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PÉTER ERDŐ
JULIA BLANC
BERNHARD BLEYER
ANDREA D'AURIA
JULIO GARCÍA MARTÍN
NOACH HECKEL
ZOLTÁN KOVÁCS
MIHÁLY KRÁNTZ
GERGELY LŐW
DAWID PIETRAS
SZABOLCS ANZELM SZUROMI
JOSÉ MIGUEL VIEJO-XIMÉNEZ



l'una e l'altra scelta impongono e, facendo ricorso al principio e fondamento degli Esercizi spirituali di sant'Ignazio, conclude: "se (...) il fine della Chiesa è la predicazione del Vangelo, dovremo utilizzare di questi nuovi strumenti normativi in quanto e nella misura in cui questi ci aiutino nel conseguire il fine per cui la Chiesa è stata fondata, altrimenti ci asterremo dall'utilizzarne".

Di alto profilo i contributi che seguono: del prof. Giovanni Di Rosa, Ordinario di Diritto privato nell'Università degli Studi di Catania, sulle ragioni e opportunità della riforma del TS; dell'Avv. Francesco Marcellino sull'Ente ecclesiastico nella riforma del TS; del Dott. Marco Procida, sugli aspetti giuridici, contabili e fiscali della questione; del Prof. Giuseppe Vecchio, già Ordinario di Diritto privato nell'Università di Catania, sulla co-programmazione, quale occasione per riflettere sul rapporto fra partecipazione e democrazia; del Dott. Mariano Fioretto, sul regime del volontariato negli ETS; della Dott.ssa Lucia Antonella Bongiorno, Magistrato presso il Tribunale di Reggio Calabria, sul regime della responsabilità nell'amministrazione degli ETS.

Il volume è stato pubblicato dall'editrice Scout Fiordaliso perché l'AGESCI è una grande associazione cattolica che è entrata nel regime ETS e che inizia a vivere le opportunità e le esigenze della normativa cui si è sottoposta. In tal senso la tematica è stata affrontata in Prefazione da don Andrea Turchini, Assistente generale AGESCI, a livello normativo dall'Avv. Gabriele Sorace e, dal punto di vista dell'attuale prassi attuativa dagli Incaricati Regionali all'Organizzazione dell'AGESCI Sicilia, da Veronica Zocco e Nicola Cirtarda.

Riteniamo la lettura del volume di grande utilità per tutti quei soggetti ecclesiali le cui attività intercettano il TS, al fine di lasciarsi aiutare nelle scelte istituzionali da intraprendere, alla luce delle norme correnti.

P. Bruno ESPOSITO, O.P.

TOMERI, A. (a cura di), *I 40 anni del Codex Iuris Canonici* (Un'anima per il diritto: andare più in alto, 12), Mucchi Editore, Modena 2024, pp. 192

A one day conference entitled "40 years of the Code of Canon Law" was held in Bologna on November 7th 2023. The academic event was attended by Card. Pietro Parolin, Secretary of State; Card. Dominique Mamberti, Prefect of the Apostolic Signatura; Card. Matteo Maria Zuppi, Archbishop of Bologna (President of the Italian Bishops' Conference); Michele Caianiello, Director of the Institute of Law at the University of Bologna; Giovanni Molari, Rector of the University of Bologna; and Matteo Lepore, Mayor of Bologna. The pro-

ceedings of the conference were published in Modena in early September 2024.

It is well known that Pope John XXIII, on January 25th 1959, together with the convocation of the Council of the Diocese of Rome and the Second Vatican General Council, announced the reform of canon law and the renewal of the Codex iuris canonici (1917). For the latter, in 1963, he set up the Pontifical Committee for the Revision of the Code, which decided to begin its work only after the conclusion of the General Council, since its decisions could substantially influence the emphases of the revision of the Code. One of the fundamental aims of the Second Vatican Council (1962-1965) was the renewal of Christian life, the normative framework for which is set out in canon law. It is therefore not by chance that in 2013 Cardinal Velasio De Paolis (†2017) called the new Code of Canon Law the 'last document' of Vatican II. The new Code was promulgated by Pope John Paul II on January 25th 1983 with the Apostolic Constitution *Sacrae disciplinae leges*. Since its original promulgation, the text of the CIC (1983) has undergone several changes. Most notably, Pope Benedict XVI (2005-2013), by his *motu proprio Omnium in mentem* of October 26th 2009, amended several canons of the current Code of Canon Law, clarifying the specific mission, relationship and essential theological elements of the three degrees of the ecclesiastical order (deacon, presbyter, bishop) and removing the possibility of leaving the Church by a formal act. The most significant changes were implemented by Pope Francis (2013-), which covered most of the books of the CIC (i.e. especially religious law, marriage law, penal law, process law).

The anniversary of the new Code of Canon Law is always a good opportunity for the international canon law academic to look back on the process, aims and focus of the revision of the Code; and to look forward to the reasons for, the results of, and the impact of the changes made to the text of the Code on the jurisprudence of the current canon. In this line, the work entitled "40 Years of the Code of Canon Law", edited by Alberto Tomer, published to commemorate the fortieth anniversary of the promulgation of the CIC (1983), fits into this series.

The studies in this volume are dedicated to an examination of the main reforms and amendments to the normative text of the Code of Canon Law over the last forty years, following its promulgation in 1983. The analyses are opened with introductory remarks by Giovanni Molari, Michele Caianiello, Matteo Lepore, and Matteo Maria Zuppi (pp. 7-14) and a foreword by Geraldina Boni (pp. 15-18). Subsequently, we can read the topics arranged into two sections. The first one is entitled "The Church and law from the perspective of codification". In this section, major authors explain their positions, such as Card. Pietro Parolin (*Il paradigma della codificazione nella realtà ecclesiale*, pp. 21-36), Card. Dominique Mamberti (*Il Codex Iuris Canonici del 1983 e la*

Chiesa universale, pp. 37-52), Archbishop Juan Ignacio Arrieta (*Le modifiche al Codice canonico: motivazioni e prospettive*, pp. 53-74), Carlo Fantappiè (*Principi conciliari e codificazione del 1983*, pp. 75-118), and Andrea Zanotti (*Il Codex Iuris Canonici e la scienza giuridica*, pp. 119-142). A prominent study of these listed analyses is the one by Juan Ignacio Arrieta, dedicated to explaining the reasons for the changes made on the text of the new Code of Canon Law. In this context, he examined, on the one hand, the reasons for the changes made since November 27th 1983 and the effectiveness of the renewed normative texts after their entry into force; on the other hand, he listed the subjects and areas where further new changes are likely to be made in the future. These areas are decentralisation within the Church's hierarchical system, ecclesiastical property law, administrative processes and synodality.

The second unit is entitled: *Papacy, law, synodality: between reality and vision. Debate on some recent writings*. Here we can read three authoritative and balanced studies by Antonio G. Chizzoniti (*Papato, diritto e sinodalità: tra realtà e percezione. Brevi riflessioni*, pp. 145-160), Mario Prignano (*Rinuncia pontificia e sede romana impedita: tra risvolti storici e salvaguardia del 'bonum Ecclesiae'*, pp. 161-174), and Andrea Gagliarducci (*Il vaticanista alle prese con la crisi del diritto canonico*, pp. 175-187).

The thematic and content of the volume published by Alberto Tomer for the fortieth anniversary of the promulgation of the new Code of Canon Law reveals a lively codification process which, on the one hand, takes care to maintain the stable principles of the Church's traditional normative system (i.e. divine law – purely ecclesiastical law, universal and particular law, etc.); on the other hand, it seeks, within this framework, appropriate responses to new questions which affect the daily life of Christ's faithful, in harmony with the doctrinal and disciplinary unity of the Church. In every age, this legislative activity seeks to fulfil authentically and fully the mission entrusted to it by Christ in the interpretation and application of the law, in order to promote the salvation of souls.

Szabolcs Anzelm SZUROMI, O.Praem.

ARDURA, B. – BELLUOMINI, F. – SILEO, L. (a cura di), *Euntes in mundum universum 1622 – 2022. IV Centenario dell'istituzione della Congregazione di Propaganda Fide*, Città del Vaticano, Urbaniana University Press 2023, pp. 504

On the occasion of the four hundredth anniversary of the foundation of the Dicastery of Evangelization, formerly known as the Congregation for the Evangelization of Peoples, Urbaniana University has published a comprehensive volume dedicated to the history of the institution that governed and super-

vised missionary activity. The authors have compiled a very substantial collection of material, supported by archival research, within a disciplined framework of source and institutional history, to provide a historical perspective on the functioning of the dicastery, which played a prominent role in the activity of the universal Church. This, of course, was guaranteed by the professionalism of the co-editors and the contributing scholars, who originally presented their research results at an international conference organized by the Urbaniana University and the Pontifical Council for the History on November 16th – 18th November 2022, in the context of the anniversary.

It is well known that since the beginning of the pontificate of Pope Francis (2013-), there has been a very intense legislative process, generally referred to as the pastoral reform of the Catholic Church. The promulgation of the Apostolic Constitution Praedicate Evangelium on March 19th 2022, which will extensively renew the functioning of the Roman Curia, is part of this process. The Curia of Rome has specific pastoral, ecclesiastical and ministerial functions. The dicastery bodies cooperate in a specific way with the Roman Pontiff in the exercise of his supreme pastoral office, in which they act on his behalf, thus facilitating the activity of the Apostolic See in the universal Church. Therefore, whenever certain authorities of the Curia exercise ecclesiastical governing powers, they are considered to be ordinary vicarious powers (i.e. CIC Can. 360). All this has generated a centralized system of offices, as a result of crystallisation processes that have taken place in certain periods of Church history in response to the contemporary questions that have arisen.

Saint Francis Borgia, in 1568, as a general of the Jesuit Order, asked the Pope to set up a congregation for the evangelization of the peoples. Already Pope Pius V (1566-1572) and Pope Gregory XIII (1572-1585) had made attempts to create such an organization, and already Pope Clement VIII (1592-1605) had founded in 1599 the *Congregatio de Propaganda Fide*, but it only took its formal and definitive structure – as the present volume accurately documents – with the Constitution *Inscrutabili Divinae* of Pope Gregory XV (1621-1623) on June 22, 1622. The Congregation originally consisted of thirteen cardinals and two prelates, and was charged with the preservation of the united Catholic faith and its spread throughout the world. The traditional name of the dicastery was only changed to *Congregatio pro Gentium Evangelizatione* (Congregation for the Evangelization of Peoples) with the reform of the Curia in 1967. Its activities, like those of the other organs of the Roman Curia, were regulated by the long-standing Apostolic Constitution Pastor Bonus (June 28th 1988) until June 4th 2022. Its activity, in synergy with the Congregation for the Oriental Churches, was assigned to the guidance of missionary work. The theological introduction of the Apostolic Constitution Praedicate Evangelium, which came into force on June 5th 2022, mentions the Church's missionary work first. This concept is also reflected in the order of description