ultimate goal is for these Churches to become financially self-sufficient, embodying the communion and interdependence of the universal Church.

781-792

IusM XVIII-XIX/2024-2025, 23-36: Roberta Tremarelli: Controllo dell'impiego delle risorse e qualità degli investimenti. (Article)

T. deals with the control of the use of resources and the quality of investments in the context of the young Churches dependent on the Section for the First Evangelisation and the New Particular Churches, referring to specific norms and articles of *Praedicate Evangelium* and the CIC/83. The objective of the control is twofold: not only to monitor, but also to promote missionary cooperation for the benefit of the universal Church and the People of God. Control activities are carried out at different levels, from the central to the diocesan, to ensure efficiency and transparency in the management of resources.

781-792

IusM XVIII-XIX/2024-2025, 37-67: Jean Yawovi Attila: Chiese e autonomia finanziaria: esempi concreti di difficoltà e criticità. (Article)

Every particular Church, in order to pursue its mission in accordance with canon 1254 §2, must attain a degree of financial autonomy. This is made possible primarily through the offerings of the faithful, which constitute the principal source of income for most ecclesiastical institutions. Such contributions, however, are significant only when the socio-economic circumstances of the local faithful are favourable. Accordingly, there is a close correlation between the economic condition of donors and the financial independence of a diocese. Drawing on the annual subsidies regularly granted by the Dicastery for Evangelisation, A. presents concrete examples of the difficulties that compel certain dioceses to make continual requests for assistance, and proposes several possible solutions.

781-792

REDC 81 (2024), 71-102: Julio García Martín: La actividad misionera en la Iglesia particular. (Article)

The CIC/17 devoted a chapter to governing missions not yet established as dioceses and, in canon 1350, to missionary activity among non-Catholics. The current Code instead dedicates an entire title to missionary activity, along with scattered norms applicable across all particular Churches. Since distinctions between mission territories and dioceses have lessened, the Code now equates the heads of particular Churches with diocesan bishops, with some exceptions, and establishes common norms – once reserved for missions *ad gentes* – to better promote missionary work throughout the Church.

793

Ius Comm XIII (2025), 123-133: Rafael Palomino-Lozano: Religión en la escuela y control eclesiástico (su sentido). (Article)

See above, General Subjects (*Relations between Church and State*).

793

SCL XVIII (2023), 143-192: Baptist Rohan Miranda: Canonical Requirements for Parents and Their Rights and Obligations in Infant Baptism According to CIC 1983. (Article)

M. examines the requisites for parents for the conferral of baptism for infants and the responsibilities arising from it, especially the responsibility of educating their children in the Catholic religion. Parents have to provide the best possible education, which will result in the holistic development of their children. Besides secular education, they have the responsibility of giving them religious education. They also have the added responsibility of preparing their children for the sacraments, especially Penance, the Eucharist, and Confirmation by giving them proper catechetical instruction.

810

IE XXXVII (2025), 211-261: Supremo Tribunale della Segnatura Apostolica: Prot. n. 27795/97 C.A. N, *Revocationis missionis canonicae* (Rev.dus X - Congregatio de Institutione Catholica), 24 Marzo 2001 [*il testo e la traduzione*], con commento di Giovanni Parise, *Revoca della missione canonica di insegnamento e risarcimento dei danni*. Commento alla sentenza definitiva del Supremo Tribunale della Segnatura Apostolica Prot. N. 27795/ 97 C.A. (Sentence and comment)

See below, canon 812.

812

IE XXXVII (2025), 211-261: Supremo Tribunale della Segnatura Apostolica: Prot. n. 27795/97 C.A. N, *Revocationis missionis canonicae* (Rev.dus X - Congregatio de Institutione Catholica), 24 Marzo 2001 [*il testo e la traduzione*], con commento di Giovanni Parise, *Revoca della missione canonica di insegnamento e risarcimento dei danni*. Commento alla sentenza definitiva del Supremo Tribunale della Segnatura Apostolica Prot. N. 27795/ 97 C.A. (Sentence and comment)

P. examines a decision of the Apostolic Signatura in a case concerning the revocation of the *missio canonica* required for teaching in a Catholic academic institution. The Signatura's decision recognised violations of law both *in procedendo* and *in decernendo*, thereby acknowledging procedural and substantive irregularities in the administrative process. The tribunal also granted the claimant's request for compensation, awarding damages for both

moral and material harm. The case highlights the importance of due process, proportionality, and the protection of individual rights within the exercise of ecclesiastical administrative authority.

815

FThC XIII (2024), 81-94: Péter Erdő: Il ruolo delle università ecclesiastiche nell'esercizio del *Munus Docendi*. (Lecture)

The sacred sciences, particularly Catholic theology, are confessionally defined and taught as part of the Church's teaching mission. Today, their research and teaching are largely organised within university faculties. The Holy See has established regulations and criteria for faculties recognised in the Church's legal system, which may function autonomously or within ecclesiastical, Catholic, State, or private universities. A recurring challenge is the recognition of these institutions and their degrees by civil authorities. E. examines the criteria for Catholic identity and legitimacy across different models, including new faculties recognised only by the State and local Church bodies.

815

Ius Comm XIII (2025), 23-38: Péter Erdő: Las universidades eclesiásticas al servicio del *munus docendi Ecclesiae*. (Article)

The vocation of ecclesiastical universities is to contribute to the Church's mission of teaching. Their distinctive advantage lies in their ability to cultivate the various sacred sciences in organic unity. In the 21st century, higher education is shaped by broad international trends that seek to promote and strengthen human values within academic systems. In Catholic theology, however, scientific value is measured not by innovation alone, but by a faithful and creative relationship to the person and teaching of Jesus Christ as transmitted through the Magisterium and the Church's Tradition. This forms an integral part of the Church's own mission.

822-832

Ap XCIV (2021), 291-355: Valentina Romagna: I mezzi di comunicazione sociale nel contesto delle reti informatiche. Prospettiva canonistica. (Article)

R. reviews ecclesiastical discipline on the Church's control of writings and the principles underlying it, before outlining the current canonical framework for social communication. She stresses the need to balance these norms with the exponential growth of media, particularly the internet. In the absence of specific canonical legislation on online communication, she proposes practical solutions while underlining the crucial importance of continuous and effective formation of the faithful.

822-832

REDC 81 (2024), 251-278: José San José Prisco: Dicasterio para la Doctrina de la Fe, Normas para proceder en el discernimiento de presuntos fenómenos sobrenaturales (17 de mayo de 2023). (Document and comment)

On 17 May 2024, the Dicastery for the Doctrine of the Faith issued new norms for discerning alleged supernatural phenomena, replacing the 1978 guidelines. Aimed at avoiding contradictions between bishops and Rome, the rules accelerate procedures and limit episcopal autonomy, requiring Dicastery approval before any public declaration. The document emphasises that the Church will normally not affirm supernatural origins, though a *nihil obstat* may allow pastoral devotion. It also outlines six possible conclusions, criteria for discernment, and safeguards against errors, abuses, or sensationalism, while highlighting the importance of popular devotion.

822-832

CLSN 205/25, 70-98: Gordon F. Read: The Discernment of Alleged Supernatural Phenomena. (Article)

See preceding entry. R. provides the historical context of the new norms, commenting on them and setting out some illustrative documentation consisting of recent replies of the Dicastery for the Doctrine of the Faith which can be consulted on the Dicastery's website.

BOOK IV: THE SANCTIFYING OFFICE OF THE CHURCH

841

CLSN 205/25, 106-115: Gordon F. Read: Word, Gesture and Intention – sacramental validity. (Comment)

R. offers reflections on the Note of the Dicastery for the Doctrine of the Faith *Gestis verbisque* of 2 February 2024 about the increasing number of situations in which sacraments are being celebrated invalidly with serious consequences not only for individuals but also for the wider community. It restates the traditional doctrine that three elements are required for the valid celebration of the sacraments: word and gesture – the matter and form – and also the intention to “do what the Church does”.

844

HPR Jan-Feb 2025: John Cush: Can Catholics Receive Communion in Protestant Churches? / Do Anglicans Believe in the Real Presence? (Replies)

C. clarifies, in the light of canon 844 and the *Catechism of the Catholic Church*, no. 1400, that a Catholic may not receive Holy Communion in Protestant churches, such as Lutheran or Anglican/Episcopal, because these communities lack the full Eucharistic mystery and valid Holy Orders. Exceptions are only permitted in grave circumstances involving Churches with valid sacraments (e.g. Orthodox). Catholics are called to respect these teachings to preserve the integrity of the Eucharist and ecclesial unity. C. provides a brief outline of the Lutheran and Anglican understanding of the Real Presence.

BOOK IV, PART I, TITLE I: BAPTISM

851

SCL XVIII (2023), 143-192: Baptist Rohan Miranda: Canonical Requirements for Parents and Their Rights and Obligations in Infant Baptism According to *CIC* 1983. (Article)

See above, canon 793.

867-868

Comm 56 (2024), 350-351: Dicastero per i Testi Legislativi: Risposta particolare: Circa l'amministrazione del sacramento del Battesimo, mancando l'accordo di entrambi i genitori, 13 dicembre 2024. (Reply)

Can a child be baptised lawfully if both parents do not agree? Outside of danger of death the consent of at least one of the parents is required together with a founded hope of Catholic upbringing in the case of an infant. Those aged seven and upwards are covered by the requirements for adult baptism and need an understanding of the faith and the obligations involved as well as the accompaniment of one of the parents. Similar considerations apply to First Communion. The consent of only one is required, but respect must also be shown for civil legislation and the natural rights of a parent who objects.

867-868

SCL XVIII (2023), 143-192: Baptist Rohan Miranda: Canonical Requirements for Parents and Their Rights and Obligations in Infant Baptism According to *CIC* 1983. (Article)

See above, canon 793.

877

Comm 56 (2024), 348-349: Dicastero per i Testi Legislativi: Risposta particolare: Circa l'effetto di varie "questioni di genere" sui registri parrocchiali, 25 ottobre 2024. (Reply)

Advice had been sought concerning the manner of recording parental identity in delicate cases involving: 1. the natural child of a parent in a same-sex

relationship; 2. a child born of heterologous fertilisation through IVF; 3. a child of someone who had undergone a sex-change by hormonal or surgical intervention. The Dicastery recommends that the episcopal conference should seek permission to enact a general decree for the whole territory (canon 455 §1) rather than individual dioceses adopting their own policy. When canon 877 refers to parents it does so in the natural sense (mother/father). This is clear from the possibility of a different meaning in §3 referring to adopted children. Persons other than the natural parents or adoptive parents, where civil legislation requires this, cannot be registered. Nor can the details be altered in the event of a “sex change”. However, a note should be made in the margin if a civil document establishes that the legal sex no longer corresponds to that in the register of baptisms.

877

FCan XIX/1 (2025), 89-94: João Amaral Vergamota: Nota acerca do registo do batismo de pessoas transexuais. (Article)

Baptismal registers are historical documents of great significance, as they attest to the celebration of sacramental acts upon which the Christian life and the exercise of various ecclesial offices depend. As such, they are not subject to alteration – except in cases of transcription error – lest they record something contrary to the truth. These registers must faithfully reflect historical reality, including the anthropological truth of each person presented for baptism. This article therefore examines the proper canonical and pastoral approach to recording the baptism of persons who identify as transgender.

BOOK IV, PART I, TITLE III: THE BLESSED EUCHARIST

902

SC 59 (2025), 217-251: Dominic Vahling: Concelebration as an Essential Sign of Ecclesial Communion. (Article)

V. explores how the sacramental concelebration of the Eucharist – restored by Vatican II and further shaped by the CIC/83 – has taken on renewed significance amid recent debate surrounding *Traditionis Custodes*. He traces the development of canon 902, examines the purpose of concelebration and its role as a sign of ecclesial communion, considers a priest's right to concelebrate or abstain, and addresses current challenges, including whether priests who use only the 1962 Missal can be required to concelebrate at the Chrism Mass.

945-958

CLSN 205/25, 52-69: Gregory Pearson: New Light on an Old Question: the 1983 Code and the Classic Debate over Mass Offerings. (Article)

P. examines the legal and theological foundations of a priest's right to retain a Mass stipend and his obligation to apply the Mass for the donor's intention. Early theories viewed this as a bilateral contract, but such an interpretation risks association with simony. Alternatives framed the stipend as a donation with an attached *modus*, or as outside the legal sphere altogether, though these fail to explain the evident juridical regulation of such obligations. Vermeersch's theory of an *obligatio ex lege* offers a more coherent account: Mass offerings embody the Church's distributive duty to provide for clergy through law. This understanding aligns with the CIC/83's emphasis on the ecclesial nature of stipends, avoiding any sense of remuneration while expressing the faithful's participation in the Church's mission through their support of the Eucharistic sacrifice – the source and summit of ecclesial life.

**BOOK IV, PART I, TITLE IV:
THE SACRAMENT OF PENANCE**

984

**IE XXXVII (2025), 281-297: David Howell: Why did St Raymund of
Penyafort Permit an Exception to the Confidentiality of Confession?**
(Article)

See above, Historical Subjects (*Classical period*).

BOOK IV, PART I, TITLE VI: ORDERS

1040-1044

AC 66 (2024), 11-27: Pius Pietrzyk: The Right to Life in Canon Law. (Article)

See below, canon 1397*.

1041

José Noé Sánchez Pineda: La declaración de la irregularidad por amencia u otra enfermedad psíquica del aspirante a recibir el Sacramento del Orden (CIC 83 c. 1041, 1º). (Doctoral thesis)

S.P. examines the canonical notion of irregularity as it applies to candidates for Holy Orders, highlighting its evolution to ensure both the sanctity of the sacrament and the dignity of the ordained minister. He stresses that not all cases of mental illness or psychological impairment constitute a permanent irregularity, since some may be reversible with proper treatment and verified stability. The Ordinary must seek expert psychiatric and psychological evaluation before declaring irregularity. The proposed administrative protocol, guided by justice, mercy, and the common good, promotes fair discernment and safeguards the integrity of the sacred ministry. (For bibliographical details see below, Books Received.)

BOOK IV, PART I, TITLE VII: MARRIAGE

1055

IM 36 (2025), nr 1, 5-50: Dawid Pietras: Ewolucja koncepcji istotnych celów małżeństwa w XX wieku w ujęciu środowisk katolickiego integralizmu (*The evolution of the concept of the essential ends of marriage in the 20th century from the perspective of Catholic integrism*). (Article)

P. explores how *Gaudium et Spes* shifted Catholic teaching away from the pre-conciliar hierarchy of the ends of marriage – where procreation held primacy – towards a personalist vision that places both the good of the spouses and the procreation of children on the same level. This view, reflected in post-conciliar teaching and in canon 1055 §1, understands marriage as a covenant and a community of life and love. The reform, however, is rejected by integralist groups who uphold the older Thomistic, CIC/17 model and argue that abandoning the hierarchical structure has worsened today's marriage and family crises.

1055

IM 36 (2025), nr 1, 101-113: Jean Crépin Menguina Nama: Rola Kościoła Katolickiego w rozwiązywaniu i regulowaniu związków poligamicznych w Kamerunie (*The role of the Catholic Church in resolving and regulating polygamous unions in Cameroon*). (Article)

This article examines polygamy in Cameroon, a contemporary issue posing significant challenges for canonists and theologians. Under the Cameroonian Civil Code spouses may choose between a monogamous or polygamous marital regime. For the Church, however, polygamy constitutes an unlawful union and a diriment impediment to the celebration of a sacramental marriage. The aim of the article is to present the Church's role in addressing, dissolving, and regulating polygamous unions within this legal and pastoral context.

1055

REDC 81 (2024), 333-380: Raúl Román Sánchez: Sacramento del matrimonio y condición sexuada de la persona. (Article)

See above, General Subjects (*Relations between Church and State*).

1055

REDC 81 (2024), 435-468: Bernardo Torres Escudero: El bien de los cónyuges y nulidad matrimonial. (Article)

Contemporary doctrine and jurisprudence agree that the good of the spouses is an essential element of the lifelong consortium and therefore an object of matrimonial consent. But in cases of exclusion of this good, it is often difficult to determine whether, at the moment of consent, one or both spouses intended such an exclusion. T.E. offers an introductory exploration of this complex issue.

1055-1057

Ap XCIV (2021), 45-67: Giordano Caberletti: La rilevanza teologica e canonica del matrimonio naturale. (Presentation)

C. explores the theological and canonical significance of natural marriage, highlighting three aspects: the binding force it establishes, its integration into the history of salvation, and the conditions under which it may be dissolved.

1078

Ius Comm XIII (2025), 137-193: Romanae Rotae Tribunal: Sentencia coram Caberletti, 12 enero 2021. Nulidad matrimonial; Antonio José Die López: Comentario. (Sentence and comment)

See below, canon 1095 2°.

1087-1088

Ius Comm XIII (2025), 137-193: Romanae Rotae Tribunal: Sentencia coram Caberletti, 12 enero 2021. Nulidad matrimonial; Antonio José Die López: Comentario. (Sentence and comment)

See below, canon 1095 2°.

1095

IC 65/129 (2025), 79-107: Inés Lloréns: Un estudio sobre la capacidad matrimonial desde la normalidad. (Article)

L. discusses matrimonial capacity from a positive standpoint, emphasising that the Church presumes people to be capable of marrying according to their natural inclination. This presumption stands unless psychological problems seriously impair discretion of judgement or the ability to assume essential obligations (canon 1095). L. argues that judges and tribunal staff must begin from this presumption of normality, both to ensure just decisions and to support the pastoral care of marriage, in line with Pope Francis's guidance.

1095 2°

Ius Comm XIII (2025), 137-193: Romanae Rotae Tribunal: Sentencia coram Caberletti, 12 enero 2021. Nulidad matrimonial; Antonio José Die López: Comentario. (Sentence and comment)

D.L. analyses a Roman Rota decision on the nullity of a marriage between a woman and a Jesuit priest for whom no documentation existed showing dispensation from vows or Holy Orders. The case, emerging from a persecuted Church context, required the Rota to address multiple impediments and the validity of consent. It found that the marriage had been entered into under pressure from an unexpected pregnancy, revealing a serious lack of internal freedom – particularly on the man's part – thus supporting the finding of nullity. (See also *Canon Law Abstracts*, no. 130, pp. 109-110.)

1095 2°

REDC 81 (2024), 469-492: Francisco Carrasco Cuadros: El matrimonio canónico en la era digital. Retos y reflexiones. (Article)

We are living through a profound cultural shift, described by Bauman as “liquid postmodernity”, which introduces a new anthropological paradigm. In this context, many men and women no longer see lasting fidelity as meaningful, creating serious challenges for those considering canonical marriage. C. reflects on how pastors and canon lawyers might respond, suggesting, among other points, a broader understanding of discretion of judgment that includes sensitivity in consent, and a more culturally attuned view of determining error, to aid in the ongoing interpretation and application of matrimonial canon law.

1095 2°-3°

Ap XCIV (2021), 11-41: Elena Di Bernardo: Immaturità psico-affettiva e dichiarazione di nullità di un matrimonio di lunga durata con numerosa prole. (Sentence and comment)

In matrimonial jurisprudence, declaring nullity after a long marriage with many children on grounds of psycho-affective immaturity presents a significant challenge. The Rotal judgment of 6 November 2020 *coram* Viscome offers a persuasive legal response. It shows how a hidden psychological condition, present before marriage, may undermine true consent. The Rota established moral certainty of nullity by evaluating the petitioner's testimony, employing indirect evidence, and above all relying on expert evaluations that demonstrated the party's pre-nuptial immaturity.

1095 2°-3°

CLSN 205/25, 32-51: Margaret Koterba: Concept of Noögenic Immaturity according to the Rotal jurisprudence. (Article)

K. explores Mgr Grzegorz Erlebach's concept of "noögenic immaturity", inspired by Viktor Frankl, which expands the understanding of psycho-affective immaturity in assessing matrimonial consent. Erlebach proposes evaluating both a person's value system (the noetic dimension) and their psychological maturity. K. examines the difficulties this poses for tribunals, the ethical and cultural factors involved, and how differing value systems affect expert assessments. She also considers its implications in today's digital context and whether the concept could apply to other grounds of nullity, ultimately calling for deeper reflection on how values and psychology interact in consent.

1095 2°-3°

IM 36 (2025), nr 1, 51-81: Bogumiła Olejnik: Mammizm jako subforma niezdolności konsensualnej do zawarcia małżeństwa kanonicznego w orzeczeniach c. Pinto z dnia 11 listopada 2011 r. i 13 maja 2014 r (*Mammism as a subform of consensual incapacity for canonical confirmation in c. Pinto's safeguards of November 11, 2011 and May 13, 2014*). (Article)

O. studies the Roman Rota's treatment of "mammism" – a pathological emotional dependence on one's mother – as a form of immaturity affecting marital consent. Through two Rotal decisions from 2011 and 2014, she shows

how such dependence, often linked to dependent personality disorder, can either block the establishment of conjugal life or lead to partial simulation of consent. The judgments emphasise that these conditions must exist in a serious form before marriage and can be a ground for nullity under canon 1095 2°-3°.

1095 2°-3°

REDC 81 (2024), 435-468: Bernardo Torres Escudero: El bien de los cónyuges y nulidad matrimonial. (Article)

See above, canon 1055.

1095-1102

REDC 81 (2024), 381-411: Fernando Palacios Blanco: La elección de los capítulos de nulidad a invocar en las causas matrimoniales. (Article)

The choice of grounds for nullity in marriage nullity cases is decisive, shaping the direction of the process and its goal: that of establishing the truth about a specific marriage. Excessive reliance on canon 1095 should give way to the broader range of causes found in the Church's canonical tradition, enriched by centuries of jurisprudence. P.B. reflects on various grounds of nullity, addressing challenges in their application and proposing ways to overcome them. He also underscores the indispensable role of lawyers in discerning matrimonial validity and ensuring justice and the spiritual welfare of the spouses, supported by ecclesiastical tribunals.

1099

IC 65/129 (2025), 49-78: Montserrat Gas-Aixendri: ¿Creer para casarse? El papel de la fe en la validez del matrimonio sacramental. (Article)

G.-A. examines the pastoral and legal difficulties that arise when baptised persons, though distant from the faith, seek marriage in the Church. She studies the theological and canonical relationship between faith and the sacrament, especially the issue of whether a marriage can be validly celebrated without faith. Reviewing tradition, current practice, cultural influences, and recent Rotal jurisprudence, she shows how weak or absent faith affects sacramental intention. She concludes by outlining the implications for pastoral practice, particularly in preparing couples and determining their readiness for canonical marriage.

1099

REDC 81 (2024), 469-492: Francisco Carrasco Cuadros: El matrimonio canónico en la era digital. Retos y reflexiones. (Article)

See above, canon 1095 2°.

1101

IC 65/129 (2025), 49-78: Montserrat Gas-Aixendri: ¿Creer para casarse? El papel de la fe en la validez del matrimonio sacramental. (Article)

See above, canon 1099.

1101

IE XXXVII (2025), 53-79: Carmen Peña: La exclusión del ‘bonum coniugum’ como capítulo autónomo de nulidad matrimonial: posibles ‘factispecies’ y su prueba. (Article)

P. examines the principal factual situations identified in recent Rotal decisions concerning the *bonum coniugum*, including the rejection of conjugal equality, refusal of a truly marital sexual relationship, exclusion of mutual support in marriages entered into for extraneous motives, and the absence of love as a denial of authentic conjugal communion. She further analyses the nature of implicit simulation, exploring its substantive and procedural dimensions within canonical jurisprudence.

1101

IE XXXVII (2025), 159-185: Tribunale Apostolico della Rota Romana: Nullità del matrimonio – Esclusione della prole – Sentenza definitiva – 22 gennaio 2020 (A. 8/2020) – Abdou Yaacoub, Ponente, con commento di Damiano Cavallaro, Contenuto e senso del ‘bonum prolis’ nella distinzione tra ‘ius’ ed ‘usum iuris’. Un commento alla coram Yaacoub del 22 gennaio 2020. (Sentence and comment)

The decision *coram* Yaacoub of 22 January 2020 offers valuable insights into two key aspects: first, the importance of the legal representative’s pre-judicial activity in ensuring that justice also respects procedural economy; and second, the real impact that a *defectus fidei* may have on the natural integrity of matrimonial consent. The sentence revisits the classic distinction between *ius* and *exercitium iuris*, clarifying it through two forms of exclusion of the

bonum prolis: denial of the right itself, and exclusion of its exercise – namely, the deferral of offspring, illicit if unilateral but not invalidating when mutually agreed.

1101

IM 36 (2025), nr 1, 181-201: Wojciech Góralski: Problem wykluczenia bonum coniugum (kan. 1101 §2 KPK/83) w świetle wyroku Roty Rzymskiej c. Salvatori z 18 listopada 2013 roku (*The exclusion of bonum coniugum (can. 1101 §2 CIC/83) in the light of the judgment of the Roman Rota c. Salvatori of November 18, 2013*). (Comment)

G. analyses a Rotal *non constat* judgment of 18 November 2013 concerning the woman's exclusion of the *bonum coniugum* and the man's exclusion of indissolubility. The first instance tribunal affirmed nullity solely on the basis of the exclusion of the *bonum coniugum*. Following the woman's appeal, the Roman Rota issued a negative decision on both grounds. Particular attention is given to the Rota's reasoning regarding the *bonum coniugum*, which forms the central focus of G.'s commentary.

1101

REDC 81 (2024), 303-332: Carmen Peña Garcia: Acto de voluntad implícito y simulación del consentimiento. (Article)

P.G. addresses the underuse and misapplication of canon 1101 concerning the requirement of a "positive act of will" in cases of simulated matrimonial consent. She clarifies that implied simulation constitutes a genuine positive act, exploring its conceptual basis, its relationship with error, and the role of lack of faith. On the procedural level, she distinguishes explicit/implicit from express/tacit acts, considers the implications of the principle *facta potiora verbis*, and stresses the judge's responsibility for proper case instruction. Through selected jurisprudence she illustrates how case law has advanced the resolution of such causes.

1101

REDC 81 (2024), 435-468: Bernardo Torres Escudero: El bien de los cónyuges y nulidad matrimonial. (Article)

See above, canon 1055.

1116

IM 36 (2025), nr 1, 83-100: Ginter Dzierżon: Waler prawny „poważnej niedogodności” w kontekście funkcjonowania nadzwyczajnej formy zawarcia małżeństwa (kan. 1116 KPK/83) (*Legal value of a “grave inconvenience” in the context of the operation of the extraordinary form of marriage – can. 1116 CIC/83*). (Article)

D. analyses the meaning of “grave inconvenience” (*gravi incommodo*) in relation to the extraordinary form of marriage permitted by canon 1116. Drawing on authoritative interpretations and the revision history of the CIC/17, he shows that such inconvenience can affect the qualified witness, the spouses, or even a third party, and that a moral, not just physical, impossibility is enough to justify using the extraordinary form.

1137

IE XXXVII (2025), 187-209: Tribunale Apostolico della Rota Romana: *Hierosolymitana Latinorum – Iurium: Legitimationis filiorum et hereditatis; Praeiud.: Rest. in integrum – Decreto – 28 settembre 2016 (B. 66/2016) – Vito Angelo Todisco, Ponente, con commento di Francesco Catozzella, La legittimità della prole nata da matrimonio putativo*. (Decree and comment)

According to the traditional principle of *favor legitimitatis*, which has long characterised the canonical legal system, children are considered legitimate even if conceived or born of a merely putative marriage (canon 1137). A marriage is deemed putative when it is invalid yet celebrated in good faith by at least one party until proven otherwise (canon 1061 §3). The most complex issue concerns verifying this requirement of good faith, generally understood as firm conviction in the marriage’s validity. When doubt arises, it must be assessed whether the party concerned made sincere efforts to overcome such doubt, since the marriage remains putative until both spouses are certain of its nullity.

1138

Comm 56 (2024), 348-349: Dicastero per i Testi Legislativi: Risposta particolare: Circa l’effetto di varie “questioni di genere” sui registri parrocchiali, 25 ottobre 2024. (Reply)

See above, canon 877.

1141-1150

Ap XCIV (2021), 69-96: Francesco Catozzella: La prova del non battesimo nei casi di scioglimento del matrimonio *in favorem fidei*. (Presentation)

C. examines the proof required for a dissolution *in favorem fidei*, where the sole condition for validity is that at least one spouse was never baptised. Demonstrating this “negative fact” entails distinct challenges, addressed through direct testimony, archival research, and presumptive reasoning. C. gives particular attention to practical cases and diverse cultural settings, showing how such evidence can be effectively established.

1141-1150

Ap XCIV (2021), 97-119: Luigi Sabbarese: La potestà vicaria del Romano Pontefice nello scioglimento del matrimonio *in favorem fidei*. Fondamento, natura e limiti. (Presentation)

S. traces the development of *favor fidei* in the dissolution of natural marriages, beginning with the Constitutions of Paul III, Pius V, and Gregory XIII, and examines its link to the Pope’s vicarious power. He highlights both the theological-legal evolution of this authority and the concerns raised by its broad application. He further considers the foundations, scope, and limits of vicarious power, with particular attention to its beneficiaries.

1142-1143

Ap XCIV (2021), 45-67: Giordano Caberletti: La rilevanza teologica e canonica del matrimonio naturale. (Presentation)

See above, canons 1055-1057.

1148-1149

Ap XCIV (2021), 45-67: Giordano Caberletti: La rilevanza teologica e canonica del matrimonio naturale. (Presentation)

See above, canons 1055-1057.

BOOK IV, PART II: THE OTHER ACTS OF DIVINE WORSHIP

1172

IE XXXVII (2025), 31-52: Pierpaolo Cilla: Le funzioni del Vescovo diocesano nel ministero dell'esorcismo. (Article)

In recent years, the subject of exorcism has attracted renewed attention, often centred on the figure of the exorcist priest. C., however, focuses on the role of the diocesan bishop within the exorcism ministry. After outlining the essential juridical framework, he examines the bishop's responsibilities in preventing the extraordinary action of the devil, discerning alleged cases, granting the necessary authorisation, and providing support and oversight to exorcists. C. highlights the bishop's pastoral and canonical duties in ensuring that this delicate ministry is exercised with prudence, discernment, and ecclesial accountability.

1176

REDC 81 (2024), 229-236: José San José Prisco: Dicasterium pro Doctrina Fidei, Risposta a Sua Em.za, il Card. Matteo Maria Zuppi, Arcivescovo di Bologna, circa due quesiti relativi alla conservazione delle ceneri dei defunti, sottoposti a cremazio. (Document and comment)

In October 2023, Cardinal Zuppi of Bologna asked the Dicastery for the Doctrine of the Faith whether ashes of several deceased may be stored together in a communal cinerary and whether ashes may be divided so that a small part is kept in a significant family place. With papal approval, the Dicastery answered affirmatively but with conditions: ashes must remain in a sacred place, individual identities indicated, civil law respected, and pastoral discernment ensured. Keeping ashes at home or scattering them remains forbidden. The commentary also highlights emerging alternatives like human composting, alkaline hydrolysis, and freeze disintegration, which raise serious theological concerns.

BOOK V: THE TEMPORAL GOODS OF THE CHURCH

1257

Clar ITVC n.s. 16, 65 (2025), 429-444: Roberto Gerosa: Economia e gestione dei beni ecclesiastici. (Presentation)

G. examines the challenges facing ecclesiastical entities amid contemporary economic, legal, and social changes. He draws on two key documents of the Dicastery for Institutes of Consecrated Life and Societies of Apostolic Life: the *Guidelines for the Management of Assets* (2014) and *Economy at the Service of Charism and Mission* (2018), which provide essential guidance for governance. After outlining the legal framework, G. highlights complex areas of administration and suggests practices to foster more prudent and responsible management.

1277

CLSN 205/25, 100-105: Gordon F. Read: On the Limits and Modalities of Ordinary Administration. (Comment)

R. offers reflections on ordinary and extraordinary administration in the light of the *motu proprio On the limits and modalities of ordinary administration* of 16 January 2024.

1279

J 81 (2025), 115-140: Lawrence Rasaian: Safeguarding Parish Property: Bridging Civil and Canon Law. (Article)

See above, canon 532.

1284

IE XXXVII (2025), 81-98: Jesús Miñambres: Prospettive di ‘compliance’ nell’ordinamento della Chiesa. (Article)

Compliance with the law is essential to the proper functioning of any organised society. In recent decades, a new concept of “corporate compliance” has emerged, aimed at protecting institutions from criminal liability by ensuring adherence to external and internal regulatory standards.

Some ecclesiastical entities have adopted such programmes to promote their mission and ethical culture. M. examines the development of this “new compliance” within canon law, and evaluates its potential advantages and risks for ecclesiastical organisations that implement observance programmes to foster accountability, transparency, and institutional integrity.

1284

J 81 (2025), 115-140: Lawrence Rasaian: Safeguarding Parish Property: Bridging Civil and Canon Law. (Article)

See above, canon 532.

1291-1295

FThC XIII (2024), 169-205: Noach Heckel: Alienation of stable patrimony in the law for religious: changes in Universal Canon Law in the pontificate of Pope Francis. (Article)

See above, canon 638.

BOOK VI: PENAL SANCTIONS IN THE CHURCH

Note: references to the new canons of Book VI are marked with an asterisk.

1311*-1399*

Iustitia 15, 2 (2024), 308-333: Merlin Rengith Ambrose: Primacy of Justice in the Revised Penal Sanctions in the Church. (Article)

A. examines the revised Book VI of the CIC/83 and the corresponding penal canons of the CCEO, highlighting the renewed primacy of justice in the Church's penal system. Guided by *Pascite gregem Dei* and *Vocare peccatores*, the reform reorders the purposes of penalties – the restoration of justice, reform of the offender, and reparation of scandal – placing justice first. A. analyses the shift towards determinate and mandatory penalties, the limitation of *latae sententiae* censures, and enhanced procedural safeguards that balance justice with mercy, charity, and the salvation of souls.

1321*

FThC XIII (2024), 95-122: Andrea D'Auria: L'imputabilità penale nel CIC '83 riformato con particolare riferimento ad alcuni delitti colposi (Parte I). (Article)

D'A. examines culpable offences within the revised Code introduced by the Apostolic Constitution *Pascite gregem Dei*. He begins with a brief discussion of the definition of crime and the presumption of innocence, before turning to the concept of criminal imputability. He gives particular attention to its two principal sources – intent (*dolus*) and negligence (*culpa*). He then explores in detail the punishability of culpable offences and the role of circumstances in determining responsibility. Finally, he analyses specific offences sanctioned on the basis of negligence, highlighting their canonical and juridical implications.

1321*

J 81 (2025), 1-31: Andrea D’Auria: The Concept of *Dolus* in Book VI of the Reformed *CIC*: Some Innovations Regarding Specific Intent. (Lecture)

Grave imputability, which attributes the act to the subject’s free will, is a constitutive element of a canonical delict. It is based on either *dolus* or *culpa*. Consistent with the definition and doctrine related to the Pio-Benedictine code, *dolus* involves intellectual awareness that one is violating the law and volitional intent to bring about certain illegal effects. However, *dolus* does not demand a particular wickedness or malice but occurs even when there is only a confused awareness of acting wrongfully and an unwillingness to avoid it. The intention is therefore not so much to violate the law as to engage in conduct known to be unlawful and to bring about the resulting unlawful effects. Translating *dolus* as “malice”, “deceit”, or “fraud” causes confusion, since the concept also simply includes “specific deliberate intention”, and this is the proper sense in penal law. Certain delicts in the revised Book VI envision some specific intention as a constitutive element of the offence: abandonment of ministry in order to withdraw from competent authority (canon 1392*), malicious distribution of confessional material (canon 1386 §3*), and immoral use of child pornography (canon 1398 §1, 3*). In general, imputability exists independently of one’s knowledge of the punishability of the unlawful act, and independently of the punishability itself, such that there may be imputability and yet the person concerned goes unpunished (e.g., if the violation is due to *culpa*, not *dolus*). The general (though non-penal) juridical importance of specific intent is verified in canon 1098.

1321*

RDC 74/2 (2024), 229-245: Frédéric Libaud: Les peines indéterminées face au principe de légalité. (Article)

While the principle of legality is affirmed in canon 1321* (cf. canon 1414 of the CCEO), canon law also permits a degree of legal uncertainty by prescribing indeterminate penalties for certain offences. Phrases such as “just penalty”, “appropriate penalty”, or “other penalties”, recur throughout Book VI of the CIC/83. L. examines the tension between legality and indeterminacy, reviewing the objective criteria in canon 1341 designed to prevent arbitrariness. He underscores the judge’s duty to act with prudence, aiming at justice, amendment, and reparation, while recognising limits,

including the impossibility of treating dismissal from the clerical state as a “just” penalty.

1339*

EIC 65 (2025), 101-136: Pierpaolo Dal Corso: L'intervento amministrativo in materia penale. (Article)

Administrative intervention in penal law occupies a prominent place in today's canonical system, both in prevention and in the prosecution of offences. This is especially evident in the widespread use in recent decades of administrative procedures for imposing penalties. Yet, while substantive penal law has been reformed, the procedural dimension remains largely untouched. Dal C. argues for urgent legislative action to regulate these processes, bridging the gap with judicial procedures. Such reform would enhance legal certainty, ensure proper guarantees of defence, and harmonise the practices of canonical authorities charged with administering penal justice.

1341*-1342*

EIC 65 (2025), 101-136: Pierpaolo Dal Corso: L'intervento amministrativo in materia penale. (Article)

See above, canon 1339*.

1350*

SCL XVIII (2023), 119-142: Stanley James: Is Incardination ‘a Meal Ticket for Life’? The Maintenance of Priests in the Church. (Article)

J. examines the question of the maintenance of priests who have been removed from active ministry for offences that include alcoholism, financial mismanagement, and sexual scandals, especially in connection with the sexual abuse of a minor. After looking at the historical background he sets out the principal forms of financial support for clerics, the situations in which a cleric may or may not be entitled to support, and the reasons underlying such entitlement.

1357*

AC 67 (2025), 111-126: Krzysztof Józef Nykiel: La rémission au for interne des censures *latæ sententiæ* non déclarées et réservées au Siège apostolique. (Article)

The Apostolic Penitentiary exercises jurisdiction over matters of the internal forum, both sacramental and non-sacramental, as defined in *Praedicate Evangelium* (art. 190). It grants absolutions, dispensations, and other favours, while safeguarding the anonymity of those concerned. The tribunal also handles indulgences and censures reserved to the Apostolic See: profanation of the Eucharist, violation of the confessional seal, absolution of an accomplice in a sin against the sixth commandment, an attack on the person of the Roman Pontiff, consecration of a bishop without pontifical mandate, and the attempted ordination of a woman. It may dispense from irregularities for the internal forum when the cause is not publicly known, and provide guidance on cases requiring recourse to Rome. Its decisions are confidential and valid only for the specific case addressed.

1362*

RDC 74/2 (2024), 169-184: Philippe Toxé: La prescription dans la procédure pénale canonique. (Article)

After examining the usual arguments in favour of the institution of prescription in criminal actions, T. highlights three current difficulties, and proposes avenues for reform. First, he considers the time limits and starting points of prescription, especially in cases of continuous or hidden offences. Second, he analyses the scope of the rule suspending prescription once a penal trial begins. Finally, he discusses the effects of prescription – or its dispensation by the Holy See in reserved cases – on actions for damages. T. offers reflections *de lege ferenda* to address these unresolved issues.

1376*

FThC XIII (2024), 169-205: Noach Heckel: Alienation of stable patrimony in the law for religious: changes in Universal Canon Law in the pontificate of Pope Francis. (Article)

See above, canon 638.

1376*-1378*

QDE 38 (2025), 92-120: Marino Mosconi: I delitti nell'amministrazione dei beni. (Article)

M. begins with a sketch of the notion of administration of goods. He goes on to review the canons establishing delicts in this area, focusing on the changes made in the new Book VI of the Code, and notes a number of delicts which may have an aspect touching property even though that is not their primary ambit.

1378*

REDC 81 (2024), 9-46: Johnny Esteban Li Mesias: El derecho a la tutela jurídica en la vida religiosa. (Article)

See above, canon 221.

1378*

VJTR 89 4/25, 248-258: Konrad Noronha: "Profession of Faith" in the Munus of the Laity From a Juridical Perspective. (Article)

Spiritual abuse involves the misuse of power and authority within a religious or spiritual context to control, manipulate, or harm others. This form of abuse can manifest itself in various ways, such as using religious texts to justify harmful behaviour, coercing individuals into actions against their will, or shaming them for their beliefs. It can occur in any religious setting and is not confined to a specific faith or denomination. Victims of spiritual abuse often experience significant psychological and emotional trauma, feeling isolated and powerless. Recognising and addressing spiritual abuse is crucial for safeguarding the well-being of individuals and fostering a healthy, supportive spiritual community.

1393*

QDE 38 (2025), 92-120: Marino Mosconi: I delitti nell'amministrazione dei beni. (Article)

See above, canons 1376*-1378*.

1395

J 81 (2025), 141-170: Supreme Tribunal of the Apostolic Signatura: definitive sentence of the College *coram Versaldi, Poenalis; Querelae nullitatis contra sententiam rotalem diei 17 martii 2021*, prot n. 55831/21 GG, June 27, 2024; William L. Daniel: The Nullity of a Sentence Caused by the Tacit Addition of a Penal Accusation. (Sentence and comment)

A first instance diocesan tribunal found a priest guilty of engaging in persistent sexual relations with a woman, contrary to canon 1395 §1. The penalty of dismissal from the clerical state was imposed on him. The priest appealed to the Roman Rota. No additional proofs were collected. The Rota confirmed the decision of first instance, including the penalty of dismissal from the clerical state (see *Canon Law Abstracts*, no. 129, pp. 97-98). However, it did so not on the basis of a violation of canon 1395 §1, but instead on that of a violation of canon 1395 §2 then in force (now canon 1395 §3). The Rota ruled that the priest was not guilty under canon 1395 §1 as he had not “continued” in the sin *contra sextum* with the woman. Instead, he had violated canon 1395 §2 then in force by having sexually harassed a second accuser by use of force and threats. Despite the variation of the legal title under which the priest was found guilty – one title in first instance and a different one on appeal – the Rota insisted that this was not a violation of canon 1639 §1 since the status of the appellant did not change for the worse; that is, he was still guilty of a delict against the sixth commandment and he would still suffer the same punishment as meted out by the first instance court, not a graver punishment. The priest lodged a plaint of nullity before the Apostolic Signatura against the Rotal decision. The Signatura ruled that the decision was null because of an absolutely incompetent judge (canon 1620, 1°), since the Rota was issuing a *de facto* first instance decision; because of a judgment made outside or beyond what was requested (canon 1620, 4°), and because the right of defence was truly denied (canon 1620, 7°). In his comment D. considers other ways in which the Rota might have dealt with the situation.

1395*

SC 59 (2025), 147-216: John Anthony Renken: Infinite Human Dignity: The Foundation for the Church's Safeguarding Duty. (Article)

The Church has grown increasingly conscious of the profound harm caused by sexual abuse and has introduced strong measures under Popes John Paul II, Benedict XVI, and especially Francis, to prevent abuse, to support victims,

and to remove offenders from ministry. R. begins with the principle of the infinite dignity of every person, surveys the Church's evolving response across these pontificates, and concludes by urging the synodal Church to eradicate all forms of abuse as a witness to that dignity.

1395*

SCL XVIII (2023), 39-65: Valere Nkouaya Mbandji: The Responsibility of Consecrated Persons and Lay Faithful in Cases of Sexual Abuse. (Article)

See below, canon 1398*.

1397*

AC 66 (2024), 11-27: Pius Pietrzyk: The Right to Life in Canon Law. (Article)

The American Declaration of Independence (1776), the United Nations' *Universal Declaration of Human Rights* (1948), and the *Charter of Fundamental Rights of the European Union* (2000), all affirm the right to life. This right is also implicitly affirmed in the CIC/83, particularly in the provisions relating to abortion. Homicide and abortion are classified under the title "Offences Against Human Life and Liberty", and the law extends penalties to those who, by a positive act, cooperate in the commission of abortion. The deliberate procurement of a completed abortion entails *latae sententiae* (automatic) excommunication and constitutes an irregularity both for the reception of Holy Orders (canon 1040) and for their exercise (canon 1044 §1, 3°). P. contends that the use of executive authority by political or administrative officials to allocate funds or resources for the taking of life represents formal and material cooperation in the intrinsic evil of abortion. Consequently, he argues, those in authority in the Church should not hesitate to employ the legal means – including penal discipline – to vindicate the right to life and to remind the faithful of their corresponding moral duty.

1397*

AC 66 (2024), 29-51: Piotr Skonieczny: Le droit pénal canonique et la protection de la vie. (Article)

The right to life, grounded in the Fifth Commandment, is a natural right protected in canon law through both penal and disciplinary measures. The law

distinguishes between homicide and offences against the weak and innocent, such as abortion, which requires deliberate intent. Formal cooperation occurs when assistance enables the act, while absence of intent – e.g., life-saving surgery – removes culpability. Abortion entails automatic penalties and irregularity for Holy Orders. Politicians supporting abortion legislation do not incur these delicts but may face exclusion from Communion or *ferendae sententiae* sanctions. S. criticises the 2021 revision of Book VI for omitting explicit penal protection against euthanasia.

1397*

AC 66 (2024), 53-71: Joseph-Thomas Pini: Le *munus docendi* de l'Église et le droit à la vie du point de vue du droit canonique. (Article)

P. recalls several key documents of the Magisterium: the *motu proprio Vitae mysterium* (11 February 1994); the *Doctrinal Note on Some Questions Regarding the Participation of Catholics in Political Life* (24 November 2002); and Pope Francis's letter *Samaritanus Bonus* (14 July 2020). On 2 July 2024, the Pontifical Academy for Life published a lexicon on end-of-life issues, reaffirming the Church's opposition to euthanasia and assisted suicide while seeking to clarify and foster dialogue on complex ethical questions. P. also highlights *Dignitas infinita* (2 April 2024), issued by the Dicastery for the Doctrine of the Faith on the 75th anniversary of the Universal Declaration of Human Rights.

1397*

AnC 21 (2025) 1, 47-60: Piotr Skonieczny: Aborcja w ustawodawstwie karnym papieża Franciszka (I): „ratio legis”, czyli dobro prawnie chronione oraz znamię sprawcy przestępstwa (*Abortion in the penal legislation of Pope Francis (I): The “ratio legis”, i.e. the legally protected good and the mental element of the offender*). (Article)

S. examines the *ratio legis theologica* of protecting human life and the role of the perpetrator in abortion under canon law. Although Pope Francis's reform left the Latin provision unchanged, the addition of §3 to canon 1397 introduced stricter liability for clerics, creating a qualified offence of abortion. S. highlights the enduring theological basis of safeguarding life but criticises the absence of similar norms for euthanasia and assisted suicide. He also regrets the omission of *matre non excepta* from the CIC/17, which would have clarified the canonical responsibility of mothers.

1398*

AC 66 (2024), 154-183: Tribunal suprême de la signature apostolique: Sentence définitive *coram* Mamberti, 29 novembre 2017, prot. no 49887/14 CA – Précepte. Traduit par Emmanuel Vaillant; Joseph Domingo: Commentaire. (Sentence and comment)

X, a priest, was accused of the sexual abuse of a minor. The matter was judged not proven and X asked to be reinstated in priestly ministry. X's bishop, informed by the Dicastery for the Doctrine of the Faith that the matter was a *res iudicata*, gave X an assignment. X's new bishop withdrew him from his post. He went on to impose a penal sanction on the priest and required him to live at Institute Y. X appealed against this and had recourse to the Congregation for the Clergy (CC). X did not act in accordance with the bishop's decree and the bishop withdrew his faculties. X appealed to CC. The bishop suspended X *a divinis*. CC upheld the bishop's decree. In 2014 the bishop withdrew his decree and imposed another. CC rejected X's recourse and added two monitions. X appealed to the Apostolic Signatura. The Signatura held that the decree of the bishop, supported by CC, contained no grounds and was therefore illegal. Furthermore, it decreed that the wronged cleric was entitled to have his needs met for food, clothing, a place to live, and medical care (cf. canon 384). The bishop had no obligation to provide a salary. X was entitled to damages – financial and moral – caused by the unlawful decree of CC; and the bishop was to publish this definitive sentence. In his comment on the case, D. explains that the decree of the bishop was illegal for four reasons: the restrictions imposed on the priest were penal in nature and were baseless as X was not found guilty of an accusation. There was neither delict nor scandal. The bishop's action was motivated by the fear of negative publicity. To be lawful, a decree must give reasons (canon 51). The unlawfulness of an original course of action taints all subsequent actions.

1398*

Comm 56 (2024), 358-361: Articoli da *L'Osservatore Romano*: “La lotta agli abusi e l’efficacia delle norme vigenti”. A colloquio con l’arcivescovo Filippo Iannone, Prefetto del Dicastero per i Testi Legislativi, 19 ottobre 2024. (Interview)

Andrea Tornielli interviews the Prefect of the Dicastery for Legislative Texts on the struggle against abuse. He asks first about the current progress, whether a priest dismissed from the clerical state is excommunicated (negative), and how excommunication would be lifted. The Prefect also explains the

difference between excommunication and “expiatory” penalties, and how “reserved” offences are handled.

1398*

EIC 65 (2025), 375-406: María Elena Pimstein Scroggie: Las personas en situación de vulnerabilidad en los informes eclesiales de Portugal, España y Chile. (Article)

P.S. focuses on the concept of vulnerable adults, now explicitly recognised in the reformed CIC/83 as entitled to equal legal protection alongside minors. She analyses recent reports on sexual abuse in the Catholic Church in Portugal, Spain, and Chile (2023), drawing particular attention to adult victims. She identifies spiritual manipulation as a distinctive feature of abuse within the Church, setting it apart from similar offences in broader society. By highlighting this dimension, she underscores the urgent need for pastoral, legal, and structural reforms to ensure justice and protection for all vulnerable persons.

1398*

RDC 74/2 (2024), 119-144: Carlos M. Morán Bustos: Le statut processuel de la victime. La victime en tant que partie au procès dans les procédures pénales canoniques. (Article)

A comparative study of the victim’s procedural status in Germany, Italy, Poland, France, and Spain allows M.B. to question the role of the victim in the canonical penal process. The canonical configuration, inspired by the Italian model, proves inadequate for ensuring the full defence of victims’ rights. After identifying these shortcomings, M.B. advances several proposals: to recognise the victim as a party to the penal trial, or at least to grant the status of voluntary intervening party – on a par with the promoter of justice – without requiring the victim to initiate an action for damages.

1398*

REDC 81 (2024), 221-228: Francisco José Campos Martínez: Dicasterio para la Doctrina de la Fe, Aclaración sobre los adultos vulnerables. Traducción y comentario. (Article)

The Dicastery for the Doctrine of the Faith has clarified the meaning of “vulnerable adults”, a term widely used in canonical and civil contexts when

addressing the protection of persons. Canon law, while not always employing this exact phrase, contains multiple references to comparable situations, especially in safeguarding norms. C.M. examines how the Church's legal system interprets and applies the notion of vulnerability, its connection to existing canonical categories, and its implications for safeguarding practice. He highlights the importance of precise terminology to ensure both pastoral sensitivity and juridical clarity.

1398*

SC 59 (2025), 147-216: John Anthony Renken: Infinite Human Dignity: The Foundation for the Church's Safeguarding Duty. (Article)

See above, canon 1395*.

1398*

SCL XVIII (2023), 39-65: Valere Nkouaya Mbandji: The Responsibility of Consecrated Persons and Lay Faithful in Cases of Sexual Abuse. (Article)

Following the revision of Book VI, the potential perpetrators of delicts of sexual abuse and abuse of authority are no longer only clerics, but any member of the faithful who exercises an office or function within the Church. M. studies the implications of this new legislation for the operation of institutes of consecrated life and societies of apostolic life and the “new communities”.

1399*

Per 114 (2025), 116-147: Matteo Visioli: Il falso misticismo: un delitto nascosto. (Note)

See above, General Subjects (*Law reform*).

1399*

REDC 81 (2024), 551-567: Francisco José Campos Martínez: Dicasterio para la Doctrina de la Fe, Falso misticismo y abuso espiritual. Texto y comentario. (Document and comment)

See above, General Subjects (*Law reform*).

BOOK VII: PROCESSES

1400

Ap XCIV (2021), 121-145: Paolo Gherri: Prodromi anglosassoni dei Tribunali amministrativi canonici post conciliari. (Article)

See above, Historical Subjects (*Second Vatican Council and revision of the CIC and CCEO*).

1400

EIC 65 (2025), 137-166: Giovanni Parise: Il sistema di giustizia amministrativa canonica: bilanci e prospettive. (Article)

P. assesses the current system of ecclesiastical administrative justice, noting its strengths, limits, and need for further development. Since the Church is called to be a “mirror of justice,” he argues for reforms that would better protect the rights of the faithful and ensure decisions that are both equitable and pastorally sensitive.

1400

EIC 65 (2025), 227-251: Eduardo Baura: La riparazione del danno cagionato da un atto amministrativo illegittimo. (Article)

See above, canon 128.

1408-1409

Per 114 (2025), 193-226: G. Paolo Montini: L’Ordinario competente a condurre l’indagine penale previa (can. 1717). (Presentation)

See below, canon 1717.

1412

Per 114 (2025), 193-226: G. Paolo Montini: L’Ordinario competente a condurre l’indagine penale previa (can. 1717). (Presentation)

See below, canon 1717.

1419-1421

IC 65/129 (2025), 335-381: María José Roca: La delegación de la potestad judicial por parte del obispo diocesano. A propósito del decreto del Tribunal de la Rota Romana «coram» Heredia, de 17 de octubre de 2023. (Decree and comment)

See above, canon 135.

1423

RDC 74/2 (2024), 283-300: Bruno Gonçalves: L'iter processuel initial de la fondation du tribunal pénal canonique national (2021-2022). (Article)

The National Penal Canonical Tribunal (TPCN) in France represents an innovative development within the ecclesial judicial framework. Its originality lies less in its statutes – which remain aligned with universal canon law – than in Article 17, which extends canon 1718 by obliging Ordinaries to consult the promoter of justice before deciding on preliminary inquiries. Unlike an interdiocesan tribunal formed by voluntary participation, the TPCN was established by law of the French Bishops' Conference, with the required *recognitio* of the Holy See (canon 455). Binding across France, it centralises penal cases, ensuring impartiality, stronger expertise, and greater consistency in jurisprudence.

1430-1436

Iustitia 15, 2 (2024), 368-384: Tharigopala Lourdusamy: The Role of the Promoter of Justice in Safeguarding Justice in the Church. (Article)

In the Church's trials and processes, especially in penal and contentious cases, whenever the public good is endangered, the promoter of justice intervenes as prescribed by the law or by the nature of the matter. The primary duty of the promoter of justice is to safeguard the public good. Every diocese must have a promoter of justice who can be appointed either permanently or on an *ad hoc* basis, for all cases or individual cases. Whenever the law requires the presence of the promoter of justice in any trial or procedure, the acts of the case become invalid if he or she is not summoned.

1432

FCan XIX/1 (2025), 47-59, 95-113: José Miguel Ramos: O Defensor do Vínculo: da Constituição Apostólica “*Dei miseratione*” ao Motu Proprio “*Mitis Iudex Dominus Iesus*”. (Article)

R. explains the role of the defender of the bond in marriage nullity cases, showing how this office protects the Church’s teaching on the indissolubility of marriage. He reviews the reasons for its establishment, its responsibilities, and its historical development from Benedict XIV’s *Dei Miseratione* to Pope Francis’s *Mitis Iudex Dominus Iesus*, always with the salvation of souls as the ultimate aim.

1444

AC 67 (2025), 127-142: Francisco Ibba: Le Tribunal de la Rote romaine n’est-il qu’un tribunal d’appel pour les tribunaux ecclésiastiques? (Article)

The Tribunal of the Roman Rota functions not only as a court of appeal for cases adjudicated by local ecclesiastical tribunals, but as a corollary of its appellate monopoly, it also serves as the guarantor of the unity of canonical jurisprudence. Through the institution of *avocatio*, the Rota may hear cases in the first instance when recourse to local tribunals is impracticable. It further provides formation for judicial personnel: the *Studium Rotale* offers courses for both Rota officials and members of diocesan tribunals. Under *Praedicate Evangelium*, the Rota now also oversees the *super rato* office, which examines petitions for dispensations in cases of non-consummated marriages. Finally, the Archsodality of the Roman Curia, presided over by an auditor of the Rota, contributes to doctrinal matters.

1444-1445

RDC 74/2 (2024), 55-79: Alphonse Ky-Zerbo: Le rôle du Tribunal suprême de la Signature apostolique et de la Rote romaine vis-à-vis de l’unité de la jurisprudence dans l’Église. (Article)

K.-Z. analyses how the Roman Rota and the Apostolic Signatura work together to uphold justice in the Church. The Rota promotes unity of jurisprudence, while the Signatura oversees the proper administration of justice. These roles reinforce each other: sound oversight depends on consistent jurisprudence, and unified jurisprudence is strengthened by

effective oversight. Together, they provide guidance and coherence for the Church's entire judicial system.

1445

AC 66 (2024), 154-183: Tribunal suprême de la signature apostolique: Sentence définitive *coram* Mamberti, 29 novembre 2017, prot. no 49887/14 CA – Précepte. Traduit par Emmanuel Vaillant; Joseph Domingo: Commentaire. (Sentence and comment)

See above, canon 1398*.

1445

AC 67 (2025), 164-190: Tribunal suprême de la signature apostolique: Sentence définitive *coram* Versaldi, 27 novembre 2012, prot. no 45545/11 CA – Suspense. Texte original et traduction française; Jean-Marc Bahans: Conjuguer la lettre et l'esprit de la loi canonique en matière pénale. (Sentence and comment)

See above, canons 265-272.

1445

AC 67 (2025), 93-110: Marc Taillard: Le Tribunal suprême de la Signature apostolique dans ses fonctions judiciaires, administratives et organisationnelles. Une aide pour les tribunaux inférieurs. (Article)

The Supreme Tribunal of the Apostolic Signatura is responsible for ensuring the proper administration of justice within the Church. According to *Praedicate Evangelium*, art. 198, it addresses practical questions in a manner that reflects the pastoral concern of the Roman Pontiff for the local Churches. The Signatura exercises oversight of lower tribunals and works to ensure the uniform and correct application of the jurisprudence of the Roman Rota.

1445

Ap XCV (2022), 43-70: Paolo Gherri: *Praedicate Evangelium* Art. 197: nuovi elementi d'identità della Segnatura Apostolica come Tribunale amministrativo. (Article)

Art. 197 of *Praedicate Evangelium* introduces significant changes to the Supreme Tribunal of the Apostolic Signatura, reshaping its identity in contrast to prevailing doctrine and jurisprudence. For the first time, the Tribunal is explicitly defined as “administrative” and tied solely to the Roman Curia, while its competence is no longer framed around the “legitimacy” of administrative acts. These legislative choices may finally resolve decades of ambiguity and uncertainty surrounding its role.

1445

CLSN 205/25, 99: Gordon F. Read: Note on the Modifications to the Proper Law of the Apostolic Signatura. (Comment)

R. comments briefly on the modifications to the *Lex propria* of the Apostolic Signatura introduced by the motu proprio *Munus tribunalis* of 28 February 2024, following the changes brought about by *Praedicate Evangelium*.

1445

EIC 65 (2025), 137-166: Giovanni Parise: Il sistema di giustizia amministrativa canonica: bilanci e prospettive. (Article)

See above, canon 1400.

1445

EIC 65 (2025), 227-251: Eduardo Baura: La riparazione del danno cagionato da un atto amministrativo illegittimo. (Article)

See above, canon 128.

1445

EIC 65 (2025), 253-269: Gian Paolo Montini: La funzione nomopoietica della giurisprudenza amministrativa per il diritto amministrativo canonico: alcuni esempi. (Article)

See above, General Subjects (*Legal theory*).

1445

J 81 (2025), 141-170: Supreme Tribunal of the Apostolic Signatura: definitive sentence of the College *coram Versaldi, Poenalis; Querelae nullitatis contra sententiam rotalem diei 17 martii 2021*, prot n. 55831/21 GG, June 27, 2024; William L. Daniel: The Nullity of a Sentence Caused by the Tacit Addition of a Penal Accusation. (Sentence and comment)

See above, canon 1395.

1445

Per 114 (2025), 349-360: Sean R. DeWitt: *Pro munere suo*: The competency of the Supreme Tribunal of the Apostolic Signatura regarding vigilance over the proper administration of justice in the Church. (Article)

This is a summary of DeW.'s doctoral dissertation on the Signatura and its duty of vigilance over the administration of justice in the Church.

1445

REDC 81 (2024), 237-249: Francisco José Campos Martínez: Francisco, Carta apostólica en forma de motu proprio *Munus tribunalis* (28 de febrero de 2024) con la que se modifica la *Lex propria Supremi Tribunalis Signaturae Apostolicae* de 21 de junio de 2008. (Document and comment)

The Apostolic Signatura has developed from the historical papal Signatura into the Church's supreme judicial authority. Its competences – reaffirmed in *Praedicate Evangelium* – include reviewing Rotal decisions, judging administrative cases, overseeing discipline, and approving ecclesiastical tribunals. Pope Francis's *Munus Tribunalis* (2023) updated the Signatura's 2008 *Lex propria* by limiting membership to priests and explicitly confirming the Signatura's authority to approve all forms of interdiocesan and supranational tribunals.

1446

RDC 74/2 (2024), 9-18: Patrick Valdrini: L'inspiration biblique de l'exercice de la fonction judiciaire en droit canonique. (Article)

V. examines the biblical influence on the exercise of the judicial function in canon law, despite the absence of explicit scriptural references in the 1917 and 1983 Codes. He argues that the Bible, though not directly cited, has shaped canonical principles and procedures through values such as the defence of law, peaceful resolution of disputes, reconciliation, and mercy. He gives particular attention to appeals against judicial sentences, where the priority given to nullity highlights a concern for true justice rather than mere legal formality. In conclusion, he shows how biblical inspiration, though indirect, remains a vital foundation of canonical justice.

1446

SCL XVIII (2023), 11-37: M. J. Jesu Pudumai Doss: “First be Reconciled to your Brother or Sister...” (Mt 5, 24): Some Canonical Considerations on the Conflict Resolution Mechanisms in the Church. (Article)

See below, canons 1713-1739.

1481-1490

AC 66 (2024), 91-98: Albert Jacquemin: Peut-on imaginer un procès du nullité de mariage sans avocat? L'accès des parties au dossier. (Article)

The right of defence touches on both ecclesial and personal rights. The role of an advocate is to safeguard rights, especially the right of defence. The advocate assures the protection of personal rights, whereas the defender of the bond defends the public good.

1481-1490

RDC 74/2 (2024), 145-167: Éric Besson: La déontologie propre de l'avocat ecclésiastique. (Article)

Reflection on the deontology of the ecclesiastical advocate has been a constant concern in the life of the Church. The first texts date back to the *Decretum Gratiani*, but the subject had long been considered by doctrine in dialogue with moral theology. The Second Council of Lyons (1274) first imposed a universal oath to guarantee competent and just practice. Unlike

civil lawyers, the ecclesiastical advocate has no formal code of deontology. B. synthesises general principles and specific duties drawn from procedural norms and papal Magisterium. Ultimately, professional formation, faith, and conscience remain central, with the *actio pro rei veritate* safeguarding the proper and fruitful exercise of advocacy.

1501-1670

SCL XVIII (2023), 11-37: M. J. Jesu Pudumai Doss: “First be Reconciled to your Brother or Sister...” (Mt 5, 24): Some Canonical Considerations on the Conflict Resolution Mechanisms in the Church. (Article)

See below, canons 1713-1739.

1504-1505

FCan XIX/1 (2025), 33-45: João Pedro Bizarro: Fundamentos da petição inicial nas causas matrimoniais – as novidades após a “MIDI”. (Article)

On 8 December 2015, Pope Francis implemented a reform of matrimonial procedural law, aimed at making canonical marriage processes more agile and expeditious. These reforms simplify the application of declarations of nullity in particularly sensitive circumstances, always with due regard for the good of the spouses. B. revisits the procedural foundations of matrimonial cases, especially concerning the initiation of the cause and the ways in which these principles influence the drafting and submission of the initial petition (*libellus*).

1513-1516

AC 66 (2024), 133-151: Philippe Toxé: Détermination et modification de la concordance du doute. (Article)

The formulation of the doubt defines the matter to be decided in the sentence. In nullity cases, this is the ground or grounds of nullity. In penal cases the terms used are *contestatio delicti*, *contestatio facti criminosi* or *contestatio accusationis*. Presented by the promotor of justice, the *contestatio* must state the nature of the delict and the penalty sought. A request for a reformulation of the doubt can be made at any stage of the case (cf. *Dignitas connubii*, arts. 46-47). Canon 1514 lists the possible grounds.

1526-1586

AC 66 (2024), 99-113: Frédéric Libaud: La recherche de la preuve: commission rogatoire et transport du juge pour une audition. (Article)

The CIC/83 does not deal with rogatorial commissions; they are, however, treated in *Dignitas connubii*, art. 29 §2 under “rogatorial letters”. Nor does the Code deal with the use of a questionnaire sent by post or email, or the taking of evidence by Zoom, which arose during the Covid pandemic, or the use of the telephone. It is for moderators of regional tribunals or diocesan bishops to exercise oversight in these matters.

1534

AnC 21 (2025) 1, 15-22: Kinga Karsten: O udziale pełnomocnika strony w jej przesłuchaniu w procesie kanonicznym – analiza na przykładzie kazusu (*On the participation of a legal representative in a party’s interrogation in a canonical trial – analysis of a case study*). (Article)

See below, canon 1561.

1547-1573

AC 66 (2024), 115-131: Pierre Deprecq: Choisir des témoins en qualité et en nombre dans la procédure en constat de nullité de mariage. (Article)

Book VII, Chapter III of the CIC/83 deals with who can be witnesses in canonical trials and those who are excluded. Among the latter are “those of impaired mind” (cf. *Dignitas connubii*, art. 196 §1). The main criterion for witnesses is that they should be familiar with the facts of the case and be truthful. The quality of the witnesses is more important than their number.

1561

AnC 21 (2025) 1, 15-22: Kinga Karsten: O udziale pełnomocnika strony w jej przesłuchaniu w procesie kanonicznym – analiza na przykładzie kazusu (*On the participation of a legal representative in a party’s interrogation in a canonical trial – analysis of a case study*). (Article)

K. examines whether a party’s legal representative may be present during the interrogation in canonical trials. Focusing on canons 1534 and 1561, she challenges a particular diocesan tribunal’s restrictive interpretation excluding such presence. Through systemic and functional analysis, she argues that

extending norms on witnesses to parties better protects the rights of the faithful. She also considers appointing an *ad hoc* advocate and concludes that the tribunal's decision was erroneous.

1563-1565

SCL XVIII (2023), 99-117: Anthony Joseph: *Modus interrogandi* of the Witnesses in Marriage Nullity Trials – An Arduous Task of the Instructor-Judge. (Article)

In marriage nullity cases, those questioning witnesses must tailor the interrogation to the specific circumstances of the case and the witness. The aim is to obtain relevant facts and record them accurately in the acts. Questions should be shaped by the formulated doubt (canon 1513 §1) and the evidence sought, rather than relying on generic question lists, which often produce irrelevant testimony. Canons 1563-1565 provide the criteria for framing proper, case-specific questions.

1574-1581

IC 65/129 (2025), 109-165: Álvaro González-Alonso: Aspectos de conformidad y de disconformidad de las pericias con la antropología en el proceso matrimonial canónico. (Article)

In certain marriage nullity proceedings, judges require the assistance of experts to assess the psychological or psychiatric condition of a party in order to determine capacity or incapacity for marriage. Expert reports help clarify how underlying anomalies affect cognitive and volitional faculties, freedom, decision-making, and fidelity to commitments. Since the expert's understanding of the human person and of marriage directly shapes conclusions, proper formation in an adequate anthropological vision is essential. Such grounding ensures accurate judgments that serve both the truth of the individual and the integrity of canonical marriage law.

1596

RDC 74/2 (2024), 101-117: Gian Paolo Montini: La décision de l'ordinaire d'engager ou non un procès pénal contre l'accusé (can. 1718, §1). (Article)

See below, canon 1718.

1596

RDC 74/2 (2024), 119-144: Carlos M. Morán Bustos: Le statut processuel de la victime. La victime en tant que partie au procès dans les procédures pénales canoniques. (Article)

See above, canon 1398*.

1611-1612

IC 65/129 (2025), 9-48: Felipe Heredia Esteban: Requisitos y defectos de la motivación de la sentencia canónica. (Article)

Due process is essential in every legal system so as to ensure lawful conflict resolution, with the judgment as its natural outcome. The reasoning of a judgment provides the logical justification of the judge's decision, addressed both to the parties and to society. H.E. highlights the obligatory and decisive role of reasoning in canon law, where its absence entails nullity. By analysing its requirements and common defects, he explores both theoretical and practical dimensions, stressing how legislation and judicial practice are fundamental to improving the quality of judicial reasoning as a safeguard of justice.

1620

J 81 (2025), 141-170: Supreme Tribunal of the Apostolic Signatura: definitive sentence of the College *coram Versaldi, Poenalis; Querelae nullitatis contra sententiam rotalem diei 17 martii 2021*, prot n. 55831/21 GG, June 27, 2024; William L. Daniel: The Nullity of a Sentence Caused by the Tacit Addition of a Penal Accusation. (Sentence and comment)

See above, canon 1395.

1622

IC 65/129 (2025), 9-48: Felipe Heredia Esteban: Requisitos y defectos de la motivación de la sentencia canónica. (Article)

See above, canons 1611-1612.

1622-1623

Ap XCIV (2021), 357-417: Jozef Barlaš: Funzione extraprocessuale della motivazione della sentenza giudiziale in una prospettiva comparata: implicazioni per l'ordinamento canonico. (Article)

In both civil law and common law traditions, as well as in canon law, the reasoning of a judgment serves not only an internal function of ensuring rationality but also an external function as a safeguard of justice. For this to be effective, the duty to give reasons must be generally mandatory, enabling appeal when omitted. In canon law, however, this guarantee is restricted by the three-month limit for a *querela nullitatis* (canon 1623). Moreover, the wording of canon 1622 §2, which reduces the lack of reasoning to a remediable nullity, inadequately reflects its fundamental role as a guarantee of justice.

1641-1648

RDC 74/2 (2024), 269-282: Cécile Thépot-Olagne: La portée de l'autorité de la chose jugée en droit canonique. (Article)

For reasons of juridical security, canon law recognises the principle of *res judicata*, though it adopts a restricted conception. While affirming the stability of judicial decisions, canon law prioritises the pursuit of truth and justice, which leads it to admit significant qualifications to this principle. Such exceptions include cases concerning personal status and the mechanism of *restitutio in integrum*, where reopening proceedings may be warranted. Consequently, the scope of *res judicata* in canon law is narrower than in many secular systems, reflecting the Church's commitment to justice that transcends mere procedural finality.

1658

FCan XIX/1 (2025), 33-45: João Pedro Bizarro: Fundamentos da petição inicial nas causas matrimoniais – as novidades após a “MIDI”. (Article)

See above, canons 1504-1505.

1671-1691

IC 65/129 (2025), 415-459: Rafael Rodríguez-Ocaña: La búsqueda de la verdad y la celeridad en los procesos de nulidad del matrimonio en una reciente obra de Carlos Morán. (Bibliographical review)

This review examines Carlos Morán's recent volume *El proceso de nulidad del matrimonio. La búsqueda de la verdad y la celeridad procesal* (Comillas, 2024), a comprehensive 1,000-page study of marriage nullity processes. The work emphasises the dual principles of truth and pastoral timeliness in canonical trials, analysing their theological, juridical, and procedural dimensions. R.-O. highlights Morán's treatment of evidence (testimony, expert reports), the role of *Mitis Iudex* in reforming procedure, and practical proposals to overcome delays. The review underscores the book's importance for understanding justice, efficiency, and pastoral care in marriage nullity cases.

1671-1691

IC 65/129 (2025), 313-333: Daniela Tarantino: La Iglesia «al lado de las heridas». La función del abogado en el acompañamiento procesal de las partes en la era digital entre pastoral y derecho. (Article)

Pastoral accompaniment of couples and families, particularly by lawyers in matrimonial nullity cases, should not serve as a simple legal justification for failed marriages but as a means of helping the parties reflect on their journey and gain deeper "anthropological awareness". Such processes demand specific skills and attitudes, with accompaniment present at every stage to ensure full understanding. Viewing marriage as a relational and affective good, and seeking the truth it embodies, is especially vital in today's digital age. Nullity proceedings thus become not only spaces of personal responsibility and reintegration into the ecclesial community but also occasions of dialogue and evangelisation.

1671-1691

IE XXXVII (2025), 9-30: Emanuele Tupputi: Il discernimento giudiziale nel processo di nullità matrimoniale: sinergia tra 'prudencia iuris', misericordia e ricerca della verità. (Article)

Pope Francis's address at the inauguration of the 2024 judicial year of the Apostolic Tribunal of the Roman Rota invites reflection on judicial discernment in the Church's legal practice. Focusing on marriage nullity

cases, the Pope emphasised that discernment is essential not only in judicial decisions but also in pastoral care for families in difficult situations. He urged a harmony between compassion and juridical prudence, reminding judges that legal application must adapt to concrete human circumstances. The address underscores prayerful discernment, synodal collaboration, and ongoing formation of ministers of justice in the pursuit of truth and the salvation of souls.

1671-1691

FCan XIX/1 (2025), 85-87: Miguel Falcão: Comentário ao discurso do Papa Francisco ao Tribunal da Rota Romana na inauguração do Ano Judicial. (Comment)

F. summarises the content and implications of Pope Francis's 2024 address to the Roman Rota, in which the Roman Pontiff reflects on the specific discernment that judges must carry out in the context of matrimonial proceedings, that is, "the existence or otherwise of the reasons to declare the nullity of a marriage". At the same time the Pope dispels the misunderstandings that could arise from a misconception of mercy and a superficial interpretation of the objectives of the 2015 reform of the marriage process, which would see it as an instrument for facilitating the obtaining of the nullity of marriage, rather than as an instrument of real and effective justice.

1671-1691

RDC 74/2 (2024), 81-100: Michel Appietto: Synodalité et réforme processuelle des causes de déclaration en nullité de mariage. (Article)

At first glance, the synodal process may appear unrelated to matrimonial nullity trials. However, a closer study reveals a profound connection between the synodal principle and recent procedural reforms. The process itself, already reshaped by synodal dynamics, can and should be experienced as a path of practical synodality, as Pope Francis has repeatedly emphasised. A. highlights the need for a synodal hermeneutic of procedural reform, one that reinterprets key issues such as the Church's deep identity as a community of justice and the delicate interplay between law and pastoral care.

1671-1691

REDC 81 (2024), 493-522: Cristina Guzmán Pérez: Experiencia profesional en las causas matrimoniales en los tribunales de Madrid. (Article)

G.P. presents her experience as a lawyer in ecclesiastical matrimonial causes before the tribunals of Madrid, drawing from her intervention at the 20th Symposium on Canonical Matrimonial and Procedural Law held in Salamanca (4-6 September 2024). She reflects on professional practice, challenges, and insights gained in handling marriage nullity cases, with attention to procedural, pastoral, and canonical dimensions of lawyerly work in ecclesiastical courts.

1671-1691

REDC 81 (2024), 523-550: Jose Ferrary Ojeda: El matrimonio, sus circunstancias en la sociedad actual y la praxis de los ministros del tribunal. (Article)

F.O. examines how contemporary societal conditions affect marriage and how tribunal ministers should respond. He analyses current challenges – such as changing cultural attitudes, evolving family structures, and shifting expectations of spouses – and considers their relevance in matrimonial nullity cases. He proposes practical guidance for tribunal ministers to account for these circumstances without compromising canonical principles. He aims to balance fidelity to the law with sensitivity to real-life complexities in modern marital experience.

1673

REDC 81 (2024), 47-70: Bonifácio Luís Carvalho Conde: A atribuição de uma causa de nulidade matrimonial a um juiz único. (Article)

Following Pope Francis's reform of matrimonial procedures, which introduced the possibility of assigning marriage nullity cases to a single judge (canon 1673 §4), several Mozambican dioceses – long hindered by a lack of canon lawyers – have adopted this option. C. presents the experience of the Diocese of Beira, which, after more than 40 years of not being able to administer justice effectively to the faithful, has recently established a single-judge tribunal under this norm. Using this example, C. explores how the provision can be applied in a local Church and considers its implications for the future of ecclesiastical tribunals.

1676

AC 66 (2024), 133-151: Philippe Toxé: Détermination et modification de la concordance du doute. (Article)

See above, canons 1513-1516.

1680

SC 59 (2025), 95-124: Daniel Ross: The ‘Merely Dilatory’ Appeal in Canon 1680 §2 Following *Mitis Iudex Dominus Iesus*. (Article)

Mitis Iudex introduced the concept of an “evidently merely dilatory appeal,” but nearly a decade later its interpretation and use in marriage nullity cases still present difficulties. R. reviews outstanding questions about canon 1680 §2, drawing on commentaries and current Roman Rota practice, and offers guidance to tribunal practitioners for applying the norm consistently.

1682

J 81 (2025), 53-90: William L. Daniel: The Procedure for the Judicial Removal of a *Vetitum* to Enter Marriage (DC art. 251 §1). (Article)

The Church’s legislation authorises the judge to impose a prohibition (*vetitum*) on a party when a marriage is declared null. The 2005 instruction *Dignitas connubii* elaborates on the legislation by indicating, among other things, which authorities are competent to remove that *vetitum*, including the tribunal that imposed the *vetitum* in cases of psychological incapacity (art. 251 §1). No general norm delineates a procedure for the removal of such a *vetitum*, but such a procedure can be drawn out of the consistent praxis of the Roman Rota and applied in diocesan and interdiocesan tribunals (cf. canon 19). After the prohibited party submits a petition to the competent tribunal, the judicial vicar entrusts the matter to the college of judges (or individual judge) that imposed the *vetitum* and designates the defender of the bond who intervened in the original trial, and possibly a promoter of justice. After the gathering of useful proofs and the submission of arguments, the college gathers to make its decision and issue a judicial decree removing or confirming the *vetitum*. This procedure could be adapted and used when such a request is made of the local Ordinary in accord with art. 251 §2.

1682

J 81 (2025), 171-177: Tribunal of the Roman Rota, decree *coram* Erlebach, *Nullitatis matrimonii; Inc.: De vetito auferendo*, B. 109/2017, October 31, 2017; decree *coram* McKay, *Nullitatis matrimonii; Inc.: De vetito auferendo*, B. 24/2014, January 30, 2014. (Decrees)

The Latin text and English translation are given of two Rotal decrees, in each case removing a *vetitum*.

1684

FCan XIX/1 (2025), 33-45: João Pedro Bizarro: Fundamentos da petição inicial nas causas matrimoniais – as novidades após a “MIDI”. (Article)

See above, canons 1504-1505.

1713-1739

SCL XVIII (2023), 11-37: M. J. Jesu Pudumai Doss: “First be Reconciled to your Brother or Sister...” (Mt 5, 24): Some Canonical Considerations on the Conflict Resolution Mechanisms in the Church. (Article)

D. presents some scenarios of conflict both in the early Church and in the present, and summarises some specific canonical procedures for conflict resolution, along with alternate conflict resolution mechanisms already envisaged by the CIC/83. He then analyses conflict resolution mechanisms proposed by various episcopal conferences, and concludes with some general suggestions for cultivating an active dialogue and a culture of encounter within the Church.

1717

Per 114 (2025), 193-226: G. Paolo Montini: L’Ordinario competente a condurre l’indagine penale previa (can. 1717). (Presentation)

Canon 1717 §1 obliges an Ordinary who receives a credible report of a possible delict to begin a preliminary investigation. M. asks the basic but important question: who is the competent Ordinary in such cases? He notes that, unlike the clear rules governing the tribunal competent for formal penal trials, competence to start a preliminary inquiry can overlap – between the Ordinary of the place where the offence was allegedly committed and the proper Ordinary of the accused. This ambiguity also existed in the CIC/17.

Drawing on current norms (the Guidelines for Book VI issued by the Dicastery for Legislative Texts, the *Vademecum* issued by the Dicastery for the Doctrine of the Faith, *Vos estis lux mundi* 2, and the Special Faculties attributed to the Dicastery for the Clergy), M. reviews how the Church currently handles these situations, and explores possible legal reforms that could offer a clearer, definitive solution in the future.

1718

RDC 74/2 (2024), 101-117: Gian Paolo Montini: La décision de l'ordinaire d'engager ou non un procès pénal contre l'accusé (can. 1718, §1). (Article)

Canon 1718 reserves to the Ordinary the decision whether to initiate a penal process following the preliminary investigation. M. examines the remedies available to the faithful who do not accept inertia on the part of the Ordinary. Current practice and jurisprudence have so far excluded the possibility of hierarchical recourse (canons 1732-1739). However, the injured party retains broad scope to bring an action for reparation, including within a judicial penal trial. Moreover, every member of the faithful retains the right to denounce an offence, and, where applicable, the negligence of the Ordinary himself in fulfilling his responsibilities.

1720*

EIC 65 (2025), 101-136: Pierpaolo Dal Corso: L'intervento amministrativo in materia penale. (Article)

See above, canon 1339*.

1721-1728

QDE 38 (2025), 201-249: G. Paolo Montini: Il processo giudiziale penale. Il libello, l'istruttoria (le prove, le dichiarazioni dell'accusato) e la pubblicazione degli atti. (Article)

M. offers a detailed commentary on the judicial penal process, integrating the specific aspects of the penal process into the general law on processes, and offering specific comments on particular problems, especially those with a practical application. He treats the introduction of the cause in the petition of accusation, giving a detailed account of the matters that must be included therein, the citation which summons the accused – looking at the effects of

that citation and the need for an advocate – the joinder of the issue, the instruction of the cause, and the various forms of evidence. Among these details, treatment is given of the declarations of the accused and the right not to incriminate oneself. Documentary and expert evidence are also discussed.

1722

SCL XVIII (2023), 193-240: Jijo Varghese: Revocation of the Faculties of Priests and Their Rights. (Article)

See above, canons 192-196.

1723

Per 114 (2025), 315-347: Paolo Bianchi: L’avvocato nel processo penale canonico. (Article)

B. considers in some detail the significance of the role and task of the advocate for the accused in a canonical penal process. As someone technically qualified to assist an accused person, the advocate protects and ensures the right of defence. The advocate’s role is not to prove the innocence of the accused but to highlight and underline the inadequacy and insufficiency of the evidence presented. Such an advocate has a serious duty towards the person accused and also towards the truth: the work of an advocate will thus require a balanced approach which is not easily achieved. In carrying out the role, the advocate must also relate well and appropriately with the other officers of the tribunal (promoter of justice, judges, etc.) and with the witnesses, as well as being extremely careful to preserve professional confidentiality.

1729

RDC 74/2 (2024), 101-117: Gian Paolo Montini: La décision de l’ordinaire d’engager ou non un procès pénal contre l’accusé (can. 1718, §1). (Article)

See above, canon 1718.

1729

RDC 74/2 (2024), 119-144: Carlos M. Morán Bustos: Le statut processuel de la victime. La victime en tant que partie au procès dans les procédures pénales canoniques. (Article)

See above, canon 1398*.

1732-1739

IE XXXVII (2025), 211-261: Supremo Tribunale della Segnatura Apostolica: Prot. n. 27795/97 C.A. N, *Revocationis missionis canonicae* (Rev.dus X - Congregatio de Institutione Catholica), 24 Marzo 2001 [*il testo e la traduzione*], con commento di Giovanni Parise, *Revoca della missione canonica di insegnamento e risarcimento dei danni. Commento alla sentenza definitiva del Supremo Tribunale della Segnatura Apostolica Prot. N. 27795/ 97 C.A.* (Sentence and comment)

See above, canon 812.

1734

Per 114 (2025), 148-190: Juan David Echavarria: La *remonstratio*: un modo eficaz para evitar los conflictos. (Article)

In this extract from his doctoral thesis, E. examines the procedure outlined in canon 1734 as a means of avoiding conflicts in the life of the Church. What he calls the *remonstratio* is the request made by someone aggrieved by an administrative act to the author of that act seeking its revocation. After considering the development of the current canonical norm, E. concludes that this *remonstratio* along with dialogue between the parties concerned can avoid unnecessary conflicts between the faithful.

EXCHANGE PERIODICALS

- *Analecta Cracoviensia*
- *Angelicum*
- *Annales Canonici*
- *Année Canonique*
- *Anuario Argentino de Derecho Canónico*
- *Anuario de Derecho Canónico*
- *Apollinaris*
- *Bogoslovni vestnik*
- *The Canonist*
- *Claretianum ITVC, new series*
- *Communicationes*
- *Ephemerides Iuris Canonici, new series*
- *Ephrem's Theological Journal*
- *Estudio Agustiniiano*
- *Estudios Eclesiásticos*
- *Folia Theologica et Canonica*
- *Forum Canonicum*
- *Forum Iuridicum*
- *Indian Theological Studies*
- *Immaculate Conception School of Theology Journal*
- *Irish Theological Quarterly*
- *Ius Canonicum*
- *Ius Communionis*
- *Ius Ecclesiae*
- *Ius Matrimoniale*
- *Iustitia: Dharmaram Journal of Canon Law*
- *Journal of Sacred Scriptures*
- *The Jurist*
- *Laurentianum*
- *Law and Justice*
- *Louvain Studies*
- *Periodica*
- *Philippiniana Sacra*
- *Quaderni di Diritto Ecclesiale*
- *Quærens*
- *Revista Mexicana de Derecho Canónico*
- *Revue de Droit Canonique*
- *Revue Théologique de Louvain*
- *Salesianum*
- *Studia Canonica*
- *Teología y Vida*
- *Vida Religiosa*
- *Vidyajyoti*

ABBREVIATIONS, PERIODICALS, AND ABSTRACTORS FOR THIS ISSUE

AC	L'Année Canonique, Paris – Most Rev. Dr John McAreavey, Co. Down.
AnC	Annales Canonici, Krakow – Abstracts supplied by publisher.
Ap	Apollinaris, Rome – Abstracts supplied by publisher.
BV	Bogoslovni vestnik, Ljubljana – Abstracts supplied by publisher.
Clar ITVC n.s	Claretianum ITVC, new series, Rome – Abstracts supplied by publisher.
CLSN	Canon Law Society Newsletter, London – Editor.
Comm	Communicationes, Rome – Rev. Mgr Gordon Read, Colchester, Essex.
EIC	Ephemerides Iuris Canonici, new series, Venice – Abstracts supplied by publisher.
ELJ	Ecclesiastical Law Journal, London – Abstracts supplied by publisher.
ELT	Eastern Legal Thought, Kerala – Editor.
ETJ	Ephrem's Theological Journal, Satna, India – Abstracts supplied by publisher.
FCan	Forum Canonicum, Lisbon – Abstracts supplied by publisher.
FThC	Folia Theologica et Canonica, Budapest – Abstracts supplied by publisher.
HPR	Homiletic and Pastoral Review (online publication: https://www.hprweb.com) – Editor.
IC	Ius Canonicum, Pamplona – Abstracts supplied by publisher.
IE	Ius Ecclesiae, Pisa-Rome – Abstracts supplied by publisher.
IM	Ius Matrimoniale, Uniwersytet Kardynała Stefana Wyszyńskiego, Warsaw – Abstracts supplied by publisher.
Ius Comm	Ius Communio: Universidad San Dámaso, Madrid – Abstracts supplied by publisher.
IusM	Ius Missionale, Pontificia Università Urbaniana, Vatican City – Abstracts supplied by publisher.

Abbreviations, Periodicals, and Abstractors

Iustitia	Iustitia: Dharmaram Journal of Canon Law, Bangalore – Abstracts supplied by publisher.
J	The Jurist, Washington – Abstracts supplied by publisher.
LJ	Law and Justice, Worcester – Abstracts supplied by publisher.
Per	Periodica, Rome – Fr Aidan McGrath OFM, Dublin.
PS	Philippiniana Sacra, Manila – Abstracts supplied by publisher.
QDE	Quaderni di Diritto Ecclesiale, Milan – Fr Luke Beckett OSB, Ampleforth, York.
RDC	Revue de Droit Canonique, Strasbourg – Abstracts supplied by publisher.
REDC	Revista Española de Derecho Canónico, Salamanca – Abstracts supplied by publisher.
RfR n.s.	Review for Religious, new series, Catholic University of America Press – Abstracts supplied by publisher.
SC	Studia Canonica, Ottawa – Abstracts supplied by publisher.
SCL	Studies in Church Law, Bangalore – Editor.
VJTR	Vidyajyoti Journal of Theological Reflection, Delhi – Abstracts supplied by publisher.

ENGLISH-LANGUAGE BOOKS REVIEWED IN THE ABOVE PERIODICALS

- Merlin Rengith AMBROSE: *Aggiornamento in Canon Law: Theory and Praxis*, Conference of Catholic Bishops of India, Bengaluru, 2024, 280pp., ISBN 978-81-19664-32-0 (reviewed by Derek Fernandes in *Iustitia* 15, 2 [2024], 418-420)
- Merlin Rengith AMBROSE: *Reform of the Roman Curia: The Salient Features of Praedicate Evangelium*, St Pauls, Mumbai, 2023, 115pp. (reviewed by John Paul Kimes in *J* 81 [2025], 182-183)
- Thomas PADIYATH (ed.): *Complete Works of Archbishop Joseph Powathil*, 2022, 7 volumes, 3502pp. (reviewed by Sunny Kokkaravalayil in *Iustitia* 15, 2 [2024], 421-425)
- Victoria VONDENBERGER – Daniel A. SMILANIC (eds.): *The Tribunal Handbook: Judicial Procedures in Marriage Nullity Cases*, Canon Law Society of America, Washington, DC, 2024, xv + 205pp. (reviewed by Timothy Cavanaugh in *J* 81 [2025], 185-187)
- John WITTE JR. – Rafael DOMINGO (eds.): *The Oxford Handbook of Christianity and Law*, Oxford University Press, New York, 2024, 899pp., ISBN 9780197606759 (reviewed by Francisco José Campos Martínez in *REDC* 81 [2024], 293-298)

BOOKS RECEIVED

- Merlin Rengith AMBROSE: *Christian Living: In Communion with the Magisterium*, St Pauls, India, 2025, 250pp., ISBN 978-81-19597-66-6 [see above, canon 747]
- Merlin Rengith AMBROSE: *Reforming the Law, Renewing the Church*, ATC Publishers, Bengaluru, India, 2025, ISBN 9789348685636 (paperback), 978934868563 (hardback) [see above, General Subjects (*Law reform*)]
- Andrea GANCI: *La santità del sacerdote, dialogo tra spiritualità e diritto canonico*, in Edoardo M. PALMA (ed.): *Cercate le cose di lassù. L'escatologia nell'oggi della storia*, Cittadella Editrice, Assisi, 2025, 443pp., ISBN 978-88-308-1950-4 [see above, canon 276]
- Federico MARTI: *Ius Universae Ecclesiae e Iura Orientalia. Storia di una relazione*, Edizioni Santa Croce, Subsidia Canonica 53, Rome, 2025, 390pp., ISBN 979-12-5482-412-2 [see above, General Subjects (*Comparative law*)]
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