

# **COMPLEMENTARY NORMS**

## **to the Code of Canon Law**



Conference of Catholic Bishops of India

## Complementary Norms to the Code of Canon Law

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# CONGREGATIO PRO GENTIUM EVANGELIZATIONE

Prot. 2212/23

## DECRETUM

Exc.mi ac Rev.mi Antistites Conferentiae Episcoporum Catholicorum in India (C.C.B.I) ab Apostolica Sede postulavit ut Normae Complementares pro suo territorio, quae ad Codicis Iuris Canonici praescripta exsequenda a coetu plenario ad normam iuris adprobatae sunt, rite recognoscerentur.

Quapropter hoc Dicasterium pro Evangelizatione, omnibus mature perpensis et audito omnium quorum interest favorabili voto, vi facultatum sibi a Sanctissimo Domino Nostro **FRANCISCO** Divina Providentia **PAPA** tributarum, praefata decreta prout in adnexo exemplari continentur, recognovit et praesens Recognitionis Decretum promulgari iussit.

Contrariis quibusvis minime obstantibus.

*Datum Romae, ex Aedibus Dicasterii pro Evangelizatione, die VIII mensis Augusti, anno Domini MMXXIII.*

**Aloisius Antonius Card. TAGLE**

*Pro-Praefectus*



## DECREE

Prot. CCBI/D-24

The Code of Canon Law (*CIC*) has left it to the Bishops' Conferences to draw up Complementary Norms in accordance with can. 455. Based on this canonical provision, on 1 February 1995, the Conference of Catholic Bishops of India (CCBI) issued some norms for the Christ's faithful under its jurisdiction, having previously received due recognition from the then Congregation for the Evangelization of Peoples.

Since then, several amendments have been made to the Code of Canon Law, a factor which has necessitated the updating of the already existing Complementary Legislations to the Code of Canon Law and the addition of a few more new general norms by the Conference of Catholic Bishops of India. This task was carried out with great competence by the Commission for Canon Law and Other Legislative Texts, under the guidance of Most Rev. Derek Fernandes, the previous Chairman, Most Rev. Antonysamy Savarimuthu, the incumbent Chairman, Rev. Dr. Merlin Rengith Ambrose, the Executive Secretary and Rev. Dr. Stephen Alathara, the Deputy Secretary General of the CCBI.

Later, during its meeting in St. John's National Academy of Health Sciences, Bangalore, held from 24 to 30 January 2023, the 34th Plenary Assembly of the Conference of Catholic Bishops of India unanimously voted the updated Complementary Norms, with 111 out of its 132 member Bishops being present. The revised

Complementary Norms consist of 43 General Decrees, including the updated and the newly added Norms.

Having obtained the recognition of the Dicastery for Evangelization on 8 August 2023, I am delighted to promulgate hereby the above-mentioned revised Complementary Norms to the Code of Canon Law. These Norms will come into force on 19 March 2024, Solemnity of St. Joseph, Spouse of the Blessed Virgin Mary.

Given on 26 January 2024, CCBI General Secretariat

**Filipe Neri Cardinal Ferrão**

President, Conference of Catholic Bishops of India  
Archbishop of Goa and Daman



## **COMPLEMENTARY NORMS TO THE CODE OF CANON LAW**

### **Canons 8 §2 and 455 §1**

Laws enacted by the CCBI shall be promulgated after they are reviewed by the Holy See. They come into force one month from the date of promulgation, unless a different date is prescribed in the law itself.

### **Canon 230 §1**

Lay persons who are not candidates for the diaconate or the priesthood may be admitted to the stable ministries of lector and acolyte.

1. They are to:
  - i. have completed 21 years of age;
  - ii. have sufficient human maturity, genuine piety and right intention;
  - iii. enjoy a good reputation in the community;
  - iv. have the desire to serve in the pastoral ministry and be available for service in the parish;
  - v. undergo adequate doctrinal, scriptural and liturgical formation.
2. The lector must be able to proclaim the Word of God and explain it without prejudice to can. 767 §1. The acolyte can serve at the altar and be a liturgical animator. Both of them can be true evangelizers and be capable of being leaders at prayer meetings.

### **Canon 236**

Those men who aspire to the permanent diaconate are to be trained in a special house. Their spiritual, theological and pastoral formation shall be as per the Basic Norms for the Formation of Permanent Deacons and Directory for the Ministry and Life of Permanent Deacons issued by the Holy See, and Norms and Directives contained in the programme approved by the Holy See (*Permanent Diaconate in India*, approved by the Congregation for the Evangelization of Peoples, Prot. No. 3046/83 dated 5 July 1983).

### **Canon 242 §1**

The Charter of Priestly Formation for India confirmed by the Holy See is to be followed.

### **Canon 276 §2, 3°**

Permanent deacons are obliged to pray daily the morning and evening prayers from the Liturgy of the Hours. If a particular permanent deacon is unable to use any of the available translations, the local Ordinary may substitute other suitable prayers instead of them.

### **Canon 284**

Clerics are to wear the appropriate ecclesiastical dress in accordance with the norms of each Regional Bishops' Council and legitimate local custom, keeping intact, however, the norms prescribed for liturgical celebrations in this matter.

### **Canon 502 §3**

Where chapters of canons have been legitimately established, they may be given the role assigned to the college of consultors if the diocesan Bishop so desires.

### **Canon 522**

The diocesan Bishop may adopt a limited tenure policy for parish

priests, which is to be for five years, and always renewable, if necessary.

### **Canon 535 §1**

Besides those registers mentioned in cann. 535 §1, 788 §1, 895, 958 §1, 1284 §2, 7°, 1307, the diocesan Bishop may prescribe the register of first holy communion, those received into full communion and other registers which are not envisaged by the Code.

### **Canon 538 §3**

The diocesan Bishop must:

1. establish a special fund in accordance with can. 1274 and provide appropriate maintenance and residence for all retired priests incardinated in his diocese;
2. ensure that priests incardinated in the diocese who become incapacitated before the retirement age, will receive sufficient assistance for adequate medical care, support and accommodation.

### **Canon 766**

Lay faithful may be allowed to preach, without prejudice to the provisions of can. 767 §1, in a church or an oratory provided they are duly formed in Sacred Scripture. They must be faithful to the Magisterium and live an exemplary Christian life.

These lay people can be invited to preach on occasions such as:

1. when the liturgy of the Word is celebrated without the presence of a priest or deacon;
2. when there is no priest or deacon available who knows the language of the people. However, the preaching is to take place after the post-communion prayer.

### **Canon 772 §2**

Christ's faithful who expound Christian teaching through print,

electronic and social media are to remain faithful to the Word of God, the Magisterium and the Catholic doctrine.

### **Canon 788 §3**

Given the cultural diversities in India, it is incumbent upon the diocesan Bishop to establish norms concerning catechumens. However,

1. they are to be instructed in Christian faith and doctrine;
2. they are to participate regularly in the liturgical services, especially on Sundays and holydays of obligation, and renew their life in accordance with Christian teaching;
3. they are to have god-parents to accompany them in their faith journey;
4. they may be given blessings in the Church in accordance with can. 1170;
5. they can have Church funeral rites in accordance with can. 1183 §1.

### **Canon 804 §1**

The canonical provisions on Catholic religious formation and education in schools prescribed in cann. 773–780, 806 and 827 and the *Directory for Lay Catechists* published by the Conference of Catholic Bishops of India must be observed.

### **Canon 830 §1**

The ecclesiastical provinces are to draw up a list of censors or establish a commission of censors which shall be revised periodically.

### **Canons 831 §2**

Clerics and members of institutes of consecrated life and societies of apostolic life may participate in electronic media programmes which involve Catholic doctrine and morals by observing the following norms:

1. To take part regularly in such programmes, they need to have the permission of their respective major Superior and the diocesan Bishop of the place where these programmes originate.
2. To take part occasionally, they need only to inform the diocesan Bishop of the place from where the broadcast is conducted.
3. All those who take part in such programmes must have the necessary competence.

### **Canon 838 §3**

Translations or adaptations of liturgical books in vernacular languages within the defined limits are to be approved by the CCBI. It has the authority to publish them after the confirmation of the Holy See.

### **Canon 844 §4**

The diocesan Bishop is to decide, keeping in mind Church legislation in this matter, in which circumstances there is a sufficiently grave and pressing need to permit Catholic ministers to administer the sacraments of penance, the Eucharist and the anointing of the sick to Christians not in full communion with the Catholic Church.

### **Canon 851, 1°**

In virtue of the faculty granted by the Congregation for Divine Worship (Prot. No. 689/80 dated 21 January 1985) to delegate to the Regional Bishops' Councils its authority concerning liturgical adaptations and inculturation in India, the CCBI leaves it to the Regional Bishops' Councils to adapt the Rite of Christian Initiation for Adults for their catechumenate, keeping in mind the provisions enshrined in *Ordo Initiationis Christianae Adultorum*.

## **Canon 854**

Baptism is to be conferred by immersion or by pouring. The diocesan Bishop is to decide in which circumstances baptism by immersion is to be permitted.

## **Canon 877 §3**

In the case of the baptism of a legally adopted child, the names of the adopting parents are to be recorded in the register of baptisms. The names of the natural parents may be recorded if the adopting parents so desire and the natural parents have no objection.

## **Canon 891**

The sacrament of confirmation can be conferred later than the age of discretion, starting from 12 years, unless there is a danger of death, or, in the judgement of the minister, a grave reason suggests otherwise.

## **Canon 895**

The names of those confirmed, the minister, the parents, the sponsors, the date and the place of confirmation are to be recorded in the confirmation register kept in the parochial archive.

## **Canon 964 §2**

It is preferable to hear the confession in the confessional, fitted with a fixed grille between the penitent and the confessor in a visible and accessible place, and, if this is not possible, in a place where the penitent can engage in a freer dialogue with the confessor. The confession can also be heard in the confessional rooms, which must be in a public place visible through the provision of a glass panel, and a grille may also be used if the penitent so desires. The sacramental confession of children may be heard in a place where both the confessor and child can be seen but cannot be heard, preferably in a church or oratory.

## **Canon 1062 §1**

Regarding the engagement before marriage, it is left to the diocesan Bishop to accept the existing practices or the local customs of the community or tribe, provided they conform to the Catholic faith and morals.

## **Canon 1067**

The following procedures shall be observed in preparing a couple for marriage:

1. The parties must attend the marriage preparation course to be well aware of the meaning and purpose as well as the obligations of Christian marriage. In accordance with cann. 1063 and 1064, it is the responsibility of the local Ordinary or the proper parish priest of the parties to ensure that the required preparations are duly made and the prenuptial enquiry is carried out.
2. The parties are to be interviewed separately by the parish priest or his delegate, under oath, particularly concerning their civil and canonical freedom to marry, their understanding and acceptance of the ends and essential properties of marriage, and any possible impediments.
3. As regards the questions to be asked of the parties before marriage, the prenuptial enquiry forms are to be filled in. Wherever necessary these forms should be revised by the diocesan Bishop.
4. The marriage dossier shall contain the duly filled-in prenuptial enquiry forms, the recent baptism certificates, the certificate of free state when necessary, the result of the publication of banns or dispensation from them as well as other pertinent documents.
5. At least two banns should be published before marriage. They may be read in the Church or they may be displayed

on the parish notice board after making a reference to them in the announcements. Dispensation from banns should normally not be given. In cases of necessity, dispensation from one bann may be given by the vicar forane but dispensation from more than one bann must be obtained from the local Ordinary or his delegate.

6. After sufficient inquiry, the parish priest may exempt from reading banns at all places where the parties have lost domicile.
7. When all the banns are dispensed, the freedom of the parties to marry is to be established by taking a written oath of free state in the presence of two reliable witnesses. Additionally, if one party is non-Catholic, he/she must obtain an affidavit or its equivalent, attesting to the free state, and if necessary, a certificate from the employer.
8. The local Ordinary is to decide whether the banns are to be read or not in mixed marriages as well as in disparity of cult marriages.
9. If either or both parties intending to enter into a marriage have been previously married, the prenuptial enquiry is not to proceed until the former union has been dissolved or declared null.
10. In the case of a marriage for either or both parties, when a previous union has been declared null, or has been dissolved for a reason other than death, particular care is to be taken if a *vetitum* has been imposed on either or both parties by the Holy See or an ecclesiastical tribunal. In such instances, before a date is set for the marriage, the local Ordinary of the place where the marriage is to be celebrated is to be consulted according to the norms established in each diocese.



11. Other situations which require the permission of the local Ordinary are enshrined in can. 1071 and they must be adhered to.

### **Canon 1083**

The minimum age for the lawful celebration of marriage in the Catholic Church in India shall be as prescribed by Indian civil law.

### **Canon 1112 §1**

1. When no priest or deacon is available to assist at marriage, the diocesan Bishop may delegate a suitable layperson, meeting the requirements of can. 1112 §2, to assist at marriage, after obtaining the permission of the Holy See.
2. Only a priest validly assists at the marriage between two Eastern parties or between one Latin party and one Eastern Catholic or non-Catholic party as enshrined in can. 1108 §3.

### **Canon 1120**

As the Regional Bishops' Councils have been authorized by the Congregation for Divine Worship (Prot. 689/80, 21 January 1985) to attend to matters concerning liturgical adaptations and inculturation in India, they may prepare an adaptation of the rite of marriage to the social and cultural needs of their own regions, taking into account the provisions enshrined in can. 1120 and consulting for this purpose experts in the field and persons in the active ministry, including some lay persons competent to give suggestions in this matter. A proper catechesis should be conducted before using the new rite of marriage.

### **Canon 1126**

Concerning the declarations and promises required of the Catholic party in view of obtaining the permission of the local Ordinary for

a mixed marriage and a dispensation for a disparity of cult marriage the following conditions are to be fulfilled:

1. The Catholic party must first declare that he or she is prepared to remove dangers of defecting from the Catholic faith (cf. can. 1125, 1°).
2. The Catholic party is also to make a sincere promise to do all in his or her power to have the children born of the marriage baptized and brought up in the Catholic Church (cf. can. 1125, 1°).
3. The promises required of the Catholic party shall be made in writing in the presence of the parish priest or his delegate who conducts the prenuptial enquiry. The non-Catholic party is to be informed in good time of these promises and of the Catholic party's obligations (cf. can. 1125, 2°). The priest should sign a statement declaring that these requirements have been fulfilled.
4. In order to obtain the permission/dispensation (cf. cann. 1125 and 1086 §2) to proceed with the marriage, the parish priest of the Catholic party or his delegate shall assure the local Ordinary in writing that the promises have been made and that the non-Catholic party has been properly informed (cf. can. 1126).
5. The celebration of a mixed marriage shall be permitted in those cases where it is clearly established that the Catholic party is sincere in making the promises (cf. can. 1125).
6. The same promises must be made by the Catholic party when the partner is of a non-Christian faith or of no religion, before the dispensation, which is required for the validity of the marriage, can be granted.
7. The declarations and promises of the Catholic party and the signed statement of the priest or his delegate should be

preserved along with the marriage dossier so that there is proof of the same in the external forum.

### **Canon 1127 §2**

1. A marriage between a Catholic and a baptized non-Catholic is normally celebrated outside the Eucharistic celebration unless permitted by the diocesan Bishop to celebrate during the Holy Eucharist.
2. Disparity of cult marriages shall be solemnized outside the Holy Eucharist, following all the norms prescribed by the Regional Bishops' Council.
3. Grave reasons for granting a dispensation from the canonical form can be:
  - i. Serious problems of conscience;
  - ii. Compelling demands for the spiritual well-being of the parties and tranquility of the family relationship;
  - iii. The future well-being of the family: respect for the faith of the Catholic party; to achieve family harmony; to avoid family alienation; to obtain parental agreement; assurance that the children will be brought up in the Catholic faith; a well-founded hope that the parties may day by day achieve a holier and fuller family life.
4. In such cases, some public form approved by the local Ordinary is always to be observed. If such public celebration involves participation in the religious ceremonies of non-Catholics the principles regarding '*communicatio in sacris*' should be observed. In the case of a mixed marriage between a Catholic and a non-Catholic Oriental, the dispensation from the canonical form must not include a dispensation from the sacred rite of the priestly blessing.

5. If a dispensation from the canonical form is granted, for validity, a civilly recognized public form of celebration is required (cf. can. 1127 §2).
6. The Catholic party must notify the local Ordinary and parish priest as soon as possible of the details of the marriage, including the place of celebration and the public form used.
7. The local Ordinary who grants the dispensation is to ensure that the dispensation from canonical form and the celebration of the marriage are recorded in the marriage register as well as in the baptism register of the Catholic party.
8. Even though a marriage dossier was prepared by another priest, the parish priest of the Catholic party has the obligation to obtain the dispensation and record the marriage once it is celebrated.
9. The aforesaid provisions for the dispensation from the canonical form are also applicable to the dispensation from the canonical form in the disparity of cult marriages (cf. can. 1129).

### **Canon 1236 §1**

The table of a fixed altar is to be constructed with a single natural stone. However, other worthy and solid material approved by the diocesan Bishop may be used.

### **Canon 1246 §2**

1. The holydays of obligation in India besides Sunday are: Christmas and the Assumption of our Lady.
2. The Solemnities of Epiphany, the Ascension of Christ, and the Body and Blood of Christ are transferred to Sundays.
3. The Solemnities of Mary Mother of God, the Immaculate Conception, St Joseph, the Apostles SS Peter and Paul, and All Saints are not days of obligation in India in accordance

with the Rescript from Holy See (Prot. 5780/83, 12 December 1983).

### **Canon 1253**

1. The days of fasting and abstinence are Ash Wednesday and Good Friday.
2. The days of abstinence are all Fridays of the year unless a solemnity should fall on a Friday.
3. The faithful can fulfill the obligation of abstinence, besides the traditional practice of abstinence from meat, by choosing at least one of the following forms of prayer/works of charity/penance:
  - i. attending Mass or praying in front of the Blessed Sacrament for fifteen minutes, or reading the Bible for fifteen minutes, or meditating on the Lord's Passion for fifteen minutes, or making the Way of the Cross;
  - ii. acts of forgiveness and reconciliation;
  - iii. forgoing any one meal of the day;
  - iv. taking strictly vegetarian meals (avoiding fish and eggs as well);
  - v. abstaining from harmful addictions like alcohol, smoking and the like;
  - vi. giving ten per cent of one's daily earnings to charity.
4. The diocesan Bishop may suggest other choices and restrict the aforementioned forms of prayer/works of charity/penance as pastorally advisable.

### **Canon 1262**

All Christ's faithful have the obligation to provide for the needs of the Church in accordance with can. 222.

1. The diocesan Bishop is to draw up norms for the contribution to be made by each family for the support of the

Church, namely, for divine worship, the apostolate, works of charity and the support of ministers (e.g., at least one per cent of the annual income or for those who are poor, one day's wage per year).

2. Parishes, institutions, priests and members of institutes of consecrated life and societies of apostolic life are reminded of their obligation to contribute generously to the support of the Church at the diocesan and national level according to their means, so that the Church in India becomes self-reliant.

### **Canon 1274 §2**

Each diocese is to establish a fund for the appropriate residence, maintenance and medical care of all the diocesan clergy in their sickness, old age and retirement. In consultation with his presbyterium, the diocesan Bishop is to draw up appropriate norms for the establishment and administration of this fund.

### **Canon 1277**

Any act of administration by the diocesan Bishop, involving an expenditure of Rs. 20,00,000 (Twenty Lakhs) or more is to be considered an act of extraordinary administration.

Donations or bequests which have recurring long-term obligations (of over 20 years) are also to be considered acts of extraordinary administration.

### **Canon 1292 §1**

For the alienation of ecclesiastical goods, the minimum sum is Rs. 20,00,000 (Twenty Lakhs) and the maximum sum is Rs. 3,00,00,000 (Three Crores).

## **Canon 1297**

1. The written permission of the diocesan Bishop has to be obtained for every act of leasing within the diocese.
2. The diocesan Bishop has to consult separately the college of consultors and the finance committee if the value of the property to be leased is below the minimum sum approved in connection with can. 1292 §1; if the value of the property is above the minimum sum, he has to obtain the consent of the college of consultors and the finance committee.
3. The document of the lease should always be made out in the form of a contract valid in civil law. It is recommended that every diocesan Bishop, with the help of the finance committee, should determine the criteria for leasing, drawing up a list of properties that may be leased and specifying which among these may be leased on a long-term basis or on a short-term basis.

## **Canon 1336 §2, 2°, §4, 5°**

It is left to the judgement of the diocesan Bishop in consultation with the finance committee, according to the nature and gravity of the offence, to fix as an expiatory penalty the amount of money to be paid for the offence committed. If necessary, he is to decide on the deprivation of all or part of ecclesiastical remuneration as part of the penalty.

## **Canon 1421 §2**

The diocesan Bishop can appoint competent lay persons as judges as per the norms enshrined in can. 1421.

## **Canon 1425 §4**

When it is not possible to constitute a collegial tribunal of three judges in the first instance for the trial of marriage nullity cases, the

case may be entrusted to one clerical judge who shall be assisted, where possible, by an assessor and an auditor. However, this is not envisaged in the second instance.

### **Canon 1733 §2**

The diocesan Bishop is advised to establish an office of conciliation and arbitration comprising competent persons so as to resolve conflicts.



**EXTRAORDINARY ADMINISTRATION  
AND  
ALIENATION**



# CONGREGATIO PRO GENTIUM EVANGELIZATIONE

Prot. 4290/22

## DECRETUM

Em.mus ac Rev.mus Dominus Philippus Neri Card. Ferrão, Archiepiscopus Goanus-Damanensis et Conferentiae Episcoporum Catholicorum Indiae (CCBI) Praeses, ab Apostolica Sede expostulavit ut revisio Normarum Complementarium canonibus 1277 et 1292 Codicis iuris Canonici pertinentium, a coetu plenario eiusdem Conferentiae in civitate Bangalorensi habito in mense novembris a.D. MMXXII ad normam iuris adprobata, rite recognosceretur.

Quapropter hoc Dicasterium pro Evangelizatione, audito Exc.mo ac Rev.mo Domino Leopoldo Girelli, Apostolico in India Nuntio, vi facultatum sibi a Sanctissimo Domino Nostro Divina Providentia Papa Francisco tributarum, praefata revisio prout in adnexo esemplari continetur adprobavit et recognovit atque praesens recognitionis Decretum promulgari iussit.

Contrariis quibusvis minime obstantibus.

*Datum Romae, ex Aedibus Dicasterii pro Evangelizatione, die XVI mensis Ianuarii, anno Domini MMXXIII.*

**Luis Antonius G. Card. TAGLE**

**+ Protasius RUGAMBWA**

*a Secretis*

# **CONGREGATIO PRO GENTIUM EVANGELIZATIONE**

Prot. 4290/22

## **COMPLEMENTARY NORMS TO THE CODE OF CANON LAW Conference of Catholic Bishops of India (CCBI)**

Can. 1277:

The C.C.B.I. determines that any act of administration by the diocesan Bishop, involving an expenditure of Rs. 20,00,000.00 (twenty lakhs) or more is to be considered an act of extraordinary administration.

Can. 1292:

The C.C.B.I. establishes that any alienation of ecclesiastical goods that has a market value of Rs. 3,00,00,000.00 (three crores) or above requires the “nihil obstat” of the Holy See for its validity.

*Dicastery for Evangelization, Vatican City, 10 January 2023.*

**Luis Antonius G. Card. TAGLE**

**+ Protasius RUGAMBWA**

*a Secretis*

# **CIRCULAR LETTER REGARDING EXTRAORDINARY ADMINISTRATION AND ALIENATION OF ECCLESIASTICAL GOODS**

8 March 2023

To All the Members of the  
Conference of Catholic Bishops of India

Your Eminence/Grace/Excellency/Monsignor,

Cordial greetings from the CCBI General Secretariat!

I am pleased to forward to you a letter (Prot. No. 4290/22, dated 16 January 2023) received recently from His Eminence Luis Antonio Cardinal Tagle, Pro-Prefect of the Dicastery for Evangelization, along with the relevant documentation.

The Dicastery for Evangelization approved (with some modification) the amounts proposed by the Conference of Catholic Bishops of India (CCBI) at its 33<sup>rd</sup> Plenary Assembly held from 11 to 12 November 2022 at Bangalore for the extraordinary administration and alienation, in accordance with cann. 1277 and 1292.

Accordingly,

- 1) Any act of administration by the Diocesan Bishop involving an expenditure of Rs 20,00,000/- (twenty

lakhs) or above is to be considered as an act of extraordinary administration. The Diocesan Bishop needs the consent of the Finance Committee and of the College of Consultors for such an act of administration (cfr. can. 1277).

- 2) For alienation of the ecclesiastical goods (cfr. can. 1292), the following is to be observed:
  - a) When the amount (market value) of the ecclesiastical goods to be alienated is Rs 3,00,00,000/- (three crores) or above, for the valid alienation, the Diocesan Bishop, in addition to the consent of the Finance Committee and of the College of Consultors, needs also the permission (*nihil obstat*) of the Holy See.
  - b) When the amount of the ecclesiastical goods to be alienated is Rs 20,00,000/- (twenty lakhs) or above but below Rs 3,00,00,000/- (three crores), for the valid alienation, the Diocesan Bishop needs the consent of the Finance Committee and of the College of Consultors.
  - c) When the amount of the ecclesiastical goods to be alienated is below Rs 20,00,000/- (twenty lakhs), the permission of the Diocesan Bishop is sufficient for the valid alienation.

(cfr. *The Decree of the Dicastery for Evangelization, dated 16-01-2023, approving the Revised Text of the Complementary Norms presented by CCBI regarding cann. 1277 and 1292 of the Code of Canon Law*).

This legislation is applicable to all the dioceses / ecclesiastical territories in India. In this connection, I would like

to draw the attention of all the Members of our Conference to what the Pro-Prefect of the Dicastery for Evangelization stresses in his letter about the crucial need for careful administration of the ecclesiastical goods under our care, following meticulously the relevant canonical procedures with maximum transparency.

With prayerful wishes for a spiritually fruitful Season of Lent and with my warm personal regards to you,

Yours fraternally in JESUS,

**+ Filipe Neri Cardinal Ferrão**

President, CCBI and Archbishop of Goa and Daman

